Mgr Paul Guérin

LES PETITS BOLLANDISTES: LIVES OF THE SAINTS, VOLUME XII

3–27 October

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English translation

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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 XII, which covers 3–27 October.

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.

Where the printed text could not be read, the translation says [illegible].

3 October

Martyrologies

Third day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Rome, in the quarter of the Ours-Coiffé (near the Porta Maggiore, where the church of Santa Bibiana now stands), the triumph of St. Candidus, martyr. — The same day, the holy martyrs Dionysius,[1] Faustus, Caius, Peter, Paul and four others, who, having suffered much under the emperor Decius, merited the palm of martyrdom under Valerian, after the governor Aemilianus had made them endure long torments. 265. — In ancient Saxony (Westphalia), the two holy martyrs named EWALD, priests, who were seized and massacred by the pagans as they were beginning to proclaim Jesus Christ in that country. A great light, which appeared for several nights, made known the place where they lay, and how great was their merit before God. 695. — In Africa, St. Maximian, bishop of Bagai, who, having been tormented again and again by the Donatists, was thrown from the top of a tower and left for dead by those heretics. He survived nevertheless, and died in the glory of an illustrious confession. Fourth century. — In Palestine, St. Hesychius, confessor, disciple of St. Hilarion and companion of his pilgrimages. Fourth century. — In the diocese of Namur, in Belgium, St. Gerard, abbot.[2] 959.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Angers, St. Lô (*Laudus*), bishop of Coutances and confessor, named in the martyrology of France on the 21st of September, where we gave some details of his life. 573. — In the dioceses of Auch and Tarbes, St. Exuperius of Arreau, bishop of Toulouse and confessor, whose life we gave on the 28th of September. 415. — In the diocese of Beauvais, St. ROMAINE, virgin and martyr. Second century. — In the dioceses of Cambrai and Chartres, St. Piat, martyr, whose life we gave on the 1st of October. 287. — In the diocese of Châlons-sur-Marne, St. LEUDOMIR or LUMIER, eighteenth bishop of that see and confessor. 626. — In the diocese of Cologne, the two holy Ewalds, priests and martyrs, named in the Roman martyrology of this day. 695. — In the dioceses of Fréjus and Marseilles, St. CYPRIAN, bishop of the

former see of Toulon (*Telonis portus*, Var) and martyr. Sixth century. — In the diocese of Meaux, St. Patu or Pattu (*Patusius*), canon of Saint-Étienne in that city and confessor. On the death of Bishop Herlingue the chapter of Meaux wished to place our Saint on the episcopal throne of that city; but Pattu obtained from heaven the grace of dying on the very day of his election. There is in the diocese of Meaux a parish bearing his name (Saint-Pathus, Seine-et-Marne, arrondissement of Meaux, canton of Dammartin). Eighth century. — In the diocese of Nice, St. Agapetus or Agapitus I, pope and confessor, whose life we gave on the 20th of September. 536. — In the diocese of Paris, St. Denis the Areopagite, first bishop of that see and martyr, whose life we shall give on the 9th of October. First century. — In the diocese of Quimper, St. Melair (Meloir, Mélor, Meilleur, Melar), martyr, of whom we spoke at some length in the martyrology of France of the 1st of October, to which we refer our readers. About 798. — In the diocese of Rennes, St. Suliau or Suliac (*Sulinus*), abbot, already named in the martyrology of France of the 29th of July and of the 1st of October. We gave fairly numerous details of his life on the 29th of July. Sixth century. — At Fontenoy-le-Château (Vosges, arrondissement of Épinal, canton of Bains), in the diocese of Saint-Dié, St. MANNE or MENNE, virgin. Second century. — In the dioceses of Lyons, Tarbes and Toulouse, St. Wenceslas, duke of Bohemia and martyr, whose life we gave on the 28th of September. 936. — In the diocese of Limoges, St. Victurnian (Vertunien and Victôre), hermit, of whom we spoke at some length in the martyrology of France of the 30th of September. Seventh century. — In the diocese of Bourges, St. Montaine (*Montana*), virgin, abbess of the Benedictine monastery of Ferrières (*Bethleem Ferrariæ*), of whom we spoke in the martyrology of France of the 1st of October. Eighth century. — In Champagne, St. Jovin or Juvin, hermit and confessor, honoured chiefly at Loisy-sur-Marne (arrondissement and canton of Vitry-le-François), where there is a church bearing his name. The village of Saint-Juvin (Ardennes, arrondissement of Vouziers, canton of Grandpré) grew up, it is believed, around a hermitage of our Saint. Ninth century. — At Sens, St. Ambrose, twelfth archbishop of that see and confessor, already named in the martyrology of France of the 3rd of September, where we gave some details of his life. About 455. — At Gruyères (Ardennes, arrondissement of Mézières, canton of Signy-l'Abbaye), in the diocese of Rheims, St. Arnoulf, martyr, the translation of whose relics into the abbey church of Mouzon (*Mozomum*) is noted in the martyrology of France of the 24th of July. 901. — At Troyes, St. Gengoul (Gengou, Gengoux, Gigou, Genf, Gandoul, Gingolph, Golf), martyr, whose life we gave on the 11th of May. 760. — At Sarrancolin (Hautes-Pyrénées, arrondissement of Bagnères-de-Bigorre, canton of Arreau), in the diocese of Tarbes, St. Ebons, bishop of Balbastro (Aragon).[3] 1104.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — At Saint-Hubert, in the forests of the Ardennes,

St. Beregisus, who founded in that place a monastery of Canons Regular and was elected its abbot. A vigilant observer of the regular life, he flew away to heaven on the 2nd of October.[4] About 724. — Among the Canons Regular of Vienne: at Hereford, in England, St. Thomas, bishop and confessor, first a canon regular, who, after suffering many torments for having defended the rights of his Church, died on the 2nd of October, and after his death was celebrated for his miracles.[5] 1282.

Martyrology of the Congregation of St. Sylvester. — Sts. Cosmas and Damian, martyrs, who are mentioned on the 28th of October.[6] 286.

Martyrology of the Order of the Discalced of the Most Holy Trinity. — St. Wenceslas, duke and martyr, whose memory is celebrated on the 28th of September.[7] 936. — On the Saturday before the second Sunday of October, the feast of the Motherhood of the Blessed Virgin Mary, Mother of the most holy Redeemer. — On the Saturday before the third Sunday of October, outside Spain, the Octave of the Motherhood of the Blessed Virgin Mary.

Martyrology of the Order of Friars Preachers. — At Lima, in South America, Blessed JOHN MASSIAS, a Spaniard, who, having bidden farewell to all earthly things, was a lay brother of the Order of Friars Preachers. He shone by his admirable humility, his patience and the integrity of his life, and was celebrated for his miracles. 1645.

Martyrology of the Three Orders of St. Francis. — The Vigil of our seraphic Father St. Francis. — The same day, Sts. Cosmas and Damian, martyrs, whose birthday in heaven is celebrated on the 27th of September.[8] 286. — At Assisi, in Umbria, the translation of the body of St. Clare, virgin, in the time of Pope Alexander IV (1254–1261), into the church of San Giorgio, now called Santa Chiara, where the body of St. Francis had rested twenty-eight years before, as if it were fitting that he who had opened to St. Clare the way of life should also prepare for her the place of her rest after her death.[9] 1257.

Martyrology of the Order of Friars Minor. — The same as above.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — St. Mary Magdalen, penitent, whose birthday in heaven is celebrated on the 22nd of July.[10] First century.

Martyrology of the Order of the Hermits of St. Augustine. — At Alba, in Pannonia, St. Stephen, king, who, adorned with divine virtues, was the first to convert the Hungarians to the faith. His memory is celebrated on the 2nd of September: in our Order it is kept today.[11] 1038.

Martyrology of the Capuchin Friars Minor of St. Francis. — The same as among the Friars Minor.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

In the diocese of Naples, St. Festus, deacon, and his companions, martyrs near Pozzuoli (*Puteoli*). We gave their life on the 19th of September, the day on which they are named in the Roman martyrology. 305. — At Antioch (*Antiochia ad Daphnen*), today Antakieh, a city of Asiatic Turkey (Syria), St. Theogenes (Theugène, Thugène, Théagène, Théotiste, Cheugène, Théoctiste), who perished by fire. — In Africa, the holy martyrs Victor, Urban and Saparge (Séparge, Sparge, Scaparge). — Sts. Felix, Ampon (Aupon, Amon, Ammon) and Castus, martyrs, named by all the martyrologies without further details. — At Metten, in the diocese of Passau (*Batava Castra*, *Bacodurum*), in Bavaria (Circle of the Lower Danube), St. Utto, parish priest of Michelsbuch, founder and first abbot of the former Benedictine abbey of Metten. He served the small village of Michelsbuch, where he had been placed as pastor by St. Gamelbert (27 January), who had baptized him, when the whole country of Bavaria became the theatre of the war that Charlemagne waged against the Avars.[12] Utto was obliged to flee: he reached a solitary place, where he led the eremitical life. Charlemagne discovered his retreat, conversed with him for some time, and ended by promising him the funds necessary for building a monastery, if he were fortunate enough to gather around him a number of disciples resolved to lead the religious life there. With God's help Utto soon won by his virtues numerous disciples, and the Benedictine monastery of Metten was founded (792). Our Saint was elected its abbot, and under his wise direction the young abbey soon became celebrated. Utto was buried before the high altar of the abbey church. About 820.

SAINT ROMAINE OF ROME, VIRGIN AND MARTYR, AT BEAUVAIS

Second century.

Virgo cogitat quæ Domini sunt, ut sit sancta corpore et spiritu.

La vierge s'occupe de plaire à Dieu par la pureté du corps et par celle de l'esprit.

The virgin is busy pleasing God by purity of body and purity of spirit.

I Cor., vii, 34.

A rich family of the city of Rome, still idolatrous, gave birth to Romaine towards the end of the first century. Touched early by divine grace, which was making conquests in the palaces of the great and even in that of the emperors, the young girl resolved to embrace Christianity. Once regenerated by the life-giving waters of baptism, she advanced with rapid steps in the ways of evangelical perfection. Having received the veil of chastity from the hands of the sovereign Pontiff, she distributed her jewels and her costly garments to the poor, so as to attach herself to the virtues that adorn the soul. United with a few pious companions who, like her, had chosen the Lord for their inheritance, she led a life of retirement and prayer. These Christian virgins exhorted one another to the love of God, and safeguarded their innocence by the double rampart of humility and mortification: a wise and salutary precaution, indispensable to hearts jealous to preserve the treasure of purity!

At that time invincible martyrs were everywhere sustaining heroic combats for the faith of Jesus Christ. The account of their victories fired Romaine's courage and inspired her with the desire to walk in their footsteps. Having left her family and her country, she set out for Gaul with eleven intrepid companions.

Led by Jesus Christ, whose glorious handmaids they were, the twelve virgins followed the road made illustrious by the preaching and the miracles of St. Denis, St. Lucian, St. Regulus and several other evangelical labourers whom the blessed Pope Clement had sent beyond the Alps. The very strength of God sustained them during this long and perilous journey, and made them inaccessible to fear as to weakness. There is no doubt something marvellous in this apostolate of twelve young girls braving every kind of danger to go and labour far away for the growth of holy Church; but is not everything marvellous and divine in the establishment of Christianity? As she advanced towards the region of the Beauvaisis, Romaine lost from time to time some of her companions, who separated from their friends to go where the Spirit of God directed them. When she entered the city of Beauvais only two remained to her, Leoberia and Benedicta, who in their turn went away. Leoberia suffered martyrdom at Laon, and Benedicta at Origny.[1]

Romaine's presence at Beauvais was no less useful to the ministry of St. Lucian than to the faithful of that city. By the example of her virtues and by her persuasive exhortations she would begin the conversion of the idolaters; then, bringing them to the feet of the Pontiff, he would complete her work and bring them by baptism into the bosom of the Church. Among the Christians she exercised a mission of charity, devotion and sacrifice. She became the arm of the weak, the fellow-worker of the evangelical labourers, the beneficent providence of all the poor.

After the death of the glorious apostle of Beauvais and his holy companions, Romaine was the consoling angel of the faithful. Often she led them to the tombs of the three martyrs, where she would go to pray with them for the triumph of the Church. She soon left them to enter into eternal rest. Her example, her words and her sacrifices had contributed too much to the progress of Christianity in the city of Beauvais for her to escape the jealousy of the devil and the fury of the enemies of Jesus Christ. Arrested and brought before the tribunal of the pagans, the Saint made a public confession of her faith. Her judges, thinking that it would be easy for them to overcome the resistance of a weak girl, displayed before her eyes every kind of instrument of torture. To threats they made deceitful promises succeed. The virgin remained unshakeably attached to the Saviour. Condemned to capital punishment, she mingled her blood with that of the Lamb slain for the redemption of men, and went to take her place in the bosom of the elect. Romaine is the first who, in the Beauvaisis, joined the palm of martyrdom to the lily of virginity.

CULTE ET RELIQUES.

Cult and Relics.

The Christians piously gathered up the remains of the Saint and buried them with honour. Soon she received a public cult. Later a monastery bearing, with her name, that of St. Maxian rose on the hill of Montmille. Her glory increased with the progress of Christianity in the Beauvaisis. The inhabitants of that region, venerating her under the titles of patroness and mother, carried her body to the cathedral church, where it remained until the eleventh century. In 1069 Guy, bishop of Beauvais, made a solemn translation of it to the monastery of Saint-Quentin, lately founded through his care.

The religious of that abbey were not slow to experience the effects of Romaine's protection. Reduced to great poverty by the disgrace and exile of Guy, their benefactor, they had sold their furniture and pledged the sacred vessels and precious ornaments of their church to procure the things most indispensable to life. In this extremity they had recourse to the powerful Martyr. Taking the shrine that contained her blessed remains, they carried it from town to town and from village to village, soliciting in her name the alms of the Christians. Romaine displayed for them the power she had received from God. Near Mantes (Seine-et-Oise) an unfortunate man named Berengar, whom horrible sufferings had kept on his bed for three years, was brought before her relics: this man, having invoked the Blessed one with faith, found himself suddenly cured. When he was pressed to tell how this wonder had come about, he answered: "I was praying beside the holy relics of Romaine when, towards the middle of the night, I seemed to see the glorious Martyr approach me and drive away the illness from which I was suffering. Finding myself delivered from my infirmity, I rose at once, and with the religious I thanked the divine goodness for having restored my health." Berengar accompanied the relics of his benefactress, from whom he would no longer be parted, and devoted his whole life to honouring her and praying to her.

After this miraculous cure the pious petitioners spent a few days at Mantes, where they received abundant alms. Their return to the diocese of Beauvais was marked by fresh signs of the virgin's credit with God. Argenteuil had a great share in the blessings the Lord poured out along the way of the holy procession. Everywhere the people acknowledged these favours by generous gifts.

When the religious of Saint-Quentin had restored Romaine's shrine to their abbey, they were able, with the help they had collected, to repair part of the evils that Guy's disgrace had brought down upon their community. Guy's piety towards the Blessed one also had its reward: he saw the rigour of his trials softened and their time shortened, a benefit that he was pleased to attribute to Romaine's credit with God.

Taken from the Vie des Saints du diocèse de Beauvais, *by M. l'abbé Sabatier.*

SAINT LEUDOMIR OR LUMIER OF LIMOGES, EIGHTEENTH BISHOP OF CHÂLONS-SUR-MARNE AND CONFESSOR

626. — Pope: Honorius I. — King of France: Clotaire II.

> *Castitas habet pretium super gemmas, et tenet solium super stellas.*
>
> *La chasteté est plus précieuse que les pierreries, et elle a son trône au-dessus des étoiles du firmament.*
>
> *Chastity is more precious than precious stones, and it has its throne above the stars of the firmament.*
>
> *St. Bonaventure.*

Leudomir or Lumier was born, like his brother St. Elaphius, of whom we spoke on the 19th of August, at Limoges, towards the middle of the sixth century; and he was still very young when the latter ascended the see of Châlons (572). Leo, the father of both, followed with regard to Leudomir the same course he had followed for St. Elaphius; he gave him, as he gave all his children, a careful and above all a very Christian education, because he was himself full of religion and given to virtue. The young man profited so well by his care that from his tenderest years its happy effects were plainly seen in his bearing, his tastes, his inclinations, even his games, and his whole conduct. When, having reached adolescence, he had made up his

mind to leave his country and join his brother, his first care on arriving at Châlons was, as might be expected of so pious a young man, to go to the cathedral church of that city, dedicated, like that of his native town, to St. Stephen, the first martyr, and pay his religious duties to Jesus Christ dwelling in the most holy Sacrament of the altar. He hoped also to catch sight there of his blessed brother, whom he was burning to approach, without quite knowing, for lack of knowledge of the world and of boldness, what he should do to succeed in this. The holy bishop did in fact cross his church. As soon as Leudomir saw him, he ran, without yet making himself known to him, to throw himself at his feet and humbly ask his blessing. Then, rising, he told him that he was a stranger, the son of a gentleman of the Limousin named Leo. At last he openly declared himself the holy bishop's brother. Everyone was moved by this touching recognition: the Prelate above all shed tears of joy, and in the depth of his heart gave thanks to heaven for this happy event. A few days later he provided the means of completing the education of the pious young man, whose modesty, candour, innocence and a thousand other lovable qualities, united in him with all the outward gifts of nature, he could never tire of admiring. He first had him instructed still further than he was in letters and the human sciences; then, distrusting perhaps the extreme tenderness he felt for him, or persuading himself, out of his deep humility, that he was not himself sufficiently versed in the science of the Saints to direct a young man of such fair promise in the path of perfection, he sent him to Giles, archbishop of Rheims, his metropolitan, his friend and his consecrator, so that he might instruct him thoroughly in the law of God and the science of religion; and after a reasonable time he ordained him deacon and attached him to his church of Châlons.

It was then that Leudomir, entering perfectly into the views of his holy brother and sharing his tender affection for his diocese, they both made to the church of Saint-Étienne of Châlons the generous gift of several of their lands at Limoges. From that time the young deacon went on growing from virtue to virtue in the company of the holy Bishop, working with zeal under his orders, relieving him as far as he could in his functions, and receiving from him in return a thousand precious instructions, a thousand wise counsels and a thousand edifying examples, which never again faded from his memory. Thus did Providence prepare St. Leudomir from afar to ascend the see of Châlons after his brother's death.

Scarcely was this sad event known in that city when sadness and dismay were at their height there, as in the whole diocese. But after the first outburst of public grief, when people began to think of filling the vacant see, all thoughts and all wishes turned spontaneously to our Saint, whom they believed, with reason, fitter than anyone else, in spite of his youth, to repair the loss they had just suffered, as being full of the spirit of the Prelate who had just died, and having been for several years imbued with his teaching, witness of his virtues and intimate confidant of his most secret thoughts. Meanwhile there arrived at the court of Sigebert the trusted men charged with presenting to that prince the relics of St. Eulalia, which St. Elaphius was bringing from Spain when death overtook him. The prince, on learning of the blessed prelate's death, showed keen regret at so great a loss, the news of which was confirmed to him at the same moment by a deputation of the chief citizens of Châlons, who came to ask him for a bishop. While he was deliberating on the choice of this new pastor, the same deputies presented Leudomir to him and assured him of the clearly declared wish of their fellow-citizens to have the young deacon for bishop. The king, who already knew Leudomir by reputation, gave him well-deserved praise, approved the choice his subjects had made, and consented to their wish. But, as frightened as he was surprised, Leudomir long refused to accept so heavy a burden. At last, overcome by the redoubled entreaties of his fellow-citizens, he yielded to the violence they did him, solely out of fear of displeasing God by resisting His known will (587).

The new Bishop did not disappoint the happy hopes that had been conceived of him. Scarcely had he taken the pastoral staff in hand when he was seen, young as he still was, to walk with a firm and unvarying step in the footsteps of his blessed brother. There was in him the same purity of morals, the same innocence of life, the same piety and the same zeal, the same assiduity in all the functions of the pastoral office, the same care for the unfortunate, the same protection given to widows, orphans and the weak oppressed by the rich and the

powerful of the world. To say all in a word: people thought they saw his predecessor live again in him. He was gifted with an admirable simplicity, and his holiness was such that heaven often made it shine forth, even in his lifetime, by miracles; but he was so humble that, to avoid the praises they might have brought him, he usually worked them through the ministry of others. We shall relate a few of them.

One day, having noticed a poor blind woman who was groping her way as it were and whose feet were all covered in blood, he took pity on her and, calling his deacon, who was a man of holy and exemplary life: "Go," he said to him after a short prayer, "and make the sign of the cross on the eyes of this unhappy woman." The deacon did as he had been ordered; and at that instant the woman recovered her sight.

Leudomir on another occasion, by the power of his prayers, stopped the course of a contagious disease that was causing great ravages in a castle on the bank of the Marne, and whose effects were so swift that those who were struck by it were carried off in less than three days. Several times he cured persons possessed, among others a young girl distinguished by her nobility and beauty, whom several priests had been unable to deliver by their exorcisms. All who were attacked by fever were cured as soon as the Saint had prayed for them. What more shall we say? Even the animals, and in particular the birds, obeyed him as if to bear witness to his holiness, as has happened to several Saints, and especially to the great St. Francis of Assisi.

Among all the virtues of St. Lumier there shone above all his admirable chastity. Let us give an ever-memorable example of it. Nature had lavished on him all its gifts, both the qualities of mind and heart and the outward graces and all the charms of countenance: he was an accomplished man. Queen Brunhild, whose confidence he had been able, like his brother St. Elaphius, to win, was not indifferent to this kind of merit, and made to the Limousin gentleman the avowal of her infamous desires. But she met with nothing but a shameful refusal. Angered to the highest degree, she banished the Pontiff from his bishopric and sent him into exile. He remained there twenty years: Clotaire II, having become, after the expiatory death of the unworthy Brunhild, the peaceful possessor of the whole French monarchy, hastened to recall him to Châlons and restore him to the episcopal see of that city. But the holy Prelate lived too short a time for his people: the earth was not worthy of so pure a virtue; and so heaven only showed it to the earth. Leudomir died on the 30th of September 626.

A painting in the church of Villotte-devant-Saint-Mihiel (Meuse, arrondissement of Commercy, canton of Pierrefitte), of which St. Lumier is patron, represents our Saint with crozier and mitre, healing a blind woman. — Three windows in the choir of the same church show him: 1° in a deacon's dress, signing his act of donation to the church of Châlons; 2° explaining to the inhabitants of that city the reasons that move him to refuse the episcopal dignity; 3° driving the devil, during the holy sacrifice of the Mass, out of the body of a possessed man.

CULTE ET RELIQUES.

Cult and Relics.

The body of St. Lumier was laid in the church of Saint-Jean-Baptiste at Châlons-sur-Marne, opposite that of his brother St. Elaphius, on the other side of the nave. In the twelfth century Roger II, bishop of Châlons, had his body exhumed to carry it to the abbey church he had just built under the title of *Toussaints* (All Saints). All the flesh of the Saint was found reduced to dust, but one of his eyes, the one whose stern look had condemned the shameless Brunhild, had remained intact and kept all the brightness and liveliness it had once had. The popular name of *Lumier* probably dates from the time of this wonder (*lumina*, eyes).

The abbey of Toussaints kept the body of St. Lumier until the eighteenth century, at which time it was demolished. A fairly considerable part of these precious relics was then carried to the cathedral church of Châlons, where the people today come to venerate them.

The Bollandists tell us that the tomb of St. Lumier was glorious, that numerous miracles were worked at it, and that people came from very far to implore his help for children suffering from wasting diseases.

The cult of our Saint went beyond the bounds of the diocese of Châlons. We have already said that the church of Villotte-devant-Saint-Mihiel, in the diocese of Verdun, recognized him as its patron. M. l'abbé Quetsch, parish priest of that parish, wrote to us on the 25th of March 1873: "Before the Revolution the church of Villotte was the goal of a pilgrimage: people came there to invoke St. Lumier for diseases of the eyes. — We have a small relic of our holy Patron, a fragment of bone; but the certificate of authenticity was lost during the revolutionary storm. Here is a tradition relating to its arrival at Villotte: it has been attested to me by several old men of the place, all men truly worthy of belief both by their Christian sentiments and by their social position in the village: when the parish priest of Villotte, one of my predecessors, was pressing at Châlons to obtain this relic, the parish priest of a neighbouring parish mocked him: he lost his sight in punishment for this lack of respect, and recovered it only after a novena of expiation and prayers made together with his brother priest of Villotte. I expose this relic solemnly and give it to the faithful to kiss twice a year: on the day of the patronal feast and on the day of the feast of the holy relics."

Acta Sanctorum*;* Beautés de la Champagne, *by M. l'abbé Boitel;* Vies des Saints du Limousin, *by M. Labiche de Reignefort;* Notes locales *owed to the kindness of M. l'abbé Quetsch, parish priest of Villotte, diocese of Verdun.*

SAINT MANNE OR MENNE, VIRGIN, IN THE DIOCESE OF CHÂLONS-SUR-MARNE (SECOND CENTURY)

This Saint was born at Soulosse, a place not far from Neufchâteau. Her father, a rich lord sprung from a princely family, was named Bactius or Baccius, and her mother Lintrude or Lientrude. She was presented at an early age to Memmius, bishop of Châlons, to be baptized by his hand. The holy Pontiff, after instructing her in the doctrine of the Gospel, conferred baptism on her, and then gave her back to her parents, until she should be able later to receive lessons of a higher perfection.

When she was further advanced in age, she was brought back to Châlons, where she was placed by Memmius in a convent of holy maidens. He often came to visit her, gave her all his care, and made all the virtues spring up in her heart. Her modesty was perfect. Everyone admired her fine qualities; she alone did not suspect them. She soon had occasion to display a very rare virtue, constancy. Her parents having withdrawn her from the convent to present her at court, she was sought there in marriage by several princes. Her father favoured their designs; but the holy maiden, who had given herself to her heavenly Spouse, would never consent to it. And so she constantly closed her eyes to the honours, the riches and the pleasures that the world was eager to offer her.

Meanwhile her father persisted in making her accept the hand of a great lord to whom he had even given his word. Manne, taken aback by this resolve, implored the help of her Saviour, and, at His inspiration, left her father's castle secretly and made her way towards Châlons. While Memmius was celebrating the holy mysteries, Manne goes and prostrates herself at his feet, lays her desire before him, unfolds the veil she has brought, and implores the holy Pontiff to consecrate her a virgin for the rest of her days. Astonished at this proposal, he refuses to grant it without the consent of her parents; but all at once the veil rises imperceptibly into the air by the ministry of the angels, in the presence of the whole assembly, as if to be blessed by the very hand of God. Then it comes down again imperceptibly and remains spread over the young girl's head. Memmius knows by this prodigy the divine will; he hesitates no longer, completes the ceremony begun by the angels, consecrates Manne a religious, and keeps her for some time at Châlons. Her parents, informed of all that has happened, submit to the orders of heaven.

Manne returned to her own country, where she remained until the death of her parents. Forced to leave her father's house to escape the fury of the persecution, she went to Fontenet. But she came back to place herself again under the guidance of St. Pome, whom she succeeded in the direction of the Filles-Dieu, a charge which she neglected nothing to fulfil worthily and which she exercised for nearly twelve years.

God honoured her in her lifetime with the gift of miracles. She entered into heavenly glory on the 3rd of October, the day on which her feast is celebrated. Her body was buried beside that of St. Pome. It was taken up from there with the permission of Roger I, forty-third bishop of Châlons, and translated by Bruno of Dagsburg, who became pope under the name of Leo IX, into the church of the abbey of Poussay, formerly Porsas, by corruption of the first name: *Portus- Suavis*, Port-Suave. This translation took place on the 15th of May 1036. St. Manne is recognized as patroness of this abbey. These relics having been examined and declared authentic, a few particles of them were placed in the country chapel dedicated to this holy virgin, which stands in a charming little valley, in the midst of the forests, not far from the town of Blénod-lès-Toul, on which it depends.

Taken from the Histoire du diocèse de Toul et de celui de Nancy, *by M. l'abbé Guillaume, and from the* Beautés de l'histoire de la Champagne, *by M. l'abbé Boitel.*

SAINT CYPRIAN OF MARSEILLES, BISHOP OF THE FORMER SEE OF TOULON, DIOCESE OF FRÉJUS (SIXTH CENTURY)

Cyprian, sprung from a noble and illustrious family of Marseilles, was born towards the end of the fifth century. He was brought up in the abbey of Saint-Victor, where he learned the sciences and virtue, and then went to Arles, to St. Caesarius, who made him deacon of his church and took him with him to the council of Agde (506). During the holy bishop's exile Cyprian governed his church wisely.

At the death of the bishop of Toulon he was elected to succeed him, and consecrated by St. Caesarius, his metropolitan. He laboured with the greatest zeal to restore purity of faith and morals in his diocese, a difficult task because of the Arian heresy and the turmoil of the wars. Always closely united with St. Caesarius, he had a part in the most important acts of that illustrious prelate, and shared the dangers and the ills that he had to suffer for truth and justice. He attended several councils with him, and took his place at that of Valence, where he fought the Semi-Pelagians admirably. When Provence had fallen into the power of the Franks, Cyprian regarded this change of rule as a favour from heaven, and took advantage of it to root out heresy from his diocese. He took part in the council of Orléans of

After the death of St. Caesarius, his friend, he wrote the history of that holy prelate. He died towards the middle of the sixth century, and was buried in his church, where in the course of time a magnificent chapel was built in his honour. This chapel lasted until the time of King Henry IV; St. Cyprian has always been venerated as the patron and second titular of the church of Toulon: his relics were kept there with veneration.

Propers of Marseilles and of Fréjus.

THE TWO SAINTS EWALD, BROTHERS, PRIESTS AND MARTYRS IN WESTPHALIA (695)

A short time after the arrival of St. Willibrord and his companions in Frisia, towards the end of the seventh century, two brothers, English by birth and both priests, followed their example and resolved to go and preach the Gospel to the idolaters as well. They came into the country of the Old Saxons (Westphalia). Before setting out for Germany they had travelled in Ireland to perfect themselves in learning and in virtue. As they bore the same name, they were distinguished by the colour of their hair: one was called Ewald *the Black*, and the other Ewald *the White*. The former was more versed in the knowledge of Scripture, but both

were equally filled with fervour and zeal.

The Old Saxons of Germany were at that time governed by various petty princes, who in time of war joined their forces and chose themselves a commander by lot. All were then to obey this chief. When the war was over, each returned to his former state. The two Saints, on entering the country of the Saxons, met a farmer and begged him to take them to the man whom he acknowledged as his prince. All along the way they did not cease to pray, to recite psalms and to sing hymns. Every day they offered the holy Sacrifice; they carried with them sacred vessels and a consecrated table which served them as an altar. The barbarians, who were watching them, feared that they would induce the prince to renounce the worship of idols, and they formed the design of taking their lives. They killed Ewald *the White* on the spot; but they made his brother suffer long and cruel torments, after which they tore him to pieces. The prince of the territory, informed of what had just happened, flew into a great rage, condemned the guilty to death and had their village set on fire. The bodies of the Martyrs, which had been thrown into the Rhine, were miraculously discovered, and Tilman was warned in a vision to take them out of it. He was a man of high birth who, after bearing arms in England, had embraced the monastic state and was in Germany as a missionary. Having joined other evangelical labourers, he buried the Saints at the place of their martyrdom. Pepin, duke of the Franks, having learned of the miracles that were wrought at their tomb, afterwards had them carried with honour to Cologne; they are still kept there today in the church of Saint-Cunibert.

The martyrdom of our two Saints is placed between the years 690 and 700; but the most probable opinion is that they suffered in 695. They were honoured with public cult immediately after their death, as is seen from the martyrology of Bede, which appears to have been compiled the following year. In 1074 St. Anno, archbishop of Cologne, had their relics translated into the church of which we have spoken. He gave their heads to Frederick of Münster; but they have disappeared since the sacrilegious ravages of the Anabaptists in 1534. The two Saints Ewald are honoured throughout Westphalia as patrons of the country.

A book, a chalice and a club: such are the attributes of St. Ewald the White; the book and the chalice indicate his dignity as a priest, and the club the kind of death he endured. — As for St. Ewald the Black, he is usually painted carrying a lamb on a book: perhaps the intention was to symbolize the meekness with which he accepted death. A sword is also put into his hand, as having perished by the sword. — Above the two brothers, grouped together, a heavenly light is sometimes represented, either because they came to bring the light of the Gospel to the Saxons, or because of the brightness that made known their bodies, which the idolaters had thrown into the Rhine.

Acta Sanctorum*;* Propre de Cologne*; Godescard;* Caractéristiques des Saints.

BLESSED JOHN MASSIAS OF SPAIN, DOMINICAN RELIGIOUS AT THE MONASTERY OF SANTA MARÍA MAGDALENA AT LIMA (1645)

John Massias was born in Estremadura on the 2nd of March 1585: Philip II was reigning in Spain and Gregory XIII occupied the pontifical throne. The Blessed lost his parents early, and remained with his sister under the protection of his uncles. As soon as he had reached the age of reason, the keeping of the flocks was entrusted to him, and in the midst of the fields where he led them to pasture he spent his time in prayer and meditation. One day he saw appear near him a child of remarkable beauty, who said to him: “I am St. John the Evangelist; God has entrusted you to my keeping because of your piety; so have no fear.” He explained to the child, who did not know it, what he was, and, appearing to him again a few days later, he led him in spirit to heaven, his homeland. These apparitions were often renewed, and the protection of his guardian showed itself in numerous circumstances in a visible and miraculous way.

Later the Blessed travelled; he saw Jerez and Seville, and left for America with a merchant who took him into his service. When he had arrived, this merchant dismissed him on the pretext that he was not educated

enough to fill the office with which he had charged him. John Massias wandered for a long time across America, and then at last reached Lima, where God willed to sanctify him. He had covered nine hundred leagues through the wilderness and had endured incredible privations. At Lima he took up his first occupation again; for two years God blessed and multiplied the flocks of the master who had taken him into his service. When these two years had passed, heaven inspired the Blessed with the desire to enter the Dominicans: he was thirty-six years old when he was received into the convent of Santa María Magdalena at Lima. In the month of January 1623 he made his vows as a lay brother, and the charge of porter was entrusted to him.

From then on Brother John Massias entered resolutely upon the way of mortifications and austerities. He no longer granted his body anything but what was absolutely necessary in order not to die. He frequently took the discipline, spent his nights in prayer, and wore rough hair shirts and iron chains. These austerities soon reduced him to extremity; he was seen to walk all bent and all lame. Towards the end of his life, his superiors having obliged him to treat himself less harshly and to leave off his hair shirts, he managed to steal away a chain, which he continued to wear.

As hard as he was on himself, so gentle and charitable was he towards others. As porter he was charged with the distribution of the convent's alms, and it was a pleasure to see with what kindness and what affability he treated his dear poor. For persons of higher condition whom misfortune had brought down to want, in order to spare them the humiliation of receiving alms at the convent door, he had them come into a separate room where their meal was prepared. He served them on his knees, as he would have served Jesus Christ. The convent was not rich, and very often heaven worked miracles in favour of John Massias. Bread multiplied in his hands. At other times he turned to the Blessed Virgin, who pointed out to him the persons in the city of whom he might ask. He went to them and always received what he needed. When he met with some refusal, heaven avenged the refusal, as happened to a merchant who had not given him what he had asked, and whose house remained entirely empty of buyers until he had repaired his fault.

Often, in a chapel of the Blessed Virgin where he spent the night in prayer, the souls in purgatory appeared to him and besought him to intercede for them, and to offer his austerities to God for them. Then the Blessed redoubled his mortifications and his prayers, so greatly did charity inflame his heart. When one of these souls had obtained its deliverance, it came to thank him, and the joy of these souls that had reached the happiness of heaven was his sweetest and best reward. We shall not speak of the miracles that the Blessed worked during his life; they were very numerous and striking.

At last the hour of his death came. It was on the 16th of September 1645 that, fortified with the sacraments of the Church, he gave back his soul to God. He was sixty years, six months and fifteen days old. In 1836 Gregory XVI beatified him. The Order of St. Dominic celebrates his feast on the 3rd of October.

Cf. Ribadeneira, Vies des Saints*; and the abbé Daras,* Petites fleurs du Cloître.

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[1] The Bollandists claim that this is St. Dionysius, bishop of Alexandria (whose life we shall sketch on the 17th of November), and give his acts at full length under this day (vol. ii of October, pp. 8–130); but all the other hagiographers are unanimous in refusing to the St. Dionysius of today's Roman martyrology the rank of bishop, giving him only that of martyr. The emperor Decius, after making him undergo cruel tortures, is said to have sent him into exile in the deserts of Libya. Arrested again some years later, during the persecution of Valerian, he is said to have been brought before the governor Aemilianus and then condemned to be beheaded. Having survived this torment, he was, it is said, thrown into a dungeon, where he languished for twelve years, and died as a result of the ill-treatment he had to undergo during his long imprisonment.

[2] Gerard was born at Stave, a village in the country of Liège, and was long attached to the court of Berengar, count of Namur, whom he edified by every kind of virtue. Rich in patrimonial property, he devoted it all to the spread of religion; it was with this aim that in 918 he had a church built at Brogne, three leagues from Namur, and placed canons there to serve it. Having made a journey to Paris, he went to visit the abbey of Saint-Denis, and, singularly edified by the fervour of the monks of that house, he begged them to receive him among them. The religious received him with open arms: Gerard made his profession in that abbey and received holy orders there. Ten years after his retirement to Saint-Denis (931), his abbot sent him to found an abbey on his estate of Brogne; scarcely had he completed

this foundation when he shut himself up in a small cell built beside the church, to live there as a recluse. But he was torn from his solitude and charged with the reform of the abbeys of Flanders, which he carried out with the greatest success for twenty-two years. Feeling his end approach, he shut himself up again in his cell to prepare for death. God called him to Himself on the 3rd of October 959. His relics are still kept today in the church of Brogne. — Godescard, Mabillon, *Acta Sanctorum*.

[3] He was an Aquitanian by birth. Drawn by the virtues of St. Bertrand of Comminges (Haute-Garonne), he died in that town, where he had come to visit his illustrious colleague on his return from Rome. His body, buried in the church of the Benedictines of Sarrancolin, is still kept today in a magnificent shrine in the church of that place. St. Ebons is the patron of Sarrancolin. — *Local notes.*

[4] See the martyrology of France of the 2nd of October.

[5] See his life on the preceding day.

[6] We gave their life on the 27th of September.

[7] See his life on the 28th of September.

[8] See on the 27th of September.

[9] We gave her life on the 12th of August.

[10] We gave her life on that day.

[11] See his life on the 2nd of September.

[12] The *Avars* or *Abars* were a barbarian people, originating in Tartary, of the family of the Huns. They were settled in the neighbourhood of the Altai (a great mountain chain of Central Asia) when they were attacked and driven from their territory by an invasion of the Chinese in 552. Those who escaped made their way towards Europe, crossed the Volga and the Don in 557, and soon afterwards settled on the banks of the Danube. They made war on the Greek emperors and took from them Dacia and Pannonia (582), from where they spread into Germany north of the Danube, and even into Italy. They were entirely subdued by Charlemagne from 791 to 799, and were converted to Christianity. But the conqueror kept only the western part of their country, lying between the Theiss and the Inn, and made of it, under the name of Avaria, a march of the empire of the Franks. The rest was occupied by the Magyars or Hungarians. Avars still occupy today a part of Circassia, on the northern slope of the Caucasus, between the Aksai and Mount Cherdagh. They form about 12,000 families, obey a khan of their own, live by hunting and plunder, and are vassals of Russia, whose authority they formally acknowledged in 1859.

[13] Origny-Sainte-Benoîte (Aisne, arrondissement of Saint-Quentin, canton of Ribemont).

4 October

Martyrologies

Fourth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Assisi, in Umbria, the birthday in heaven of St. FRANCIS, confessor, founder of the Order of Friars Minor, whose life, all holy and full of miracles, was written by St. Bonaventure. 1226. — At Corinth, the feast of St. Crispus and St. Caius, whom the Apostle St. Paul mentions in his epistle to the Corinthians. First century. — In Egypt, the holy martyrs Mark and Marcian, brothers, and an almost countless multitude of other martyrs of every sex and every age, of whom some, after being beaten with rods, others, after suffering horrible tortures of various kinds, were given to the flames; others were cast into the sea; some were beheaded; several died of hunger; others were fastened to gibbets; some were hung head downwards and feet upwards; all obtained the precious crown of martyrdom. 304 or 305. — At Damascus, St. Peter, bishop and martyr, who, being accused before the prince of the Agarenes of having taught the faith of Jesus Christ, had his tongue, his hands and his feet cut off, and in that state was fastened to a cross, where he consummated his martyrdom. 742. — At Alexandria, the holy priests and deacons Caius, Faustus, Eusebius, Chaeremon, Lucius and their companions, of whom some were martyred during the persecution of Valerian, while the others, in serving the martyrs, received the reward of martyrs. Third century. — At Athens, St. Hierotheus, disciple of the Apostle St. Paul. — At Bologna, St. Petronius, bishop and confessor, who was distinguished by his learning, his miracles and his holiness.[1] About 450. — At Paris, St. AURE, virgin. 666.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Blois, Dijon, Meaux, Paris and Verdun, St. Francis of Assisi, confessor, founder of the Order of Friars Minor, named in the Roman martyrology of this day. 1226. — At Paris, St. Lisbe, first martyr of that city. He profited so well by the preaching of St. Denis that, having embraced the faith which he proclaimed, he received holy Baptism from his hands and confirmed before him, by a glorious death, the truth of Christianity.[2] — At Trier, the holy martyrs Thyrsus and his companions, soldiers of the illustrious Theban legion. They were put to death by order of Rictiovarus, and the water of the Moselle was reddened with their blood. Their bodies, found again at an inspiration from heaven by the canons of Saint-Paulin of Trier, were buried with respect in the crypt of that church, where numerous miracles were afterwards wrought. — In the diocese of Meaux, St. Quintin (*Quinctinus*), martyr at Tours and native of Villeparisis (Seine-et-Marne, arrondissement of Meaux, canton of Claye). He held an important office under Gontran, though it cannot be determined whether this was the king of that name (561–593) or Gontran Boso, general of King Sigebert I (561–575). However that may be, Gontran's mistress solicited him to consent to her infamous desires; but she found in him another Joseph. Furious at having been scorned and at not having been able to satisfy her passion, she had him assassinated. Quintin thus merited the double crown of martyrdom and of chastity. In 1238 one of his arms was sent to Meaux, where it is preserved in the cathedral church. Sixth century. — At Verdun, the death of St. Madalvé or Mauvé (*Magdalveus*), twenty-third bishop of that see and confessor, whose life we shall give on the following day, which is the one the diocese of Verdun has assigned to his feast. About 777. — At Toul (Meurthe), in the diocese of Nancy, the death of St. Perpet or Perpétue (*Perpetuus*), bishop (it is not known of what see) and confessor.[3] — At Moissac (Tarn-et-Garonne), in the diocese of Montauban, St. Maufroy (*Madelfridus*), bishop or chorepiscopus, "whose merits and holiness are better known than the episcopal see in which he sat".[4] — In the parish of Port-Lesney (Jura, arrondissement of Poligny, canton of Villers-Farnay), in the diocese of Saint-Claude, Our Lady of Loreto, whose sanctuary was founded at the beginning of the fourteenth century by the knight d'Éclans, who, overtaken by a furious storm on his return from the Holy Land, was miraculously delivered through the intercession of the Blessed Virgin.[5] — In the diocese of Autun, the venerable Widrade, better known under the name of Waré, restorer of the abbey of Flavigny (*Flaviniacum*, Order of St. Benedict), in the diocese of Dijon, and founder of the monastery of Saint-Andoche of Saulieu (*S. Andochius de Sedeloco*), in the diocese of Autun. He was buried in the abbey church of Flavigny. 747. — At Auxerre, the holy martyrs Marsus, priest, Corcodomus, deacon, Jovinian and Alexander, subdeacons, and another Jovinian, lector, companions of St. Pèlerin or Peregrinus, apostle of the dioceses of Auxerre and Nevers, whose life we gave on the 16th of May. 303 or 304.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Three Orders of St. Francis. — At Assisi, in Umbria, the birthday in heaven of the seraphic patriarch, our Father St. Francis, confessor and Levite, founder of the three Orders. St. Bonaventure, cardinal bishop and a pupil of this institute, faithfully wrote his life, holy and full of miracles, and the sovereign pontiff Gregory IX placed him in the number of the Saints. 1226.

Martyrology of the Order of Friars Minor. — The same as above.

Martyrology of the Capuchin Friars Minor of St. Francis. — At Assisi, the birthday in heaven of our seraphic Father St. Francis. 1226. — The commemoration of all the brethren of our Congregation who rest in the Lord.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At the monastery of Anticoli, in the States of the Church, the death of Blessed Francis Titelmans (*Titelmannus*), Capuchin, a native of Hasselt, on the Demer (Belgian Limburg). After making his studies at the university of Louvain, where he had brilliant success, he went to the convent of the Cordeliers of that city, where, his novitiate ended, he was admitted among the students of theology of that Order. He then became professor of philosophy and of Holy Scripture, and exercised these functions for nine years. Having heard of the Reform of the Capuchins established in Italy by Father Matthew of Bascio, he took the habit of that Order, and spent the rest of his life tending the lepers and the other sick in the hospital of San Giacomo at Rome. But his austerities soon ruined his health and took him from this world at the age of thirty-eight. 1537. — In the diocese of Naples, St. Francis of Assisi, founder of the Order of Friars Minor, named in the Roman martyrology of this day. 1226. — In Syria, St. DOMNINA, and her two daughters Sts. BERNICE (Bérinne, Bérénice) and PROSDOCE, martyrs. About 306. — At Ephesus (today Aya-Soluk), a city of Asia Minor, St. Adauctus, martyr, and his daughter St. Callisthene, virgin. Adauctus was a rich citizen of Ephesus: he became praetorian prefect under the emperor Maximin Daia (311–313). The latter having proposed to him that he should hand Callisthene over to him to satisfy a criminal passion, Adauctus answered with a formal refusal. In his anger the emperor had all Adauctus's goods confiscated and banished him to Melitene (today Malatia, a city of Asiatic Turkey, in the livah of Marash), where he was beheaded. As for Callisthene, she took refuge at Nicomedia (today Isnikmid, in Bithynia), where she remained, disguised in men's clothing, until the death of Maximin (313). Under the emperor Licinius Licinianus (313–324) she came to the court, obtained permission to bring back the mortal remains of her father from Melitene to Ephesus, built a little oratory over his tomb, and ended her days there in the practice of all the virtues. Beginning of the fourth century. — At Galatz (*Axiopolis*), a city of Moldavia, on the Danube, St. Dase (*Dasius*), named without further details by the apographs of St. Jerome. — At Carthage, a ruined city of Africa, on the northern coast of present-day Barbary, the holy martyrs Maruse (Marise, Mauruse), Restitutus and Julius, named in the same source. — In the solitudes of Nitria, in Egypt, St. AMMON (Amoun, Admon, Ampon, Aupon), hermit, founder of the monastic life in those regions. About 350.

ST. FRANCIS OF ASSISI, CONFESSOR, FOUNDER OF THE ORDER OF FRIARS MINOR

1182–1226. — Popes: Lucius III; Honorius III. — Emperors of Germany: Frederick I, Barbarossa; Frederick II.

> *Ego mendicus sum et pauper.*
>
> *I am a beggar and poor.*
>
> *Ps. xxix, 18.*
>
> *Qui n'admirerait la folie sublime et céleste de saint François d'Assise, qui lui fait établir ses richesses dans la pauvreté, ses délices dans les souffrances, sa gloire dans la bassesse !*
>
> *Who would not admire the sublime and heavenly folly of St. Francis of Assisi, which makes him set his riches in poverty, his delights in sufferings, his glory in lowliness!*
>
> *Bossuet, Panégyriques.*

St. Francis was born at Assisi, a small town of Umbria, in Italy, situated in the mountains of the Apennines, at an equal distance from Rome and from Loreto, in the year of grace 1182, under the pontificate of Lucius III and the reign of Frederick Barbarossa. His father, named Pietro Bernardone, was a rich merchant of the same town, who had an extensive trade, especially in France: a thing that nobles did in Italy without losing their title of nobility thereby. His mother, named Pica, was a lady of great virtue, good and pious, who deserved to be the mother of a Saint. When she was near to bringing this son into the world, she was long in

labour and in inconceivable pains without being able to be delivered. A pilgrim then came to her door to ask for alms, and when he had received it, he told the woman who had brought it to him that, if the lady of the house wished to be delivered, she must have herself carried into a stable, because her child was to be born on straw. She obeyed this counsel, and at once she was happily delivered. Many believe that this pilgrim was an angel. This stable was afterwards changed into a chapel under the name of San Francesco il Piccolo, St. Francis the Little.

Shortly afterwards they thought of baptizing him, and a second pilgrim offered himself to hold him at the font: it was an angel sent by God. He was given the name of John. He afterwards changed his name and took that of Francis, whether because his father, who was in France at the time of his birth, gave it to him on his return, in memory of the kindly welcome he had received in that kingdom; or because he himself chose to bear it out of a singular affection for the French, and because he had learned their language in a very short time; or lastly because his ability to speak French caused those who kept company with him in his youth to call him Francis. While he was still at the breast, a third pilgrim came and asked to see him and kiss him; and, having foretold great things of him, he gave warning that hell was making every effort to destroy him: which the devil was afterwards obliged to confess in an exorcism.

His upbringing was entirely holy, and his mother did not fail to inspire him early with horror of vice and love of virtue. He was nevertheless prodigal to excess in his youth; he loved fine clothes, liked to make a brilliant appearance at feasts, entertained his companions magnificently, and, having a presentiment that he would one day be honoured by all the world, without knowing how or why, he made every effort to outdo those of his age; but, worldly as he was at that time, he nevertheless always kept chastity inviolably. His confessors have testified that he never let himself be carried away by a thought to an unchaste desire. Moreover it seemed that, in the words of Job, mercy had been born and had grown up with him. He could not see the poor without being touched with compassion for their misery; and as his father had taken him into partnership in his trade, to have a share in its profits, he generously distributed to them a part of what came to him from that business. Above all he never refused alms to those who asked it of him for the love of God: this phrase, *the love of God*, already moved him so strongly that he could not hear it without being sensibly touched. Being one day extremely busy with a sale, he sent one of them away without giving him anything; but no sooner had he reflected on it than he ran after him and amply made up to him for the refusal he had made him suffer. At the same time he promised God to give charity, when he had the means, to all who should ask it of him for His love: which he faithfully observed for the rest of his days.

Besides, he had so great a gentleness and affability that he won the hearts of everyone, and in Assisi he was regarded as the pearl of the young men and as a man who would one day be the glory of his country and the consolation of the whole province. There was in particular a citizen of the same town who, every time he met him, spread out his cloak to serve him as a carpet, and even knelt before him to show him his respect; he said that Francis well deserved this honour, since in a short time he would be venerated by the whole Church. However, as this young man, still full of the spirit of the world, pictured to himself only temporal greatness, God willed to win him by a series of crosses and afflictions. First, He permitted that, in a war between Assisi and Perugia, in which he wished to show his courage in the defence of his country, he should be taken prisoner: this captivity lasted a whole year, during which he had much to suffer; but, far from growing sad and letting himself be cast down by this reverse, he himself consoled the companions of his misfortune, always making them hope for a speedy deliverance. Moreover, as soon as he was at liberty, he fell dangerously ill, which obliged him to prepare for death; and it was then that he began to reflect on the vanities of his past life and to conceive a horror of them. He did not, however, yet quite give up the love of elegance and of splendid clothes, with which he had been so filled. As soon as he had recovered his health, he dressed elegantly as usual, so as to lose nothing of the esteem he had acquired among the young men of his age; but he did an action that merited for him an extraordinary visit from heaven. Having gone out of the

town, he met a gentleman of good bearing, but poor and very badly clothed; he generously stripped himself of his clothes and gave them to him. The following night he had a mysterious dream in which he saw a magnificent palace filled with arms of every kind marked with the sign of the cross. He asked at once to whom these riches belonged, and the Spirit of God answered him that they were for himself and for his soldiers. He was not yet experienced enough to understand the mystery of this prophecy. He imagined, therefore, in his passion for glory, that he was to become a great captain and win illustrious victories that would make him renowned throughout the world. And so, knowing that Walter of Brienne, aided by the troops of Pope Innocent and of Philip Augustus, king of France, had entered Apulia with a great army to fight the emperor of Germany, he set out at break of day to offer him his services. But where are you going, Francis? The warfare to which you are called is not bodily, but spiritual; you must fight the devil, the world and sin, and not men like yourself. Your soldiers will not be armed with lances and swords, but with the spirit of penance and mortification. And indeed, as soon as he was at Spoleto, Our Lord appeared to him and, treating him with great familiarity, said to him: “Francis, which of the two can do you more good, the master or the servant, the rich man or the poor?” — “Assuredly the first,” answered Francis. — “If that is so,” replied Our Lord, “why then do you forsake Me, who am the Master of all things and possess infinite riches, to attach yourself to a mortal man who has nothing but servitude and poverty for his portion?” — “Ah, Lord,” said Francis then, “what will You have me do?” — “Return to your own country,” the Son of God adds; “the vision you have had does not promise you temporal greatness, but spiritual greatness.” He obeyed at once and returned to Assisi, but quite other than he had been before, breathing nothing now but contempt of himself, detachment from the world and love of heavenly goods. Shortly afterwards he gave a farewell banquet to his companions, and while seeing them out of the town he was rapt in ecstasy and remained motionless in the middle of the road.

From that day Francis breathed only for divine things; he hardly applied himself any longer to his business, and often went out of the town to taste the sweetness of solitude. Being one day on horseback in the plain below Assisi, he met a leper who filled him with such horror that he at once turned his eyes away so as not to see him, and took his way in another direction. But remembering then the resolution he had taken to fight in all things the disordered inclinations of his self-love, he stopped short, dismounted and went to embrace the poor wretch. He then gave him alms, tried to console him in his misfortune, and mounted his horse again. When he had gone a few paces, he looked behind him to see him once more; but he saw him no longer, although there was neither tree nor house in that plain where he could have hidden. He judged, therefore, that this leper was He of whom the prophet Isaias speaks, who clothed Himself with our miseries and our infirmities in order to heal us of them; and his heart felt an unspeakable joy and consolation at it. He then became more assiduous in prayer, and he made it his greatest delight to contemplate the perfections of God and the wounds of Jesus Christ crucified. It was in the fervour of one of these prayers that this loving Saviour appeared to him in the same state in which He was on the tree of the cross, and impressed on his heart these words of the Gospel: “If any man will come after Me, let him deny himself, take up his cross and follow Me.” And after this apparition he had so lively a feeling of his Master’s sufferings that he thought of them almost continually, and never did so without shedding torrents of tears.

Poverty, humility and charity towards the needy were thereafter his dearest virtues. Instead of fleeing lepers as before, he went to seek them in the hospitals, and, having embraced them, he served them with his own hands; instead of contenting himself, as before, with helping beggars with his alms, he assisted and relieved them by every kind of humble ministry, taking off their shoes, putting them to bed, washing them, and rendering them a thousand other services. Poor clerics had the chief share in his charities. He provided them with the means of living, and also furnished them with the vestments necessary for the celebration of the holy mysteries. The ardour of his devotion led him to go to Rome to visit the tombs of the Apostles.

Arrived in the Eternal City, he went and prostrated himself on the pavement of St. Peter's, before the sacred altar where the body of the fisherman of Galilee rests. Having prayed with great fervour and tears, he rose and saw with pain that the pilgrims left only slight alms for the completion and adornment of the sanctuary. "What!" he cried, "has devotion grown so cold? How is it that men do not offer all they have, and do not offer themselves, in a place where the precious remains of the Prince of the Apostles rest? How is it that they do not adorn with all possible magnificence this stone on which Jesus Christ founded His Church?" As he said these words, he took all the money he had on him and threw it by handfuls on the marble of the holy tomb.

On coming out of the church of St. Peter he saw a crowd of poor people waiting for the effects of the passers-by's mercy; he had pity on them, and after distributing to them all the money he had, he finally gave his garment to the one who seemed the most naked, and put on his rags. He remained thus for the rest of the day, begging and praying in this humble company. Thus it was that he trampled underfoot the pride of the world and rose by degrees to evangelical perfection. The next day he took the road back to Assisi and returned to his mother's hearth, breathing the holy gladness of penance. It was there that the Lord Jesus Christ, his guide and his reward, was waiting for him, to manifest his vocation to him more vividly than He had yet done until that day.

One morning when Francis was meditating in the country round Assisi, he entered a poor church dedicated to St. Damian, so old and so dilapidated that it threatened to fall. There, prostrate on the stone before a crucifix, he uttered three times, by a movement of the Holy Ghost, this beautiful and fervent prayer, which he often repeated afterwards: "Great God, full of glory, and You, my Lord Jesus Christ, I pray You to enlighten me and to dispel the darkness of my mind, to give me a pure faith, a firm hope and a perfect charity. Grant, O my God, that I may know You so well that in all things I may never act but according to Your light and in conformity with Your holy will." So he spoke, and, his eyes bathed in tears, he was gazing with great love at the image of the Saviour on the cross, when all at once a voice coming from the crucifix made him hear three times these mysterious words: "Go, Francis, and repair My house, which you see falling into ruin." At this voice from heaven the holy young man remains motionless, distraught, rapt in a kind of ecstasy in which dread mingles with love. Coming to himself, he asked himself what was the meaning of this divine call; too humble to believe that God was calling him to repair the spiritual ruins of His Church, he took these words in their material sense, and thought that Christ was inviting him only to restore the old church of San Damiano.

At once, with that prompt and ardent obedience which he brought to carrying out orders from on high, he goes back to his father's house, takes a bundle of rich cloth, mounts his horse and rides as far as Foligno, where he sells horse and merchandise. Then he comes back on foot to San Damiano and offers the priest who served the church the proceeds of this happy bargain, as St. Bonaventure calls it. The chaplain, fearing the wrath of the avaricious Bernardone, refused, in spite of Francis's entreaties, to accept so considerable an alms. The Saint then threw this useless gold with contempt onto one of the windows of the sanctuary, and obtained from the poor priest only permission to stay for some time in his dwelling, near that blessed altar where the crucifix had spoken to him.

His father, informed of what was happening, flew into a violent rage and hurried to San Damiano to take him away. But how could he have found the one whom divine Providence had resolved to keep hidden? The wall of the room where he was grew soft and gave way, and afforded him a safe and quiet retreat from the searches of this unnatural father.[1] Then he withdrew into a neighbouring cave, where he spent a whole month in continual prayer and fasting, living on the bread of tears rather than on the bread he had brought to him in secret by a servant of his house. Meanwhile, the unction of grace spreading more and more in his heart, he was ashamed of his flight and of keeping himself hidden like a timid man without courage; and so, all dirty and disfigured as he was, he went back into Assisi, resolved to suffer everything for the glory of Jesus Christ. At the sight of him, murmurs, scornful laughter and exclamations of pity resounded on every side: "He has

gone mad," people said; and among the insulters his former companions in feasting were in the first rank. They were only half mistaken: yes, the blessed Francis had become mad, but with the holy and divine madness of the cross, with that madness which confounds human wisdom, which since the crib and Calvary has royally led the world, by voluntary suffering and sacrifice, from earth to heaven, from death to eternal life! Deaf to all the clamour, smiling at every affront, he answered evil with good, insults with prayer, hatred with love. His father, warned that his son was the object of public derision, rushes up in fury, falls upon Francis like a wolf on an innocent lamb, overwhelms him with reproaches and blows, and orders him to give up these extravagances and take up again his accustomed life and occupations. But seeing him unmoved by his threats as by his entreaties, he shuts him up under a staircase, in a dark corner of his house, and swears that he will keep him prisoner there as long as he has not promised to change his life. Francis, upheld by the voice of Jesus Christ, who had revealed his vocation to him, suffered cruelly at grieving his father and resisting him; but at the same time his soul was filled with a wholly heavenly joy at the thought that he was expiating the faults of his youth and suffering persecution for justice' sake, and he repeated with rapture this saying of St. Peter: "We ought to obey God rather than men!"

Taking advantage of her husband's first absence, his mother, who recognized in him an extraordinary attraction of grace, opened the door of his prison and gave him liberty to go where he would. The holy young man thanked his mother, blessed God and returned at once to the church of San Damiano, whose repair he had undertaken. His father, on his return, was extremely irritated at it; but, having found on the window of that church the money that the Saint had thrown there, he was somewhat appeased. At last the bishop of Assisi restored agreement between them. Francis renounced, in the presence of that prelate, all the goods to which he could lay claim by virtue of his partnership and of the inheritance of his parents; his father, on this renunciation, left him master of himself and abandoned him to his own conduct. It was on this occasion that this new poor man of Jesus Christ stripped himself of his clothes, keeping nothing back but a hair shirt with which his body was covered, and, having put them all into his father's hands, he said to him: "Until now I have called you my father; but henceforth I will give that name to God alone, and I will say to Him much more freely than I did: Our Father who art in heaven, in whom I have placed my treasure and the faith of my hope." The spectators of this scene, seized with deep emotion, wept for pity and admiration. The bishop himself was so moved by it that he threw his arms round Francis's neck and covered his sublime nakedness with his cloak. Then he had the garment of one of his labourers brought to him and gave it to him. The Saint received it willingly as an alms, and, having cut it in the form of a cross and even traced a cross on it with mortar, he put it on as the precious livery of a poor and humbled God (1206).

In this garment he left Assisi and went away into solitude, to taste more deeply the joy of his sacrifice and to hear better the voice of his beloved Jesus. As he went along he sang the praises of God in the French tongue with heavenly gladness. Passing through a wood, he met robbers who asked him who he was. "I am," he answered, "the herald of the great King." Then these robbers beat him cruelly and threw him into a ditch full of snow, saying to him mockingly: "Lie there, herald of God." Francis thought he had gained much by being thus insulted and ill-treated. As soon as the robbers had gone, he got up and continued his way, singing still louder and with greater gladness hymns and canticles in praise of his Creator. Having arrived at a monastery, he asked for charity there and received it as a simple beggar. From there he came to Gubbio, where one of his friends, who recognized him, gave him a very poor little tunic, with a leather belt, a pilgrim's staff and shoes, to equip him as a pilgrim and a hermit. He was then twenty-five years old, and he had as yet no other aim than to sanctify himself by the practice of humility, patience, poverty and mercy towards the sick. And so he devoted himself to the service of the hospitals and lazar-houses; bearing a singular compassion for the lepers, he humbly washed their feet, cleansed their ulcers, begged alms for them, and often embraced them to console them in their pain and encourage them to suffer with constancy. This charity was not without miracles; several were healed by his touch, especially a man of the duchy of Spoleto whose whole face was eaten away by a frightful cancer that made him horrible to see. "I do not know," says St. Bonaventure in

recalling this incident, “which we should admire more, such a kiss or such a cure!” Thus did Francis put into practice these words which the Lord had addressed to him in the divine communications of prayer: “My son, if you wish to know My will, you must despise and hate all that you have loved and desired according to the flesh. Let not this new path frighten you; for if the things that please you are to become bitter to you, those that displeased you will seem sweet and pleasant to you.”

When he was well grounded in humility, remembering the order he had received to repair the church of San Damiano, he went back to Assisi; and what he had not been able to do when he was rich, he easily accomplished in the state of poverty he had embraced. It was not by supplying great sums of money from his own goods, but by begging at the doors of the rich for the means to restore this building, by working at it himself like a labourer, by carrying stone, wood and mortar on his shoulders, and by spurring others on by his example to so holy a work, through the hope of eternal reward. Seeing Francis one day weighed down under the load of the stones that he was helping to carry with his own hands for the restoration of the church, his brother, named Angelo, said mockingly to one of his friends: “Go and ask him to sell you a little of his sweat.” — “I will not sell my sweat to men,” Francis answered simply; “I will sell it more dearly to God.” An admirable and profound saying which, if understood and meditated, would greatly diminish the number of the slaves of the world and increase that of the servants of Jesus Christ! For this divine Saviour alone has promised that He will not leave without reward a glass of water given in His name, and He alone is infallible in His promises. The priest of San Damiano, touched by the fatigue and destitution of the workman of Jesus Christ, thought of preparing a good meal for him to restore his strength when he came back in the evening worn out by the labours of the day. Francis at first accepted this charity; but soon he thought better of it, begged his host to concern himself no longer with his food, and, taking a dish, he went begging from door to door and sat down in the street to eat the coarse scraps that had been given him. “For it is thus,” he said to himself, “that I must live for love of Him who was born poor, who lived poorly, who was nailed to the cross, and who after His death was laid in the tomb of another.” Such was the way of life that Francis adopted from then on, never to leave it again, and thus he finished the year 1206 in prayer, labour and absolute destitution. Thanks to the abundant alms he had collected, he quickly completed the restoration of the church of San Damiano.

The success of this repair led him to undertake also that of the church of St. Peter, which was a little farther from the town of Assisi, and he accomplished it with no less speed and success. Finally, as he saw that the church of Our Lady of the Angels, called the Portiuncula, was falling into ruin, although it was dedicated in honour of the Mother of God and the angels sometimes made their protection felt there, and that for this reason it was deserted and abandoned, he resolved to apply himself with the same zeal to repairing it. From the beginning of the year 1208 the chapel recovered its age-old worship and served once more as a tabernacle for the Holy of Holies and as a goal of pilgrimage for the piety of the faithful. St. Bonaventure says that he loved it more than all the other places in the world, that he began there with humility the great work of his perfection, that he made admirable progress in virtue there, that he happily ended his life there, and that in dying he commended it above all things to his children, as a place for which the Blessed Virgin had a quite particular regard.

Being one day in this sanctuary, he heard there, at the Gospel of the Mass, these words of Our Lord to His disciples: “Carry neither gold, nor silver, nor any money in your purse, nor scrip, nor two coats, nor shoes, nor staff.” This admirable lesson struck his mind at once; he took it as spoken and dictated for himself, and without delaying a moment he threw away his staff, went barefoot, took a cord instead of a belt, gave away his purse and all the money he had, and, contenting himself with a simple tunic, he began in earnest the apostolic and evangelical life whose standard he was to raise in the world. Then he began to preach penance, which he did with such fervour and unction that many sinners, touched by his words, were converted and washed away in their tears the stains of their past life. Several even renounced the world to embrace the

humble state that he professed. The first was Blessed Bernard of Quintavalle, one of the richest inhabitants of Assisi: having seen with his own eyes St. Francis spend the night in prayer in a room where he had begged him to take a little rest, he was so moved by his example that he renounced all his goods at that very hour and followed him. The second was Blessed Peter of Catania, canon of the cathedral of the same town, who generously gave up his benefice to become with him a poor man of Jesus Christ. The third was Blessed Brother Giles, whom the wise folly of the cross afterwards raised to so eminent a perfection.

At this time God made known to Francis by various visions that He had chosen him to found a great Order which would vigorously fight the flesh, the world, the devil and sin; which would win illustrious victories over them, would labour with happy success at the reformation of the morals of Christians, whose disorder had become extreme, and would carry the light of the faith to the ends of the earth. These assurances encouraged him to continue his preaching; he sent Bernard with Peter towards Tuscany, and he himself, with Brother Giles, went through the March of Ancona, exhorting with wonderful force to detachment from the world, to contempt of pleasures and riches, and to a perfect conversion of heart to God. The number of his children then grew to seven, and shortly afterwards to eleven. With him they represented the sacred college of the twelve Apostles. He said to them, when sending them to preach: “Go and announce peace to all men, urge them to penance, which is the only way to obtain the pardon of sins; be assiduous in prayer, patient in adversity, untiring in labour, modest and restrained in your words, grave and irreproachable in your actions, and perfectly grateful for the benefits you receive. Above all, put your trust in God, and hold it for certain that nothing will be wanting to you, although you go without provision and without money.” They were not yet called either brothers or religious, but only the penitents of Assisi, although their blessed Father, to remove them a little from their own country, had then moved them to a poor abandoned hermitage in a place called Rivo Torto. But when this apostolic man saw the surprising deeds that it pleased the divine goodness to work through him and through this holy band of missionaries scattered here and there, he wished to see them all gathered together, to make of them a better knit and firmer body. For this he sent neither letters nor messengers; but having laid his desires before Jesus Christ, who was their author, he saw all these gospel labourers arrive near him, laden with the trophies they had won over the malice of men and the efforts of hell. Then he composed for them a Rule in simple terms: setting the practice of the Gospel as the unshakeable foundation of his whole spiritual edifice, he added to it only a few constitutions necessary for the establishment of a common life.

The bishop of Assisi, whom he often consulted in his difficulties, was of the opinion that he should take possessions and revenues to support his children, without their being obliged to beg their bread; but he answered that prelate that he could by no means bring himself to it: “For if we had property,” he said to him, “we should need arms to defend ourselves against thieves, attorneys and advocates to maintain our rights against the chicanery of usurpers, men-servants and maid-servants to work our farms. Judge, if you please, my Lord, what disadvantages we should suffer from dealings with persons so far removed from our institute.” And so he persevered courageously in the resolution he had taken to establish his Order on the foundation of evangelical poverty. He then thought of having it approved and confirmed by the Holy See; and so, with the unanimous consent of his children, and without providing himself with any recommendation from the prelates or the great lords of his province, he came to Rome to Pope Innocent III, one of the wisest pontiffs who have governed the Church. He had with him the college of his eleven disciples, and at Rieti he won a twelfth, Angelo Tancredi, a brave gentleman of that town, merely by telling him, in the middle of the road where he met him, that he had served the world long enough and that Jesus Christ was calling him to Calvary. In Rome he lodged at the hospital of St. Anthony, to receive alms there as a poor man and to serve the sick. A few days later he went to speak to the Pope at the Lateran palace, in a place called the Mirror, where he was walking; but His Holiness, whose mind was then taken up with several great affairs, would not listen to him, and even repulsed him with indignation. This rebuff, far from grieving and discouraging Francis, filled him on the contrary with joy and hope: he withdrew quietly, with deep humility and angelic

modesty, commending his business to God, who had inspired it in him. He was not disappointed in his expectation: for the following night the Pope, having seen in a dream a little palm tree which, springing up at his feet, then rose to the height of the tallest trees, understood on waking that it was the figure of the poor Francis who had presented himself before His Holiness the day before; and so he sent for him, and, after listening to him with great kindness, promised him to examine his requests and to be favourable to him in what he could.

The greatest difficulty he observed in it was the extreme poverty that he wished to establish in his Order; but Cardinal John of St. Paul, bishop of Sabina, very wisely pointed out to His Holiness that, if this consideration prevented the confirmation of Francis's Rule, it would show that the Gospel was not esteemed and that there was no respect for the counsels of Jesus Christ. Besides, the Saint told him very ingeniously that the Congregation for which he was asking approval, poor as it appeared, having espoused the King of kings, would be in no danger of lacking what was necessary to feed its children. And so the Pope felt inclined to grant his request once it had been examined by the sacred Congregation, all the more because he recognized that the Saint was that poor man whom he had seen one night in a dream holding up on his shoulders the church of St. John Lateran, which was falling into ruin. A mysterious vision, which has been fulfilled bodily and spiritually: bodily, because that basilica was restored, adorned and enriched by the popes Nicholas IV, Sixtus IV and Sixtus V, of the Order of St. Francis; spiritually, because the universal Church, figured by this temple, has been upheld by the examples, the prayers and the teaching of this great Servant of God, and by the labours of an infinite number of Martyrs, Doctors, Confessors and Virgins of the same Order.

At the end of a few days, the sacred College having said in its report that the Rules and Constitutions of St. Francis contained nothing but what was holy and in conformity with the teaching of Jesus Christ, the Pope approved them by word of mouth; he also himself received the profession of the blessed Founder and of his twelve children, and having established him first minister general of his newborn congregation, he ordained him deacon, giving his companions also power to wear the tonsure and the clerical crown: which some authors explain as the conferring of minor Orders. Thus this holy band left Rome laden with favours and blessings, but with an entirely new resolution to wage constant war on their senses and to carry everywhere the spirit of penance and compunction. However, when they had reached the city of Spoleto, conversing together about the means of attaining perfection, they debated whether it would not be more expedient for them to withdraw into a solitude, there to be wholly occupied with contemplation, than to expose themselves to conversation with men, which is full of dangers and easily makes one lose the spirit of recollection and devotion. Francis consulted the will of God on this by a very fervent prayer accompanied by tears and sighs, and learned in it that his vocation and that of his children was not to remain in the deserts, but to labour for the salvation of souls by preaching and the other exercises of the apostolic life. He declared to his children what God had made known to him about it, and, being thus assured of the road they were to take, they all withdrew together to their former dwelling near the walls of Assisi.

The poverty of this house cannot be admired enough; it was falling into ruin, and was so small that all his brethren could scarcely find room in it; the holy Patriarch had to write their names on the boards to mark for each one the place of his retreat. They lived there so poorly that the raw herbs they found in the countryside were delicious fare for them. Their prayer was more of the spirit than of the lips, because, having as yet no church books for singing the canonical hours, all they could do was to pray mentally and to recite the Lord's Prayer and a few psalms they knew by heart. Their chief book was the Cross of Jesus Christ, which their blessed father had set in their midst. They studied this great book continually, turned its pages ceaselessly, learned its divine lessons, and it was from it that they drew that fine light and that divine eloquence which made them more formidable to the devil and to sinners than the greatest masters of theology. St. Francis also very often gave them powerful exhortations; he taught them the method of considering and praising God in all His creatures, the reverence they should have for priests, and the submission with which they should

receive all the decisions of the Roman Church. He also taught them to prostrate themselves before all churches and all crosses, from as far off as they saw them, to honour Jesus Christ in these outward representations of the sufferings He endured for love of us.

He took such care of their spiritual progress that one night, when he was at Assisi to preach the next day in the cathedral, he appeared to them in their poor dwelling in the form of a globe of light borne on a chariot of fire; this enlightened them so perfectly that each of them saw not only to the bottom of his own conscience, but also into the most secret recesses of those of all the others. Convinced that it was their holy Patriarch who showed himself to them under this dazzling figure, they recognized at the same time the graces that God had communicated to him for their guidance. We have seen, in the life of St. Anthony of Padua, that he afterwards appeared again at Arles, in the midst of an assembly of his religious over which that blessed Confessor presided, to give them his blessing and to urge them to ordain nothing but for the greater advantage of regular observance.

At length, as persons presented themselves every day who wished to embrace his institute, seeing that he could not lodge them in the house where he was, he found himself obliged to look for a larger one. For this he applied to the bishop of Assisi, begging him to give him a chapel where they could celebrate the divine offices; but the bishop having none at his disposal at the time, he had recourse to the Benedictines of Monte Subasio, who gave him the church of Our Lady of the Angels, or of the Portiuncula, with a small adjoining house where the chaplain lodged, to serve them as a convent. St. Francis accepted on condition that neither he nor his Order should be its owners, but only its usufructuaries. That is why every year he never failed to send the Benedictines a little basket of fish, as a rent for the inheritance he held from them, and those reverend Fathers out of generosity gave him in exchange a jar of oil, to have a share in his prayers.

As soon as he was in possession of this church, Our Lord honoured him with a visit, accompanied by His most holy Mother and a countless multitude of blessed spirits, and promised him, with His protection, a prodigious increase of his newborn congregation. He then sent his children into various districts to continue proclaiming penance; and they were so many gospel fishermen who, with the net of their preaching, drew to him a great number of new disciples to help them in their turn in the conversion of the world. He for his part also made many conquests, most of them miraculous. The chief of those who entered his Order were Maurice, Leo, Rufino, Masseo, Juniper, Illuminato, Augustine, Stephen, Leonard, Guy, Simon and Pacifico, who all attained eminent holiness. Maurice was of the Order of the Crossbearers; he fell dangerously ill and was obliged to go into the hospital. When his life was already despaired of, St. Francis sent him a piece of bread dipped in the oil that burned before Our Lady; and scarcely had he eaten it when he rose in perfect health, to embrace the institute of his signal benefactor. Pacifico was a celebrated poet, to whom the emperor Frederick II himself had given the name of King of Verse. He went to a sermon of St. Francis, and the force of his burning words, together with the vision of two luminous swords which crossed him from head to foot and from one hand to the other, touched him so deeply that he despised the vain exercise of poetry to become the faithful imitator of the holy Patriarch. He received from him the name of Pacifico because of a great gift of gentleness with which his soul was filled, and he was afterwards the first provincial minister of France.

These new labourers constantly asked for new instructions; but the life of their father was a living lesson to them, which taught them the exercise of the most excellent virtues. He was so austere that, apart from meals with lay people, which he took only very rarely and very soberly, and only to win them to God, he hardly ever ate anything cooked and drank only water. Often he mixed ashes with what he ate. The bare earth was his bed; he did not lie down on it, but slept sitting, his head only resting on a stone or a piece of wood. His poverty was so extreme that it did not seem possible to be poorer, since, except for the sack with which he was covered, and of which he was not even the owner, he possessed nothing in the world. He went begging for his community himself, and did so in the places where he was best known. He was never seen idle, never agitated, never distracted and taken up with the things of earth, but always in a wonderful activity, gentleness

and devotion. He did not suffer any of his religious to remain doing nothing, and he called those who fled work *brother flies*; as for his body, he named it *brother ass*; and indeed he treated it as harshly as asses are treated. He was nevertheless an enemy of indiscretions, and did not allow his disciples to perform penances beyond their strength. He recommended them to avoid conversation with women, as a reef on which the most spiritual persons often suffer sad shipwreck. He exhorted them to a great love for God and for Our Lord Jesus Christ, and to an ardent zeal for the salvation of sinners, sentiments with which he himself was entirely filled.

It would be an endless task to follow him to all the places where he carried the seed of the Gospel. He went first to Perugia, where he foretold and then appeased a very cruel war between the nobles and the people; from there he passed to Cortona, where, as a reward for a great number of conversions he made there, he was given a convent at the gate of the town. He was treated in the same way at Arezzo and at Florence, where he went after spending the whole of Lent in continual prayer, without eating anything but half a small loaf. The miracles he worked in all these towns were so extraordinary that he was regarded there with no less respect than if he had been an angel come down from heaven. He carried the same blessings to Pisa, to San Medardo, to San Gimignano and to Sarteano, and everywhere he obtained new monasteries. It was at Sarteano that the devil appeared to him and urged him to relaxation, telling him that God never pardoned those who killed themselves by indiscreet penances; after which he stirred up in him lascivious thoughts and unchaste movements; but the Saint, taking his iron discipline at that very hour, bloodied his whole body, and, covered with wounds, threw himself in that pitiable state into the snow, where he remained until these flames of impurity were entirely extinguished: which made him so victorious over his enemy that he never afterwards felt similar attacks. The following Lent he preached in the cathedral of Assisi, and there he made the admirable conquest of the glorious St. Clare, which includes an infinity of others. He then resolved to go to Syria to work for the conversion of the Saracens, and took the road to Rome to ask the Pope’s permission. Wonders accompanied him everywhere. At Alviano he silenced the swallows that were making a noise during his preaching, merely by saying to them: “My sisters the swallows, be silent while I preach.” At Rome he obtained from His Holiness what he wished, won excellent men for his institute and founded a monastery of his Order: it is today the celebrated convent of San Francesco a Ripa. At Ascoli, in the March of Ancona, one of his sermons drew thirty of the most considerable young men to his poor life.

God, who had inspired him with the thought and the desire of going to Syria, did not permit its execution, because the moment had not come. Francis embarked; but he was soon thrown by a storm into Slavonia, and from there forced to return to Italy. Shortly afterwards he fell ill of a slow fever which reduced him to extreme weakness. The bishop of Assisi, who feared that the Church would lose so great a treasure too soon, had him carried, in spite of all his repugnance, to his episcopal palace, to have him well cared for there. One cannot imagine how confused and humbled Francis was by this treatment. He called himself nothing but glutton, sensualist and hypocrite; he told his children that he no longer deserved to bear the name of Friar Minor; he declared himself worthy of all the curses of apostates; finally, he carried his love of abjection so far as to have himself dragged with a rope through the town to the place of public executions, to tell all the people that he did not deserve the esteem they had for him and the honours they paid him, seeing that, instead of living austerely as they supposed he lived, he was delicately fed at the very table of their bishop. Scarcely had he recovered a little strength when he set out to go to Spain and from there to Morocco, to work for the conversion of the Miramolin, who was Muhammad the Green. Passing through the towns of Italy, he worked great miracles and countless conversions, and established a host of convents. At Foligno he so blessed the house of his host that since then neither fire nor plague has dared to come near it. At Spoleto he entirely changed the heart of a rich miser who everywhere decried his Order, merely by having three *Paters* and three *Ave Marias* said for him by each of his religious. At Terni he raised to life a young man who had been crushed by the fall of a wall, and foretold that he would one day embrace his institute, which has since come to pass. In the county of Narni he restored life to a man drowned four days before, health to a paralytic, and changed water into wine. At Oriesi he healed a child so deformed that his head touched his feet. What did he

not do besides at San Gemini, at San Leo, at Imola and in all the other towns through which he passed until his entry into France? He was received everywhere as a great prophet. Houses were offered to him on every side without his asking for them, and so many persons hastened to be numbered among his disciples that they were at once filled with excellent subjects. His passage through Dauphiné and Provence was short, and he made his way as quickly as he could to Navarre and Castile. King Alfonso, afterwards grandfather of St. Louis through Queen Blanche, his daughter, gave him a wonderful welcome and gave him a convent at Burgos, which was the nursery of many others. The Saint wished at last to cross into Africa; but the Spirit of God, who had once prevented the Apostle St. Paul from preaching the Gospel in Bithynia, prevented this zealous missionary from carrying the word of life to Morocco, which was unworthy of so great a happiness. He fell ill on the borders of Spain, and during his illness he received an order from heaven to return to Italy. First he made the pilgrimage of St. James of Compostela; he had a convent built with a treasure that was found in the ground in a place he had pointed out. He established still others on his way back, in Portugal as well as in Castile, in Aragon and in Catalonia, and among others that of Perpignan, which has since become very considerable. In short, his wonders had to be counted by his steps, and his new foundations by the halts he made on the way. The Albigensian war prevented him from staying in Provence; besides, as the children of St. Dominic were already preaching there with extraordinary zeal and success, he did not think it fitting to put his sickle into another's harvest.

His return to Italy, where his absence had been keenly regretted, was a veritable triumph. People came from all sides to meet him. Wonders accompanied him everywhere. Bread was multiplied for his food and for that of his followers, and the power of God miraculously confounded those who slandered him or opposed the progress of his institute. Having made wise regulations in his convent of Our Lady of the Angels, he withdrew for the first time to Mount Alverna, where Count Orlando, who regarded him as his father, had given him a dwelling. There he was visited first by the Blessed Virgin accompanied by St. John the Baptist and St. John the Evangelist, then by Our Lord Himself, who, sitting down on the stone where he usually took his poor meal, revealed to him great secrets, whose truth the event has since justified. This stone is still to be seen today, surrounded by an iron grille with this inscription: "The table of St. Francis, where he had admirable apparitions, and which he consecrated by pouring oil on it and saying: This is the altar of God." An angel also taught him that the clefts he saw in the rocks had been made there at the time of Our Lord's Passion: which gave him a particular respect and devotion for this holy mountain. There he converted a brigand nicknamed the Wolf, who had committed countless murders and robberies, and having given him the habit of his Order, he called him Agnello, the lamb, to mark his change from wolf to lamb. He had hardly less affection for the valley below Fabriano, called the Poor Valley, than for this mountain. He obtained the gift of an old abbey which Benedictine nuns had abandoned, and placed some of his disciples there; and the great solitude of this place made him withdraw there with singular joy, to occupy himself in the contemplation of eternal truths. This foundation was followed by many others in the March of Ancona. It was there that he changed the water of a fountain for an hour into good wine, to relieve the thirst of the workmen who were working at his convent of Bonantis. It was there that, one of his religious having made a rash judgment about a poor sick man who was begging and whose merit Francis was extolling, he obliged him to strip off his habit and in that state to beg the poor man's pardon. It was there that another religious, who had murmured against him, saw him at night at prayer in a corner of a forest, where the Blessed Virgin, appearing to him, caressed him, put her divine Child into his hands and allowed him to embrace and kiss Him. It was there that another brother, still a novice, also had the happiness of seeing him honoured with the visit of Jesus, of Mary and of the two Sts. John, John the Baptist and the Evangelist.

All these things happened up to the year 1215. The council of the Lateran under Innocent III having opened, St. Francis went to Rome to have his Institute approved anew there. We have said that Pope Innocent III had already approved it; but he had done so only by word of mouth and had not had a bull issued for it, and moreover he had given the Saint and his children only the name of Preachers of Penance; so that it was fitting

to have a more authentic approval of it, as of a new religious Order. We see nothing in this council which shows that this approval was given there; on the contrary, there is found in article 13 a decree laying down that one should rather apply oneself to restoring the old Orders to their first splendour than to making new ones. But if the Saint did not obtain from the assembly the establishment he desired, it is nevertheless certain that the Fathers, informed of the wonderful fruits his religious were producing in the world, approved their labour, regarding them as powerful missionaries and resounding trumpets of the Gospel. And so from that time the Order grew more and made greater progress than ever. It was in that year, or about then, that the blessed patriarch built the convent now called the Prison of St. Francis, two miles from Assisi, a name that was given to it because this heavenly man often shut himself up there in a general forgetfulness of all creatures, to renew his fervour there. His cell, like a dungeon, is to be seen there, his stone bed, his wooden pillow, his crucifix and some others of his relics, with a fountain that he obtained by his prayers and whose water is a source of miracles.

On the 30th of May 1216, having assembled a great number of his religious, he sent them to preach in France, in Spain, in England and in Germany, where on all sides they established monasteries which are tangible marks of the success of their preaching. As for himself, he made another journey to Rome, to pay his devotions at the tombs of the blessed Apostles St. Peter and St. Paul. It was on this journey that, finding himself beside a stream with a piece of hard, black and mouldy bread for his whole meal, he could not extol his happiness enough, and he declared to Brother Masseo, his companion, that he thought himself richer than the greatest on earth. He then went into a neighbouring church and asked Jesus Christ so ardently to give him and his children the love of holy poverty that his face seemed to give out flames. He went towards Brother Masseo with open arms and heaven in his eyes, called him aloud, communicated to him, by breathing on his face, the spirit that filled him, and, as though beside himself, broke out into burning words, a true hymn of love for divine poverty: “Lord Jesus, show me the ways of Your most dear poverty! Have pity on me and on my lady Poverty; for I love her so ardently that I can find no rest without her, and You know, O my God, that it is You who have given me this great love. She sits in the dust of the road, and her friends pass before her with contempt. See the abasement of this queen, O Lord Jesus, O You who came down from heaven to earth to make her Your spouse and to have of her, by her and in her, perfect children. She was in the lowliness of Your mother’s womb; she was in the crib; like a faithful squire she stood fully armed in the great battle that You fought for our redemption. In Your Passion she alone did not forsake You. Mary, Your mother, stopped at the foot of the cross; but poverty went up with You, she pressed You more closely to her bosom. It is she who lovingly prepared the rough nails that pierced Your hands and Your feet; and when You were dying of thirst, this attentive spouse had gall offered to You. You died in the ardour of her embraces; she did not leave You, O Lord Jesus; she allowed Your body to rest only in a stranger’s tomb. It is she who warmed You in the depth of the sepulchre and made You come forth glorious. And so You have crowned her in heaven, and You will that she should mark the elect with the sign of the redemption. Oh, who would not love the lady Poverty above all others! O most poor Jesus! the grace I ask of You is to give me the privilege of poverty. I ardently desire to be enriched with this treasure; I pray You that it may be the property of me and mine for ever to be able to possess nothing under heaven, for the glory of Your name, and to subsist during this wretched life only on what shall be given us in alms!”

With such discourse and such raptures they continued their way and reached Rome a few days before the death of Pope Innocent III. The protection granted to St. Francis and the recognition of his Order have always been considered one of the greatest works of that great pontificate. Two days later Honorius III ascended the see of St. Peter, and Francis found in the new Pope the same protection and the same love. It was during this stay in Rome that the servant of God met for the first time St. Dominic, poor like him, like him a penitent and consumed with the love of souls. As they were both praying in the church of St. Peter, Jesus Christ appeared to them seated at the right hand of His Father, His countenance angry, holding in His hand three flaming darts to exterminate the proud, the avaricious and the voluptuous. The Blessed Virgin Mary, casting herself

at His feet, asked mercy for her ungrateful children, and presented Dominic and Francis to the Lord as capable of reforming the world and converting sinners; and the Saviour accepted this offering. The next day, in the same church, the two Saints, raising their eyes to each other, recognized each other without ever having seen each other, came forward with one movement and remained a long time embracing without saying anything. At last Dominic, breaking the silence, said: “You are my companion and my brother; we will work together. Let us remain united, and no one will be able to prevail against us.”

The two great poor men of Jesus Christ, during their short stay in Rome, conversed long and often of divine things, of the remedies to be brought to souls and to nations; and these beggars, despised by the world, divided between them the conquest of the world. They prayed and wept together, and Dominic drew from the soul of Francis a still greater love for holy poverty. In the convent of Santa Sabina, on the Aventine, there is shown the cell, now turned into a chapel, which for whole nights was the witness of their heavenly outpourings. How many prayers, how many tears, how many cries of love rose from that poor cell to the throne of God! The souls of the two Saints seem to fill it still, and the pilgrim cannot enter it without a deep and religious emotion.

St. Francis left Rome and set out to come to France. Being at the gates of Siena, he stuck his staff in the ground, and at that very hour this piece of wood took root and was covered with flowers and leaves. It afterwards became a great tree, which lasted until 1615, when, from having been stripped so often by the pilgrims, it withered: which made it necessary to cut it down. Since then a shoot has sprung from its stump, which is preserved with great respect and has even been surrounded with an iron grille to prevent passers-by from touching it. Cardinal Ugolino, having met our Saint at Florence, strongly dissuaded him from his plan of crossing the mountains. Francis felt great pain at this, which he lovingly laid at the feet of the crucified Saviour. He sent in his place Brothers Pacifico, Angelo and Albert of Pisa, and returned to St. Mary of the Angels, happy to pass in the eyes of the people and of his own sons for a man of little wisdom, changeable in his undertakings, whom God set back on his way, but who did not know how to keep to it by himself. The event soon proved the soundness of Cardinal Ugolino’s advice. The opposition that all reformers meet, and which had not been lacking to the work of Francis, stirred vigorously in Rome against his Institute, whose absolute poverty frightened half-Christians. He was informed of it, and God Himself deigned to show him in a mysterious dream the danger, and at the same time the way to avert it. He saw in his sleep a little black hen with the feet of a dove, which had so many chicks that she could not gather them under her wings, so that they frisked about around the hen and stayed outside. On waking he understood, by the light of the Holy Ghost, that this hen with the feet of a dove was himself, a simple and little man, and that to defend his innumerable family a more powerful protector was needed. He resolved, therefore, to return to Rome to ask the Pope to entrust the defence and protection of his Order to a cardinal.

This cardinal protector was marked out in advance: it was his holy friend Cardinal Ugolino, bishop of Ostia, who had left Florence and was back in Rome. He welcomed Francis with his usual tenderness, and, to show him to advantage before Pope Honorius III and the Sacred College, he strongly urged him to preach before that illustrious audience. His Holiness himself wished to hear him. Francis long refused to go up into this first pulpit in the world; but, being unable to excuse himself any longer, he prepared himself carefully, contrary to his custom, to give a sermon worthy of so august an audience. God showed on this occasion that He willed him to be solely His instrument. As soon as he had announced his text he remained dumb and no longer remembered what he had studied. The Pope’s word, exhorting him to fear nothing, was not able to restore him; but when he had publicly accused himself of presumption in having relied too much on his preparations, and, kneeling down, had abandoned himself to the Spirit of God to say what He should put into his mouth, he gave so powerful and so terrible a sermon on penance that the whole audience was frightened and touched with compunction by it; and when he came down from the pulpit there was a press to kiss the ground where he passed. After this he had no difficulty in obtaining what he asked, and His Holiness willingly gave him as

protector the same Cardinal Ugolino, bishop of Ostia, who was afterwards Pope under the name of Gregory IX.

The 26th of May of the year 1219 was a great day in the history of the Order of Friars Minor. It was the feast of Pentecost, and the Brothers, arriving from every part of the world, found themselves gathered at St. Mary of the Angels to attend the second general Chapter, which was to open that day. Their number exceeded five thousand: such had been the wonderful fruitfulness of the family of St. Francis. They were seen arriving in groups, young men and old, clothed in the same habit, all barefoot, breathing the joy of poverty and bearing within them the treasure of divine love: an admirable army, peaceful and conquering, unarmed and all-powerful, of the poor of Jesus Christ. As the monastery of St. Mary of the Angels, of which Francis and his first twelve disciples had taken possession nine years before, could not shelter this immense multitude, huts made of rush mats and straw were put up in the surrounding countryside; it was under these tents, as fair as those of the army of Israel, that the army of St. Francis encamped.

Cardinal Ugolino came to preside over the Chapter. He officiated pontifically on the day of Pentecost, and in the evening, like the general of an army, he wished to visit the ranks of the soldiers of Jesus Christ. He found them gathered in groups of a hundred or of sixty, or more or fewer. They were talking of divine things, of their salvation and of the conquest of the world. At this sight the good cardinal, his eyes bathed in tears, said to Francis: “O brother, truly, this is the camp of the Lord!” And Francis, moved like him, transported with joy, gratitude and love, raised his eyes and hands to heaven, and, bringing them back to his brothers and sons, let fall from his heart and lips lively, short, burning words, some of which history has preserved for us: “We have promised great things; greater things have been promised to us; let us keep the one, let us sigh after the other. Pleasure is short, punishment is eternal; sufferings are light, glory is infinite; many are called, few chosen: all will receive what they have deserved. Above all, O my brothers, let us love holy Church; let us pray for her exaltation, and let us never abandon poverty. Is it not written: ‘Lay upon the Lord the care of thy life, and He Himself will feed thee’?” Thus did the father exhort, console and glorify his children.

According to Francis’s word, the Lord took upon Himself the care of feeding these dear poor. There were five thousand of them there, like those who long ago had followed Christ in the plains of Judaea, destitute of everything like them, but counting like them on Him who had fed those multitudes with five loaves and two fishes. Soon there were seen flocking in from the neighbourhood knights and peasants, townsfolk and country people, bringing to the poor of God all the necessary provisions. This help lasted as long as the Chapter itself, and the charity of those who gave proved as great as the poverty of those who received. A great crowd of people of every class, young and old, clerics and laymen, had come out of curiosity to contemplate the novelty of this spectacle. Seeing the destitution of the brothers, their simplicity, their complete abandonment to Providence and their brotherly love, many were touched to tears. “That,” they said to one another, “shows clearly that the way to heaven is narrow, and that it is hard for the rich to enter the kingdom of God. We flatter ourselves that we shall work out our salvation while enjoying life and taking all our ease, and these good brothers deprive themselves of everything and still tremble. We should like to die like them, but we do not want to live in the same way; yet one dies as one has lived.” And they came, more than five hundred of them, to cast themselves at the feet of Francis and ask him to receive them among the number of his brothers.

The conquest of these new disciples, the increase and renewal of fervour, of the spirit of religion and of discipline in the older ones, were not the only results of this general Chapter. New and important statutes were made at it, which completed the stamping of the Order with its touching and glorious character. Poverty was recommended in the building of monasteries, and thanks to this rule the Friars Minor always remained within the beautiful by remaining within the simple. It was decided that every Saturday a solemn Mass should be celebrated in all the monasteries in honour of the Blessed Virgin Mary Immaculate: and by this decision the Order of Friars Minor, already the knight of holy poverty, proclaimed itself the herald of the

most holy Virgin and the propagator in the world of the great dogma of the Immaculate Conception. It was also decided that in the offices of the Friars Minor express mention should always be made of St. Peter and St. Paul; and by this the Order of St. Francis proclaimed and drew still closer the bonds of absolute devotion and filial love which attached it to the Roman Church, mother and mistress of all the Churches.

Finally, the brothers divided the world among them, to spread the divine Word in it and to conquer it for Jesus Christ. The plan was drawn up of this campaign against Satan, which was to last as long as his power, that is to say until the end of time. Pope Honorius III, then at Viterbo, gave the approval of the Holy See to this undertaking. Furnished with this precious passport, the Friars Minor embraced, said farewell to one another and dispersed as the Apostles once did, carrying with them the blessing of their father Francis.

After dismissing this happy band, Francis took up again his first plan of going to Syria, persuading himself that he could only gain much, since, if he did not have the happiness of converting the sultan of Egypt with his people, he could hope to be put to death and to win the crown of martyrdom. He took with him eleven religious, whom a child pointed out to him by the Spirit of God. His voyage was very prosperous. He arrived first at the port of Acre, then at that of Damietta, which was then besieged by the Christians. These, having refused to listen to the prophetic warnings he gave them, fared very badly for it, and were defeated in a battle that cost them much blood. From there he passed into the camp of the Saracens, where, after many insults and blows that he received from these infidels, having had himself presented to the sultan, he spoke to him with surprising freedom and force, even offering to pass through fire to show him the truth of the Christian religion. Human fear prevented this prince from yielding to the pressing entreaties he made him to become a Christian; but he did not ill-treat him, and on the contrary paid him many honours. He even gave him permission to preach in his lands and to baptize those whom he could convert: which Francis and his disciples did with wonderful success, even to receiving Saracens into their Order.

It was then that the devil, ashamed of these advances, stirred up an Egyptian woman to solicit the holy man to sin. He answered that he consented, but that he wished himself to prepare a suitable couch. He made one of burning coals, lay down on it and said to her: “Here is the remedy for concupiscence.” His body did not burn in the midst of the flames; but the sinful woman was touched by her fault and by the other crimes of her past life: she opened her eyes to the light of the faith, and, having embraced Christianity and the profession of continence, she was even the cause of the conversion of a great number of Mahometans of the town where she lived. The Saint, after several other successes he had in that country, and especially after a whole convent of Benedictines at Montenegro, near Antioch, with the abbot and the prior, had embraced his Rule, seeing that God would not give him the palm of martyrdom, resolved to return to Europe. First he took leave of the sultan Meledin, who had shown him so much friendship, exhorting him again to abjure the errors of Mahomet and to acknowledge the divinity of Jesus Christ. A pious tradition, and one not without weight, relates that these exhortations were not in vain; that this prince then resolved to do one day what he advised him; that thereafter he was very favourable to the Christians, a friend of truth and justice, merciful towards the poor and far from the vice of impurity; and that finally, being near death, he was visited by two religious whom St. Francis, who had already been in heaven for twelve years, sent to him, and received from their hands the sacrament of baptism, in whose grace he died. This conversion is possible, for nothing is impossible to God; but it is not probable, and the tradition that relates it does not rest on foundations certain enough for entire faith to be given to it.

The servant of God, after preaching to the crusaders and laying the foundations of his Order in those unhappy lands, returned to Italy, where he was received like an angel from heaven: incredible honours were paid him at Venice, at Padua, at Bergamo, at Cremona, at Bologna and in all the other towns through which he passed. He also worked great miracles there and established new convents where there were none. At Cremona, jointly with St. Dominic, he changed the foul water of a well into very good water; at Bologna he healed an epileptic and a child who had lost an eye. But these miracles are nothing in comparison with the

reconciliation he brought about between two gentlemen ready to cut each other's throats. Finding the building of his convent at Bologna too sumptuous, he wished to have it pulled down in order to make a poorer one, and he would actually have done so but for Cardinal Ugolino, who pointed out to him that this monastery, being intended for the sick, should have more space and convenience than the others. This is what this great friend of poverty did on many other occasions: when he was resisted on this point, he would not enter the convent, and by his absence deprived it of his blessing. From Bologna he went to the desert of Camaldoli, where he spent thirty days in the cell of St. Romuald, which is now called St. Francis's cell, and there he had that pious cardinal, who had a singular veneration for his merit, make the spiritual exercises. He then came to his convents of the duchy of Spoleto, where he saw with his own eyes the relaxation that Brother Elias, his vicar general, had introduced into his Order by a false prudence which was not according to the Spirit of God, but according to the spirit of the world. God then made known to him, by an admirable vision of a statue like that of Nabuchodonosor, the abuses and disorders that were creeping into his Congregation through this wisdom of the flesh. He groaned over it long before the divine Majesty, and after giving this vicar a severe reprimand, and making him ridiculous by putting on himself the fine habit he had had made for himself and throwing it off with contempt, he deposed him from his office.

His humility led him at the same time to resign of his own accord his rank of general, in order to invest Brother Peter of Catania with it, before whom he knelt to promise him obedience. This did not, however, prevent the religious from always acknowledging him as their general, or rather as an extraordinary superior above the provincials and the general, and they called him *the Father* by pre-eminence, as the one who was not only the founder, but also the support and the soul of this newborn Congregation. And indeed he always exercised towards it the office of head, physician and father. How severe he was towards those whom he found guilty of ownership, or who wished to have furniture and books of their own! What aversion did he not show for those great theologians and learned preachers who, under that pretext, wished to be considered and to have exemptions, or neglected the spirit of penance and prayer! He was no enemy of study, as some of those proud men imputed to him, and he showed it clearly by the joy he felt when the great Alexander of Hales entered his Order, and when he ordered St. Anthony of Padua to teach sacred doctrine to the brothers; but he was an enemy of that knowledge which puffs up, all the more because God had made known to him that it would be through the pride of undevout scholars that his Order would fall into decay and lose the spirit of humility and simplicity which was its whole strength. He often said that people are mistaken in attributing the conversion of sinners to those eloquent preachers who speak only from study and do nothing of what they preach to others; but that these prodigious movements of grace must be attributed to the prayers, the tears and the holy life of a great number of simple persons, who draw down this blessing from heaven. His discernment of spirits was wonderful. He recognized those of his brothers who would persevere in their profession, those who would renounce it by apostasy, and even those to whom God would show mercy or who would die miserably in their obstinacy: the terrible predictions he made about them have always come true. He wrote to the general, Peter of Catania, who was making his visitations, an admirable letter in which he instructed him in all the duties of a good superior, and above all in the union he should make of justice and mercy, so as to pardon the penitent and repress the audacity and rebellion of the proud. This general died; and as the miraculous favours continually received at his tomb, at Our Lady of the Angels, led to great alms being given there, which altered the spirit of poverty, Francis addressed himself to him and ordered him to cease working miracles. This holy man obeyed at once, and when his tomb was opened to transfer him elsewhere, it was found that he had knelt to receive this command. Who would have said that our Saint would put in his place that famous Brother Elias whom he had deposed from his office of vicar, and whose haughty and presumptuous spirit was insupportable to him? He did so nevertheless by an express order of God, whose ways are always right and holy, though their secret is impenetrable to us; and not only did he make him general, but he cast himself at his feet and kissed his hand as that of his lawful superior. He then thought of withdrawing into a solitude; but the Holy Ghost made known to him that He willed him to

continue his preaching; as indeed he did, with more success than he had ever had. What is admirable is that he often preached even to animals, such as birds, fishes and lambs, pointing out to them the obligations they had to God and how just it was that they should praise so good and so magnificent a Creator; and these creatures, deprived of reason, not only listened to him attentively, but also showed by their movements the joy they had in hearing him; then, after the sermon, they used the means that nature had given them to bless and praise the Lord.

He always had new reasons for joy as well as for affliction and sorrow. It was an unspeakable happiness for him to learn, at one time of the martyrdom of some of his followers who had carried the faith into infidel lands, at another of the pure, holy life, shining with miracles, of some others, who filled the whole world with the odour of their virtues; but he felt incredible pain at seeing the relaxation of several others who, backed by the authority of Elias, the general, who was a freethinker, sought only to impair that extreme poverty which he wished his followers to profess. Our Lord consoled him in this affliction, assuring him that there would always be in his Order persons zealous for the observance, for whose sake He would love it singularly, and that He would be its protector until the end of time.

It was about this time that he obtained the celebrated indulgence of the Portiuncula, of which we have spoken in the discourse on the feast of Our Lady of the Angels. Having come to dine with St. Clare at her urgent request, he gave so lofty and so mysterious a discourse that all those present and he himself fell into ecstasy; the place where they were appeared all on fire, which drew the inhabitants of Assisi to it. Thus this meal was entirely spiritual, and only the soul took its nourishment there. The one he took shortly afterwards in the refectory with Brother Elias was very different. This general, unable to bear that the Saint had had two very simple religious placed beside him in preference to the fine minds and the scholars in the community, murmured at it within himself, and said that this good man was destroying the Order by rebuffing able men to favour low and grovelling souls; but the Saint, who saw distinctly all that he was turning over in his mind, told him in a terrifying tone that it was he himself who was the destroyer of the Company by his pride, but that God would not leave him unpunished, because he would be an apostate and would die in the deplorable state of his apostasy. The event has shown the truth of this prediction; for Elias left the habit, and, having joined the emperor Frederick, excommunicated by the Church, he died outside religion. God nevertheless showed him mercy, giving him then the spirit of penance, in consideration of the prayers that St. Francis had made for him during the course of his life.

This blessed Patriarch, wishing to be useful to everyone, had long since instituted his Third Order for secular persons who, without leaving the lawful engagements of their state, should wish to lead in the world a purer and more perfect life than that of the common run of Christians. He received into it at all times men, women and virgins of great merit, and it is well enough known that this Third Order has become a nursery of men and women Saints. In the year 1222 he received into it Matteo de Rubeis, of the house of the Orsini, and, embracing his son, he foretold that he would one day be pope, as he was under the name of Nicholas III. Whichever way he turned there were nothing but wonders. He changed the thorns in which St. Benedict had rolled into roses of wonderful beauty and fragrance. At Gaeta a boat came of itself to take him away from a crowd of people who were stifling him on the shore, and then served him as a pulpit to preach from. In the same place and its neighbourhood he raised three dead persons to life; and, having rolled on very sharp thorns to extinguish an unchaste movement he had felt in his body, he took away for ever from those thorns, which had drawn his blood, the power of pricking. At Bari he lay down on a burning brazier to put to flight a shameless woman whom the emperor Frederick had sent to test his chastity. On Mount Gargano, which he visited with incredible devotion for the love he bore the archangel St. Michael, he made a spring of living water rise in a dry place incapable of having any. At Gubbio he tamed a wolf, to show the inhabitants that their hardness and impenitence made them worse than wolves. In various places he also worked numerous wonders on trees, making fertile those that were barren and barren those that were fertile, making some grow

and preventing the growth of others, or making them bring forth leaves, flowers and fruit in winter.

After so many wonders Our Lord commanded him to make a new Rule, shorter and better ordered than the first. For this he withdrew to the convent of Monte Colombo, where, after a fast of forty days on bread and water, being entirely filled with heavenly light, he dictated to one of his companions the ordinances that the Holy Ghost put into his mouth. It was with this new law that he came down from the mountain like another Moses: he brought it to his convent and put it into the hands of the general Elias, to have it published and observed throughout the Order. Elias, finding it too austere, did not want it to be promulgated; but, not daring to resist the blessed founder directly, he pretended to have lost it. Then the Saint went back a second time to the mountain, and Our Lord, continuing His favours towards him, put the same rule word for word into his mouth, to dictate it and have it written down. The general, hearing of it, assembled several superiors of his faction, and with this band of cowardly provincials and guardians he came to find him and declare that they would not receive the rule he wished to give them. But they were astonished to hear the voice of Jesus Christ Himself, saying these distinct words to him in their presence: “Francis, this rule is not your work, but Mine; I mean it to be kept to the letter, to the letter, to the letter, without gloss, without gloss, without gloss. If any will not keep it, let them be cast out of the Company as difficult, mutinous, scandalous and incorrigible men. I know the capacity of man, and I know the graces and the help I mean to give him.” These superiors, seized with fright and terror, fell to the ground and dared not open their mouths. The Saint raised them up and sent them away in peace; then he followed them, his face all shining with light from the conversation he had had with God. He met with resistance again when he had the ordinance read that they were to possess nothing either in common or individually; but, having gone back a third time to the divine oracle, he learned from it that the Brothers, possessing nothing, would nevertheless lack nothing, because they would have for their fund the inexhaustible treasure of divine Providence. This caused the rule at last to be accepted, and then to be approved and confirmed by a bull of Pope Honorius III on the 29th of November 1223.

Cardinal Brancaleone pressed our Saint so strongly in Rome to stay a few days with him that after much resistance he was obliged to consent to be lodged in an abandoned tower of his palace; but God, who willed to keep him entirely away from the courts of the great, permitted the devil to beat him outrageously on the very first night he lodged there. He left, therefore, on the next day, with the Pope’s blessing, to go and spend the feast of Christmas in his convent of Greccio. It was near this convent that, having had a stable and a crib made, with the figure of the child Jesus, and having had an ox and an ass brought there to represent the mystery of His birth, he also set up there an altar where the midnight Mass was said. He served as deacon at this Mass, and then preached on the ineffable greatness of this Child, in the presence of a countless crowd of people who had flocked there. In his sermon he often called Him *the Child of Bethlehem*, and he merited, by the fervour of this devotion, that this lovable Saviour, appearing to him in a visible form, allowed him to embrace Him and gave him a thousand kisses. A chapel was afterwards made on the spot where this stable stood, and it was extremely frequented by pilgrims.

As soon as he had returned to Assisi, St. Clare and all her religious begged him to give them a rule as he had given one to his religious. For this he withdrew into a solitude with Cardinal Ugolino, the protector of his Order, there to receive light from heaven. He then dictated this rule by the inspiration of God, and the cardinal made no difficulty about being his secretary for so holy a thing and writing it at his dictation. All the nuns received it with wonderful submission and fervour. However, the Saint was long unwilling to allow his religious to take charge of their direction, and he gave them as visitor an excellent servant of God, of the Order of Cîteaux, called Father Ambrose. He feared the disorders that arise from too frequent visits to parlours and grilles, and he thought he could not turn his children away enough from a reef that has been so harmful to very spiritual persons; but later he was forced by the cardinal protector to suffer Father Philip Lelong, of his Order, to succeed Father Ambrose in the office of superior of the convent of San Damiano.

This would be the place to speak of his second retreat on Mount Alverna, of the Lent he fasted there in honour of St. Michael, and of the sacred stigmata of Jesus Christ crucified which he received by the impression of a seraph all burning and all luminous, in his feet, his hands and his side; but we have already spoken of these at length on the 17th of September. His return to Mount Alverna was honoured with several miracles, and a cross of light was seen going before him, to signify that he had become all ardour and all light, and a man entirely consecrated to the cross of Jesus. He nevertheless committed an imperfection: having gone to knock at the door of the cell of Brother Bernard of Quintavalle, who was in a very high contemplation of divine truths, and Bernard not having answered him, he felt some disturbance within himself at it. But Our Lord at once rebuked him for it, asking him whether it was reasonable that this holy man should leave his Creator, with whom he had the honour of conversing familiarly, to speak to a little creature like him. This reprimand touched him so deeply that, to punish himself for his fault, he afterwards forced Brother Bernard to put his foot on his throat, calling him proud, arrogant and wretched earthworm.

The tears that flowed continually from his eyes had made him blind; but, blind as he was, he did not cease to have himself led or carried to the towns and villages round about, to preach penance there. In the two years that he survived the impression of the stigmata, he was overwhelmed with illnesses and incredible pains. But at the height of his pains ecstasies and raptures would seize him, carrying him in spirit to heaven. He also gave continual blessings to God, praising Him in His infinite perfections and in all His creatures, as in the sun, the moon, fire, air, water, earth, cold and heat, which he called his brothers and sisters. Our Lord for His part consoled him, sometimes by apparitions full of love, sometimes by heavenly music, sometimes by giving him infallible assurances, which he could in no way doubt, that he was among the number of the predestined, sometimes by indicating to him precisely the time and the hour of his death. His great illnesses, and above all the pain in his eyes, which was unbearable, obliged his children to take him to Rieti, where the Pope was with his cardinals, to have him seen by the physicians who followed the court. Everywhere he was received with extraordinary acclamations, and the Pope himself took particular care for his cure. When a cautery was applied behind his ear, which was done at the convent of Monte Colombo, having prayed his brother fire (for so he called it) to be kind to him, he felt no pain. His patience filled the physicians and surgeons with admiration, and he paid them with miracles for the trouble they took in visiting him. A physician having told him that, as the gable of his house was separating from the body of the building, he feared its collapse, he had him take some of his hair to put into the cracks; and this means was so effective that the gable joined itself at that very hour to the roofs and walls from which it had separated. Moreover, this admirable man, who did not heal himself, often healed other sick people. Among others he healed a beneficed cleric named Gideon, afflicted with a horrible paralysis that had twisted all his limbs; and as he was a libertine, he converted him at the same time; but he told him that, if he returned to his disorders, he would be overtaken by sudden death and cast into hell: which actually happened; for, having taken up his former life again, he was killed under the ruins of the house where he was lying. He also did a thousand other acts of charity: he often sent his cloak, his tunic and his bread to poor people whom he knew to be in need; he reconciled enemies, appeased the quarrels kindled between towns, families and private persons; and above all he restored at Assisi the peace which a great dispute between the governor and the bishop, each supported by a strong party, had entirely ruined. He foretold to many what was to happen to them, in order to encourage some by the hope of divine mercy and to humble others by the sight of the punishments destined for them. He explained the most difficult passages of Scripture to the doctors, and showed them by his discourses full of wisdom that his ignorance was more enlightened than all their learning, however profound they believed it.

As the rumour of his approaching death spread everywhere, every town wished to be the blessed place where this star would be eclipsed on earth to go and shine in heaven; but the town of Assisi prevailed over all the others. He was brought there under a good guard, for fear that this treasure might be carried off by the neighbouring towns. Being in his convent of the Portiuncula, he gave his children admirable instructions

concerning poverty and trust in divine Providence, the way to behave in establishing and building new convents, the form of receiving and instructing novices, and many other points important to his religious life; he also instructed St. Clare and her daughters most excellently by letters full of the Spirit of God. At last, after giving them all his blessing, he prepared himself for that last hour which was to be the first of his eternal happiness. He received the sacraments, therefore, with a devotion worthy of the greatness of his law and of the respect he had for these life-giving sources of men's salvation. Then, wishing to die in the last extreme of poverty, he took off his habit, got out of his bed and lay down on the ground, so as to be able to say with Job: "Naked came I out of my mother's womb, and naked shall I return thither." He kept only his left hand on the wound in his side, to hide it from the eyes of those present. Then the one who was acting as guardian offered him an old habit and a cord as an alms, and commanded him to receive them in the spirit of obedience: he received them at once and allowed himself to be clothed in them; but he begged his brothers to leave him naked on the floor for some time after his death, to imitate more exactly the supreme poverty of his Saviour expiring on the cross. One cannot express the joy he had in ending his life in so perfect and so universal a destitution. Besides, Our Lord consoled him admirably by the new assurances He gave him that he was going to enjoy His presence for an eternity. His children were melting into tears around his bed. He gave them his last farewell in these words: "Farewell, my dear children; remain constantly in the fear of God. You are going to be tried by great temptations; be firm in your good resolutions: I leave you to the mercy of the Lord, to whom I am going." Then, having had read to him the Gospel of St. John which begins with these words, *Ante diem festum paschæ*, he recited Psalm cxli, and at these words, with which it ends, "Bring my soul out of prison, that I may praise Thy name; the just wait for me, until Thou reward me," he gently bowed his head, closed his eyes and gave up his spirit to God. It was Saturday the 4th of October 1226, in the forty-fifth year of his age, the twenty-first of his conversion and the nineteenth from the beginning of his Order.

At the same hour several persons had a revelation of his happiness and even saw him going up to heaven. His body, having been laid naked on the ground according to his wish, appeared so beautiful and so radiant that no one would ever have said it was that body which he had made black, dry and disfigured by the rigour of his penances; it also exhaled a wonderful odour that perfumed the whole place. A Roman lady named Giacoma de' Settesoli brought, by the order of an angel, a new habit to cover him. She had been very devoted to him during his life and had received great graces through his instructions and through the intercession of his prayers; she now had the satisfaction of seeing the wounds that the seraph had impressed on him. Many other persons also saw them.

The church of Assisi, the first Gothic monument of Italy, is built on the cross and presents, in its lower part, the mysterious figure of the Tau impressed on the forehead of St. Francis. It is divided into a lower church and an upper church: the lower church represents Francis suffering in soul and in body; the upper church is the symbol of Francis eternally glorified in heaven. — In the Louvre there is a fine picture by Giotto representing the stigmatization of St. Francis. In the predella there are three truly wonderful compartments, one of which represents Francis preaching to the little birds. — He is also represented: 1° receiving the child Jesus from the hands of the Virgin; 2° in ecstasy, seated, his hands resting on a skull; 3° receiving a cross from the hands of the child Jesus; 4° seated on the ground, holding a crucifix between his two hands; 5° kneeling, holding the child Jesus in his arms; 6° distributing the cords of his Order to various persons; 7° with his feet and hands pierced by great nails, near him a sheep, image of Jesus Christ or of gentleness; 8° in ecstasy, supported by angels; 9° placed on the clouds; 10° preaching to brothers; 11° giving his hand to a wolf which holds out its paw to him, to recall an episode of his life; 12° holding two branches of flowers; 13° kneeling, meditating; 14° dying: he is lying in his cell, and near him are three religious who assist him.

CULTE ET RELIQUES. — ÉCRITS. — ORDRE DE SAINT-FRANÇOIS.

Cult and relics. — Writings. — Order of St. Francis.

The religious, having washed and embalmed the body, clothed it in a new tunic open at the side of the heart, and exposed it on rich carpets to the veneration of the faithful. His heart and his entrails were removed and deposited in the church of St. Mary of the Angels. His body was then carried, amid burning torches and the chanting of psalms and canticles which made a wholly heavenly melody, to the convent of San Damiano, which was that of St. Clare, so that this holy lady and all her religious might have the happiness and the consolation of seeing those wounds which were the astonishment of the whole world. St. Clare tried hard to draw out the nail of one hand, but she could get nothing but blood, which flowed from the wound she had disturbed; from there, the chief inhabitants of Assisi, having themselves taken charge of this precious burden, carried it with incredible pomp into the church of St. George, these pious citizens being unable to bear that it should remain outside, exposed to the insults and the designs of the neighbouring towns. So many miracles were wrought at his tomb afterwards that, two years later, on the 7th of July 1228, Gregory IX, who had been the protector of his Order, solemnly canonized him in Assisi. This Pope did not doubt the wounds of his feet and hands, having seen them uncovered himself in the familiar conversations he had had with him. He doubted only the wound of the side, and what was said of it, that it was like a mouth pleasantly half-open, and that blood sometimes came from it; but the Saint removed this doubt by appearing to him, showing him that very wound, and making a little stream of blood flow from it in his presence. His Holiness filled a phial with it.

Immediately after the canonization a magnificent church was begun in his honour, in a place that was called the Hill of Hell, which he had chosen out of humility as the place of his burial, because it was the spot where criminals were usually executed; and when the lower church was finished, his sacred body was carried there on the 26th of May 1230; it was hidden there in a crypt in order to make its possession the more secure. The whole church, with the adjoining monastery, was entirely finished and consecrated by Pope Innocent IV in 1243. The monastery was called from that day the *Sagro-Convento*, the sacred convent by pre-eminence, and the church received the title of papal chapel. Here is the account of its discovery in 1818, as we find it in a memorial presented to Pope Pius VII by the Reverend Father Bonis, minister general of the Order of Friars Minor Conventual.

“The state of the body of St. Francis of Assisi and the place that contained it had been for six centuries problems which, after exercising the pens of several writers, had not been solved. It was known that in 1230 this holy body had been carried off by the inhabitants of Assisi at the moment when it was being transferred into the new church built in honour of the servant of God on the Hill of Hell, near that town; and since that moment the precise place of his tomb had not been known. A tradition fairly generally spread among the Franciscans made them believe that the body of their holy founder was enclosed in an underground church situated on that hill. This tradition, resting on no solid foundation, had been several times contested, and the dispute had even been serious enough to oblige Pope Paul V to forbid any search being made to find the body of St. Francis. This prohibition was all the wiser in that there was no certain notion of the underground church in which it was claimed that he had been laid, nor of the means of entering it. However, a certain person had, in 1818, the rashness to affirm that he was buried in that church, and was bold enough to give false indications of the way to go down into it. The tone of assurance with which he spoke inspired some confidence, and Father Bonis, minister general of the Friars Minor Conventual who serve the church of St. Francis, obtained from Pope Pius VII permission to undertake excavations in the lower church to discover the place that was pointed out. The works, which were carried on secretly, were begun during the night of the 5th of October 1818. The first efforts were fruitless; it was soon ascertained that no underground church existed, and that the assertions of the person of whom we have spoken had nothing in common with the truth. Nevertheless, the desire to discover the holy body caused the works to be continued in another part of the church. It was thought that better success would come from digging under the steps of the high altar. This time hope was not deceived: first a very narrow hole was found, the bottom of which was filled with a cement so hard that it could only be removed with incredible labour. Deeper down two walls were met with,

which led to the discovery of two stones placed one upon the other, which seemed to have been put in that place on purpose. These stones having been broken, a third was found, whose position showed that it covered an empty space. This one is pierced with care, and through the opening an iron grating is seen. With the help of a light the inside of this grating is lit up, and it shows a human skeleton lying in a stone coffin. The religious who were directing the excavations did not doubt that it was the body of St. Francis, and their joy was as great as their efforts had been painful, for it was only after fifty-two nights of stubborn labour that they obtained this happy result. The discovery took place on the night of the 12th of December 1818; and at that very moment those who were present smelt a very sweet odour which was breathed out from the inside of the grating.

“The first care of the guardian of the convent of St. Francis was to inform his superior general, who resides at Rome, of the happy issue of the undertaking; the latter in his turn made it known to the Sovereign Pontiff Pius VII, who, having first ordered that the holy body be left in the situation in which it should be found, at once named a commission composed of the bishops of Assisi, Nocera, Spoleto, Perugia and Foligno, to make the juridical examination of it and establish its authenticity; for as much veneration as the Church shows for the precious remains of the friends of God, so many precautions does she take to present only true relics to the piety of the faithful. The Holy Father hastened to address to these prelates, on the 8th of January 1819, apostolic letters in which he tells them that, desiring to know what this discovery offers that is certain, he trusts to their good faith and their exactness to establish the identity of the holy body; he even wishes each of them to communicate to him his private opinion. Faithful in carrying out the intentions of the head of the Church, the five bishops met without delay at Assisi, and began the inquiries which they were charged to make. They were not content with questioning the religious and the workmen who had helped to discover the coffin; after requiring the oath of them, they called in various professors who taught physics and chemistry in the colleges of the neighbouring towns. There had been found with the skeleton the remains of a coarsely woven habit, some little balls which seemed to be rosary beads, the remains of a cord, and eight coins of the twelfth century; these objects were submitted to the examination of the professors, who likewise gave their opinion on the crystallization with which several of the bones were covered. Physicians and surgeons were also heard; and, from the inspection of the skeleton, they judged that it must be that of a man of middle age and moderate stature.

“Having thus taken all the means that prudence pointed out to know the truth well, the five bishops sent their official report to the Sovereign Pontiff, who in his turn named a commission to examine the proceedings. This commission, composed of cardinals and other grave personages, having pronounced in the most favourable manner, Pius VII, after an examination he himself made of the cause, at length gave, on the 5th of September 1822, apostolic letters in the form of a brief, to declare authentically that the body found under the high altar of the basilica of St. Francis at Assisi is truly that of this holy patriarch. In it he relates summarily the manner in which these holy relics were discovered and the precautions he commanded to be taken so as not to be led into error, and he blesses the Father of all consolation, ‘filled,’ he adds, ‘with the lively hope that the finding of this precious body will be for us a new and singular pledge of a wholly special protection of this great Saint, in such difficult times.’ The Sovereign Pontiff then orders that this precious deposit be kept intact in the place where it was found, and wishes a monument to be raised on that very spot to the glory of St. Francis. The intentions of Pius VII have been fulfilled: a marble mausoleum now covers the vault where the body of the servant of God rests in its ancient coffin. Only a few relics have been taken from it, by order of the same Pontiff, to be sent to the Emperor of Austria, Francis II, who had them exposed to public veneration. The filial piety of the Franciscans towards their holy founder, and the respect of the inhabitants of Assisi for their illustrious fellow-citizen, did not stop at a simple monument. They have dug round the tomb, in the living rock, deep enough to obtain the space needed for a church which has been set up there and which has the form of a Greek cross. The tomb of the Saint is in the middle; it is surmounted by a little dome, enriched with columns of precious marble and ornaments of gilt bronze; in front of the monument is the high

altar; two others are placed at the ends of the arms of the cross. A broad air-shaft, which rises to ground level, gives this underground church suitable light; it is faced with various marbles which embellish it; immediately above it is the lower church of the convent, and above that the upper church, a vast and beautiful basilica which is rich in precious paintings.

“While the Church was proceeding with wise slowness to the recognition of the body of St. Francis, the Lord was showing the authenticity of these precious remains by wonders. A Dominican nun named Sister Mary Louisa, afflicted with a tumour on the left knee from which she suffered much, and for the cure of which no remedy had been used, was in the month of January 1819 suddenly delivered from this infirmity by applying a cloth which had touched the sepulchre of St. Francis. She and four of her companions, questioned juridically by order of the bishop of Foligno, attested the truth of this sudden cure.

“Joseph Natalini, a muleteer living at Assisi, had for four years been tormented by a rheumatism which, in the course of the months of January and February 1818, became so violent that he was kept in bed during all that time, without being able to move. These pains were still greater in 1819, at the same season, and the remedies a physician had prescribed for him could procure him no relief. A pious woman urged Natalini to have himself carried to the church of St. Francis. He consented, and was there at the moment when the bishops were sealing the iron grating which enclosed the holy body. The stone that had covered the coffin was laid in the church: Natalini stretches himself on this stone and with confidence implores the help of St. Francis; at the same instant all his pains cease, he rises perfectly cured and returns in full health to his home. This is the juridical deposition he made before the bishop of Assisi on the 5th of July following; a deposition which was confirmed by that of his physician and of two other witnesses.

“Pope Leo XII, by his decree of the 22nd of June 1824, ordered that in future the whole Order of St. Francis should every year, on the 12th of December, celebrate with the rite of a greater double the feast of the finding of the body of its holy patriarch.”

Many written documents of St. Francis have come down to us: they are letters, discourses, ascetical treatises, conversations, thoughts, short observations, poems, and pieces of less authenticity. They were collected and published by John de la Haye, *S. Francisci Opera*, Pedeponti, 1739, in folio. His poems are also found in the collection entitled *Rime di diversi antichi autori Toscani*, Venice, 1731, in octavo. They have very often been reprinted. It is disputed whether they are all by St. Francis. In any case the most celebrated of these canticles, that of the Sun, is unquestionably his.

The Order of St. Francis received great privileges from several Popes, and in particular from the bull *Mare Magnum*, published by Sixtus IV in 1474. Leo X extended these privileges, in 1519, to all the other mendicant Orders.

The first Order of St. Francis, which has given the Church forty-five cardinals and five Popes — Nicholas IV, Alexander V, Sixtus IV, Sixtus V, Clement XIV — is divided into Conventual religious and religious of the *Observance*. The origin of the Conventuals goes back to the time of Elias; a short time after the death of our Saint they obtained from their generals, and afterwards from the Popes, permission to receive revenues and endowments. They were called Conventuals because they lived in large convents, whereas those who followed the Rule in all its purity dwelt in hermitages or in low, poor houses; and it was this zeal for the Rule that caused them to be called *Observants*, or Fathers of the regular *Observance*. This name was given chiefly to those who followed the reform established in their primitive institute, of which St. Bernardine of Siena was the author in 1419.

The reforms of this Order having multiplied, Leo X, in 1517, reduced them all to one, under the name of Reformed Franciscans, and allowed each to have its general.

The Observants of France were called *Cordeliers*, from the cord which serves them as a girdle.

Among the Observants some stricter reforms have maintained themselves in spite of the union made by Leo X, or have been established since. These are called Observants of the *Strict Observance*. Among them are distinguished the *Discalced Franciscans* of Spain, on whom the life of St. Peter of Alcantara may be consulted; in Italy they are called Reformed Franciscans. They form a distinct congregation, which is flourishing above all in Spain. They have several convents in Italy, one of which is at Rome on the Palatine Hill. They have some in Mexico, in the Philippine Islands, etc.

The reform called that of the *Recollects* was established in Spain in the year 1500 by Father John of Guadalupe; it was received in Italy in 1525 and in France in 1584. The name of Recollects was given to these religious because they lived in solitary convents and made a more special profession of the practice of retirement and recollection.

The reform of the *Capuchins* was established in Tuscany in 1525 by Matthew Baschi of Urbino. It cannot be attributed, as some authors have done, to Bernardine Ochino, who did not enter the Order until 1534. He became a celebrated preacher and was elected general of his Order; but he afterwards apostatized and embraced Lutheranism. He preached polygamy by his discourses and his example, and died miserably in Poland, after making himself the object of public indignation by the horrible corruption of his morals.

The Capuchins have a patch on the back of their habit, as St. Francis recommends in his testament. They wear the beard long, whereas St. Francis, according to Wadding, Chalippe, etc., wore it extremely short. The reform of the Capuchins was approved by Clement VII in 1528. The Capuchins and the Recollects wear a habit of brown colour; but that of the Conventual Cordeliers is black. The convent of Assisi, where St. Francis is buried, belongs to the Conventuals.

The second Order of St. Francis is that of the *Clares*, concerning whom the life of St. Clare may be consulted. St. Isabel, sister of St. Louis, having obtained from Pope Urban IV, in 1263, permission to assign fixed revenues to the nuns of St. Clare whom she had established at Longchamps, near Paris, the name of *Urbanists* was given to those who received the bull of the Sovereign Pontiff. The others were called Poor Clares. Blessed Colette Bonnet introduced an austere reform into several houses of the latter.

The reform of the *Capuchinesses* was begun at Naples in 1558 by the Venerable Mother Mary Laurence Longa. The Duchess of Mercœur established them at Paris in 1602.

The convent of the *Ave Maria* in Paris was of the third Order of St. Francis; but the nuns who composed it, having renounced their revenues in 1485, embraced the reform of St. Clare, and they surpass in austerity all the other reforms of the same Order.

The nuns of the *Immaculate Conception* of the Blessed Virgin were founded at Toledo in 1484 by the Venerable Beatrice de Sylva, and Pope Innocent VIII approved their institute in 1489. The celebrated Cardinal Ximenes, who was himself a Franciscan, united them to the Clares, whose Rule they adopted, but with certain mitigations. Pope Julius II, in 1511, gave a particular Rule to the Conceptionists, while still leaving them incorporated with the Clares.

The third Order of St. Francis was instituted by the Saint himself in 1221, at Poggibonsi in Tuscany and at Carnerio in the valley of Spoleto. It was for persons of both sexes engaged in the world and even in marriage, who subjected themselves to certain practices of piety compatible with their state, but none of which bound under pain of sin. These exercises were only rules of conduct, which carried with them neither vow nor obligation. The Dominicans, the Augustinians, the Carmelites, the Minims and the Servites imitated this Institute. After the death of St. Francis, several persons of this third Order united in community at different times and in different places; they kept enclosure and made the solemn vows of poverty, chastity and obedience. They regard as their foundress St. Elizabeth of Hungary, Duchess of Thuringia, who died in 1231. This Institute contains persons of both sexes, who are divided into several branches, some of which devote

themselves to the service of the sick in the hospitals.

The nuns called in Flanders *Grey Sisters* formerly wore a grey habit; in some places they have given up this colour and substituted white, black or dark blue for it. In some houses they make the solemn vows of religion; but commonly they keep to the simple vows of poverty, obedience and chastity.

The nuns of this third Order who are called Penitents were instituted at Foligno in 1397 by Blessed Angela, Countess of Civitella, and they are very numerous. There is in the Low

Countries a reform of this institute which takes the name of *Recollectines*.

The religious of the third Order of St. Francis who devoted themselves to the service of the insane and of other sick persons make, for the most part, only the simple vows of chastity, of poverty, and of obedience to the bishops in whose dioceses they are established, adding to them that of serving the sick. They observe the third Rule of St. Francis and live in the hospitals or in societies which they call families. Such are, in Spain, the Infirmarian Minims, also called *Obregons*, from Bernardine Obregon, a gentleman of Madrid, who was their founder; and in Flanders, the *Bons-Fieux* or *Bons-Fils*, whom five merchants full of piety founded at Armentières, at Lille, etc.

There are in some places religious called Penitents of the Third Order, who occupy themselves with the instruction of the people and the other functions of the ministry, like the Friars Minor. Among them is distinguished the congregation called that of Picpus. It was instituted by Vincent Mussart, a Parisian, in 1595. The first members of this congregation were seculars of the Third Order, of both sexes, who met together. Their first monastery was erected at Franconville, a village situated between Paris and Pontoise. The second, from which they have taken their name, is in a place called Picpus, in the Faubourg Saint-Antoine, in Paris. They have more than sixty monasteries in France, which form four provinces.

The Friars Minor had considerable establishments in England. St. Francis sent there, in 1219, Angelus of Pisa with eight others of his religious. They all arrived at Dover in 1220, and founded a convent at Canterbury; a short time afterwards they founded another at Northampton, which became very celebrated. The one they had in London, near Newgate, was founded in 1306 by Queen Margaret, second wife of Edward I. It had a magnificent library which had been given to the religious in 1429 by Sir Richard Whittington, then mayor of London. When the monasteries had been destroyed, the one we are speaking of was made into a hospital, where four hundred children called *Blue Children* are brought up.

The Franciscans had about eighty convents in England, not counting those of the women of their Order, which, according to Tanner, were not very numerous. The chief house of the Clares was near Aldgate; it was built by Blanche, Queen of Navarre, and by Edmund her husband, who was son of Henry III, brother of Edward I, and Earl of Lancaster, Leicester and Darby. These Clares were of the number of those who were called Urbanists. Besides the name of Clares, that of *Minoresses* was also given them. Their convents were called *Minories*. At the destruction of the monasteries, the convent of Clares in question here was changed into an arms store. Its name has remained to the part of the town where it stood, and it has been given to the new buildings which stretch as far as the country.

If one wishes to know well the flourishing state which the Franciscans enjoyed in England, and the number of great men their Order produced there, one may see the good history of the English province of these religious; Father Davenport, in his *Supplem. historiæ provinciæ Anglicanæ*, and Stevens, *Monasticon. Anglic.*, vol. i, p. 89 et seq.

This ancient province was restored by Father John Jennings, who laid the foundations of the celebrated convent of the Franciscans at Douai, about the year 1617. Of all the religious of this Order who have made the spirit of St. Francis live again in themselves in these latter times, there are few who have equalled the Venerable Father Paul of St. Magdalen, or Henry Héart, as may be seen by reading his life and his pious

writings. He died in London for the faith on the 17th of April 1643.

According to Fathers Hélyot and Chalippe, there are more than seven thousand convents of Franciscans of the first and of the Third Order, and nearly a hundred and twenty thousand religious in these houses. The same authors count, including all the branches of the second and of the Third Order, more than nine thousand monasteries of Franciscans, and twenty-eight to thirty thousand nuns subject to the superiors of the Order of St. Francis, independently of those who are subject to the diocesan bishops. Their number was much greater before the destruction of the monasteries in England and in the northern kingdoms. Sabellicus counted, in 1380, fifteen hundred houses of Franciscans and ninety thousand religious.

The office of general in the Order of St. Francis was formerly perpetual; but since 1506 it is given only for six years.

The revolution of 1792 having involved in one same ruin the throne, the altars and the religious institutions, the Franciscans shared the lot of all the French clergy. All hope of re-establishment seemed lost, when suddenly, in 1849, the Most Reverend Father de Loretto, minister general of the Order of St. Francis, believed that the favourable moment for acting had come, and he cast his eyes on Father Brother Joseph Areso, a missionary of the province of Navarre (Spain), who was then in Egypt, and ordered him to set out for France as commissary of the Holy Land, enjoining him at the same time, in a letter patent, to work for the re-establishment of the Order in that country. Father Areso, on arriving in France, went straight to Saint-Palais, a small town of the Basses-Pyrénées, where he bought a middle-class house and had a chapel built in it. He then brought from Italy two Spanish Fathers in exile, Father Brother John Obieta and Father Brother Joseph Isaguirre, both missionaries of the college of Zarauz, in the province of Guipúzcoa (Spain). He called to him successively three other Spanish Fathers of the province of Aragon, who were in the diocese of Rouen, the chief of whom is Father Brother Roch Claramunt. Finally Father

Emmanuel Beovide, with another, came to join him from the province of Guipúzcoa.

While the house of Saint-Palais was being worked on for its new purpose, that is, to become a college of Franciscan missionaries, Father Areso gave an account of his mission to the Most Reverend Father Minister General, who sent him the authorization which our Holy Father the Pope had granted for the canonical erection of the said establishment, as well as the letters patent of commissary provincial for the whole of France; this took place on the 12th of June 1851.

The convent of Saint-Palais, because of its position near the frontiers of Spain, could hardly become the head house of a province just being born and of so vast an extent as France, nor draw subjects to it; Father Areso, leaving the college of Franciscan missionaries of Saint-Palais under the direction of the Reverend Father Joseph Isaguirre, who had been named its guardian, came to Paris to find resources and protectors there, so as to continue his foundations. Many obstacles opposed his plans. After eight months of journeys and fatigues, he found a person who at once recognized that his work was very important for religion in France and for French influence in the East, and especially in Palestine, and that it was in the interest of that nation to admit the Franciscans into its bosom and protect them. Father Areso, strongly supported by this person, presented himself at the ministry of foreign affairs and at that of public worship. He found there minds well disposed to make his undertaking succeed, under the double aspect of its influence in the East and of the spiritual good that would result from it for France herself. From that moment everything changed its face and opinion became favourable to his plans.

A few days afterwards M. Poujoulat, a former representative and the author of several excellent works, who had made the journey to Palestine, made a speech in favour of the re-establishment of the Franciscans in France, a speech which was distributed in several thousand copies. Meanwhile Father Areso made known to a great number of members of the French episcopate the motive of his coming to France and the desire he had to found convents of his Order there, so as to have subjects to evangelize in France and to send beyond

the seas, especially to Palestine for the custody of the Holy Places. All those to whom he addressed himself, cardinals, archbishops and bishops, answered him in the most flattering and encouraging manner.

Mgr de Salinis, bishop of Amiens, invited Father Areso to come and settle in his episcopal city. Father Areso bought, in Amiens itself, to serve as a novitiate, a house which belonged to the missionaries of the Holy Heart of Mary, situated at no. 52, Faubourg de Noyon. He brought from Saint-Palais Father Brother Roch Claramunt with a novice; some other religious also came to join him. The 25th of the month of August of the year 1852 was appointed for the installation of the Franciscans at Amiens. This ceremony was performed by Mgr Cardinal Wiseman, Archbishop of Westminster, who had just arrived in that city.

Two years later a new house of the Franciscans was founded at Limoges.

We have used, to complete this biography, the Vie de saint François d'Assise*, by M. Chavin de Malan; the* Histoire populaire du Saint*, by Count Anatole de Ségur; the* Année franciscaine *and the* Annales Franciscaines*; the* Analecta Juris pontificii*; Godescard; the* Dictionnaire encyclopédique de la théologie catholique*, by Goschler; and the*

Dictionnaire des Ordres religieux*, published by the abbé Migne.*

SAINT DOMNINA AND HER TWO DAUGHTERS BERENICE[2] AND PROSDOCE, MARTYRS IN SYRIA (306)

In the time of Diocletian there lived at Antioch a Christian lady named Domnina, highly esteemed for the nobility of her race, the extent of her riches and the rare qualities of body and mind with which she was endowed, and raised higher still by her virtues, which had won her a wonderful reputation. She had two daughters of extraordinary beauty, named Berenice and Prosdoce, whom she had brought up with great care in Christian piety, and who had answered admirably to her zeal and her love. When the fire of persecution came to be kindled, Domnina feared everything for her young daughters: she withdrew secretly, with her two dear children, to Edessa, in Mesopotamia.

Meanwhile an edict of the savage Maximian appeared, which ordered husbands to denounce their wives, fathers to denounce their children, and children their fathers and mothers. Domnina's husband, who was a pagan, had the barbarity to go to the magistrate and denounce his wife and daughters. They were brought back towards Antioch to be handed over to the governor.

The three Christian women, putting their trust in God, made no resistance; they gave themselves up willingly to chains for the love of the Saviour. But a great fear seized Domnina: terrified by the coarse behaviour of the soldiers who were taking them, she began to tremble for the honour of her daughters, and, believing that she ought to prefer death to such a misfortune, she persuaded them both to die. Driven by this one idea, without reflecting on the prohibition against leaving life of ourselves, our three captives resolved to free themselves from their persecutors by giving themselves up to death. Having come upon a river on their way, they formed the design of throwing themselves into it. They asked the guards' leave to withdraw apart for a moment, which they obtained. Without losing an instant, they arranged their garments in the most decent way possible, and, the mother taking each of her daughters by one hand or the other, they threw themselves into the waters, where they perished without being parted, the mother in the midst of her children. This took place, apparently, on the 4th of October, about the year 306.

The bodies of the three Martyrs were drawn from the river, without the struggles of the death agony or the force of the current having changed anything in the arrangement which their modesty had given to their garments. They were afterwards carried to Antioch, where St. Chrysostom testifies that they were in his time, and where the three Saints were honoured with a public cult: not that the Church approves their conduct in having given themselves death, but rather their determination in having preferred death to dishonour.

Taken from the Vie d'une Sainte pour chaque jour de l'année, *by M. l'abbé Chapia. — Cf.* Acta Sanctorum, *4 October; Godescard; St. John Chrysostom,* Homilies.

SAINT AMMON OR AMON,[1] FOUNDER OF THE HERMITAGES OF NITRIA, IN EGYPT (ABOUT 350)

Ammon was born in Egypt of a noble and rich family. When he had reached the age of twenty-two, his guardians and trustees obliged him to marry; but on the very day of his marriage he read to his wife St. Paul's praise of virginity, and easily persuaded her to bind herself with him to live in perpetual continence. They spent eighteen years in the same house, behaving as brother and sister, and occupied solely in the exercise of prayer and the practice of good works.

Ammon trained himself in all the austerities proper to the kind of life he intended to embrace. He divided the day between prayer and the work of his hands. His work consisted in cultivating a vast garden in which he had planted shrubs called *Balsamum*, because they distil balm. His whole food was made up only of herbs and fruit. He then withdrew, and gave a great part of the night to prayer.

After the death of those of his relatives and friends who until then had opposed his retirement, he went and fixed his dwelling on the mountain of Nitria. His wife, who consented to this separation, gathered in her house a great number of fervent virgins who, under her direction, reproduced the austerities and the virtues of the most celebrated anchorites.

St. Ammon was the first solitary who lived on the mountain of Nitria. He spent twenty-two years there, and made it very famous by his holiness, as well as by the many hermitages he formed there and filled with disciples worthy of him. They all lived at first in separate cells; but St. Antony, having paid Ammon a visit, advised him to found a monastery and gather a great part of his disciples in it, under the direction of an experienced superior. He himself pointed out the place where the monastery was to be built, by planting a cross there. Cassian puts it five miles from the town of Nitria. At the end of the fourth century there were on the mountain of that name fifty monasteries inhabited by five thousand monks. St. Ammon also peopled with his disciples the desert of the Cells, which was ten or twelve miles from the mountain of Nitria, but always in one and the same desert.[1]

Our Saint practised extraordinary austerities and never interrupted the exercise of prayer. At the beginning of his retirement in the desert he ate only once a day, towards evening. His fasts became more rigorous afterwards, and he sometimes went as long as four days without taking any food. Among other miracles that he wrought, St. Athanasius relates the following in the life of St. Antony. One day, when he was about to cross the river called the Lycus, the banks were found to be flooded. As he was with Theodore, one of his disciples, he told him to go off to a distance, so that he should not see him naked while he swam. Although he was alone, he remained some time in thought, unable to bring himself to take off his clothes, because it had never happened to him to see himself naked. His modesty and his love of purity were rewarded: he found himself suddenly carried to the other side of the river. Theodore, astonished, asked him what had happened. He admitted the miracle to him, but after making him promise that he would say nothing of it as long as he lived.

St. Ammon and St. Antony paid each other frequent visits, so as to edify one another. The former died at the age of sixty-two. St. Antony, though thirteen days' journey away, knew of his blessed death, God having shown him his soul going up to heaven. St. Ammon is named under the 4th of October in most of the menologies of the Greeks.

Acta Sanctorum*; Godescard; Baillet; Tillemont.*

SAINT AURA OR AUREA, VIRGIN AND ABBESS AT PARIS (666)

St. Eligius, having founded in his own house a monastery in honour of St. Martial of Limoges, set over this community St. Aura, daughter of Maurinus and Quiria. St. Ouen thought he could not better praise her than by saying that she was a daughter worthy of God. She was indeed the model of her sisters, whom she trained, by her example and by wise instructions drawn from the reading of the Gospel, in all the Christian and religious virtues.

God made her virtue shine forth by miracles: she went into a burning oven and took out red-hot coals with her hands without being burned. She always wore a rough hair shirt. Prayer was her continual exercise; when she saw anyone in trouble or in want, she hastened at once, with untiring charity, to console or help him.

A year before her death, St. Eligius had her warned, by means of a vision, that she and most of her nuns must prepare for death. She was filled with joy at it, and tried to inspire the same feelings in her daughters, by making them feel the greatness of the happiness they would soon enjoy. She died on the 4th of October 666, with a hundred and sixty of her nuns, who were all carried off by the plague.

St. Aura was buried with her nuns in the church of Saint-Paul, built outside the city. Five years later her relics were carried into the city and laid in the church of Saint-Martial. On the 3rd of April 1402 a solemn translation of her precious remains was made; they were enclosed in a new shrine and carried to the church of Saint-Paul, from which they were brought back to the monastery of Saint-Martial. The shrine was uncovered and exposed to the veneration of the faithful on the feast of St. Aura and on the two feasts of St. Eligius. It was carried off by the revolutionaries in 1792; but her relics were in part saved and carried into Normandy, where they still are. The parish church of Saint-Paul-Saint-Louis, in Paris, possesses some fragments of them.

Life of St. Eligius, *by St. Ouen; Godescard; Baillet; Peter de Natalibus.*

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[1] Petronius, of an illustrious Roman family, received a distinguished education in his father's house, and spent his youth visiting the anchorites who lived in the deserts of Palestine and Egypt, in order to perfect himself in the science of the Saints. On his return to Italy he won by his virtues the esteem of all who knew him, and the bishopric of Bologna having fallen vacant by the death of St. Felix, Petronius was chosen to occupy it (430). Bologna had just been laid waste by the armies of Alaric; the holy bishop devoted his riches and his zeal to raising it from its ruins. He founded or repaired numerous churches there and enriched it with precious relics. His body having been discovered in 1141, and his holiness having been confirmed by several miracles, the city of Bologna built (1211) a church under his invocation: it belongs today to the Servites. In 1590 another, much finer than the first, was built: it is served by a chapter of canons regular. He is represented holding in his hand a small model of the cathedral and of the famous tower of Bologna (the *Garisenda*): this is to recall that he raised that city from its ruins. — *Acta Sanctorum*; Godescard, Baillet, Gennadius, Rufinus.

[2] This mention is from Du Saussay and is found only in his *martyrology*. That is what makes the Bollandists believe that Du Saussay drew it from erroneous *Acts* of St. Denis. We have reported it only as a memorial and with reserve (*sous bénéfice d'inventaire*). — Cf. *Prætermissi ad diem 4 octobris*, tome ii of October, page 325.

[3] The mention is from Philip Ferrari (*Catalogue général des Saints*). The Bollandists (*Prætermissi* of the 4th of October) declare that they have not met with it anywhere else. Our researches have not been more fortunate, and we have kept the mention only as a memorial.

[4] These are the words of Chastelain, in his *Martyrologe universel*. The Bollandists (*Prætermissi* of the 4th of October) seem to make very little of this mention, which we have kept, vague as it may appear, only for want of surer documents.

[5] To this sanctuary was attached a confraternity of men, formerly very celebrated; so was the pilgrimage, and Clement XI, in 1703, granted numerous indulgences for visiting the chapel of Loreto. It was sold in '93 and remained for many years in a state of complete dilapidation. At last it came into the possession of a religious family, who raised it from its ruins and set up in it an altar in the style of the building: on the 4th of October 1857 the bishop of Saint-Claude blessed it and celebrated the holy mysteries there for the first time since the Revolution. — Cf. Hamon, *Notre-Dame de France*.

[6] This wall was preserved in the convent of the Friars Minor that was later built on this spot, and the miraculous hollow is still to be seen there. A face of St. Francis has been painted at the back of it.

[7] Otherwise: Bernice, Bérinne.

[8] Otherwise: Amoun, Admon, Ampon, Anpon, *Ammon*, *Ammun*, Amos.

[9] The mountain of Nitria was 70 leagues from Alexandria, beyond the lake of Maria or Mareotis, and stretched towards Ethiopia.

5 October

Martyrologies

Fifth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Messina, in Sicily, the birthday in heaven of the holy martyrs PLACIDUS, monk, disciple of St. Benedict, abbot; Eutychius and Victorinus, his brothers; Flavia, virgin, their sister; Donatus; Firmatus, deacon; Faustus, and thirty other monks, massacred for the faith of Jesus Christ by the pirate Manuca. 541. — The same day, the feast of St. Thraseas, bishop of Eumenia, martyred at Smyrna. About 171. — At Trier, St. Palmatius and his companions,[1] martyred during the persecution of Diocletian, under the governor Rictiovarus. 302. — The same day, the martyrdom of St. Charitina, virgin, who, under the emperor Diocletian and the consular Domitius, suffered the torment of fire and was thrown into the sea. Having come out of it without the least harm, she had her feet and hands cut off and her teeth torn out; then, having set herself to prayer, she gave up her spirit. 303. — At Auxerre, the death of St. Firmatus, deacon, and of St. Flaviana, his sister, virgin. — At Ravenna, St. Marcellinus, bishop and confessor. 346. — At Valence, in Dauphiné, St. APOLLINARIS, bishop, whose life was made illustrious by many virtues, and his death honoured by striking miracles. About 520. — The same day, St. Attilanus, bishop of Zamora, canonized by Pope Urban II. 1009. — At León, in Spain, St. Froilan, bishop of that city, who was distinguished by his zeal for the spread of the monastic state, by his charity towards the poor, by his other virtues and by his miracles. 1006. — At Rome, St. GALLA, widow, daughter of the consul Symmachus, who, after the death of her husband, withdrew near the church of St. Peter to spend the rest of her life there in the exercises of prayer, almsgiving and fasting, and in the practice of all kinds of holy works. Her most happy death has been described by Pope St. Gregory. About 550.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Beauvais, St. SIMON, count of Crespy-en-Valois (Oise), and monk. 1082. — In the dioceses of Cahors and Saint-Flour, St. FLORA or FLEUR, virgin, named in the martyrology of France of the 11th of June, the day of her death. 1347. — In the diocese of Carcassonne, St. Placidus and his companions, martyrs at Messina, in Sicily, and named in the Roman martyrology of this day. 541. — In the dioceses of Dijon, Chartres and Poitiers, the holy martyrs Cornelius and Cyprian, whose life we gave on the 16th of September. 252 and 258. — At Amiens, St. AUREA, abbess. Eighth century. — In the dioceses of Lyons and Viviers, St. Apollinaris, bishop of Valence and confessor, named in the Roman martyrology of this day. About 520. — In the diocese of Mende, St. ENIMIA (Enémie, Ermie), virgin and abbess. Seventh century. — In the diocese of Nevers, St. Jerome, twenty-second bishop of that see, and confessor. Born in the Nivernais of rich and distinguished parents, he was elected in 793 to succeed Galdo (Waldo or Gaud), and, in spite of his resistance, he received episcopal consecration at the hands of Bernard, metropolitan of Sens. A long series of disastrous wars had put the diocese of Nevers in the most deplorable state: most of the churches had been pillaged, the monasteries had been laid waste, the cathedral was falling into ruins, and numerous poor were calling for prompt help. Jerome provided generously for all these new needs. It was under his episcopate that the cathedral of Nevers was placed under the protection of St. Cyr and St. Julitta, relics of whom he obtained from Auxerre (802). It is to him again that the establishment of the monastery of Saint-Sauveur of Nevers is due, and the parishes of Magny and Sauvigny-les-Chanoines owe their churches to him. St. Jerome was present at a council held at Tours (813) by order of Charlemagne to restore

ecclesiastical discipline, and died, full of merits and virtues, on Monday the 5th of February.[2] 815. — In the diocese of Paris, St. Aura or Aurea, virgin and abbess, whose life we sketched on the preceding day. 666. — In the diocese of Sens, St. Firmatus, deacon of Auxerre and confessor, named in the Roman martyrology of this day. — At Manosque (Basses-Alpes, arrondissement of Forcalquier), in the diocese of Digne, St. Tulle or Tullia, virgin, sister of St. Consortia and daughter of St. Eucherius of Lyons. About 430. — In the diocese of Soissons, St. Divitianus, third bishop of that see, and confessor. St. Sinicius, his uncle, consecrated him bishop of Soissons, and that is all that history offers us that is certain about him. Tradition relates that he was buried in the place where the church of Saint-Crépin was afterwards raised. About 320. — In the diocese of Strasbourg, St. Faith, virgin and martyr at Agen, of whom we shall speak on the following day. — In the diocese of Verdun, St. MADALVEUS or MAUVÉ (*Magdalveus*), twenty-third bishop of that see, and confessor, whose death is marked in the martyrology of France of the preceding day. About 777. — In the former Benedictine abbey of Cluny (*Cluniacum*), in the diocese of Autun, St. Aymard, third abbot of that monastery, and confessor. (944.) He had the gift of making himself loved and the authority to make himself obeyed by his numerous community. Having lost the use of his eyes, and feeling that the infirmities of old age no longer allowed him to watch over the government of the monastery, he abdicated in favour of St. Majolus, and died nine years after his abdication. He was buried at Cluny, in the church of Saint-Pierre-le-Vieux, behind the altar of the Blessed Virgin. 963. — At Utrecht (*Ultrajectum*), a city of the kingdom of Holland, St. Ricfroy (*Rixfridus*), seventh bishop of that see, and confessor.[3] — In the diocese of Quimper, St. MAURICE or MORIZ, founder and abbot of the monastery of Carnoët. 1191.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Basil. — At Rome, St. Galla, widow, daughter of the consul Symmachus, who, after the death of her husband, having withdrawn near the church of St. Peter, spent several years in the continual exercise of prayer, almsgiving, fasting and all kinds of holy works. Her blessed death has been described by Pope St. Gregory. About 550.

Martyrology of the Canons Regular. — At Hereford, in England, St. Thomas, bishop and confessor, at first a canon regular, who, after suffering many torments for having defended the rights of his Church, died on the 2nd of October, and after his death was celebrated for his miracles.[4] 1282. *Martyrology of the Order of St. Benedict.* — At Messina, in Sicily, the birthday in heaven of the holy martyrs Placidus, monk, disciple of St. Benedict, abbot; Eutychius and Victorinus, his brothers; Flavia, virgin, their sister; Donatus; Firmatus, deacon; Faustus and thirty other monks, who were massacred for the faith of Jesus Christ by the pirate Manuca. 541. — The same day, St. Attilanus, bishop of Zamora, canonized by Urban II. 1009. — The birthday in heaven of St. Thraseas, martyr at Smyrna. 173.

Martyrology of the Order of Camaldoli. — The same as among the Benedictines.

Martyrology of the Congregation of Vallombrosa. — The same as among the Benedictines.

Martyrology of the Cistercian Order. — The same as among the Benedictines.

Martyrology of the Three Orders of St. Francis. — In the town of Penna, in the diocese of Saint-Jean de Firmana, Blessed John of Penna, confessor, of the Order of Friars Minor, who shone by his spirit of poverty and patience, by the austerity of his life, and by the gift of prophecy and of miracles. Pope Pius VII approved the cult paid to him from time immemorial.[5] 1271.

Martyrology of the Order of Friars Minor. — The same as above.

Martyrology of the Order of the Hermits of St. Augustine. — The memory of the sacred stigmata whose impression St. Francis, founder of the Order of Friars Minor, being on Mount Alverna, in Tuscany,

miraculously received in his feet, his hands and his side. This feast, which is celebrated on the 17th of September, has been transferred in perpetuity to this day for our Order.[6] 1224.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Laubach (*Labacum*), a town of the grand duchy of Hesse-Darmstadt, the feast of the solemn exposition of the relics of St. Peregrina, virgin and martyr at Rome. Under the tyrant Maxentius (306–312), the pagans, seeing her persistence in confessing Jesus Christ, struck her on the head with iron rods to the ends of which balls of lead were fastened. She expired under their blows. The Christians gathered her blood in an earthen vessel, and laid it, with her mutilated body, in the cemetery of Priscillian. On the 5th of October 1660 these holy bones were raised from the ground and transferred from Rome to Laubach, where they were exposed to the veneration of the faithful in the church of the Augustinians. About 312. — At Aosta (*Augusta prætoria*), a city of the kingdom of Italy (Piedmont), Blessed Gal, bishop and confessor. About 546. — At Böddeken, in the diocese of Paderborn (Westphalia), St. Meinulph (Meinolphe, Meinon, Meenolf, Meen), deacon, founder of the monastery of Böddeken. He was born about 794, in the neighbourhood of Paderborn, of illustrious parents, and was held over the baptismal font by Charlemagne himself, who took charge of his education and entrusted the care of it to Hathumar, first bishop of Paderborn. The young pupil devoted himself with the greatest success to study and to the spiritual life. He was soon admitted to the number of the clerics, and at twenty-five he was a deacon. Desiring to do something for the Lord, he devoted his riches to the foundation of a monastery of nuns, to whom he himself gave a rule. He then devoted himself to the Christian instruction of his fellow countrymen: Westphalia regards him as one of its apostles. He died in the midst of the fatigues of this hard apostolate; his body was laid in the church of the monastery he had founded. About 847. — At Florence, on the Arno (Tuscany), Blessed Peter of Imola, knight of the military Order of St. John of Jerusalem and prior of the province of Rome. He died at Florence and was buried in the church of the hospital of St. James *in Corbellino*. 1320. — At Vigevano (*Viglevanum Victum-Viæ*), a town of Italy, in the former Sardinian States (present intendancy of Novara), Blessed Matthew Carrieri of Mantua, confessor, of the Order of Friars Preachers, named in the martyrology of that Order on the 7th of October, the day on which we shall give some details of his life. 1470.

SAINT APOLLINARIS, BISHOP OF VALENCE AND CONFESSOR

520. — Pope: Hormisdas. — King of France: Childebert I.

> *Il ne compta pour rien sa vie et son repos, pourvu qu'il accomplît avec courage le ministère qui lui avait été confié.*
>
> *He counted his life and his rest as nothing, provided that he fulfilled with courage the ministry that had been entrusted to him.*
>
> *Eulogy of the Saint.*

The church of Valence was in a deplorable state when God gave it the most illustrious and the holiest of its bishops. At that time, in fact, Gaul, long enslaved under Roman rule, was being ravaged by the peoples of the North, the Huns, the Alans, the Goths, the Visigoths, the Franks and the Burgundians. The monarchy which the last of these founded, about the year 414, included the city of Valence. To crown the misfortune, Maximus, bishop of that city, who had occupied its see since 419, had scandalized his people by a disorderly and criminal life. His place had remained vacant for half a century. At last it pleased God to fill it with a saint, Apollinaris.

He came of one of the oldest and most illustrious families of the Gauls. He counted among his ancestors patricians, senators and pontiffs, no less celebrated for their piety than for the services they had rendered to the Church and the State. He had for father St. Isicius and for mother Blessed Audentia. The former, at first invested with the senatorial dignity, had renounced it to enter the priesthood, and after the death of St. Mamertus, about the year 472, he was raised to the see of Vienne by the shining merit of his virtues, still more than by the distinction of his birth; the latter, the worthy wife of a Saint, had constantly offered in her person the happy combination of all the qualities that can be wished for in a Christian mother. The Lord had given her four children, two sons and two daughters. The elder of the daughters died young and is hardly known; but Fuscina, her sister, has earned just praise by her innocence and her love of virginity. Throughout the whole course of her life she walked in the footsteps of her two brothers, the first of whom, Apollinaris, made illustrious the episcopal see of Valence, and the second, named Avitus, that of the metropolis of Vienne. Consecrated early to the Lord, Fuscina was for the two prelates the object of tender solicitude.

Isicius and Audentia lived at Vienne, and it was in that city that St. Apollinaris was born, about the year 453. Early on he was distinguished by his candour, his modesty and his piety. His parents gave him his first education; but Audentia having died and Isicius having entered the priesthood, the little Apollinaris was placed under the direction of St. Mamertus, archbishop of Vienne.

St. Mamertus having died in 472 and St. Isicius having succeeded him in the see of Vienne, Apollinaris, who was then nearing his twentieth year and preparing to receive holy Orders, redoubled his zeal and fervour in the practice of all the virtues. His father soon judged him worthy to be raised to the priesthood and to share with him the pastoral care. He therefore employed him in various functions of the ministry, and had the happiness of seeing him acquit himself of them with so much faith, devotion and fruit that he recognized from then on that God destined him for the first offices of the Church.

About the year 486 the bishops of the province, after seeking in vain for a bishop capable of regenerating the Church of Valence, cast their eyes on Apollinaris, then thirty-three years old. The annals of the Church of Valence tell us almost nothing of the life of this incomparable pastor during the first years of his episcopate; we know only that, hardly arrived in his diocese, he set his hand to the work with as much faith as devotion and wisdom; that he began first by reforming the clergy, among whom countless abuses had crept; that he then applied himself to confounding heresy, repressing bad morals and reawakening everywhere zeal for good works by reviving the spirit of charity which inspires them; and that finally, whether by his preaching or by his example and the holiness of his life, he succeeded in renewing in a short time the face of his whole diocese. It was thus that the episcopal see of Valence soon recovered its ancient splendour, and that the people of Valence thought only of blessing the name of Apollinaris.

The holy Prelate had thus well understood the importance and the whole extent of the mission that had just been entrusted to him; he fulfilled it with boundless zeal; but soon his exhausted strength betrayed his courage, and, his health declining little by little, he fell into a dangerous illness. The whole city felt extreme grief at it; the consternation was general; people set themselves to prayer, and on all sides his cure was implored. The sick man recovered, and soon, finding himself able to bear the journey, he was carried to Vienne, to the bosom of his family, so as to hasten his complete recovery more surely. Arrived in that city, Apollinaris no longer found his father, St. Isicius there; that pious Pontiff had died full of days and merits, and already several miracles wrought at his tomb bore witness to his holiness and to the glory he enjoyed in heaven. To the see which he had made illustrious by his virtues St. Avitus had just been raised, the second of his sons and brother of the holy bishop of Valence.

Some time afterwards our holy Prelate left Vienne and went to Lyons, for what reason is not known. Hardly had he arrived there when he fell ill again, and in a few days he found himself reduced to the last extremity. St. Viventiolus, archbishop of Lyons, having learned of it, promptly hastened to him and lavished every kind of care on him; but Apollinaris had not yet accomplished his mission: God cured him miraculously and gave

him back to his Church, which was calling with tears for his presence in its midst. The zealous Prelate took up again with new ardour the course of his apostolic labours, and did not leave his diocese again until about the year 499, when he was invited to the celebrated conference of the Catholic bishops of Burgundy with the Arians, held at Lyons before King Gundobad.

He confounded the Arians before the king, who showed great respect for Catholicism, and whose son and successor, Sigismund, was converted to it. With St. Avitus and many other bishops of Gaul he took up the defence of Pope Symmachus, who had been unjustly accused. He had a share in the letter which Avitus addressed to Pope Hormisdas, to adhere to the decree pronounced by that Pope against the heresy of Eutyches.

He was distinguished among the Fathers of the council of Epaone, presided over by St. Avitus, archbishop of Vienne, and St. Viventiolus, archbishop of Lyons. Epaone is probably Saint-Romain-d'Albon, six leagues south of Vienne. Forty canons were made there to reform the church of Burgundy.

A short time afterwards he was distinguished much more still by the energy and firmness he displayed for the maintenance of holy discipline in the first council of Lyons, held the same year as that of Epaone or the year following. This was the occasion of it. Stephen, the favourite, prefect of the treasury or treasurer of the privy purse of Sigismund, king of Burgundy, was living in scandalous incest through the marriage he had contracted with Palladia, sister of his first wife. This marriage could not be regarded as a lawful union by pastors instructed in the rules of the Church. Stephen, invited to separate from Palladia, answered with a refusal. The bishops of the provinces of Vienne and Lyons resolved to put an end to the scandal, and assembled in the latter of these cities. St. Apollinaris hastened there with Seculatius, bishop of Die, and Victor, bishop of Grenoble. Gathered to the number of eleven, under the presidency of St. Viventiolus, the prelates, without regard to the credit of the guilty man, cut him off from the communion of the faithful and reduced him to penance, according to the canons of the Church which they had just put back in force at the council of Epaone. Stephen, incensed at this measure, which his blindness had made only too necessary, complained to Sigismund of the prelates' conduct as of an insult to his royal person. The prince, whether from weakness for his favourite or from ignorance of the ecclesiastical rules, allowed himself to be prejudiced, and, yielding to the insinuations of his minister, he openly took up his defence, threatened the bishops with his anger and gave them the order not to leave Lyons until they had restored the incestuous man to the communion of the Church.[1] But the prelates were able to show that, as worthy successors of the Apostles, they feared the Lord more than the powers of the earth: they met again, and, after confirming the sentence of excommunication they had pronounced against Stephen and Palladia, they signed, before separating, a remarkable agreement, of which this is the tenor:

"Having all together taken the resolution never to recognize the incestuous marriage of Stephen, but always to oppose such unlawful unions with unshakable firmness, we all join together again to agree among ourselves that if the king or his ministers blame what we have just done, if they inflict the least punishment on any prelate of the assembly, at once all the others shall declare that they wish to share his pains or his sufferings; that if the king continues to threaten them and separates himself from their communion, they shall withdraw without delay to some monastery and remain there until it shall please him to let himself be moved."

St. Apollinaris was the one who distinguished himself most in this memorable struggle. So the storm fell on him more heavily. Sigismund addressed bitter reproaches to him and threatened him with exile; but the prelates having taken up the defence of their venerable colleague, the king had the place where they were assembled surrounded, and, having secured their persons, he ordered them all to be taken to Sardinia, a small town not far from Lyons.[2] This insulting treatment did not cast down the courage of our confessors; on the contrary, they congratulated themselves on having been judged worthy to suffer persecution for justice, and they softened the rigours of their exile by giving themselves to prayer and encouraging one another with

pious conversations. The king, seeing them inflexible, and having little by little come back from his odious prejudices, at last allowed them to return to their dioceses; but, still angry with the bishop of Valence, he ordered him to remain in the place of his captivity. Apollinaris submitted humbly; however eager he was to see again his Church, where everyone was longing for his return, he uttered no word of complaint or murmuring. The other prelates would willingly have consented not to go away from a colleague for whom they had as much esteem as veneration, but Apollinaris himself represented to them the needs of their flocks and pressed them strongly to leave, asking them as his only consolation to pray to God for him before leaving him. Then all fell on their knees, and, bursting into tears, they blessed the Lord for the heroic generosity of the holy Bishop, and begged Him to shorten the time of his exile; then, throwing their arms round his neck, they embraced him weeping and lavished every kind of consolation on him. These so brotherly farewells deeply touched the heart of St. Apollinaris; but what was not his grief when he perceived the immense void which the departure of the prelates had left around him, and when, thinking of the needs of his Church, he saw no end to the rigours that kept him away from it!

The king of Burgundy, in fact, seemed to have resolved to take vengeance on him alone for the inexorable firmness of all the bishops who had so justly humbled his favourite. Apollinaris lacked everything in the place of his exile; he would not even have had water to drink if God had not procured it for him by a striking miracle. Shut up, no doubt, in a rather narrow enclosure, where there was neither well nor spring, he set himself to prayer, and, calling one of his servants, he said to him: “Dig the earth in this place; a spring will gush out of it, in the name of the Father, and of the Son, and of the Holy Ghost.” This came true on the spot. The spring did not dry up again during the holy Pontiff’s stay in that place. But immediately after his departure it was seen to dry up promptly, as if to leave no doubt about the truth of the wonder. Already a year had passed since St. Apollinaris had been groaning thus in prison, far from his desolate flock and having no hope of deliverance; for Sigismund would not even hear him spoken of. But God, who laughs at the anger of kings as at their power, did not forget His servant, and took his justification upon Himself. Sigismund, struck all at once with a dangerous illness, saw himself reduced in a few days to the last extremity. Under the hand of the Most High who strikes him, the persecutor opens his eyes and remembers the bishop of Valence. He calls the queen his wife to him, and, opening to her his heart torn with remorse, he disavows the ill treatment he has made the holy bishop undergo, and begs her to send someone to him to ask for his cure.

The queen, who knew Apollinaris and was full of veneration for his virtues, heartily applauded the wish of the august sick man, and, soon setting out for the township of Sardinia, she goes and throws herself at the holy Bishop’s feet, asks his pardon for the king her husband, and begs him to be so good as to come with her to the court, where he was awaited with open arms.[3] Astonished at this request, the blessed Pontiff recollects himself before the Lord; then he declares that, on leaving the place of his exile, he will go to Valence, to the bosom of his flock, and not to the king’s palace, where his presence was useless. This answer did not discourage the queen, who was animated by a lively faith and a boundless confidence; still prostrate at the feet of St. Apollinaris, which she bathes with her tears, “My lord,” she said to him, “if you will not follow me to the king my husband, deign at least to allow me to take away your cloak; I will spread it over him, and I am sure of his cure.” Overcome by so many tears and such confidence, Apollinaris takes off his cloak and puts it into the hands of the pious queen, who, on returning to the sick man, hastens to clothe him with it, and has the happiness of procuring for him that very instant a cure which is as sudden as it is complete and wonderful. A few hours later the king of Burgundy goes in his turn to prostrate himself at the feet of Apollinaris, confessing with sorrow the injustice of the exile to which he had condemned him, and pouring himself out in thanksgiving for the benefit he has just received. At the same time he gives orders to have the holy prelate taken to his diocese, and the city of Valence saw him arrive within its walls before it had received the news of his miraculous deliverance.

Apollinaris was welcomed by the people of Valence as a father by his children, amid transports of the liveliest joy; St. Hilary and St. Athanasius, returning to their churches after great and glorious combats, had not been received with more enthusiasm and gladness. All the bishops of Burgundy, and especially those of the province of Vienne, wrote to congratulate him. St. Avitus above all, naturally more sensitive than the others to his brother's happiness, expressed to him in the most affectionate terms the joy he felt at it. Nothing is more touching than the letter he wrote to him on this occasion, which is still found among those that remain to us of that illustrious prelate.

Apollinaris was sixty-four years old when he came back from Sardinia, after the cure of the king of Burgundy; the rigours of exile had neither impaired his strength nor weakened his zeal; he always kept that energy which was the foundation of his character, and until near the end of his days he did not cease to work ardently for the salvation of his flock. At sixty-seven he wished to go on pilgrimage to the tomb of St. Genesius, in Provence, and on the way to visit the archbishop of Arles, St. Caesarius, one of his most illustrious friends. He therefore embarked on the Rhône, accompanied by a priest named Salutaris, a deacon and some servants. The journey was at first fairly fortunate; but, when they arrived near Avignon, the boat in which our Saint had fallen asleep was almost swamped by the waves. They ran to him promptly. His servants woke him, and he said to them: "Fear nothing; it is the power of the devil that has shaken our boat, but the Lord is here; let us continue our way in all confidence." At the same moment he was told that a young man of the crew, named Alysius, suddenly taken ill, was a prey to violent pains. Apollinaris sent for Salutaris and said to him: "Go and pray beside this sick man, and you will cure him in the name of the Lord." Salutaris obeyed, and the young man was cured on the spot. At the sight of this wonder the whole crew, falling on their knees, set themselves to prayer, and from Avignon to Arles they did not cease to bless God for the power He granted the holy Pontiff. Informed of his arrival, St. Caesarius hastened to meet him, followed by several magistrates and a great crowd; he led him as in triumph to his dwelling, where for some days Apollinaris was the object of the most touching attentions, and of the admiration and respect of all who had the happiness of approaching him.

Among the persons who showed the most eagerness to see him were two of his near relatives named Parthenius and Ferreolus: they held a very distinguished rank in the world, and were no less commendable for their piety than for the distinction of their birth; they made our Saint magnificent presents; but, immediately after their departure, he wished them to be sold and the price given to the poor. A short time afterwards a lady, also a relative of Apollinaris, came to present herself to him and begged him to follow her as far as Marseilles, where her family lived. Her entreaties having obtained this favour for her, the Saint tenderly embraced the archbishop of Arles and set out, after entrusting to one of his servants a considerable sum for the poor he should meet during the journey. The servant, having received this sum, shut it up in a purse which he lost on the way; distressed at this mishap, he went all in tears to tell the holy bishop's deacon of it; the deacon said to him: "Have confidence; the Saint has destined this money for the poor, it cannot be lost; go back on your steps and you will find it again." The servant, reassured by these words, set out to look for the purse, and a few hours later he found it again in the middle of the road, where it seemed until then to have escaped the eye of all the passers-by.

We know almost nothing of our Saint's stay at Marseilles; the history of his life tells us only that he wrought various wonders there, that he cured, among others, a deaf and dumb child who was said to be possessed by the devil. Meanwhile the fatigues of the journey, and no doubt also the eagerness of the people to have recourse to him in all the places where he stopped, made St. Apollinaris resolve to return to Valence as soon as possible; hardly had he come back there when he had a secret presentiment of his death, and from then on he occupied himself with nothing but eternity. His last illness was an uninterrupted succession of pious exercises and fervent prayers: he wished all his priests to be admitted to his bed of pain; he gave them his last instructions, blessed them with love and begged them to assist him until his last breath. Several miracles still

wrought by his intercession increased the high idea everyone had formed of his credit with God; thus, sick himself and almost at the point of agony, he cured several sick persons and even delivered two persons possessed by the devil. A few hours before his death his archdeacon, named Leubaredus, witnessed a still more astonishing marvel. It was during the night; Leubaredus was going to the cathedral to be present at Matins; on the way he had the thought of going to see the holy bishop. Arrived at the episcopal palace, he asked about his state, and, learning that he was alone in his room, he wished to present himself to him; but what was his surprise when, having half-opened the door, he saw the room flooded with light, and the holy Pontiff raising his hands to heaven with all his strength, sighing with tears! Dazzled by this miraculous brightness, Leubaredus dared not go forward; he closed the door and half-opened it gently several times, never tiring of admiring so ravishing a spectacle. All at once he saw two sparkling columns form little by little, one on the right and the other on the left of the august sick man, and his head crowned with a halo whose rays were as brilliant as those of the sun. The holy Pontiff then seemed to him to enter into a rapture; he was making efforts to raise himself from his bed, was stretching out his arms, and his eyes seemed to be fixed with love on someone who was coming down from the height of heaven. At this sight the archdeacon, filled with wonder, closed the door a last time, and, throwing himself on his knees, blessed the Lord for the glory He was reserving for St. Apollinaris; the next day he made the wonder known everywhere, and he roused in the whole city feelings of admiration which soon broke out into real transports. St. Apollinaris had given back his soul to God in the year of Our Lord 520.

He is represented making a spring of living water gush from the ground. We have given the reason for this characteristic.

CULTE ET RELIQUES.

Cult and relics.

His body was at first buried in the church of Saint-Pierre du Bourg-lès-Valence, celebrated at that time for a monastery full of very edifying religious. It was later transferred to the cathedral church, which then bore the name of Saint-Étienne. This having been rebuilt in 1095 and solemnly consecrated by Pope Urban II, it was dedicated to the holy martyrs Cornelius and Cyprian; but the miracles wrought at the tomb of St. Apollinaris, whose body was kept in the new basilica, and the gratitude of the faithful towards this powerful protector, caused his name little by little to be substituted for that of the holy martyrs, and from the twelfth century he was recognized as the sole patron of the cathedral and of the whole diocese of Valence. These various translations, far from weakening the confidence of the people and their respect for the holy bishop's relics, powerfully revived the cult of which they were the object. Wherever they were laid, countless pilgrims flocked, and new wonders were wrought.

But in the sixteenth century the Protestants set fire to the cathedral of Valence and threw its precious relics into the Rhône. This sacrilegious act, consummated in a few hours, plunged the city into mourning. Since then it no longer possesses a single particle of the relics of its illustrious patron; but it preciously keeps the memory of his benefits and his virtues, always invokes him with confidence, and by the solemn cult with which it honours him places him in the first rank among the holy protectors who intercede for it in heaven.

This cult, whose origin is lost in the night of the centuries and probably goes back to the death of the holy pontiff, was authorized long ago by the Church. The name of St. Apollinaris is read in the Roman martyrology with the praise of his virtues and of his miracles. His feast has always been celebrated in the diocese with the rite of a double of the first class, with an octave.

Taken from the Histoire hagiologique du diocèse de Valence, *by M. l'abbé Nadal.*

SAINT PLACIDUS OF ROME AND HIS COMPANIONS, MARTYRS AT MESSINA, IN SICILY

541. — Pope: Vigilius. — King of France: Childebert I.

Prœliemur viriliter, ut a Deo coronemur perenniter.

Let us fight manfully, so that we may be crowned by God for ever.

St. Bonaventure, Serm. xii Pentec.

Combattons énergiquement, afin que Dieu nous couronne pour l'éternité.

Let us fight vigorously, so that God may crown us for eternity.

St. Placidus belonged by birth to one of the oldest and most illustrious families of Rome. His father, named Tertullus, had deserved by his merit to be raised to the dignity of patrician and to that of prefect or governor of the city. His mother was as illustrious by her virtue as by her birth. As soon as he had reached his seventh year, his father took him to St. Benedict, to be brought up at Subiaco under his direction. It appeared from then on to what degree of holiness he would come later: little as he was, he already practised the exercises of the monastic life rigorously, and no one was more devout, more humble, more peaceable and more obedient than he. This obedience having led him one day to go and fetch water from the lake near the monastery, he fell into it, and the waves carried him into the middle of the lake. St. Bernard, shut up in his monastery, knew of this accident at once; he calls Maurus and says to him: "Run quickly, my brother, the child has fallen into the water." Maurus asks his blessing and hastens to obey. He walks on the water to the place where Placidus was; then, taking him by the hair, he comes back to the edge of the lake. Hardly was the child on land when he declared that he had seen over his head the habit of his blessed abbot, and that it was he who was taking his hand to draw him out. From that time he made still more progress in virtue, and he became so eminent in holiness that St. Benedict could look at him only with admiration. He usually took him with him when he was asked to do something miraculous, as when his religious, who were on a mountain, asked him to make a spring rise up, of which they were in extreme need. Above all he took him as one of his companions when he left Subiaco to go and settle at Monte Cassino.

This mountain belonged to the domain of Tertullus, father of Placidus; but this pious lord gave it irrevocably to St. Benedict, with a quantity of lands, islands, townships and lordships that belonged to him. He also gave him eighteen villages in Sicily, with their ports, their woods, their rivers, their ponds, their mills, their waterfalls, and seven thousand slaves, having wives and children, to cultivate them. The holy abbot sent his beloved disciple into Sicily to establish a monastery there and gather a religious community. In sending him, he gave him holy instructions with his blessing, and joined two companions to him, Donatus and Gordian. He was received at Capua by St. Germanus, at Benevento by St. Martin, at Canosa by St. Sabinus, and at Reggio, in Calabria, by Sisinnius, who were bishops of those cities, with extraordinary respect and tenderness. Everywhere he wrought great miracles, the glory of which he avoided by attributing them all to his father, St. Benedict. He restored sight to six or seven blind men, one of whom had been so from his birth. He made the dumb speak, the deaf hear and the lame walk. He cured a multitude of sick persons and drove the devils out of the bodies of the possessed.

Having arrived at Messina, he was received there by the lord Messalinus, an old friend of his father; but he stayed in his house only one night, because, he said, religious ought not to stay in the house of seculars. He took cognizance of all the possessions his father had given to his Order, and spoke to all the stewards who had the management of them. Then he built a monastery near the port of Messina, whose church he consecrated in honour of St. John the Baptist, and where in a short time he gathered more than thirty religious full of fervour and worthy to be the disciples of so great a master. His austerity was extreme, and went far beyond what is prescribed by the Rule. He never drank anything but pure water; he observed at all

times the rigour of the Lenten life, fasted almost continually, and in Lent he ate only bread, and even ate it only three times a week, on Sunday, Tuesday and Thursday. The hair shirt was his ordinary garment; he did not lie down to sleep, but contented himself with a little rest sitting in his chair. Charity alone could open his mouth and make him break silence; his conversations were only on contempt of the world, on detachment from earthly things and on the pure love of God. He was never seen moved, but always in an admirable gentleness, tranquillity and openness of heart. His humility was so perfect and had so much charm that it drew to him the heart and the affection of everyone; he could not see a poor man without hastening to help him. His new miracles in Sicily were so considerable and so numerous that he soon passed for the wonder-worker of his age. Once, by the sign of the cross, he cured all the sick of the island, who had been gathered round him to share in so favourable a blessing.

At the end of four years, the lords Eutychius and Victorinus, his younger brothers, and the virgin Flavia, his sister, being informed of his holiness and of the countless wonders he was working in Sicily, ardently desired to see him. They set out from Rome for that purpose, and, after a fortunate voyage, arrived safe and sound at Messina. They could not recognize Placidus nor be recognized by him; he had been only a few years old when their father took him to the monastery of St. Benedict; but they were not long in giving him indubitable proofs of who they were. He had extreme joy in having them, through a secret instinct God gave him that they had come only to share in the glory of his martyrdom.

A short time afterwards a corsair, who had probably come from the coasts of Africa, was going over the coasts of Italy and Sicily to destroy the towns, the castles and the churches, and to force the Christians to adore the idol Moloch. His fleet was composed of a hundred vessels, all well armed and laden with numerous soldiers. Having landed at the port of Messina, he first seized the monastery of St. John the Baptist, and took prisoner St. Placidus, his religious, his two brothers and his sister, without anyone being able to escape except Gordian, who went out cleverly by a back door. Donatus, the other religious who had come with St. Placidus, was beheaded without any form of trial. As for the others, having been brought before the corsairs, they confessed Jesus Christ loudly and generously, declaring that no torment would be able to tear the faith from their hearts. The tyrant, to overcome their constancy, had them scourged and tortured with unheard-of cruelty; the executioners cried out to them to renounce Jesus Christ and they would be set free; but they suffered this torment with more joy than they had ever taken in all the amusements of the world; then they were thrown, with irons on their feet and their hands tied behind them, into a dungeon, without being given any food for seven days. St. Placidus, during this time, animated his companions to perseverance by wholly heavenly discourses with which he entertained them day and night, and Our Lord, who sustained them without food, also filled their hearts with unspeakable vigour and consolation.

On the other hand, the barbarians, who found themselves forced by the storm to remain some time in that island, did incredible harm there and killed a countless number of persons of every condition for the cause of Jesus Christ. To add also to the pains of our holy Martyrs, every day they beat them with blows of sticks; but as all these ills were not able to shake them, their chief had them hung up by the feet and scourged in that position over all their limbs; then a horrible smoke was made under their heads to suffocate them. After so many torments each of them was given a handful of raw barley to eat, and they were made a thousand fine promises if they would abjure the faith and embrace paganism; but they all said with one voice that if the whole empire of the world were offered them, they would not change their resolution. After this answer they were taken back to prison, where Gordian came secretly to congratulate them on their perseverance and to encourage them to hold firm until death. St. Placidus told him that divine Providence had allowed him to escape in order to give burial to their bodies and to make their martyrdom known to posterity; let him therefore not fail to inform St. Benedict of it, and his dear brethren Maurus and Felicissimus. He was then brought again before the chief of the pirates, who, unable to gain anything over him, had him stripped for the third time with his companions and beaten unmercifully with sticks. As for St. Flavia, he had her tortured

with still greater cruelty; an attempt was even made on her chastity, but God protected her.

The tyrant was dying of vexation at seeing that his cruelty could not tear from the mouth of the generous Martyrs a single word of impatience or discontent. He had them shut up again, then scourged more cruelly than ever, and with such barbarity that the executioners left them for dead on the spot; but, Our Lord having suddenly closed and healed their wounds, St. Placidus not only encouraged his companions to remain constant to the end, but also urged the tyrant and the ministers of his cruelty to be converted and embrace Christianity in order to be saved. The tyrant ordered that his lips and jaws should be broken with blows of stones, and that his tongue should be cut out to the root. This sentence was at once carried out; but Placidus, by a great miracle of the power of God, did not cease to speak, as if his lips, his teeth and his tongue had been whole. This wonder in no way touching the corsair, he invented a new kind of torment to torture him with his brothers and his sister: they were laid on the ground, and ships' anchors with great stones on top of them were left on their legs for a whole night. At last, seeing that nothing was able to diminish their fervour, he condemned them, as Christians and as enemies of his god Moloch, to have their heads cut off; this was carried out on the 5th of October 541 or 542, which was the twenty-fourth year of the life of St. Placidus. The names of the religious who suffered with him are not known; only Faustus and Firmatus, deacon, are known, who, with Donatus, made up the number of thirty-three.

The barbarians, not content with having put them to death with such inhumanity, also razed their monastery, except the church, which they had not the leisure to demolish, although they had profaned it with a thousand indignities. But divine justice did not leave their crimes unpunished for long; for hardly were they in the middle of the Strait of Messina, from which they meant to go to Reggio, when they were all swallowed up in the waters by a storm which suddenly arose on the sea, without a single one escaping, either of the hundred vessels they had or of the sixteen thousand eight hundred Saracens who were in them.

The holy bodies having remained four days on the ground without burial, the religious Gordian, whom divine Providence had kept to render them this good office, buried them in the very place of their martyrdom, with all the reverence possible to him, except that of St. Placidus, which he put in the church of St. John the Baptist. He also wrote to St. Benedict the whole story of their death; and this holy Patriarch, far from being saddened by it, conceived a sovereign joy at it, esteeming himself infinitely happy that God was pleased to choose his children to make them witnesses of His Gospel.

Great miracles were wrought at the sepulchre of St. Placidus, who is the first Benedictine martyr, and his veneration increased greatly when new religious, sent by St. Benedict, restored his church to its first splendour.

All the Martyrologies make mention of this glorious Martyr, and the Church commemorates him in its office.

St. Placidus is represented: 1° kneeling near the throne of the Blessed Virgin; 2° drawn out of the water, where he was drowning, by St. Maurus, who holds out his hand to him; 3° standing, holding a palm; 4° tortured; 5° having his tongue cut out; 6° receiving from the Blessed Virgin a lily and a crown from St. Joseph, while the Child Jesus presents His cross to him; 7° kneeling before an altar, his breast pierced with a sword, giving his hand to an angel who receives his blood in a chalice.

Acta Sanctorum*; Life of the Saint, by Gordian, Benedictine religious, and Peter, religious of Monte Cassino.*

SAINT ENIMIA OR ENEMIA,[1] VIRGIN AND ABBESS IN THE DIOCESE OF MENDE (SEVENTH CENTURY)

Le premier de tous les bonheurs doit être la pureté de notre âme.

The first of all happinesses must be the purity of our soul.

St. Basil the Great.

St. Enimia was a daughter of Clothaire II, king of France. It is related that in her first years, when they were beginning to teach her to read, God inspired her with this passage of the holy Scriptures: “Blessed is the nation that hath God for its Lord; blessed the people whom He hath chosen for His inheritance!” It seems that these words were deeply engraved from then on in her memory, and that she often repeated them, without yet quite understanding them. God no doubt wished to show men by this what designs of grace and blessing He had formed for this blessed child.

And indeed she was not slow in bearing fruits of consolation. As her reason developed, she was seen to embrace everything that concerns the service of God with an ever-growing ardour. Love of the poor was one of her first virtues: she was constantly surrounded by them, and none went away empty-handed, because the young Saint’s parents willingly furnished her with the means of satisfying her pious inclination. But it was not enough for her to distribute abundant alms; she must also wash the feet of the poor of Jesus Christ, visit them in their humble dwellings, make their beds and dress their sores, even the most disgusting. The fine clothes and the precious stones with which people of the court love to adorn themselves were of no value for her; she was content, and dared to be content, with the simplest dress. She trained herself from day to day to despise the world and its vain attractions; and, fleeing the more or less brilliant crowd of courtiers, she often went to the foot of the altars to pour out her virginal heart into the bosom of Him whom she knew to be the best of spouses.

The nobility of her birth and all the fine qualities that shone in her soon caused her to be asked in marriage; her parents consented to it, and even wished to force her. The preparations were already made, and the ceremony was about to take place. The night before, the young virgin, seeing herself without resource on the side of men, withdrew to her apartments and began to pray God with all her heart not to allow her to have any other spouse than Himself. Her prayers were heard. At the moment when they came to fetch her for the ceremony, she was found all covered with leprosy. At this news her parents and friends were seized with grief; but she, for her part, was giving fervent thanks to God at the bottom of her heart for the signal favour He had just granted her. They hastened to try on her all the remedies of the art to obtain her cure, but they were all useless. God alone could make a disease disappear of which He was directly the author.

St. Enimia had spent some years in this state of suffering and humiliation, rejoicing God and edifying everyone by her patience proof against everything, when an Angel appeared to her and said to her: “God wills at last to give you back your former health. You will find it again by going to wash in the spring of Burle, in Gévaudan.” The day after this vision she told her parents of it, who were greatly rejoiced and hastened to furnish her with the money needed for the journey, as well as a well-composed escort to accompany her.

She had to cover a distance of more than a hundred and fifty leagues, extremely toilsome towards the end because of the mountains in the Gévaudan and the neighbouring regions. At last, when she had reached the borders of the country the Angel had pointed out to her, she asked where the mysterious spring that was to cure her might be. A lady to whom she addressed herself answered her: “I do not know at all whether there is a spring of the name you give it. All I can tell you is that some distance from here there is a source whose waters have a very effective virtue. It may be that you will find there the cure that has been promised you.” This person meant to speak to her of the township of Bagnols-les-Bains, where there are still fairly frequented hot springs. According to her information, the source there had not been pointed out to her under the name of the Spring of Burle; she feared, with reason, that it was not the source to which God was sending her. That is why, after arriving at Bagnols-les-Bains, and while her companions were resting in the sweetness of sleep from the fatigues of a long and hard journey, she spent the night in prayer to learn the will of heaven. Then an angel appeared to her again and said to her: “The waters of Bagnols are not the right ones; you are not to be cleansed in baths of this kind. God wills to cure you by His own power, by means of ordinary cold water; you must go a little farther.” She hastened to obey this second order from heaven. Then, after going

another six or seven leagues by the worst road that can be seen, and when she was already on the plateau above the valley in which the Spring of Burle flows, she heard this word spoken by some shepherds. She went up to these rustic men and took one of them to serve her as guide.

When she had arrived at the spring, she first knelt down to implore the help of the Almighty. Then, after a long and fervent prayer, she plunged with lively faith into the healing waters, while at the same moment the enormous rock which rose like a vault above the source opened its many clefts and let out an abundant water which came and bathed the handmaid of the Lord. This wonder was soon followed by a greater one. Before long St. Enimia felt and found herself completely cured, her limbs having become as pure and clean as those of a little child, and her skin having recovered the whiteness of milk and snow. To tell what her joy was, and that of her companions, and what thanks they all gave to the Lord with one voice, would be impossible.

After this she thought of taking the road back to the capital, and she was already some distance from the place where her health had just been restored, when she found herself again seized with leprosy. She thought, no doubt, that God wished only to put her faith and patience to the test; that is why she went back to the mysterious spring, plunged into it again with confidence, and recovered her health there as the first time. She gave new thanks for it to the divine goodness; then she set out again to go back to Paris. But she was never to return there. God wanted her in this distant solitude; and this He sought to make her understand by striking her with leprosy a third time. And indeed, at this sight she understood what the Lord expected of her, and generously offered herself to do His most holy will. On the other hand, still full of confidence, she went and plunged once more into the waters of the spring, and this time her health was restored to her for ever. Then, turning to those who had accompanied her, she said to them: “The God who has cured me evidently wishes me to serve Him in this place. I cannot resist His holy will, and I feel I have the courage to conform myself to it. As for you, whom I thank from the bottom of my heart for all the care you have been so good as to give me during my long trials, you are free to take the road back to your country. However, if some of you wished to stay with me, I would bless God for it, treating you henceforth no longer as men-servants and maid-servants but as brothers and sisters.” Such worthy language was far from being without effect. All St. Enimia’s companions, with few exceptions, answered her: “We wish to be exiles and to suffer with you in this country, so as to be able one day to reign with you in heaven.”

After the departure of those of the Saint’s companions who went back to Paris and there told the king and queen of their daughter’s miraculous cure and of the resolution she had taken to obey the will of God, who desired her so far from them, she settled as well as possible those who had not wished to leave her on the banks of the Tarn and near the spring of Burle; then, herself climbing the steep mountain above that source, towards the west, she chose there as the place of her retreat a fairly deep cave, keeping with her only a young girl whose godmother she was and to whom she had had her own name given.

It is easy to understand what was the manner of life of our holy princess in this solitary and painful abode, what she had to suffer from the inclemency of the seasons and from the lack of everything, but also into what intimate relations she must have entered with her God by her frequent and long prayers.

So, within a few years, the Lord willed to make known to the world how pleasing this innocent victim of His love was in His eyes, by giving her the power of working wonders. The report of her holiness having spread far and wide in the surrounding country, people flocked from all sides to her humble dwelling, not only to contemplate her virtues, but also to obtain extraordinary graces by her intercession. The ancient authors of her life tell us that she restored health to a countless number of sick persons of every kind, and they relate in detail the cure of a leper and of a man crippled in one arm from his childhood, and the raising to life of a widow’s only son, who had been drowned in the waters of the Tarn.

On the other hand, among the persons who went to visit her there were several who, touched by her holy instructions, drawn by the odour of her virtues and enlightened by the light from on high, asked her to let

them serve God like her and near her. Her zeal for the salvation of souls and for the glory of God made her overcome her humility and accede to urgent prayers. She therefore set about building a monastery near the source where God had cured her of leprosy. Her holy undertaking was greatly tried. The evil spirit, furious at seeing a new refuge raised for innocence and virtue, showed himself on the spot in the form of an enormous dragon, overturning every Saturday, at nightfall, the constructions the workmen had made during the week.

Meanwhile she received a visit from St. Hilary, bishop of Mende. This pious prelate, who, after being raised to the episcopal dignity, honoured it by every kind of virtue under the humble habit of a religious, had come in his turn to the Saint, not so much to make sure of the truth of the reports that had been made to him about her, as to be edified with her and to commend to her the various needs of his flock. St. Enimia, for her part, receiving him as a heavenly messenger, hastened to open her soul to him, and did not fail to make known to him what she had to suffer from the devil. The man of God consoled her, promised to help her with God by his prayers, and during the time he spent in that place he honoured her with frequent visits.

Now one day when he had gone to see her, and while he was with her, the infernal dragon of which we have already spoken advanced towards the monastery to continue its work of destruction. At this sight the Saint, terrified and bursting into tears, implores the help of her spiritual father. The holy prelate, strong in the arms of his faith, goes out of the house and walks without fear towards the threatening monster. On the way he finds under his feet two pieces of wood, arranges them in the form of a cross, and sets this sign of the instrument of the Redemption against the enemy of our salvation. Nothing more is needed to give him the victory: at the sight of the cross the dragon turns back and goes to hide in deep gorges, from which it is seen to come out no more.

From then on St. Enimia was able to put the finishing touch to her monastery, for the completion of which St. Hilary granted her abundant help. When the building was finished, the same prelate went to consecrate its church, which he placed under the invocation of the Blessed Virgin. He also performed the same ceremony in another sanctuary, raised not far from the first and dedicated to the Prince of the Apostles. At the same time he gave the veil to the holy Princess, as well as to her companions, and established her as their mother and abbess.

God came at once to the help of this new swarm of chaste virgins, through the gifts they received from several noble and powerful persons of the country. Clothaire II, father of St. Enimia, and Dagobert I, her brother, likewise settled certain fixed revenues on her and furnished her besides with the means of buying several neighbouring properties. Thus has God always taken care of those trusting souls who abandon everything to devote themselves solely to His service.

At last, after making St. Enimia pass through every kind of trial, to purify her virtue and increase her merits, and after her spiritual daughters had sufficiently imbibed her spirit, the Lord, grudging as it were this vessel of innocence and purity to the earth, deigned to make known to her long enough beforehand the moment when she would have the happiness of leaving this wretched world to go to the blessed abode and walk with her like in the train of the spotless Lamb. She kept this heavenly communication to herself, however, contenting herself with preparing herself as well as she could to be fit to appear before her divine Spouse.

It was only a short time before her death that, gathering her good friends and her pious companions, she said to them: “My very dear brothers, and you, my beloved sisters, I must tell you of the joy I feel: the Lord wills at last to withdraw me from the midst of the miseries of this world. I am on the eve of my death. I give thanks to this God of goodness that He deigns to call me to the delicious banquet of His eternity; I thank Him for the great affliction He once made my body undergo in my youth, for the way in which He delivered me from leprosy, and for having kept me in this place to preserve me from the dangers of the vain and fragile honours of this world. I urge you to persevere yourselves in your generous and holy resolutions; I dare not say to you: Imitate my examples; for, although I have had the honour and the happiness of being your mother, I have

never been, and am still, only something very small and very wretched. I can only exhort you to fight to the end, so that it may be given you one day to receive from the hands of your eternal Spouse the palm of virginity, of patience and of all the other virtues that befit you. It is today at last that I leave this life, so short and so fragile, to pass into that region where no one ever dies, to go and contemplate that divine King whom I have sought, whom I have desired with all my heart, for love of whom I have despised as a vile nothing the honours of the court and the dignities that my birth might have won me. But I beg you, do not grieve too much at my departure from among you. Instead of shedding tears, you ought on the contrary to rejoice that your mother goes before you; up there I shall interest myself in your salvation, with our common Master, much more than I can do here below. I have still to tell you that my death will soon be followed by that of my very dear goddaughter, who bears the same name as I. I have asked this grace for myself and for her of Our Lord Jesus Christ, and He has granted it me. You will take care to bury her body in the same place as mine and to put her sepulchre above mine; for such is the will of God."

Soon after these touching farewells the last hour came for the blessed handmaid of God. She had the last sacraments administered to her, and while, among her spiritual daughters who surrounded her, some were reciting psalms and others were bursting into tears, she gave up her beautiful soul, which the angels hastened to present to her divine Spouse.

God was not slow to show her holiness: when her body was being laid out, her face was found all radiant with light, while all her other limbs seemed to have undergone no change.

She is given a serpent as her attribute, because she is held to have delivered the Gévaudan from these dangerous animals.

CULTE ET RELIQUES.

Cult and relics.

Some time after the death of St. Enimia, King Dagobert I, her brother, went as far as the Gévaudan to bring back with him the precious remains of his blessed sister. This prince's design was to place this holy deposit in the basilica of Saint-Denis, near Paris, which he had greatly embellished, and where he had gathered the relics of the most illustrious Saints of his kingdom. But divine Providence had not judged fit that it should be so. It allowed Dagobert to be mistaken, taking the coffin of her goddaughter for his sister's: an error easy to understand when one remembers the Saint's last words to her spiritual daughters.

Meanwhile the tomb of St. Enimia, no doubt much frequented at first, ended by becoming unknown to the faithful of the place; this certainly happened because it had been hidden, either for fear that her relics might be carried off in one way or another, as was nearly done by King Dagobert, or to withdraw it from profanation by the Saracens, or to shelter it from the disasters of some war.

At last, after a long space of time, God deigned to make known to His people the most precious of treasures. He made use for this of a holy religious named John. This venerable person was honoured with three supernatural visions, in which the place where the Saint's body rested was revealed to him, as well as the signs by which it could be recognized.

Before undertaking anything, the prelate who then governed the diocese was informed, and was asked to be so good as to preside over the search. The ecclesiastical notabilities of the neighbourhood were also summoned for the purpose.

It was in the very church built by St. Enimia's care that the excavations were to be made. When everyone was assembled, they began by singing an antiphon of the office of virgins; after this they set about digging the earth, and soon a little vault was discovered containing a sepulchre, which was hastily opened. The body of the Saint was indeed found in it, and so sweet an odour came from it that all present thought they were

experiencing a foretaste of heavenly delights. At the same time, the acolytes' candles having gone out of themselves, their light was replaced by a luminous cloud which filled the whole church, and with such intensity that each could hardly see his neighbour. And when, after a fairly long interval, the mysterious cloud disappeared, the candles lit again of themselves. On the other hand, immediately after the opening of the holy tomb, and as soon as the delicious odour that came from it began to be smelt again, all the sick who had been brought there found themselves perfectly cured. All this took place amid songs of thanksgiving and cries of gladness from a whole people transported with joy.

The Saint's body was carried from the place where it had just been discovered into the church of a monastery built recently on the site of the first. And there God was pleased to show the holiness of His handmaid by numerous and striking miracles.

This discovery and this translation took place on the eighteenth day of the month of January, of what year is not known. It is known only that the Saint's relics were in the aforesaid monastery in the year 951.

At that time, as long afterwards, the bishops of Mende, as temporal sovereigns of the country, held every year in their episcopal city an assembly composed of notables of the region, to agree with them on the way to administer their little State well; and, as in that age of faith care was taken before all to implore help and light from on high, the ecclesiastics and religious were required to bring their most precious relics with them. This was the cause of the body of St. Enimia being several times carried to Mende, where it worked a great number of miracles. Among other sick persons, it cured there a blind man, a paralytic and a cripple; and the first time it was carried there, the crowd was so great in the chapel of Sainte-Colombe, where it had been laid, that, to satisfy the devotion of the faithful, it had to be taken out of it and carried into the open country, not far from the city, under a richly decorated tent.

In the year 1036, the inhabitants of Le Puy-en-Velay being divided by a civil war, Stephen of Mercœur, their bishop, called an assembly in his episcopal city to consider the means of restoring peace, invited the neighbouring prelates to it, and urged them to bring with them the relics of their Saints most renowned for miracles. Raymond, bishop of Mende, went there with the statue of St. Privatus, patron of his diocese, and with only some of the relics of that Saint, whose body had not yet been found. This prelate also took with him the relics of St. Enimia, which the inhabitants of Le Puy received with great satisfaction, placing them in their famous basilica of Notre-Dame. For her part, the Queen of virgins, yielding as it were the honours of the occasion to her holy imitator, allowed her to work a great number of wonders. It was no doubt in consequence of these marvels that the bishop of Le Puy wished the relics of St. Enimia to be transferred to the very place where the assembly that was to remedy the miseries of the time was going to be held, and God made the power of His beloved handmaid shine forth still more in that place.

After the assembly had finished its work, and when the religious of Sainte-Énimie had taken back the body of their patroness, the place where her relics had been laid kept a kind of supernatural power which did not allow any living being to approach it: this was the cause of the inhabitants of the place having it surrounded with a wall, to make it respected.

Among other cures wrought at Le Puy by the intercession of St. Enimia, there is mentioned that of two blind ladies who, if they wished to enjoy the grace the Saint had obtained for them, were obliged to follow her as far as her sanctuary in the Gévaudan and spend the rest of their lives there, their blindness taking hold of them again every time they tried to get back to their own country.

The original monastery of Sainte-Énimie was ceded in 951 by Stephen, bishop of Mende, to the Benedictine religious of Saint-Chaffre, in the diocese of Le Puy, who possessed and occupied it until the revolution of 1789. The Saint's relics are still kept in the parish church of the township that bears her name. In 1724 her veil was also there, and it was carried in procession in public calamities. Her feast is celebrated in the diocese of Mende on the 5th of the month of October, with the rite of a double. The parish churches of the townships

of Sainte-Énimie and Bagnols-les-Bains are dedicated to her.

This biography, which M. l'abbé Charbonnel has been so good as to furnish us, has been extracted from a manuscript of the Imperial Library, which goes back to the fourteenth century and contains three lives of this Saint, the history of the finding of her body and the account of several miracles wrought by her intercession; it agrees with the Propers of the diocese of Mende of 1619 and 1858, as well as with the life of the same holy princess given by the author of the Monarchie sainte, *vol. i.*

SAINT MADALVEUS OR MAUVÉ,[1] BISHOP OF VERDUN AND CONFESSOR

777. — Pope: Adrian I. — King of France: Charlemagne.

> *Vere episcopalem vitam sequeris si per zelum linguamque tuam hos qui a fidei veritate dissentiunt in Ecclesiæ unitatem reduxeris.*
>
> *You will truly follow the episcopal life if, by your zeal and your tongue, you bring back into the unity of the Church those who dissent from the truth of the faith.*
>
> *St. Gregory the Great.*
>
> *Vous mènerez une vie vraiment épiscopale si, par votre zèle et par vos discours, vous ramenez au sein de l'Eglise ceux qui errent dans la foi.*
>
> *You will lead a truly episcopal life if, by your zeal and by your words, you bring back to the bosom of the Church those who err in the faith.*

Madalveus was born at the beginning of the eighth century in the city of Verdun, of parents who were officers of the Church of that city, or who held lands from it. They entrusted the education of their young son to very pious and very learned masters, under whom he learned the first principles of religion and of Christian piety, together with the sciences, in which he made wonderful progress in a short time. He was naturally inclined to exercises of devotion, and had a singular respect for holy places and for persons consecrated to God. His greatest pleasure was to serve them at the altar and to be present at the divine offices and other Christian instructions; and he had more taste for the reading and study of Holy Scripture, and of the books of the Fathers of the Church which gave the understanding of it, than for the human sciences, in which he had nevertheless excelled and surpassed his fellow pupils. Hugh of Flavigny says that he became very skilled in all the liberal arts, and made a holy use of them to regulate his morals and to acquire true wisdom, which made him pleasing to God and to men; that he afterwards applied himself wholly to the study of the divine Scriptures, and that on reading this maxim of the Apostle, "that one must live chastely to become the temple of the Holy Ghost," he resolved to embrace celibacy and to make a vow of virginity. This virtue, which he kept all his life, was the chief ornament of the purity and innocence of his morals; it was accompanied by a singular humility and modesty. He macerated his body and mortified his senses by abstinences and austerities, which helped him to make himself master of his passions. His obedience to his parents led him, against his inclination, to follow for some time the court of Pepin of Héristal, who praised his modesty and admired his wisdom at so early an age: but the caresses and pleasures of the world made little impression on his heart. He was more powerfully drawn by grace, which was calling him to a holier ministry, and he prepared himself for it by prayer and study, which he did not interrupt in the midst of the agitations of the court. Divine Providence furnished him with an occasion to withdraw from it; Madalveus then returned to Verdun and asked urgently to enter the community of the Clerks of the church of Saint-Vannes.

The purity of his morals and his fervour in the exercises of piety soon made it known that he would in a short time reach a high perfection of the clerical state. He deprived himself of all secular company, living in a retirement even stricter than that prescribed by the Rule, and taking great precautions to prevent his senses

and his passions from corrupting his soul. He was always attentive to repress the desires of the flesh, and nourished his mind by reading and meditating on the Christian truths, occupying himself only in prayer, in the study of the Holy Scriptures and in the other exercises of his community. He distributed his rich patrimony to the poor, procuring for them all the spiritual and temporal help that his charity could devise; and the good odour of his most holy life having spread, not only in that city, but also in the whole province, and as far as the court, it was asked that he be ordained priest, although he had not the age prescribed by the holy Canons; and shortly afterwards he was chosen to be provost or abbot of the clerks of the church of Saint-Vannes. This community was then like the seminary of that diocese, where the young clerks were trained in the exercises of their state and in the sciences taught there. The regulations which St. Vannes and several other bishops had established there suffered from time to time some relaxation during the troubles of the wars, which ruined part of its revenues: the wisdom of Madalveus restored to this community its first lustre; he greatly increased its temporal revenues, even while those of the cathedral were wasting away through the usurpations of Count Anselin and of the other officers of Charles Martel; and he re-established the ancient regularity there as much by his example and his edifying exactness as by his touching discourses. At the same time he made the studies which he directed there flourish again with such brilliance that in that city, in the province and at the court, they spoke of them only in praise of his virtues and of the wisdom of his government. This was what drew to him all the votes of the clergy and of good men to raise him to the episcopal see, which had remained vacant for some years after the death of Agronius, because of the vexations of Count Anselin.

This lord, after usurping all the revenues of the bishopric, undertook to make himself its titular; he had himself ordained priest in order to have himself elected bishop: but the clergy always resisted him vigorously, and informed Charles Martel of the sad situation in which the Church of Verdun then was. That prince, having come into Austrasia about the year 735, after driving the Saracens out of Aquitaine, charged Guérin the Lorrainer, governor and duke of Metz, to come to Verdun to repress the violences of Anselin and to have a canonical election of a bishop held, declaring to him at the same time that Madalveus, who was of his blood, and who had been proposed to him for this prelacy, would be very agreeable to him. Guérin faithfully carried out his commission, and Madalveus was canonically elected by the unanimous votes of all the clergy and people of Verdun, who could overcome his resistance only by employing the authority of the bishops of the province. He was consecrated by the bishop of Metz, who was exercising the function of metropolitan, the see of Trèves being at that time occupied by a clerk named Milo, of very ill repute for the dissipation and bad use he made of the goods of the two metropolitan sees of Trèves and of Rheims, which he administered at the same time.

The Church of Verdun was likewise at that time in a deplorable state; nothing was to be seen everywhere but the remains of the ravages of the soldiery: the churches burned and defiled, the clerks killed or driven out, and the small number that remained had fallen into laxity and neglected the divine office, seeking a livelihood in secular employments. As soon as St. Madalveus saw himself obliged to accept the pastoral charge of this desolate Church, he thought only of the means of restoring it to its ancient splendour. He called a general assembly of his clergy and of his people in the cathedral, and made them a touching discourse to exhort them to penance, showing them the justice of the judgments of God, who had permitted the calamities they were suffering, the profanation of the holy places and the ill-treatment done to the ministers of the altars, because they had neglected the duties of religion and had not faithfully kept His commandments. “Let us humble ourselves,” he said, “before the Lord who strikes us. Only a sincere penance is capable of moving Him.” The holy pastor drew forth the tears and compunction of his flock still more effectively by the humiliating marks of penance with which he clothed himself. He ordered a fast of several days and prayers in the churches. The people ran there in crowds to confess, and to implore the mercy of God by the sighs of their contrite and humbled hearts. While this pious bishop was working at the reconciliation of his people, he was no less intent on reforming the common disorders of the churches ruined or abandoned through the

vexations they had suffered, and through the laxity and tepidity of the clerks who had ceased to serve them, to seek a livelihood in secular employments. He began by recalling those of the cathedral, and furnished them with what was necessary for their food and maintenance, obliging them to discharge the divine office exactly, by day and by night. He then did the same in the other churches of the city and of the countryside; he provided for the needs of the priests charged with serving them, employing for these expenses the revenues of his patrimony and the offerings of pious persons, who helped him to repair most of these churches, ruined or burned by the enemies, or even by the soldiers of Charles Martel.

Carloman, his son and his successor in the government of Austrasia, had great esteem and affection for St. Madalveus; he took his counsel, and granted him some sums of money to help him repair the ruined churches of his diocese, giving him hope of a greater indemnity when the affairs of the State should permit; but that prince, having ended the war against the Bavarians and the Saxons, whom he conquered, became a religious and handed over, in 747, the government of Austrasia to Pepin the Short, his brother, who was consecrated king of all the kingdoms of France, united into a single monarchy, in a general assembly of the States held at Soissons in 752. St. Madalveus was present at that assembly; the new king, who is the first of those of the second race of the kings of France, promised him to protect the Church of Verdun, and, having come to that city about the year 755 with Pope Stephen III, he had the lands usurped under Charles Martel, his father, restored to it, and indemnified it for the losses it had suffered by giving it the lordships of Varnoncourt, Wanau and Rembercourt (*Varnonci curtem, Vasnaum, Ramisbatium*). The king at the same time granted several favours and immunities to the clergy and people of Verdun, as much to acknowledge the important services he had received from the bishops Pepo and Volchise as to honour the merits and edifying piety of Madalveus, attached solely to Jesus Christ, very enlightened in all matters of religion, and always prepared to unfold the difficulties that were put to him.

This most pious and vigilant bishop continually visited all the churches of his diocese: not only did he have all those repaired which had been ruined, but he also had a great number of new ones built in all the places where there had been none before; he adorned them as magnificently as he could and provided them with good evangelical labourers. He regulated the divine office in them and had it celebrated decently, edifying the people by his example, by his instructions, and by administering the sacraments to them when his other necessary occupations permitted him. He was chiefly intent on reforming the laxity of his clergy, who had abandoned the common life, and on healing the wounds which the ravages of the soldiery had caused to the discipline of his Church. After he had gathered together the dispersed clerks, he provided for their food and maintenance in their cloister, into which he made them return, and ordered them to live canonically. The bond of a very close friendship between St. Madalveus and St. Chrodegang, who was ordained bishop of Metz in the year 743, gives ground for presuming that the latter composed the rule of common life for the clerks of his Church partly on the model of that which St. Vannes had given to the clergy of Verdun, which St. Paul, his successor, perfected, and which St. Madalveus adapted to the troubled times in which he put it into force again, obliging his clerks more particularly to the observance of the articles that concerned purity of morals and the celebration of the divine office. They were bound to the other exercises of the community only so far as these were judged necessary to maintain order, peace and union there. The clergy of the cathedral of Verdun, charmed by the gentleness of their bishop, made no difficulty about submitting to these regulations; but most of the canons of Metz refused to receive that of St. Chrodegang, who had added to it some practices taken from the rule of the monks. The community of the clerks of Saint-Vannes, which was governed by St. Madalveus during the great troubles of the wars of Charles Martel, had not fallen away from its ancient discipline, nor from its fervour in the observance of its rule; it kept it through the wisdom of its holy provost or abbot. Indeed, he loved it so tenderly that, even after he became bishop, he would not give up this charge, taking the same care of the instruction of the young clerks. However tiring these functions were, he did not give up the austerities or the exercises of penance which he was accustomed to perform in that community. He went there as often as he could, as much for his own sanctification as to quicken the fervour

of the young clerks by his example and his words. He considerably increased the conveniences and the temporal revenues of that house. With a view to his burial there, he gave it the estate of Rarécourt (*Raherei curtem*) and several other properties of his patrimony, which are recorded in the charters of the same church. The zeal of St. Madalveus was not confined to his diocese; he also edified the peoples of Aquitaine by the holiness of his life and of his teaching during several journeys he made there to visit the abbey of Saint-Amant, near Rodez, and several neighbouring estates, called Maderniacus and Puliniacus, which belonged to the Church of Verdun.

After the burning of his cathedral church, he took measures to rebuild it, and as soon as the repair had been begun, he resolved to set out for the Holy Land, after asking leave, as the Councils prescribe, of his metropolitan and his fellow bishops of the province, to whom he commended his diocese during his absence. The clergy and people of Verdun did all they could to turn their holy pastor from this perilous journey; but their prayers and their tears could not delay its execution. Having set out about the year 757, he crossed the Alps and arrived at Rome, where he visited the tomb of the holy Apostles and the cemeteries of the martyrs. He continued his journey by Monte Gargano, where he stopped some days to satisfy his devotion: he spent the nights there in prayer in the church of St. Michael; and, after offering the holy Sacrifice there and giving communion to all the pilgrims who accompanied him in great numbers, he took ship: the sailors were edified at seeing the austerity of his fasts and his assiduity in prayer. A great storm having put the vessel in danger of perishing, they besought the holy bishop to call upon heaven, and at that very instant calm was restored. He landed at Joppa, and, after running great risks on the roads, arrived at Jerusalem with his company. The patriarch gave hospitality to our holy bishop, rendering him all the honours due to him, and made him a present of several relics and of a crystal chalice, which was a marvellous piece of work, and which was still kept in the treasury of the church of Verdun in the time of Bertharius. He visited with a lively faith all the holy places where the mysteries of our redemption were accomplished, watering the holy sepulchre with his tears and adoring there the risen Saviour. As soon as he had satisfied his devotion, he set out to return to his church, where he was received with incredible joy by his clergy and his people: he was very pleased with the diligence of the workmen, who had finished the building of his cathedral church, and rewarded them with a large sum of money. He dedicated this new church with all possible magnificence, placed in the principal apse the relics he had brought from Jerusalem, and one of the two teeth of St. Magdalen which had been given him at Ephesus, and put the old relics, which before the fire had been in the crypt or underground chapel, at the right side of the altar of the Blessed Virgin. St. Madalveus put the other tooth and the hair of St. Magdalen in the church which he had had built and which he dedicated under the invocation of that Saint, in which he established a monastery of nuns, who lasted for about two hundred years. The revenues of that monastery having been lost during the wars, and the church falling into ruin, it was rebuilt more beautiful and more spacious in the year 1018 by the venerable Hermenfroy, archdeacon of the Woëvre, who founded in it the college of canons of Sainte-Madeleine. Even now, every day, during the celebration of the canonical Mass, the same relics which St. Madalveus deposited there at the first dedication of that church are exposed on the high altar.

The holiness of St. Madalveus appeared with much greater brilliance after his journey to the Holy Land: he redoubled his fasts and the mortifications of his flesh, living like an angel in a mortal body, and making greater efforts to arrive at the perfection of a general detachment from all the things of earth and of a continual union with God. The ordinary exhortations which he gave to his clergy and to his people were filled with a new unction, with livelier expressions, when he spoke of the mysteries of our redemption, and above all of the Passion of Jesus Christ. Far from seeking rest in an advanced age, he became more untiring in labour, and continued it with greater edification until his death. God also gave a new brilliance to his holiness by the miraculous cures he wrought and by the deliverance of several persons possessed by the devil. He was called, in 761, by King Pepin to the dedication of the church of Gorze. His name is found among those of the bishops who subscribed the council of Attigny, held in 765. St. Madalveus was attacked

the same year by the illness of which he died, in the course of the last visitation of his diocese; he had himself carried to the village of Neuville, which was not far off, to consecrate the church there: he knew, during the ceremony of that dedication, that God was calling him to another life. The joy that then appeared on his face showed that of his soul. Burning with the desire to be with Jesus Christ, he received Him as Viaticum in this last Sacrifice, and expired shortly afterwards: it was the fourth day of October, about the year 777.

CULTE ET RELIQUES.

Cult and relics.

The good odour of the life of St. Madalveus, and the signs which made it known after his death that his soul was enjoying the happiness of the Saints, at once drew to his tomb the veneration of the peoples, who were heard there through his merits. Bertharius and Hugh of Flavigny assert that, this tomb having been opened about forty years after the death of the Saint, his body was found there without any corruption, as if he had been alive: it was Bishop Austrannus who made this first discovery. In the ninth century, Berard, who governed this church in 870, having assembled his clergy and his people to raise this holy body from the ground, it was again found in the same state, looking like that of a sleeping man, white, ruddy and without any stain or sign of death, giving forth a pleasant odour, which restored health to several sick persons and even sight to the blind. The body was transferred into a shrine to expose it to public veneration. The ancient church of Saint-Vannes, which kept this precious deposit, honoured St. Madalveus as the one among its patrons or tutelaries who had enriched it most, by the great donations he made to it during his life and those he procured for it by his merits after his death. Matthew, abbot of that monastery, had a new shrine made in 1477, adorned with plates of silver-gilt with figures representing the life and miracles of St. Madalveus. This shrine and the precious relics it contained disappeared during the Revolution. The church of Verdun celebrates the feast of St. Madalveus on the 5th of October.

Taken from the Histoire de Verdun*, by Roussel, and from that of M. l'abbé Clouet. — Cf.* Acta Sanctorum*, at the 4th of October.*

SAINT SIMON OF CRESPY-EN-VALOIS, MONK OF SAINT-OYEND AND CONFESSOR

1082. — Pope: Gregory VII. — King of France: Philip I.

> *Magna virtus paupertas spontanea, qua emitur cœlum sine pecunia.*
>
> *Voluntary poverty is a great virtue, by which heaven is bought without money.*
>
> *Thomas à Kempis.*
>
> *La pauvreté volontaire est une grande vertu avec laquelle, sans argent, on achète le ciel.*
>
> *Voluntary poverty is a great virtue with which, without money, one buys heaven.*

Simon was born in the castle of Crespy-en-Valois (Oise). Raoul or Radulph II of Péronne, his father, a noble descendant of Charlemagne, possessed the counties of Valois, Amiens, Péronne and Montdidier, and several domains in Champagne. His riches and his power made him a formidable neighbour to the kings of France. To inspire his son early with the love of the warrior's life, Raoul sent him, while still a child, to the court of William the Conqueror, duke of Normandy. In that school Simon drew a taste for arms, and soon showed what might be expected of his courage and his valour. On leaving William's hands, he was put in possession of the castle of Vez, and of considerable revenues, which enabled him to keep a following worthy of his birth and his rank. King Philip I, fearing to find in him an adversary no less dangerous than Raoul, loaded him with honours and gave him a place among the barons of his council; but the death of Raoul suddenly changed his sentiments towards Simon. The hope of easily defeating a young man of twenty, deprived of the counsels and support of his father, determined him to declare war on him. To make his chances of success more

certain, he raised up against him a powerful enemy in Bardoul, lord of Broyes, Simon's brother-in-law.

For three years Raoul's son held out against the storm. To the devastations wrought in the Valois by Philip's troops he replied by putting everything to fire and sword in the lands subject to the royal power. However, God, who afflicts the bodies of those He loves in order to arrive at the conquest of their souls, permitted Simon to receive a grave wound in a battle. Putting his trust in the Virgin whom we invoke under the title of Health of the Sick, the courageous warrior implored her, and obtained his cure from her. The danger he had just escaped turned his thoughts towards heaven: convinced of the vanity of glory and of the frailty of the goods of earth, he resolved henceforth to pursue only honours and riches of eternal duration. The touch of grace had stirred the fibres of his soul; it had separated from it the worldly affections, leaving there only the holy aspirations of virtue.

Simon therefore renounced every warlike enterprise, and thought only of working out his salvation with fear and trembling. He had as his guide, in the new way on which he had just entered, the firm and sure hand of the great Pontiff Gregory VII. Following with a child's docility the wise counsels of that immortal defender of weakness and of justice, he hastened to repair the wrongs of which Raoul had been guilty. The usurped lands and domains returned to their lawful masters. The poor, widows and orphans received abundant alms. The young count did not forget to work for the relief of the soul of his guilty father, who had had the misfortune to die outside the communion of the faithful. Hoping that the ineffable mercy of the Lord had pardoned the repentance shown by Raoul before his death, he founded a great number of Masses to ease his entrance into the place of refreshment, light and peace.

The translation of Raoul's remains from the castle of Montdidier to Crespy gave the holy penitent occasion for fresh reflections on the nothingness of life and the vanity of human hopes. At the sight of his father's features, which he had wished to look upon one last time, and on which death had wrought great ravages, he could not help crying out: "Is this then really the body of Raoul, of that warrior so dreaded in the art of sieges? This, then, is where the glory of the great of the world ends!" Moved by this sorrowful spectacle, Simon wished at once to escape from the honours that surrounded him, and to go and labour in solitude at acquiring a solid and lasting glory and happiness. The noblest lords of his States sought to turn him from his plan by engaging him in the bonds of marriage; but this attempt only served to hasten Simon's break with the world.

William the Conqueror offered him one of his daughters; Alfonso, king of Spain, proposed an illustrious princess to him, and Robert Guiscard, duke of Apulia, a noble lady of his house. Simon preferred the hand of the virtuous daughter of Hildebert, count of Auvergne. God had guided him Himself in this choice, for on the very night of their wedding these two holy souls met in the pious thought of keeping continence and withdrawing into a cloister. Simon's chaste wife consecrated herself for ever to the Lord, and the count went to edify the religious of Saint-Oyend[1] by his penance and his virtues.

Like the boatman who, back in port after the storm, sinks his boat so as no longer to be tempted to expose himself to the perils of the sea, Simon stripped himself of his riches and his domains. He left part of them to the countess of Vermandois, his sister, and used the rest to build and endow monasteries. The new religious made his brethren forget the rank from which he came, letting them see only his humility and his submission to the least prescriptions of the rule. He advanced so rapidly in the perfection of his holy state that in a short time he was found worthy to receive the priestly unction.

In his monastery Simon kept a tender and lively interest in his native land. Several times he went to see his former subjects again, not to defend them, as formerly, against the violence of a powerful neighbour, but to preserve them against the attacks, a thousand times more dreadful, of the enemy of salvation. The ardour of his zeal and the high influence of his example were crowned with the happiest success. In a single day he carried off from the world sixty young gentlemen, whom he dispersed among the monasteries recently raised

by his care. It is related that his presence at the castle of Compiègne struck the king and his courtiers with religious admiration. Philip did not at first recognize, under the habit of a poor religious, the intrepid and magnificent count of Crespy. So prompt and so extraordinary a change of life made him conceive a great veneration for the humble servant of Jesus Christ.

Wishing to lead a more solitary life, Simon left the abbey of Saint-Oyend and withdrew into the steep mountains of Mouthe, in the diocese of Besançon. He was not alone there for long: the good odour of his virtues drew a great number of religious around him. These arid and wild places soon changed their aspect under the vigorous hand of these untiring workers, and resounded day and night with the chant of holy canticles and the sublime accents of prayer. To expiate the pride which the first place had once kindled in his heart, the Blessed one willingly put himself in the last. He gave himself by preference to the most humiliating and the lowest exercises of the cloister. He liked to visit the charcoal-burners and woodcutters in the depths of the forests, and asked them for work. As these, not knowing him, loaded him with the hardest labours, Simon accepted everything and obeyed these workmen as his masters.

The Saint possessed in an eminent degree the gift of enlightening and pacifying minds. Charged by Pope St. Gregory VII with important missions to the sovereigns of France and England, he discharged them in a manner as profitable to the Church as to the peoples. His advice was always received with respectful deference. Several times, in London above all, courtiers, struck by his austerities and his miracles, threw themselves at his feet, resolved to wash away their faults in the tears of penance.

The marvellous works of which Simon was the instrument in the hands of God only increased his humility, and led him to walk with more fervour and love in the way of mortification. In order to associate himself still more closely with the sufferings which Jesus Christ endured for our salvation, and to reproduce His suffering life with a more perfect fidelity, he made the pilgrimage to the Holy Land. Arriving at Jerusalem, he presented himself, in a religious habit, at the hospice of the monastery of Josaphat, then governed by Blessed Hugh, a former professed monk of the abbey of Saint-Arnoul-de-Crespy. While exercising the duties of hospitality towards the pious pilgrim, Hugh was far from thinking that he was dealing with Count Simon, in whose presence he had nevertheless been more than once during his stay at Crespy. When he learned his name, he blessed the inexhaustible goodness of God towards the noble warrior. He wished to keep him some time in his monastery; but Simon, having visited the places made illustrious by the presence and sufferings of the Man-God, went back to France, his heart filled with holy compunction, and rich with the precious relics which Abbot Hugh had given him for the monastery of Saint-Arnoul. On his return, Gregory VII called him again to his side, and charged him with negotiating peace between himself and Robert Guiscard, duke of Apulia. Simon’s mission succeeded beyond the Pontiff’s hopes. Union was restored between Gregory and Robert, and, thanks to the Saint’s prayers, a plague which was decimating the army of the Head of the Church ceased its ravages.

Since the day when Simon had inclined his ear to the voice of the Lord, he had acquired an immense weight of merits; and so God, finding him ripe for heaven, soon called him to Himself. As the Blessed one was praying fervently one night in the Confession of St. Peter, he felt the first attacks of a grave illness. Shortly afterwards he received the sacraments of the Church with tender devotion from the hands of Gregory VII, and died in the odour of sanctity on the 30th of September 1082, at the age of thirty. On the very day of his death, another saint, Arnulf, bishop of Soissons, received from heaven the revelation of it.

CULTE ET RELIQUES.

Cult and relics.

By the Pope’s order, magnificent obsequies were given to the humble religious. Thirty confraternities attended them, without counting the persons of distinction who were in Rome. His body was buried in the vault of the sovereign Pontiffs, an extraordinary honour of which there were few examples. Matilda, queen of

England, erected a splendid monument to him in the city of Rome: begun by the care of Gregory VII, it was finished by Pope Urban II. This last Pontiff composed the four following distichs and had them engraved on it:

> *Simon habens nomen, majorum sanguine claro, Francorum procerum pars ego magna fui. Paupertatis amans, patriam mundumque reliqui Christum divitiis omnibus anteferens. Post ad apostolicam cœlestis principis aulam, Eximius tanti me patris egit amor. Quo duce promerear tandem super astra levari. Hospitor hic, sacras conditus ante fores.*

"Simon was my name: the illustrious blood of my ancestors had given me rank among the chief lords of France; but, for love of poverty, I left my country and the whole world, preferring Jesus Christ to all riches. Later, impelled by an ardent and praiseworthy love for the father of the Pontiffs, I went to the court of the prince of the Apostles; and it is to merit, by his protection, to dwell in the eternal mansions that my ashes rest here, before these sacred doors."

Later his body was carried to Bar-sur-Aube and placed in the church of Saint-Pierre, in a side chapel on the right, where a wooden floor, which dates from only a few years ago, thus hides his tomb from view.

At the entrance of an old chapel of Crespy, dedicated to St. Margaret and ruined during the last sieges of that town, there was formerly to be seen a mausoleum intended to recall his virtues and to honour his memory.

The miracles wrought at Simon's tomb led Gregory VII to insert his name in the catalogue of the Saints. His cult spread in a short time into several dioceses of France: those of Beauvais, Troyes, Saint-Claude and Besançon still count him among their powerful intercessors. The parish of Mouthe, situated in the last of these, keeps a part of his relics, which are visited every year by a great number of the faithful. They are enclosed in a magnificent reliquary of silver-gilt, in the form of an arm, and adorned with diamonds.

Taken from the Saints de Beauvais, *by M. l'abbé Sabatier; the* Saints de Troyes, *by M. l'abbé Defer; the* Saints de Franche-Comté, *by the professors of Saint-François-Xavier at Besançon.*

SAINT FLORA OR FLEUR, VIRGIN, AT L'HÔPITAL-BEAULIEU (HÔPITAL-ISSENDOLUS), IN THE DIOCESE OF CAHORS

1347. — Pope: Clement VI. — King of France: Philip VI, of Valois.

> *La vertu grandit et se développe merveilleusement au souffle du vent de l'adversité ; les épreuves sont le caractère des œuvres de Dieu.*
>
> *Virtue grows and develops marvellously under the breath of the wind of adversity; trials are the mark of the works of God.*
>
> *Eulogy of the Saint.*

At the beginning of the fourteenth century there lived at Maurs (chief town of a canton, arrondissement of Aurillac, Cantal) two persons equally commendable for the nobility of their origin and for the holiness of their life: Pons de Corbie and his wife Melhors. They saw their marriage blessed: three sons and seven daughters were the fruit of their union. Four of the latter made religious profession in the monastery of l'Hôpital-Beaulieu. One of them, called Flora, commonly Fleur, whose life we are about to relate, was born about the year 1309.

Fragrant Fleur of the valleys of Auvergne, child blessed by God, she was to fulfil completely the prophetic sense of the name she received at baptism. God had prevented her with singular graces; and so her early childhood was not an ordinary childhood. God showed Himself jealous of this soul; He willed it wholly for Himself. An angel of innocence and piety, she announced from the tenderest age what she would one day be. In those first years of life in which ordinary children dream only of games and amusements, Flora, already ripe for God, despised games and all the amusements of childhood. She loved to follow her pious mother

wherever she went to pray. Thus the young Fleur was seen, under the guidance of a good mother, advancing from day to day in the love and practice of prayer. She shunned as a danger the company of girls of her own age, avoiding sharing their tastes and their frivolous conversations, showing early, by her whole bearing and the gravity of her manners, the maturity of old age; in a word, by the practice of all the virtues and the perfection of her life, she was in name and in fact a true flower.

Nineteen children of the same nobility attended the same school and applied themselves together to the study of the first elements of letters. Flora surpassed all her companions by the liveliness of her mind, her ready understanding and her eagerness for study. Scarcely had her progress allowed her to read the canonical Hours fluently, when she took advantage of it to recite them devoutly every day. She had such a love for virginity, she was so desirous of preserving it, that she would not even see or hear any man speak; much less would she ever lend her ear to any word that had to do with marriage. Her mind was so full of God and of His holy Mother, that if the conversation did not turn on God, the Blessed Virgin or the Saints, she was seen always distracted, while on the contrary she seemed happy and extremely attentive if they were spoken of. Thus, nourished and brought up in piety, Fleur completed her fourteenth year in her father's house.

About this time her noble father, after taking counsel with his friends, thought seriously of an earthly settlement for his daughter. The fairest hopes of the world opened before her, for she was of rare beauty, and the nobility of her birth promised her a brilliant future. But Fleur had long since herself fixed that future: she had chosen the Lord for her spouse. She was not slow to perceive the designs her father had for her. "My father," she said to him, "if you love me as your daughter, be no more anxious about my marriage; I have betrothed myself to Christ Jesus, I want no other spouse than Him; and so, I pray you, place me as soon as possible in a monastery, there to serve God more freely." Flora's parents did everything to test their daughter's vocation, and at last, despairing of overcoming her repugnance to marriage: "Since," they said, "the Lord calls her, let us let her obey God; she belongs to God rather than to us: a longer opposition would be a crime; it would be unseemly for us to wish to turn our daughter away from giving herself to the Lord." It was therefore resolved that the young Flora should enter a monastery.

Between Figeac and the sanctuary of the Mother of God built on the rock of Saint-Amadour, there already existed, for nearly a century, a famous monastery called l'Hôpital-Beaulieu, or Beluer. This was the refuge God had prepared for His beloved daughter. Fleur, free henceforth to give herself to the Lord, does violence to her heart, tears herself from the arms of her parents, and departs. A young child of fifteen, she flees with disdain the world that smiles on her, and hastens to go and shut up in solitude the deceitful charms of a beauty she dreads. She enters the monastery of l'Hôpital-Beaulieu.

Charity for the poor and for pilgrims was the principal ground of Flora's own character. A Hospitaller of St. John, she was held back in her extreme charity only by the fear of overstepping the measure; sometimes she even went a little beyond the bounds that a wise prudence imposes. After the ordinary trials, she was admitted to religious profession, put on the habit of the Order of St. John and made her solemn vows. Fed with the milk of divine consolations, she as yet knew nothing of the bitterness of life; like the little child, lovable reflection of the candour of the angels, who falls asleep on its mother's breast, Fleur had until then lived as though asleep on the bosom of God. Privileged from baptism, God had until then as it were cradled her in His fatherly arms. But holiness must have trials, and the hour of trial had come for poor Fleur. Suddenly a violent tempest arose, a dark cloud wrapped her in the thickest darkness, God seemed for a time to have abandoned her, like a feeble plaything, to the whims of the spirit of evil. A short time after her religious profession, one day the young virgin feels an unaccustomed trouble; an invisible enemy forces himself upon her mind; a thought, luminous in appearance, presents the monastery to her in a false light. She is suddenly struck by the richness of her habits, by the opulence of the monastery; she sees riches everywhere, poverty nowhere. What will become of her virtue amid the pleasures that riches procure? Astonished, seized with dread, thinking she saw the abyss where she had thought to find salvation, she stops

suddenly, frozen with terror, and, stifling at the bottom of her heart the deep grief that overwhelmed her: “O captive,” she said, “you rejected the secular dress with contempt, you sighed after the religious life in the hope of doing penance, and you have had for your portion only a place of delights. What will become of you? How will you be able to please Jesus Christ?”

Beset by the infernal spirit, such were the reflections, and others like them, that she turned over in her heart; this cruel thought, like a sharp arrow, remained always engraved there, and all her reflections ended in a bottomless abyss without outlet. While she was thus tossed by these interior pains, God led to the monastery of l’Hôpital-Beaulieu a religious of eminent holiness. She went at once to find him: “Oh!” she said to him, “in the midst of this great abundance of all the goods of this world, how I fear the eternal damnation of my soul!” The man of God answered her: “Lay aside your fear, my daughter; faithful to your vows, use these goods soberly and for strict necessity only, and these very riches will become for you the occasion of very great merits. Instead of grieving, rather give thanks to almighty God. He takes care of you; He has amply provided this monastery with temporal goods, so that you may more effectively relieve the miseries of the poor and supply their needs; for the poor, deprived of fitting help, would easily forget the service of God, and, entangled as by chains in the difficulties of their unhappy lot, they would suffer their painful condition with murmuring, and would soon refuse God the submission that is due to Him; whereas, on the contrary, relieved by charitable hands, they learn to love the Creator, source of all charity. Why then grieve? Those who, provided with an abundance of all goods, joyfully despise the superfluities of life, serve God alone, refuse the sweets of comfort, and use these goods only to obey the imperious laws of necessity: these increase their merits in a marvellous way by these continual privations, and strengthen the weak by the example of so rare a virtue.”

Fleur eagerly gathered up these words; all the waves of that fear vanished to give place to the sweetest consolations; she began to advance more rapidly still in the service of God, and, as if she had known no one on earth, henceforth she became attentive solely to God, ceaselessly directing towards Him all her thoughts and all her affections. The solitary life so filled this soul, she was so assiduous in the meditation of heavenly things, she persevered in it with such ardour, that she seemed rather an angel come down from heaven than a creature who had ever lived in the world. Scarcely had the young virgin, wholly given to God, received the spirit of this new life, when lo, once again the relentless enemy of all holiness, the devil, is seized with fury and rage; he wishes at all costs to turn the servant of God away from the way on which she has just entered; he turns against her all his engines of war and all his wiles. And first he attacks her vow of chastity; he sets before her eyes all the pleasures opposed to that angelic virtue. To these frightful images he joins the treachery of his lies, and presents these brutal enjoyments to her as fitting, honourable, useful; he goes even further, he wishes to make them a necessity for her, an order come from God; he alleges in support of his lies the authority of Genesis, in particular the passage in which God, addressing Adam, Noah and his sons, intimates His will to them: *Increase and multiply*. “Let these horrible things be the portion of worldly people,” cried the young virgin, “I am quite willing; but for nuns who have consecrated their chastity to God by a solemn vow, the mere thought of these obscene things would be a crime. But you, who can do nothing except by God’s permission, withdraw far from me; seek no more to seduce me.”

The repulsed enemy is not discouraged: astonished at the virtue of this young girl, he adds threats and terror to caresses. “I want you to know,” he said to her, “that you will have to end by giving your consent to the sin of the flesh and to the loss of your chastity, or else I will so trouble you by my continual assaults, I will make you suffer so much and so greatly from the other nuns, that you will at last, consumed with bitterness and sadness, end by falling into despair, and through despair into the torments of eternal damnation.” Arming herself then with the sign of the cross, raising her eyes and her hands to heaven, she prayed to almighty God, asking Him for help and counsel; she invoked the holy Virgin, Mother of God, and those of the Saints whom she honoured with a special devotion; she besought all the Saints, imploring mercy. This long and hard

combat ended at last in bitter tears that the chaste virgin shed before the Lord, until the day when, moved by her tears, the Redeemer restored to her His accustomed favour by driving off her relentless enemy, without his ever having been able to obtain from her the slightest consent or to harm her in any way. The other nuns saw with pain that she was overwhelmed by the sadness that still lasted; they did not know of the terrible combat going on at the bottom of her soul, and her movements of the eyes and hands towards heaven, and her whole bearing, they attributed to madness, and believed their unhappy sister seized with giddiness and gone mad. Several of her companions even talked among themselves of this mania and this singular madness; and if by chance monks came to the monastery, either to hear their confessions or to ask them for hospitality, some of the nuns took care to beg their guests to rebuke severely the folly and the madness of their unhappy sister who had gone mad.

To all the accusations and all the reproaches the young virgin answered with silence, keeping an inviolable secret about her pains; she shed daily tears, signs of her inward grief; and often, after the example of Magdalen, prostrate at the Saviour's feet, she spent the nights in prayer. Thus, in the midst of the waves of temptation, her thoughts fixed on God kept her soul always lifted up to Him. Never putting her trust in man or in an arm of flesh, she never asked consolation and help of any creature. In vain, indeed, would she have sought it in the monastery; for she heard all the sisters speak ill of her and received from all nothing but harsh words; they exercised her patience every day in a thousand ways, because of this madness and this apparent folly, and frequently led her before the religious who passed through the monastery, to turn her into ridicule and mock her. All these pains came upon her at the persuasion and instigation of Satan, who hoped that, wearied by so many struggles, she would end by falling into despair. But the grace of God sustained the young virgin; it gave her the strength to keep silence in the midst of her pains, and to suffer everything with courage and with a good heart. At last the merciful Saviour, whose goodness appears towards all His creatures and in particular towards the pure souls who give themselves to Him, who tries His faithful souls only to make them better, never forgetting to come to their help when their affliction is at its height, at last had pity on the pious virgin; overwhelmed as she was under the weight of so many struggles and pains, He resolved to console her, and to restore strength to her soul by making her share in the ineffable sufferings of His passion.

The Saviour, under a sensible form, presented Himself before the eyes of the afflicted virgin, and struck her mind with so strong an impression that, for about three months, this vision remained present before her, without her ever being able to lose sight of it. It seemed to her that she bore within her Jesus Christ fastened to the cross. When she walked, this sacred burden seemed to crush her as with an enormous weight; she suffered within herself as if the arms of the Saviour's cross had inwardly dislocated her breast, and as if she herself had been nailed to the cross. She often felt in her right side an extreme pain, and suffered as horribly as if the lance had opened it; the blood rushed there in such great abundance that often she was as it were choked by it while she was at prayer, and at last it escaped from her mouth like a stream of blood. Thus she was wholly changed into another, she learned to die to all things, so as to live only for Jesus Christ alone. Now, while she was thus suffering the Saviour's passion through compassionate pity, after the example of the apostle St. Paul, she held that she knew nothing but her Saviour, and her Saviour crucified.

Fleur was only the more watchful over herself, for fear of falling into the snares of the devil, whose malice she knew. She strove to hide her treasure at the bottom of her heart: but the more she endeavoured to keep closely hidden the flame of divine love that consumed her, the more ardent the pain became within that sanctuary, and yet it was not without a mingling of an interior sweetness wholly ineffable. Thus, inflamed with the love of God, consumed by the most ardent desire for heavenly things, wearied by so many struggles, tried by the most diverse temptations, Fleur found herself wholly changed and as it were transformed into a new creature. She drew upon herself the eyes of her Beloved, and God then rewarded her, now by fervour of spirit, now by an interior sweetness; often even she experienced bodily, by a state full of charm, the

happiness of divine grace. At other times, enlightening her mind with a supernatural light, God revealed the future to her and unveiled before her the secret of the most hidden things. In the beginning she was so anxious to keep silence about the secret graces God granted her, that when she foresaw the coming of the heavenly gifts and the peaceful arrival of the eternal King whom she was about to receive, she pretended to be ill, and, making a rampart of the curtains of her bed, she hid from all eyes the ardours of the love of God that consumed her and the happiness of heaven that was at the bottom of her heart. This happy peace she enjoyed could not long escape the watchful eye of Satan, and at once he sought anew to trouble her and toss her with countless waves of new temptations. But God, who had sufficiently tested the fidelity of His servant and the firmness of her soul, came at once to her help, lest she should be overcome by these new temptations and tribulations.

One day, prostrate on her knees, she was praying fervently: at her side appeared an angel of the Lord, armed with a two-edged sword; the brightness and the double edge of this heavenly weapon were the faithful symbol of the word of God, which pierces more deeply than the sharpest two-edged sword. The young virgin, taking in her hands the hilt of this symbolic sword, armed by God Himself against all the assaults of the devil, learned so well by her experience to despise the devil, that fear and terror no longer had access to her heart; armed with the word of God, she drove back without any trouble the frightening phantoms and all the wiles of the evil spirits, and within her the divine consolations were like a sweet dew for her soul. More than that, victorious in this combat, this young girl consecrated to God became an iron pillar and a fortified city: and she was so well known as an arsenal of doctrine and of heavenly graces, that all who were afflicted with pains, temptations or other ills came at once to find her, and thanks to her prayers they never went away but happy and content and after obtaining consolation and help.

The reputation of Fleur’s holiness had flown far and wide; from all the neighbouring places and from more distant lands, the unfortunate had recourse to her. Several, unable to go to the monastery, expressed their needs to Fleur by letter, and at once the Lord, moved by the prayers of His servant, granted them their request. Endowed with the gift of prophecy, she foretold future events in the most certain manner; enlightened by light from on high, though absent in body, she had knowledge of the facts that were taking place far from her, uncovered the secret of the most hidden things, and her ecstasies and the sweetness of her raptures lasted for a long space of time.

On the day consecrated by the Church to honouring all the Saints, the first of November, God favoured her with an extraordinary grace. As she was meditating these words of the beloved disciple: *Vidi turbam magnam*, etc.: “I saw a great multitude, etc.”, her spirit was rapt to heaven; she remained in that state until the second Vespers of the day on which the Church keeps the feast of St. Cecilia, virgin and martyr. She spent twenty-two days in almost continual intercourse with the blessed, recalling in her person the raptures of the first faithful.

Enriched with the gifts of heavenly grace, she added to her admirable life the lustre of virtues and of miracles. Never was the least disorder remarked in her life, but she always appeared to act with weight and measure. She felt such a fullness of grace and such a fervour of divine love, that she herself could not understand how the narrow circle of her poor heart could contain this treasure and withstand the fire that consumed it. Often, when she prayed, God disclosed to His servant the eternal joys of the palace of heaven and fixed the eyes of her soul on them; and if later she sought to recall to her memory what she had seen, or if she was obliged to express it in words, at the same instant she felt a new rapture; a new ecstasy carried her back to heaven, and it was not rare to see her remain long motionless and as if she had been dead.

She shunned pride and vainglory and gave all her care to the practice of humility, regarding it as the guardian of virginity and of all good works, as the school and the foundation of prayer; it is this humility that God rewarded in her by heaping graces and favours upon her. In her private conversations with her nieces, with her most familiar friends, with her superiors or with the young novices entrusted to her, she took good care

not to tell them what could turn to her glory, but she carefully hid by silence all that it was in her power to keep hidden. However, when she thought it useful to speak, she took great care to instruct them in all the pious practices that could be profitable to them; thus she asked each of them in particular how they conducted themselves in their prayers, then she taught them a good method of praying. Often she repelled with absolute silence the praises spontaneously addressed to her.

The pious virgin, always assiduous in the meditation of divine things and occupied with heaven, addressed fervent prayers to the blessed Mother of God, to the archangel Gabriel, to the holy Apostles, to the holy Virgins, to the most holy bishop of Myra, Nicholas, perfect model of chastity and humility; she had a particular devotion to them. On the days that the Church solemnizes in honour of the mysteries of Our Lord, on those days she considered these mysteries with an altogether special fervour, and received from heaven extraordinary lights and revelations. On Christmas night she contemplated the Child God as wrapped in swaddling clothes, lying in the manger; on the day of the Purification she considered the same Child in the hands of the holy old man Simeon; on the eve of the day on which Our Lord died, she drew from the heavenly light so clear a knowledge of the mysteries of the divine humility, of the eternal wisdom, of the sacred love of Jesus Christ, that one would have said that, present herself in the company of the Apostles, she saw the divine Master and heard His divine words. That same night she contemplated in the garden of Olives the Man of sorrows, and a sword of sorrow pierced her afflicted soul. On Good Friday she could scarcely bear the weight of the extreme grief that overwhelmed her. In the prayers she made then, this same grief seized her so wholly that she suffered as if her feet and her hands had been pierced with nails, and her side opened by the iron of the lance. She uttered plaintive cries, wrung from her by the remembrance of the Saviour's passion, and she expressed by her sighs and her tears the feeling of the keenest grief, unable to utter a word. On Easter Day she saw with her own eyes Our Lord speaking to the holy women, and she listened eagerly to all the words that came from His mouth. On the feast of the Ascension she contemplated Our Lord ascending to heaven and blessing her with His disciples; then she withdrew laden with the special gifts of grace, like the Apostles when they came down from the Mount of Olives. On the day of Pentecost the Holy Spirit favoured her with a spiritual joy and a marvellous consolation. It happened to her once that, at the moment when she was singing the hymn *Veni Creator Spiritus*, suddenly, before all the sisters assembled, her soul was rapt to heaven and her body lifted above the ground more than two cubits, and she remained thus long suspended in the air.

When she knew anyone to be in pain and tribulation, at once she offered her humble and holy prayers to God for them, and it was never in vain. In this so holy life one remarked in particular her Christian faith, torch of truth and of virtue, and her truly singular devotion to the sacraments of the Church. She applied herself with extreme care to confessing her faults in the sacrament of penance, and regarded confession as a salutary bath that washes our soul of its stains. She approached this tribunal of Jesus Christ every day, always with a new humility and contrition; she searched the folds of her conscience with such subtlety that the most skilful priests to whom she confessed her faults habitually regarded as admirable traits of virtue the supposed failings that she herself, groaning and weeping, came to submit to the rulers of the Church as great crimes. She regarded priests as the ministers of Jesus Christ and the dispensers of the mysteries of God; she had for them, as for fathers, a filial love, and every day she poured out her prayers before God for them.

She had an extraordinary attraction for the divine Eucharist. Every time she was present at the most holy sacrifice of the Mass, she felt beforehand the coming of the heavenly King, and, lifting up her heart, she remained until the end of the Mass in ecstasy and as if deprived of her senses. But above all on the days when she was to approach the holy Table, she was then seen as though burning inwardly, as though wholly consumed by the excess of love and rapt to heaven.

The passion of Jesus Christ was one of the principal objects of Fleur's devotion. It is there that she conceived an immense love for Jesus Christ; it is from there, as from a divine spring, that floods of sweetness and of

heavenly consolations flowed into her soul. It was not rare for her to share in the sufferings and the wounds of the Saviour, and then the feeling of the pain she experienced became so intense that it surpassed the feeling of the keenest natural pain. Regarding prayer and the ecclesiastical Office as one of the principal means of attaining to a perfect life, she spent all her time in prayer, meditation and contemplation. Whatever she was doing, on the road, at work, in the house or outside, she prayed without ceasing, according to the Apostle's counsel; often her prayer went on very late into the night, and it was not rare for her to spend the whole night at it. And what is most extraordinary is that for more than two or three years she deprived herself entirely of sleep, watching and praying, according to the Saviour's word, for fear of yielding for an instant to the suggestions of the tempter who sought her ruin. She recited the canonical Hours of the ecclesiastical Office with an attention of mind and heart so sustained, and with such devotion, that often, in reciting this divine Office, she fell into ecstasy when she came upon verses suited to arouse the love of God. However long her ecstasies were, she never omitted anything of the ecclesiastical Office. If by chance she left some point of the Office unfinished at the appointed hours, were it of the slightest importance, she made it up with all diligence. She taught the other sisters that they must never leave the divine Office, even if they were running after the odour of the perfumes of the heavenly Spouse, even if they had entered the sanctuary of heaven by the most sublime contemplation.

Fleur's so holy life rested on the most ardent desire for eternal glory, and seemed a life angelic rather than human. She had a foretaste of divine things by the most assiduous contemplation. She sighed after the day of deliverance, desiring that the bonds of the body might break as soon as possible so that her soul might at last go out of this life to be with Jesus Christ. She could scarcely pronounce herself, or hear pronounced, the name of heaven or of divine things without falling into ecstasy, which happened to her frequently before the priest who was her confessor. The desire she had for heaven was renewed so often in her heart that it seemed entirely to exhaust her strength. Death, terrible to the rest of men, seemed to her lovable and full of charm. She sought only to please God, and in all that she did she had no other aim than to give Him glory. In reward, God consoled His servant in a thousand ways; He gladdened her, strengthened her and enriched her with all the gifts of grace and heavenly favours. And so, when she was in ecstasy or came out of it, she was so united to God that it was not rare to see her all surrounded with a heavenly light spread around her like an aureole, and she seemed all resplendent.

Thus, by turns tried by the rage of the devil and by the most frightful temptations, then largely rewarded by the divine goodness, the blessed virgin Fleur had seen the days of her pilgrimage fulfilled. Enlightened by a supernatural light about her future destinies, she had long known the road by which her soul was to fly to heaven; for a long time, by the assiduous practice of contemplation and prayer, by her raptures which had become habitual, she had dwelt in heaven rather than on earth. It had already been granted her many times to glimpse the splendours of the eternal city; in 1327, a short time after her great trials, she had seen herself for a moment clothed by two angels in the garments of glory reserved for her in eternity if she persevered; and one of these blessed spirits had shown her the shining throne prepared for her in the heavens as the reward of her humility. And so she called with her most ardent wishes for the happy hour when, escaping from her mortal prison, her soul would go to possess for ever God, whom she had so loved on earth. The end of her life was approaching; the hour of deliverance was about to strike. Overwhelmed by austerities, broken by sufferings, burned inwardly by divine love, a supreme effort was at last about to break the last bonds that still held her. And indeed she fell gently asleep in the Lord on the 11th of June in the year 1347.

Scarcely had the blessed Fleur breathed her last when striking wonders signalled the glory she enjoyed in heaven. The face of the dead woman shone with an extraordinary brightness and appeared surrounded with a luminous aureole, before a crowd of persons who were witnesses of it, while at the same time from her whole body there breathed the sweetest odour, like a perfume of lilies and roses.

St. Fleur is represented on her knees before an angel who offers her a crown.

CULTE ET RELIQUES.

Cult and Relics.

Immediately after the death of St. Fleur, the miracles worked through her intercession multiplied so greatly at her tomb that it became necessary to proceed to the solemn elevation of her body. This charge was entrusted to Géraud de Lentillac, abbot of Figeac, by the bishop of Cahors, Bertrand de Cardaillac, on the 11th of June 1360. At the moment when the tomb of the Blessed was opened, a perfume of the sweetest odour spread, in the form of a fragrant dew, over the throng of people whom the novelty of this spectacle had drawn from all sides. That day a great number of the sick recovered bodily health, and all received abundant spiritual help; there was but one voice to proclaim that this perfume which had just embalmed the air could come only from almighty God.

The religious of the military Order of St. John never forgot to invoke her in their perils on the sea; an infinite number of nuns, following the tradition of the older ones, have learned to pray to her and have often experienced the miraculous help of her protection; thus the monastery of Beaulieu has been made illustrious by an uninterrupted series of miracles worked at her tomb by the mercy of God and the intercession of Mary. Such, in 1693, was the cult paid to her. The illustrious virgin of l'Hôpital-Beaulieu, long since canonized by the popular voice with the approval, at least tacit, of ecclesiastical authority, was commonly called nothing but St. Fleur. So well recognized indeed was her holiness already that Father Louis de Mesplèdes always gives her the title of Blessed in 1625. Her office was inserted in the breviary of Cahors printed at Paris in 1746, by order of Bertrand Duguesclin, on the 5th of October, by a simple commemoration with the common prayer of a virgin under this title: *Commemoratio sanctæ Floræ virginis, hospitalis Belli- Loci, ordinis sancti Joannis Jerosolymitani, in territorio cadurcensi.* That is where the cult of St. Fleur stood in 1793.

In 1693 there was to be seen, set against the wall near the high altar, on the side commonly called the Epistle side, ten or twelve feet above the pavement of the church, a wooden shrine, suitably adorned on the outside, in which the bones of this virgin were respectfully placed. The hair still adhered to the head, and around the temples could still be seen the white linen band, as fresh as on the first day; yet it had been there since the day of her burial, that is to say since the year 1347.

These holy relics were preserved in this state until about the end of 1792. At that baleful period of our history the body of St. Fleur was still in the chapel of the convent, in the same shrine raised above the ground, on the same Epistle side; the hair still adhered to her head; every year a great feast was held there, and her holy relics were exposed there wrapped in red silk.

Such was the state in which the relics of St. Flora were found when the terrible Revolution of 1793 broke out. Then began those scenes of horror whose account still appals after so many years: the destroyer's hammer fell upon the hospice, as also upon the convent and the chapel; everything was pillaged, profaned and laid waste, and, that nothing might be wanting to this dismal drama, the sacred remains of Flora were given to the flames on the very threshold of this house still all resplendent with the lustre of her virtues and her miracles, at the very spot where she had welcomed the poor and travellers with such kindness, where her hands had so often opened to pour the treasures of charity into the bosom of the needy. But the fire could not burn these sacred bones; Fleur's virginal head kept rolling out from the midst of the flames; made more furious by the powerlessness of the elements against God, they threw it back into the fire with horrible blasphemies. The fire even spared Fleur's fair hair, which had never served as a bait for vanity. Happily, among this mob of villains there was found a good man who, passing by chance, was witnessing this horrible drama with grief; he seized this sacred head, kept it with respect, and deposited it in the monastery of the Visitation at Saint-Céré. The other bones were scattered, and were spread, like a precious treasure, among the Christian families of the district. A particle of Fleur's head and of her hair, recognized as authentic in 1866 by Mgr Grimardias, bishop of Cahors, is deposited in the church of Issoudun. Thus was destroyed the monastery of

l'Hôpital-Beaulieu; founded in 1235 or 1236, it had lasted about five hundred and fifty-six years. The relics of St. Fleur, placed in a raised spot in the chapel on the 11th of June 1360 and thrown into the fire about the end of 1792, had rested in the holy place, surrounded by public veneration, for about four hundred and thirty-two years.

The glory and the cult of St. Fleur have survived the ruin of her monastery; her memory has remained living and in honour at l'Hôpital-Beaulieu. Even today people like to give the name of Fleur in baptism; she is invoked in storms, with St. Barbara, against lightning. On the 18th of November 1852 a decree of the Holy See approving the Proper of Cahors approved also the office of St. Flora, under the semidouble rite, with the title of Saint. A short time afterwards the diocese of Saint-Flour asked for the same favour, and on the 29th of April 1858 a decree of Pope Pius IX extended the solemn cult of St. Flora to that whole diocese. Three years later, in the year 1861, the faithful were able once again to come and prostrate themselves at the feet of the relics of the Saint. An almost entire bone, the tibia of the leg, had been saved in 1793 by

Angélique Bro, a lay sister, native of l'Hôpital, and kept by her in concert with the chaplain of the same monastery, M. l'abbé Surgier, a faithful priest. These precious remains, surrounded with all the desirable marks of authenticity, recognized as authentic by Mgr Bardou in 1861, enclosed in a gilded wooden shrine, furnished with the seals of the bishopric and with the episcopal approval, were exposed to public veneration, for the first time since 1793, in the parish church of Issendolus, during the whole octave of All Saints (1861).

Since then the cult paid to St. Fleur has made rapid progress; driven from her monastery by the Revolution, St. Fleur has found a refuge in the parish church. A chapel has been consecrated to her in the church of Issendolus, her parish by adoption. Every year, on the 5th of October and during the whole octave, her relics are publicly exposed to the veneration of the faithful.

Taken from the Vie de sainte Flore ou Fleur, vierge, *by M. l'abbé Cyprien Lacarrière, parish priest of Issendolus. Toulouse, 1871.*

SAINT GALLA OF ROME, WIDOW AND RECLUSE (550)

Galla, an illustrious Roman matron, was the daughter of the patrician Symmachus, one of the most famous men of his century and one of the last Romans, who was the victim of Theodoric the Goth; she was the sister of Rusticiana, who had married the celebrated Boethius, another victim of the same tyrant. Brought up in the highest piety, she married, according to her father's wishes, a man whose name has remained unknown; but she was left a widow within the very year of her marriage. Full of youth, vigour and beauty, she did not fail to be sought for a second marriage: her age, her riches, pressing solicitations, everything seemed to incline her to a new marriage. But, closing her eyes to the vain glitter of the world, she renounced it without hesitating an instant. She preferred the heavenly Spouse to those whom the world offered her, choosing rather to prepare her soul, by the austerities of penance, for the joys of heaven, than to risk her salvation amid the satisfactions of a worldly life.

Galla put off the secular dress together with her mourning for her husband; filled with devotion for the glorious apostles Peter and Paul, she had a cell built for herself near their tomb, on the Vatican, and shut herself up in it to live there in simplicity of heart, spending the days and part of the nights in prayer. She interrupted this holy exercise only to pour out her charity abroad; for her goods, which were considerable, became the patrimony of the poor. She had reserved for herself holy poverty and a life full of the austerities of penance. She practised frankly, with heroic courage, all the virtues that can lead to perfect holiness.

The bishops who were the ornament of the Church of the West, and the Saints of her century, were eager to pay homage to her piety and her fervour. She received with docility the instructions given her by the former, whom she venerated as her fathers in the faith; she regarded the advice and the examples of the others as one of the principal means of sanctification that Providence supplied to her. We still possess the exhortation on

widowhood which the great St. Fulgentius, bishop of Ruspe, addressed to her from the very midst of his exile.

God, wishing to purify this holy soul more and more, and to raise it to the point of perfection that her manly courage could bear, permitted her to be tried by a horrible disease: a cancer came to devour her breast. She suffered the pains of this ulcer with angelic patience and absolute submission to the designs of God. Nothing sanctifies like sufferings accepted at the foot of the cross.

Being near her end, one day when she had been much tormented by her disease, Galla saw the apostle St. Peter present himself to her, during the night, between the two lamps that she kept lit in her room. Far from troubling her, this vision filled her with a secret joy. She boldly asked the apostle to tell her whether her sins were forgiven. “Yes,” St. Peter answered her; “come now to God.” She asked that a nun named Benedicta, whom she loved much, might come with her. “She shall come,” replied the Saint, “but not now; her term is still more than thirty days off; you shall have such another as companion of your passage into eternity.” Three days later Galla died, as did the person designated by the apostle, and Benedicta followed them at the end of two months. It was about 550.

She is represented: 1° giving alms to the poor; 2° wearing a thick beard. St. Gregory relates that the physicians had threatened her with the growth of a beard if she refused to marry a second time; she took no account of it, and the prediction was fulfilled; 3° receiving from the hand of angels an image of Mary, as the reward of her widowhood; 4° having a vision in which St. Peter appears to her and assures her of her salvation.

Chapia: La Vie d’une sainte pour chaque jour de l’année*; Father Cahier:* Caractéristiques des Saints.

SAINT AUREA, SUPERIOR OF NUNS, AT AMIENS (EIGHTH CENTURY)

St. Ulphe had just lost St. Domice, who had so long served her as spiritual guide in the solitude she had chosen at Boves. Her isolation, which inspired her with just alarm, was to last only one day. On the morrow of Domice’s burial in his hermitage, St. Ulphe, according to her custom, went to Matins at the cathedral, which were sung about midnight. Near it she met a young girl named Aurea,[1] who had recognized the holy solitary by the brightness that shone from her face in the darkness of the night. The young girl of Amiens[2] threw herself at St. Ulphe’s feet, told her of her aversion for the world and her taste for solitude, and begged her to accept her as companion and daughter. Such a proposal could only be accepted with joy. Aurea therefore shared the hermit life of the solitary of Boves, and every night she accompanied her to Matins at the cathedral.

This example was to bear fruit. Several young girls of Amiens wished to consecrate their virginity to God and so draw upon themselves the strengthening graces that are the portion of a life in community. St. Ulphe received their request favourably; but, fearing with reason the dangers that might surround these young girls in so complete a solitude as her hermitage then was, she obtained from the authorities of Amiens the foundation of a convent in an orchard situated near the Castillon: it is to this establishment that the rue des Vergeaux owes its name.

St. Ulphe, after installing the infant community in this convent, entrusted its direction to Aurea and returned to the solitude that was so dear to her; but she often visited her daughters, and every day she took some of them with her to guide them in the course of perfection.

One evening when Aurea, after Compline, had given herself to sleep, she saw in a dream St. Domice, who announced to her that the soul of her spiritual mother had just entered into possession of heavenly happiness. Aurea at once woke her companions and ran with them to St. Ulphe’s hermitage, where she found the solitary asleep in the sleep of death. She presided at her burial, which took place about the year 789, and

returned to Amiens to continue the work to which she had devoted herself. Nothing more is known of her life.

The head of St. Aurea was venerated at the Cistercian abbey of the Paraclete, founded at Boves in 1218 over the burial place of St. Ulphe, and transferred to Amiens in 1630. The feast of St. Aurea was celebrated there on the 5th of October, not because it was believed that she had died on that day, but because the church of Paris kept on that date the feast of St. Aura, abbess of the monastery of Saint-Martial.

Taken from the Hagiographie du diocèse d'Amiens, *by M. l'abbé Corblet.*

SAINT MAURICE OR MORIZ, ABBOT OF THE CISTERCIAN MONASTERIES OF LANGONET AND CARNOET, IN BRITTANY (1191)

Loudéac is a small town of Brittany (diocese of Saint-Brieuc), to which an extensive territory is joined. It is in this territory, in a village situated near the river Oust, that St. Maurice was born, in the reign of Louis the Fat, about the year 1117. His family name was Duault. His parents, who were pious but not rich, nevertheless had him study, first at Loudéac (according to the tradition of the country, which still points out a house in the public square as the one in which he went to school), then at Paris. He applied himself to letters with such success that he merited to receive the rank of doctor. But the misfortune of so many others, who, too puffed up with their learning, had fallen over the precipice and been lost, made him prefer humility to elevation. He renounced, therefore, not only the advantages that learning could procure him, and all the temporal goods he already possessed, but his own will; and, stealing away from the world and from his friends, he went to take the habit of the Order of Cîteaux in the abbey of Langonet (*Langonium*), founded a few years before, on the borders of the diocese of Quimper, by Duke Conan III, surnamed the Fat. There, applying himself solely to please God alone, he joined the simplicity of the dove with the prudence of the serpent, and a humble modesty with the discretion that reigned in all his conduct.

Maurice had not yet practised the laws of his institute for three years when his rare merit led the community of Langonet to choose him as abbot. Raised to this dignity, he showed still more humility and discretion than he had had until then. Conan IV, surnamed the Little, duke of Brittany and earl of Richmond, drawn by the reputation of the man of God, often went to see him, listened to his holy instructions, and followed his counsels in many things. It was out of regard for him, and on his advice, that the duke founded, in the same diocese of Quimper, a new abbey of the Order of Cîteaux, in the forest of Carnoet and the parish of Clohar, towards the mouth of the river Ellé. The place was frightful and offered no other aspect than that of a vast solitude. St. Maurice, charged by Conan with establishing this house, took there twelve religious of Langonet, who were soon joined by new subjects, and became their abbot. The duke died before he could put the last hand to his work; the patience and industry of Maurice completed the rest; and the duchess Constance, Conan's daughter, continued to favour the new abbey with as much kindness as her father. He governed the abbey of Carnoet (*Carnætum*) for fifteen years; a continual fever with which he was attacked came to end his holy career and delivered him from this mortal body on the 5th of October in the year 1191.

He died in the arms of his brethren, at the age of about seventy-four, after receiving the sacraments of the Church, and was buried in his monastery, which has since borne his name (Saint-Maurice de Carnoet). A part of the church of this house still subsists, and possesses a considerable portion of the relics of the holy abbot, which were raised from the ground two years after his death. They are in a shrine of painted wood divided into two parts. In the lower part are the two tibias, placed on a cushion of red damask; in the upper part is seen the skull, likewise on a cushion of the same stuff. The shrine rests on a table of white marble. The Revolution respected these precious remains, and they are still seen as they were before the destruction of the abbey. The parish of Loudéac possesses a fine chapel dedicated to St. Maurice, situated in the very village where he was born and which today bears his name. Some relics of the Saint are kept there in an arm of

silvered wood and in a small shrine made in the form of a church. It appears that this chapel was formerly a place of devotion, for there was kept there, not so long ago, the copy of a brief of indulgences granted by Pope Sixtus IV.

The cult of St. Maurice is ancient in Brittany; but it does not appear to have been very widespread there. A short time after the death of this servant of God, the chapter of Quimper asked the Holy See for his canonization, and could not obtain it. However, under Pope Honorius III, miracles having been worked through the Saint's intercession, that pontiff appointed judges to inquire into them; but their proceedings having been found irregular, he complained of it, and the cause remained in suspense. It has never been taken up again; nevertheless the cult decreed in advance to St. Maurice always subsisted in Brittany. At the beginning of the eighteenth century Pope Clement XI permitted the Order of Cîteaux to celebrate his feast with the rite of greater double, and Benedict XIV, who had given Maurice only the title of Venerable in his work *On the Beatification of the Servants of God*, had the name of the holy abbot inserted, after the publication of that work, in the Cistercian martyrology on the 13th of October.

A rat and a wolf, such are the usual attributes of St. Maurice of Carnoet. A pious legend, reported by the Bollandists, attributes to him the glory of having been able to deliver Lower Brittany from these troublesome animals.

Taken from the Saints de Bretagne, *by Dom Lobineau.*

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[1] These are Sts. Maxentius, Constantius, Crescentius or Crescens, Justin or Justinian, Leander, Alexander, Soter, Hormisdas, Papyrus (Pampinus or Patricius), Constans and Jovinian. Their relics were discovered about the year 1071 and distributed to various churches of Trier and of Prague. — *Acta Sanctorum*, 5 October.

[2] The reason that caused his feast to be transferred to the 5th of October is not known; it may be presumed that this was in consequence of a translation. The body of St. Jerome was buried in the church of Saint-Martin of Nevers; before the Revolution of 1793 his relics could still be seen there in a shrine of gilded wood. Mgr Dulyt opened it twice: the first time when he consecrated the high altar of the church of Saint-Victor (8 November 1615); the second, when he blessed the chapel of Saint-Bertrand in the church of the priory of Notre-Dame de Faye (9 October 1616). He enclosed relics of the holy bishop in the two altars.

The church of Nolay possesses several fairly considerable portions of the relics of St. Jerome, in two reliquaries, and in addition a bone of one of the Saint's arms, in the *Christ aux Reliques*. The cathedral of Nevers also possesses a bone of its holy bishop. — Mgr Crosnier, *Hagiologie Nivernaise*.

[3] This mention is from Arnold Wion (*Lignum Vitæ*). The Bollandists refuse Ricfroy the title of Saint, on the ground that they have found no trace of his cult anywhere. We have nevertheless kept the mention: others will perhaps be more fortunate than the Bollandists in their researches. — Cf. *Prætermissi ad diem 5 octobris*.

[4] We gave his life on the 2nd of October.

[5] Blessed John, born in the village whose name he bears, in the diocese of Fermo, was a child of blessings, favoured with extraordinary graces from his earliest youth. Having heard one of the disciples of St. Francis preach on contempt of the world, he entered the Seraphic Order. His superiors sent him into France to establish monasteries in Provence and Languedoc. He spent twenty-five years there and won the affection of the inhabitants by the holiness of his life. The Lord tried him by great interior pains and afterwards consoled him for them by the assurance He gave him of his eternal happiness. He left his earthly country for the country of heaven on the 3rd of April 1271. Pope Pius VII fixed his feast on the 5th of October.

[6] We gave the history of this feast on the 17th of September.

[7] Some authors, among others Baillet, have thought that Sigismund was not yet a Catholic when he treated with such severity the bishops who had excommunicated his favourite. But the common opinion of historians is that he had abjured Arianism well before that time. The most pious kings are not impeccable. Sigismund is the proof of it. He wept for his fault later, as for several others which he had the misfortune to commit; he wept for them sincerely, and the Church has put him in the number of the Saints.

[8] This town is unknown in our days.

[9] This queen, wife of Sigismund, was called Ostrogotho; she was the daughter of Theodoric, king of Italy; she had been converted to the faith by St. Avitus, archbishop of Vienne.

[10] She is also called Ermie and Onzimie.

[11] *Alias*: Mauvy, Mauvis.

[12] The abbey of Saint-Oyend was founded in the fifth century by St. Romanus, at the foot of the Jura mountains. It was also called Condat. About 635, St. Claudius, having resigned his bishopric of Besançon, withdrew there and became its abbot. It began to bear his name in the thirteenth century. It enjoyed great privileges.

[13] She must not be confused with Aurea, nun of Port and companion of St. Austreberta, nor with St. Aura, abbess at Paris, who died on the 4th of October 666 and whose feast was kept on the 5th of October. There are found besides in the martyrologies: St. Aurea of Ostia, martyred in the third century (24 August); St. Aurea, another virgin, martyred at Cordova in the ninth century (17 July), etc.

[14] She was born at La Neuville, according to a tradition mentioned by Pierre Bernard in his manuscript *Pèlerinages*.

6 October

Martyrologies

Sixth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

In Calabria, St. BRUNO, confessor, founder of the Order of the Carthusians. 1101. — At Laodicea, St. Sagar or Sagaris, bishop and martyr, one of the early disciples of St. Paul. About 170. — At Capua, the birthday in heaven of the holy martyrs Marcellus, Castus, Aemilius and Saturninus. 4th c. — At Agen, the birthday in heaven of St. Faith, virgin and martyr, by whose example St. Caprasius was encouraged to martyrdom and happily consummated his combat.[1] About 303. — Moreover, in Greece, St. Erotis, martyr, who, inflamed with the love of Jesus Christ, triumphed over the violence of the flames. About 330. — At Trier, the memory of an almost innumerable multitude of martyrs, who, during the persecution of Diocletian, endured various kinds of death for the Christian faith, under the governor Rictiovarus. 287. — At Auxerre, St. Romanus, bishop and confessor.[2] About 564. — At Oderzo (*Opitergium*), St. Magnus, bishop, whose body rests at Venice. About 660.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Cologne, Meaux, Paris and Saint-Dié, St. Bruno, confessor, founder of the Order of the Carthusians, named in the Roman martyrology of this day. 1101. — In the diocese of Mende, St. Géraud or Gérault (*Geraldus*), count of Aurillac and confessor, whose life we shall give on the 13th of October. 909. — In the dioceses of Auch, Bayeux, Chartres, Lyons, Rodez, Meaux, Poitiers and Saint-Flour, St. Faith, virgin and martyr at Agen, named in the Roman martyrology of this day. About 303. — In the former Benedictine abbey of Bèze or Baise (Côte-d'Or), originally in the diocese of Langres, now in the diocese of Dijon, the translation of the relics of St. PRUDENT or PROUENTS (*Prudentius*), martyr. 883. — At Agen, Sts. Primus and Felician and five hundred others whose names God alone knows, companions in martyrdom of St. Caprasius and St. Faith, named in today's Roman martyrology.[3] About 303. — Again at Agen, St. Dulcidius (Dulcet, Doucis), bishop of that see and confessor, whose life we shall give on the 16th of October. About 450. — At Apt (*Apta Julia*, Vaucluse), in the diocese of Avignon, St. Amanruèse or Omanruèse, confessor, whose relics, laid in the cathedral church of that city, were surrounded with great veneration.[4] — In the diocese of Limoges, St. PARDULPHUS or PARDOUX, abbot and confessor, patron of Guéret (Creuse). 737. — At Trier, St. Modesta, virgin, second abbess of the Benedictine monastery of Horren (*Horreum*). She is named in the Roman martyrology of the 4th of November. About 780. — In the Rouergue (*Rutenicus pagus*, a former province of France, forming today the department of the Aveyron and part of that of Lot-et-Garonne), St. Enimia, virgin, whose life we gave on the preceding day. 7th c. — In Brittany, St. Yvi (Ywi or Yvieux), deacon and solitary. He was born and brought up in the part of Great Britain then known by the name of the province of Lindisfarne (Scotland, county of Berwick): his father was called Branon and his mother Egida. When he had lost his parents, Yvi attached himself to the celebrated St. Cuthbert, bishop of Lindisfarne after having been prior of the monastery of that name: he was ordained deacon and took the religious habit. His virtues and his miracles soon won him so high a reputation that, out

of a spirit of humility, he resolved to leave his country, and landed on the coast of Léon (diocese of Quimper); then, advancing into the interior, he stopped in the district which today forms the parish of Saint-Yvi (Finistère, arrondissement of Quimper, canton of Rosporden), where he spent the rest of his days in the practice of all the virtues.[5] 7th or 8th c. — At Vaison (Vaucluse), in the diocese of Avignon, St. Barte (*Barthus, Bartius, Barsius*), successor of St. Quinidius or Quiniz (15 February 578) in the ancient episcopal see of that city. About 580. — In the former charterhouse of Arvières in Valromey (*Vallis Romana*, a small district of France, now included in the eastern part of the department of the Ain), the death of St. Arthaud of Sothonod (*Artaldus*), founder of that monastery and forty-eighth bishop of Belley. We shall give his life on the following day, which is that of his feast. 1206. — At Bourges, St. Apollinaris, twenty-ninth bishop of that see and confessor, celebrated for his learning and his holiness. His relics long rested in the church of Saint-Outrille-du-Château (*S. Austregisili de Castro*); in 1562 they were profaned by the Calvinists. 611. — At Cîteaux (*Cistercium*), in the diocese of Dijon, the death of Blessed Odo, disciple of St. Robert of Molesme and his fellow-worker in the foundation of the monastery of that name. 1100.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Basil. — The octave of St. Michael, archangel.[6] — In Palestine, St. Cyriacus, anchorite, of the Order of St. Basil.[7] 557.

Martyrology of the Canons Regular. — In Calabria, St. Bruno, confessor, first a canon regular of the Church of Rheims, then founder of the Order of the Carthusians. 1101.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — The same as among the Basilians.

Martyrology of the Order of Discalced Carmelites. — The same as above.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Naples, the death of St. MARY FRANCES OF THE FIVE WOUNDS OF JESUS, virgin, of the Third Order of St. Francis. 1791. — At Lambach (*Ovilabis, Lambacum*), a town of Austria, St. Adalbero, bishop of Würzburg (*Herbipolis*), in Bavaria (Circle of Lower Franconia), and confessor. He began his studies in the cathedral school of Würzburg and finished them at the celebrated University of Paris. At the death of the pious Bruno, bishop of Würzburg, Adalbero, whom his great virtues made commendable, was chosen to succeed him. But the times were evil: Henry IV (1056–1106) and Gregory VII (1073– 1080) were at war, and the great quarrel of Investitures[8] had made Germany the theatre of every horror and every abomination. Adalbero was soon driven from his see: he withdrew to Lambach, where he devoted to the building of a monastery all the patrimony he had in Bavaria, in Austria and in the country of Würzburg. It is there that he died and was buried. 1090. — In Africa, Sts. Rogatus, Saturninus, Faustinus and Martial, martyrs. — At Rome (probably), the holy martyrs Januarius and Ammonius. — At Gaeta (*Cajeta*), a town of the former kingdom of Naples (Terra di Lavoro), St. Probus, bishop and confessor. — At Sorrento (*Surrentum*), a town of Italy, in the former kingdom of Naples, St. Renatus, bishop and confessor. His Acts have been mixed with fables, and the Bollandists, who describe them as prodigious (*prodigiosa historia*), seem to give them no credit; but he none the less shone by the lustre of his virtues and his miracles. About the middle of the 5th c. — At Pavia (*Ticinum*), a fortified town of the kingdom of Italy, St. Epiphania, virgin, nun in the monastery of St. Mary of the Hunts (*S. Maria Venationum*) in that town. She is believed to have been of royal blood and the daughter of Ratchis (744–749), king of the Lombards. About 795. — In Greece, St. Nicetas, confessor. Born in Paphlagonia (present-day livahs of Kastamouni and Kiangari, in Anatolia) about 763, he came to Constantinople at the age of sixteen, was received at the court of Constantine V Porphyrogenitus (780–797),

soon obtained the first places there, and, after some years, was placed at the head of the prefecture of Sicily. However, desiring to lead a more perfect life, he took the religious habit (813), and died in the midst of the exercises of the monastic life. About 838.

SAINT BRUNO OF COLOGNE, PRIEST AND CONFESSOR, FOUNDER OF THE ORDER OF THE CARTHUSIANS

1101. — Pope: Paschal II. — King of France: Philip I.

> *Comme patriarche, saint Bruno ordonne à ses enfants un jeûne perpétuel pour leur servir de nourriture ; comme docteur, il prescrit à ses disciples un silence continuel pour leur servir d'entretien ; comme général, il leur impose un cilice éternel pour leur servir de vêtement.*
>
> *As patriarch, St. Bruno orders his children a perpetual fast to serve them as food; as doctor, he prescribes to his disciples a continual silence to serve them as conversation; as general, he imposes on them an everlasting hair shirt to serve them as clothing.*
>
> *Durand, Caractères des Saints.*

If it is true, as Our Lord says, that a man is known by his works, as a tree is discerned by its fruits, what esteem ought we not to have for the merit of St. Bruno, who gave to the Church the sacred Order of the Carthusians, which we may call the fairest ornament of Christianity and the richest portion of the flock of Jesus Christ! That perfect separation from the world, that spirit of retreat and solitude, and that mortification which have been inviolably kept in it for centuries, are they not marks of the fullness of grace and of the holiness of its founder? We have his life composed at great length by several of his children; but, leaving to the pious reader who wishes to know all its events the care of having recourse to it, we shall content ourselves with giving here an abridgment of his finest actions.

Bruno of Hartenfaust was born at Cologne in the first half of the eleventh century. Heaven showered profusely on the cradle of this child all the precious and charming gifts that ordinarily make privileged origins illustrious. Greatness of birth, greatness of mind, greatness of fortune, outward graces, a clear and vigorous intelligence, incomparable aptitudes for the sciences, gifts already magnificent, set off by the finest of all, virtue: such was the radiance amid which this young soul developed. His parents understood at once the rareness of the deposit entrusted by God to their love. In that age of faith no earthly ambition was capable of touching a truly Christian family; when a child endowed with exceptional qualities appeared at the paternal hearth, the supreme desire was to consecrate him to the Lord; it was thought just to give back what had been given. Bruno was destined for the priesthood.

At fifteen, the great collegiate church of Saint-Cunibert, so celebrated at Cologne and throughout Germany, counted no more brilliant scholar. The archbishop, St. Anno, noticed the youth and named him canon of the metropolitan church. Bruno, at so tender an age, understood the obligations attached to this high favour. He gave himself to sacred studies with that tranquil ardour which flees the applause of men and seeks only solitude for helper and God for witness; yet his young reputation broke through in spite of him. He then feared the enthusiasm of his native city, no doubt also the sweetness of family life which all the Saints have fled, and, insensible to the softening tenderness of the paternal roof as to outward honours, he set out for France and went to continue his studies at the college of Rheims.

There, as at Saint-Cunibert, success crowned all his efforts; every examination of the young foreigner was a triumph, and amid the children of the most brilliant nation in the world, the son of dreamy Germany always walked in the first rank. Thus renown, which he fled as an enemy, clung to him persistently. Hoping soon that his absence had been enough to calm in his country the importunate noise that surrounded his name, he returned to Cologne and shut himself up in retreat to prepare to receive holy orders.

Honours were awaiting him still at the threshold of his priestly career. The student laden with the laurels of two illustrious universities, the noble scion of an ancient house, let fall at his feet the hopes of the world, little worthy to touch his great soul. Everything faded before his eyes, accustomed to contemplate the heights of heaven. He was a priest! What honour was worth such an honour? What glory could he aspire to after that supreme glory? One single desire, ardent, irresistible, devoured his heart: to win for Christ his Master souls that were rebellious or ignorant. He was then seen to set out alone, without money, without any title but that of priest of the Lord, without any mission but that of zeal, and to travel through the country districts which his reputation had not been able to reach.

This difficult and admirable labour was crowned with blessings. Bruno, whose eloquence delighted the learned, made himself simple and forgot his rhetoric to spread the divine law in the almost savage minds of the people; solitude, privations, contempt of every danger intoxicated this soul which the applause of two countries had left careless and cold. Happy in this obscure labour, which he knew to be great in the eyes of God, he asked nothing more; but Providence, which willed to make this young man an accomplished model in every situation, called him back to the glory he was fleeing.

Bruno had blotted out of his memory the triumphs of the schools; Rheims remembered them. Gervase, its archbishop, a learned and holy prelate, had not lost sight of the brilliant student whom he had crowned so many times. He recalled him in the name of the public good. Bruno, full of a humble terror, hesitated long. It was only after many days of tears and prayers that he decided to leave his beloved country districts. His return to Rheims was greeted with universal enthusiasm. Gervase named him chancellor of the schools of the diocese and canon theologian. These high positions were worthy of him; he filled them with that perfection of zeal, that simplicity and that gentleness which are the mark of true merit. He was called the Master, and he merited that title by the brilliance of his learning; he might also have been called Father, so much did his goodness and his grace delight all hearts. The learned school of Rheims was justly proud of its conquest; the holy archbishop blessed heaven, which had given him a son and a helper; Bruno's rare aptitudes extended to everything. Soon, to his great scholastic labours, to his charge as chancellor, to the exercises of piety which his fervour multiplied, was added the care of the ecclesiastical affairs of the province. So many labours absorbed his days and often his nights, and yet he was equal to everything. The life of the Saints is full of these marvels; the most astonishing is that multiplication of time which they seem to work at will. Bruno, surrounded with glory and affection, still nourished in his heart the insatiable desire for perfection. The world weighed upon him. To hide himself, to flee for ever that brilliant renown which he had not sought, was the constant object of his secret thoughts; but God, who had shown him to men so great in prosperity, willed, before taking him for Himself alone, to present him to them as a model of constancy in adversity. Gervase died, and the intruder Manasses managed, by dint of intrigue, to succeed him. The austere episcopal court of Rheims soon became a hotbed of scandals. Bruno, who seemed for so long to have forgotten the rank which his virtue and his learning gave him in that vast diocese, this time appeared first in the breach and used the authority of his name to form a rampart between the threatened Church and the unworthy prelate who was rending it. A violent persecution, unheard-of vexations, even acts of violence, were the result of this noble courage. He bore this state of things, so new for him, with the unshakeable meekness that goes with the man fixed for ever above the storms of time. As he had been seen smiling and calm amid the frenzied applause of the crowd, so he remained in the face of its fury. He appealed to Rome for a legate of the Pope. A council assembled at Autun, of which Bruno was the soul, although at that time he was not yet forty. Manasses, condemned, disappeared from the scene and, after making so scandalous a noise, died in such obscurity that history has not been able to discover the place of his death.

This storm had lasted a long time. Once calm was restored, the star of Rheims seemed to shine with a new brilliance. The Pope's legate had presented him at Rome as the firmest champion of the rights of the Church; the episcopal see was vacant; Bruno was designated by all to occupy it; but he who had braved persecutions

with such holy constancy could not contemplate calmly this glorious burden so justly merited. He fled from Rheims after a night of prayers and tears.

It is said that he came to Paris and that there, being present at Notre-Dame at the burial of a canon whom the public voice was canonizing in advance, it was revealed to him that the unhappy man, on the contrary, was damned. This legendary fact, which Lesueur has immortalized in one of the celebrated canvases known by the name of the Cloister of Saint Bruno, has not found credit with the serious writers who have written the life of the Saint; besides, Bruno had no need of a miracle to consecrate himself to the religious life; this thought had long been germinating in his mind. At Rheims, in the time of his great labours and his brilliant successes, he loved to shut himself up in the narrow enclosure of a silent garden, and there, between his two privileged friends, Raoul le Vert and the canon Fulcius, he used his admirable eloquence to paint in burning strokes the charms and the blessings of monastic life. These two men, confidants of his secret desires, seemed destined to be the companions of his retreat; his loving heart invited them to it. Won over, in fact, by the Master's compelling words, they vowed to leave the world after him; but Fulcius wished first to go to Rome; he set out and forgot his promise during that long journey; Raoul too let himself be turned aside by other cares; the glory of the world no doubt touched their hearts, less great and less detached than Bruno's. They thus lost the immortal honour of sharing at his side, before future ages, the brilliance of his aureole.

At this period of Bruno's life the biographers seem undecided. Some claim that after a short retreat spent waiting for his companions, he took the road back to Rheims and went up again into his chair of theology. The same enthusiasm greeted him. The crowd pressed once more, ardent and passionate, around its favourite orator, hands ready to applaud and minds to admire; but the illustrious professor seemed to have forgotten the subtleties of scholasticism and repudiated the flowers of poetry. His brow, enlarged by austerities, was crowned with a divine ray; his eyes, shining with the sacred fire, had glimpsed in the depths of the heavens the only subject henceforth capable of kindling his genius. His hearers, surprised for a moment, yielded to this eloquence, new to them. Bruno now preached only the sublime renunciations and the splendours of the heavenly country, and he still held the thrilling multitude under the spell. "One thought one was hearing God Himself," says an old writer artlessly. The two timid companions who had not dared to follow the Saint in the accomplishment of his new life were quickly replaced; several chosen souls, set on fire in their turn with the supernatural desire for perfection, resolved to attach themselves to his steps.

Bruno did not leave Champagne at first. This man so learned and so pious had the humility to believe that he still had everything to learn. He went to find Robert, abbot of Molesmes, who later became the founder of the great Order of Cîteaux, and put himself under his direction with the docility of a child.

Bruno was one of those heroic souls who do not stop so long as they think they see on the horizon of their destiny a height to climb. Robert's friendship and the stay at Molesmes seemed to him sweetnesses incompatible with his dreams of absolute perfection. He was thinking of the desert. The great solitaries of Egypt, living amid wild and unexplored places, seemed to him the only models worthy of his ardent love for silence and contemplation. Robert, who for his part felt himself taken with the same thoughts, took good care not to hold back his friend. They sought together in what corner of the world nature could be harsh enough to offer an inaccessible retreat. Their eyes turned towards the Alps of Dauphiné, of which they had only heard tell. It was an inspiration.

Bruno had come to Molesmes with six companions who, inflamed by his preaching, had resolved to follow him everywhere. History has preserved these names, which shone like stars around the great name of their chief. They were Lauduin, Stephen of Bourg, Stephen of Die, Hugh the chaplain, all four priests, born in the mild climates of Tuscany and of Spain; then two laymen, Andrew and Guerin. Bruno gathered them and spoke to them forcefully of the austere life that awaited them. The harsh picture he drew of it did not shake them, and they declared themselves resolved never to abandon him. The departure was decided. This solemn conversation had taken place in the evening. Bruno withdrew into the church of Molesmes and spent the

whole night in prayer. Towards morning, overcome by fatigue, he fell asleep, his knees bent on the flagstones and his head leaning against a pillar. This short sleep of the body left his soul awake; three angels appeared to him and strengthened him marvellously, announcing to him that God would walk at his side and that his work would be blessed.

Is it not permissible to believe that these heavenly messengers were the same who, that night, also visited the sleep of St. Hugh, bishop of Grenoble, and announced to him the approaching arrival of the friends of the Lord? The pious and poetic tradition indeed represents to us the holy prelate carried in a dream into the desert of the Chartreuse, amid the thick forests and the impetuous torrents that made this wild part of his diocese inaccessible. There, at the bottom of gorges threatened by avalanches, a superb temple suddenly arose, and seven stars with sparkling fires crowned its summit. Hugh awoke moved by this prophetic dream and awaited, praying to God, the fulfilment of what his faith regarded as a revelation. He did not have to wait long, for a few days later Bruno arrived and threw himself at the bishop's feet. The latter had once followed, at Rheims, the course of the eloquent professor; he recognized him with inexpressible joy, and, all filled with admiration and affectionate fear, he drew for the future solitaries a formidable picture of the place he had glimpsed in his vision. As he spoke, Bruno and his companions showed their joy, for the description realized in its sublime horror the site they had delighted to dream of; the Thebaid was surpassed by this new desert, at least in the harshness of the climate. After a few days' rest at the episcopal palace of Grenoble, the bishop wished himself to lead his heroic guests to the place of their retreat, situated, in his mind, at the precise spot where he had seen the seven stars stop.

They had to cross dangerous precipices, to open a difficult road with blows of the axe through woods of powerful growth, interlaced with thick brambles and immense ferns. They advanced slowly, and more than once the wild beasts, until then the peaceful inhabitants of these places, began to howl around the travellers, as if to teach them that they would have other enemies than nature to fight. They arrived at last, after a thousand dangers, at the goal of this bold pilgrimage. It was there, at the most tormented point of the desert, among enormous fragments of rock fallen as a result of volcanic upheavals, that the new temple to the glory of God was to rise.

Hugh took the road back to Grenoble, but his heart remained near his friends. While Bruno, at the height of his wishes, was laying the rough beginnings of his monastery by building a chapel in honour of the Mother of God, called *Sancta Maria de Casalibus*, and huts of branches, the bishop, by touching prayers, obtained from those who had rights of property over these rugged mountains a full and entire cession in favour of the new solitaries. He made himself the procurator of these men who disdained all material care, and, so that nothing in this world might come to trouble the silence of their heavenly converse, he chose to take upon himself afterwards the building at his own expense of a few wooden cells and a suitable church. It is there that he loved to come and seek a rest for which his own soul too was eager. Laying aside his episcopal insignia and happily forgetting the rank in which God and his virtues had placed him, he became again the scholar of Rheims, to listen once more to the admirable lessons of his former master.

Work, prayer, a deep silence on the side of men: such was for Bruno the employment of the first years of his retreat. Wholly given to the hard labours of clearing the land and to the care of his spiritual family, happy above all to believe himself forgotten, he made the desert his country and loved it as a mother whose preference is for the child she has had the most trouble to obtain and to keep. The more a man bustles to attract the eyes of his fellows, the more he exposes himself to disdainful indifference; but, on the contrary, the world rushes, curious at first, then respectful and suppliant, to meet the noble natures that do not seek it. God does not will that there should be caves dark enough to hide His solitaries for ever, nor convents impenetrable enough to steal His Saints from our sight. The renown that attaches to such men crosses the seas and passes the mountains on a given day with the speed of the hurricane. Those who are its object alone have the privilege of not hearing; they think themselves buried, and learn suddenly that from East to West

there is talk only of their name. Bruno knew this bitter surprise. His brethren, who had the sweet habit of contemplating him among them as a living image of peace and happiness, saw him one day dejected and troubled. His eloquent lips no longer found a word, and his eyes shed abundant tears. The greatest honour that a Christian soul could receive here below was threatening him. The Roman Church was calling him to its defence. One of Bruno's pupils, afterwards a canon of Rheims, Eudes, born at Châtillon-sur-Marne, had been raised to the pontifical throne under the name of Urban II. This election found in the emperor Henry IV a violent adversary and gave rise to a schism. The antipope Guibert, supported by Henry, usurped the keys and dared to sit beside his lawful sovereign. Urban, persecuted, a prey to all the sorrows that the sight of the evils of the Church caused his heart, wrote to Bruno a pressing and forceful letter to call him to Rome, where his counsels and his learning were becoming indispensable. He begged as a friend, he commanded as a sovereign; hesitation was not permitted.

Bruno designated Lauduin to replace him and set out with a broken heart. The immense grief of his children, who wept around him and seemed unable to be consoled, added to his anguish the well-founded anxiety of seeing his work as it were undermined at its base. In spite of his humility, he could not indeed hide from himself that his presence put heart into all. With him gone, what was to become of this family so soon orphaned and scarcely formed to almost superhuman austerities? The joy of the Sovereign Pontiff, who received his former master as a saviour, the honours of the court of Rome, the labours of an ardent controversy, could not overcome the solitary's apprehensions. The Saints have at the bottom of their hearts a radiant lamp which lights up for them the secret of the future. What Bruno dreaded came to pass. A short time after his installation in Urban's palace, he learned that his companions, tempted to the point of giddiness, had abandoned the Chartreuse. The desert without Bruno had appeared to them in its insurmountable horror. The work had languished under those hands grown suddenly feeble. The psalmody that only lately rose towards heaven with such ardour was either neglected or interrupted by continual sobs. It came to the point that the prior Lauduin, discouraged himself, felt himself without strength and without authority. To see Bruno again or die: such was the cry of these men whom frightful privations had not been able to conquer, and who suddenly, losing reason and almost faith, were succumbing for a moment to a surprise of the heart. Lauduin understood that he must yield, and he himself led them to Rome.

Bruno received the fugitives with a grave and gentle sadness in which his whole soul was revealed; no bitter reproach escaped him: the superior felt the fault, the father foresaw the reparation, and his refuge was in prayer. He asked God Himself to enlighten these chosen minds so suddenly blinded. Such meekness soon bore fruit. The pious strays quickly understood that nature had yielded in them to the illusions of the devil, and were filled with uneasiness and anxiety at the sight of the easy and aimless existence they were leading at Rome. The example of Bruno, who sighed ardently for his return to solitude, his conversations, the evident disapproval of the Sovereign Pontiff, completed the pouring of a salutary light into their hearts. They implored a pardon which was granted them with tenderness, and all took the road back to the Chartreuse. Made more fervent by the trial, these colonists of the desert reappeared there also in greater numbers. God joined new workers to them on the way. That arid soil, already watered with their sweat, saw them again weeping with joy and repentance. The love of a man had drawn them away from it; the love of God brought them back to it; and henceforth, in the long course of the centuries, the brute force of revolutions alone was to be capable of driving them out again.

The Saint did afterwards, by letters, what he could not do by word of mouth. He instructed them in all the practices of the solitary life, encouraged them to a firm and vigorous perseverance, consoled them in their troubles, enlightened them in their doubts, and raised them by wholly heavenly discourses to the contemplation of eternal truths. In short, he made to flow into their hearts that fire of divine love with which his own was wholly penetrated. These holy instructions, however, did not prevent a violent temptation, to which they were on the point of succumbing. Certain persons, raised up no doubt by the devil, to whom this

infant Order gave terrible alarms, suggested to them that they were in no way in the way of God, because they were undertaking a life which, being far beyond their strength, injured their health, shortened their days, and thus made them powerless to serve the Church. Thereupon they pictured to themselves the horror of their solitude, the length of their fasts, the remoteness of all human help, and many other things which every moment increased the perplexity into which these evil counsels had thrown them. On the other hand they could not bring themselves to leave once again a place to which they knew the divine Goodness had called them. But God, who does not permit His servants to be tempted beyond their strength, powerfully assisted them in this doubt, which came only from the fear they had of displeasing Him; for one day, as they were conferring together on this subject, a venerable old man appeared to them and dispelled the whole cloud by the assurance he gave them that the Blessed Virgin, Mother of God, would be their advocate and their protectress if they were exact in reciting every day in her honour the seven Hours of her office. Then, light succeeding to darkness and joy to sadness, they firmly resolved to remain until death in their desert and in their manner of life, under the protection of this powerful Mediatrix and of St. John the Baptist; and they were easily persuaded that this venerable old man who had appeared to them was the apostle St. Peter, when, a short time afterwards, Urban II, his successor, had the Hours of Our Lady laid down at the council of Clermont to be recited generally by all the clergy.

While these things were happening in France, Bruno was soliciting with all his strength, at Rome, permission to leave the court and withdraw.

The Pope long resisted his prayers and his entreaties; but, fearing at last to oppose the will of God and the attraction of his vocation, he gave him leave to return to his Chartreuse, or to choose any other solitude that might please him. The joy that this favour caused him cannot be conceived. He said with the Prophet: “Lord, Thou hast broken my bonds; I will sacrifice to Thee the sacrifice of praise, and I will call upon Thy name. My soul hath been delivered as a sparrow out of the snare of the fowler: the snare is broken, and I am delivered.” But when he was preparing to set out, a new incident, which he did not expect, again stopped his journey. The inhabitants of Reggio, in Calabria, having lost their archbishop, cast their eyes on him and chose him to fill the vacant place. The Pope had given his consent to this election, and had even shown that it would be agreeable to him; and so he wished it to take effect. But Bruno, who sighed only for solitude, did so much with His Holiness, by the holy importunity of his prayers, that he at last obtained his release from it. There was therefore nothing more to keep him at the court of Rome and oppose his liberty. His desire was to come back to his dear children, who still regarded themselves as orphans, being separated from the company of a father of such great merit; but, as the Pope was preparing to come into France, and rather near the Chartreuse, fearing that he would again engage him in his train, or would charge him with some bishopric that he might find vacant, he deprived himself of this consolation and withdrew, with some other disciples to whom he inspired the love of the solitary life, to the desert of la Tour, in the diocese of Squillace, in Calabria. As a torrent that has broken its dike and set itself free runs with more impetuosity through the countryside than it did before, so Bruno, seeing himself delivered from the encumbrance of affairs, gave himself with more fervour than ever to the exercises of the interior and spiritual life. What were his austerity, his mortification, his detachment from all the things here below and his union of spirit with God? He was on earth as though he had no more commerce with the earth. His senses served him only for the indispensable necessities of the body and for the offices of piety. His conversation was continually in heaven, and he enjoyed so perfect a peace and tranquillity of soul that he already tasted beforehand the rest and the sweetness of eternity. It is this that made him give to the solitary life those great praises which we read in his letter to Raoul, provost and afterwards archbishop of Rheims, and that filled him with those wholly divine sentiments with which his other letters and his rich Commentaries on Scripture are filled.

But whatever effort he made not to know the world and not to be known by it, God nevertheless permitted that he should at last be discovered in the secret of his solitude: one day Roger, prince of Sicily and count of

Calabria, was diverting himself at the chase in the neighbourhood of this holy place; his hounds, having come to the spot where the cells were, stopped short and no longer troubled to pursue their prey. Their barking made it clear enough that they had found something extraordinary. The count approached, and at once he saw this heavenly man with the band of his children, who, with eyes and hands raised to heaven, were soliciting the divine goodness by their prayers. He got down from his horse at the same time to pay them his respects, and, having embraced them, he asked them who they were and what they were doing in that place. St. Bruno satisfied him fully on all his questions; and he so won his affection that this prince, so as not to lose so great a treasure as God had sent him in his lands, gave him and all his company a church called of St. Mary and St. Stephen, where afterwards he often visited him to take his advice on the most important affairs of his State.

His goodwill and his liberality towards the Saint were not without reward; for a short time afterwards, while he was besieging the city of Capua, one of his captains, named Sergius, a Greek by nation, having promised for a great sum of money to deliver him with his army into the hands of the besieged, this blessed Solitary, on the night when the treachery was to be carried out, appeared to Robert with a countenance full of respect, his garments torn and his eyes bathed in tears, and warned him to rise promptly, take up arms and forestall his enemies. He obeyed this voice, and his diligence had all the success he could hope for from it: for Sergius, seeing himself discovered, took flight with the conspirators; several of the besieged were killed or wounded; the city was taken; and at the end of five months he returned to his castle of Squillace. After his return he fell into a grave illness which kept him in bed for fifteen days. The Saint came to see him with four of his disciples, and consoled him by wholly heavenly discourses. Roger told him what had happened to him, and how, by his warning, he had escaped death and carried the place he was besieging. “Do not attribute this favour to me,” Bruno said to him, “but attribute it to the angel who watches over the preservation of princes; it is to him, after God, that Your Highness is indebted for it.” This answer, full of humility, did not prevent the count from thanking him greatly for it and offering him in gratitude all the goods that belonged to him in the territory of Squillace; but Bruno refused these advantages: he scarcely consented to accept the monastery of St. James, with its castle and its dependencies, for the subsistence of his religious.

Bruno, who had been the first to answer God’s call, remained the last standing of his dearest companions. Lauduin and most of the

Carthusians who had come from Rome died far from their beloved master. He wept for them with that outpouring of heart which defies the chill of age. Pope Urban II followed them to the tomb; Roger at last expired in the arms of the religious whom he called his father. Left alone of so many great souls who owed to contact with his an immortal memory, the illustrious founder understood that his mission on this earth was also about to end. The approach of his last hour found him simple, trustful, forgetful of himself as he had always been. His purified body did not have to undergo long sufferings; it weakened gradually, leaving the mind full of vigour and freedom. On a Sunday in the month of October 1101, the monks of the two monasteries of Calabria, assembled for the farewells, knelt, moved and recollected, around the bed of planks covered with ashes on which their father was ending his life. Bruno, so near to God, spoke of His love and of the greatness of the monastic vocation with that same eloquent voice that had delighted his century. For a moment his strength seemed to abandon him, but, soon reviving, he began in a penetrating and distinct tone his general confession. When he had finished, his soul, eager for humiliation, did not yet seem satisfied; he asked his brethren whether, after the account of so wretched a life, they did not judge him unworthy of the Holy Eucharist. The religious answered only with sobs. They raised him in their arms, and, after receiving the last viaticum with an ardent faith, he fell asleep without agony amid his desolate family. Thus the just man bends towards eternity, crowning his past with acts of a sublime simplicity, and long after him men recognize, by the brightness he leaves on the horizon of the Church, that a star has just disappeared. Our age still contemplates its gentle light. The works of his powerful mind, his writings, his labours on the Councils

have not grown old; the work of his heart, the Order he founded, remains living before the eyes of all, and would undertake to ensure immortality for his name if our ungrateful selfishness were tempted to forget it.

St. Bruno is represented: 1° seated, and one of his monks respectfully placing a cloth under his feet; 2° standing on the globe of the world; 3° in ecstasy during his prayer; 4° sometimes in his grotto, sometimes in his solitude; 5° giving his rule to religious who receive it on their knees; 6° holding an olive branch in the midst of which is Jesus Christ on the cross, near him a mitre, a death's head and a crozier; 7° holding in his hand a crucifix whose arms end in leaves; 8° with his monks, cultivating the flowers of solitude; 9° kneeling and praying with his monks.

CULTE ET RELIQUES. — ÉCRITS. — ORDRE DES CHARTREUX.

Cult and Relics. — Writings. — Order of the Carthusians.

The body of St. Bruno was buried in the cemetery of the church of Notre-Dame de la Tour, where it was discovered in 1515. It is still preserved there with great respect, and it is the object of public veneration. The Grande Chartreuse possesses one of his relics, consisting of a bone of the arm: it is enclosed in a fine reliquary of gilded wood. At the translation of his body, in 1515, the head was separated and set apart in a very rich reliquary. On this occasion several distributions were made of these precious remains, which had not been touched until then. The Chartreuse of Dauphiné, called the Grande-Chartreuse, obtained part of the lower jaw with two teeth; those of Cologne, the Saint's birthplace, of Freiburg and of Paris each obtained a small portion of his precious remains.

Pope Leo X, seeing the eminent holiness of St. Bruno attested by miracles, permitted a proper office to be recited in his honour, which was regarded as a beatification. Pope Gregory XV extended his feast beyond the Order of the Carthusians, had his office inserted in the Roman breviary and gave it the semidouble rite. Clement X afterwards raised it to the double rite.

The works of St. Bruno were published at Paris in 1524 by Josse Bade. They were reprinted at Cologne in 1611 and in 1640. A great number of sermons are attributed to him, but wrongly. They are so many productions of the pen of St. Bruno, bishop of Segni. St. Bruno is the author of two letters; a commentary on the Psalms, different from that of the bishop of Segni, is also attributed to him, and another on the Epistles of St. Paul.

The Order of the Carthusians grew slowly, and it was only the fifth prior of the Chartreuse, Guigo, who drew up the customs of the convent and communicated them to the other houses of the Order. These customs (*consuetudines Carthusiæ*), enlarged by Bernard de Latour (1258), were confirmed a year later by the general chapter, revised and extended in 1368, 1509 and 1681; only then, and in this last form, were they ratified by Pope Innocent XI, and since then they have remained the rule of the Order, which itself had been solemnly confirmed by Alexander III in 1170.

The Charterhouses are made up of Fathers and of lay brothers. These two classes of monks observe the same rule, with some differences depending on the diversity of their functions and of their education. The monks always live apart, each in a cell. Their time there is divided between meditation, vocal prayer and work. It is from these silent and busy cells that there came numerous and remarkable copies of the ancient classics, marvellous documents, inimitable manuscripts. The monks eat together only on chapter feast days, and on the day of the death of one of their brethren, in order to give one another mutual consolation; apart from that, they prepare their meal themselves in their cells, where the common cook brings them what is necessary. They use neither butter, nor oil, nor fat; wine is forbidden only on fast days. They may, with the prior's permission, so that the exercise of obedience may be joined to that of mortification, fast three times a week on bread and water, a strict fast imposed on the vigils of the eight principal feasts of the Order. The ordinary fast is observed from the Exaltation of the Cross until Easter, and during this time they eat only once a day;

but every other austerity is forbidden. On chapter days the monks may converse among themselves. Formerly they also had permission to converse with their guests, but this favour was not left to them. It is permitted from time to time to work in common, and to walk within the limits of the monastery's domains. The monks rise at midnight to assist at Mass; in the morning they assist at the community Mass, and in the evening at Vespers and Compline. Each priest may say Mass daily in the convent church.

Their dress consists of a shirt of coarse wool next to the body and a robe of homespun, a leather cord, a scapular and a hood, all white in colour. They are not permitted to beg. The priors of each monastery are elected by the monks; a monk and a lay brother are charged with temporal affairs, which in the beginning were so slight that the Order was freed from every ecclesiastical charge, for example from contributions for the crusades, etc., etc. Later their possessions increased with the authorization of the Popes, and their revenues were conscientiously employed in religious works. The Order of the Carthusians did not resist ambition as well as it resisted softness; as early as 1134 there was a Carthusian cardinal, and in 1237 it was a Carthusian, bishop of Modena, who, as legate of the Pope, settled a dispute between the Teutonic Order and the king of Denmark. Naturally, to fill such functions, a papal dispensation from certain obligations of the Order was needed. In 1141 the Carthusians held their first general chapter at Grenoble. All the superiors appeared at it, with the prior of the principal Chartreuse of Grenoble at their head. These general chapters were authorized to lay down provisions binding on the whole Order, and were bound to a strict supervision of all the convents. In case of urgency, the prior of the principal charterhouse could decide after consulting those nearest at hand; sometimes he even had this right without having taken anyone's advice.

From 1164, almost all the bishops recognized the exemption of the Carthusians and their subjection to the general chapter. Violation of the rules of the Order was punished by expulsion. If a superior did not listen to the admonitions of the general chapter, the prior of the principal charterhouse could, with the assent of the assembly, depose him; the prior of the principal charterhouse was subject to the same law. No new monastery could be founded without the approval of the general chapter. The prior general was elected from among the monks and the superiors of the whole Order. In 1254 the monks of the principal charterhouse were deprived of the privilege of voting in the general chapters with the priors of the other charterhouses; a year later their right was restored to them in the following form: The prior of the charterhouse of Grenoble names, with five other superiors, six electors, either from among the monks of the mother house or from among the superiors of all the houses, and these designate eight definitors from among themselves or from among the other monks. This commission, presided over by the prior of the principal charterhouse, has the legislative power, but not against the fundamental statutes of the Order. Decisions are taken by a majority of votes. If the prior is in disagreement with it, the definitors, the other superiors of the charterhouses and he each choose an arbiter, and the decision of these three arbiters is binding and final. Mitigations of the Rule of the Order are valid only after having been confirmed by three successive assemblies. The novices make a year of probation. Those who during this time were recognized as unfit formerly had to enter a less severe Order; later they were permitted to return to the world. The lay brothers live in common; they see to the needs of the convent, practise trades, till the land, raise and tend the flocks.

The number of Carthusians in each house was fixed by Guigo at fourteen, plus sixteen lay brothers. Later this number was increased in proportion to the property of each charterhouse. Besides the lay brothers, oblates (*oblati, redditi*) were taken from outside the Carthusians' possessions to till the land and serve. Pope Gregory IX confirmed this custom in 1232. These oblates were subject to a year of probation, made profession like the lay brothers, but observed milder Rules, so that those whose weak health did not allow them to be received into the Order were joined to them.

As for the history of this Order, as early as 1193 there formed a sort of division, which, however, never came to a formal separation. The severity of the Rule had driven from the convent of Luvigny a religious named Guido, who obtained from the lord of Montcorne a place fertile in vegetables, where he settled with several

brethren, and from which they received the name of *Fratres Caulitæ*, in Scotland *de valle olerum*. These brethren bound themselves to the exact observance of the Rule of St. Benedict, with some of the Rules and with the habit of the Carthusians. Innocent III granted them his protection. Afterwards they spread into Scotland, where they founded three houses. Later thirty of their priories depended, it is said, on the mother house. Meanwhile the Order of the Carthusians acquired influence in the Church, and the authority of Pope Alexander IV won the Carthusians admission into most countries, even at Rome. By 1360 there were more than two hundred convents of Carthusian monks and nuns. They were praised everywhere; judges, very severe in other respects, joined in these praises, and Carthusians were often chosen as visitors of other Orders. The papal schism of the fourteenth century divided the Carthusians too: the Italian convents recognized Urban VI; the French and Spanish convents submitted to Clement VII and his successors, and the two parties each had their general and their assemblies. After the election of Gregory XII they were reunited under one head.

At the time of its greatest prosperity the Order counted sixteen provinces, each of which had two visitors elected by the General Chapter. Several Charterhouses attained great riches, and acquired precious treasures of art and learning. The Order of the Carthusians has given to the Church a whole series of Saints, four cardinals, seventy bishops and many distinguished writers. During the French Revolution the Grande-Chartreuse of Grenoble was overthrown; the monuments of the cardinals and of the Popes disappeared, the books were dispersed, the paintings and pictures lost.

Here is the list of the houses of Carthusians that were suppressed in the course and especially towards the end of the last century: 1° Antwerp; 2° Bois-Saint-Martin, near Grandmont; 3° Bruges; 4° Brussels; 5° Capelle, near Enghien; 6° Ghent; 7° Liers, near Antwerp; 8° Nieuport; 9° Louvain; 10° Tournai; 11° Milan; 12° the beautiful and splendid Charterhouse of Pavia; 13° Mantua; 14° Freiburg, in the Breisgau; 15° La Val-Sainte, in the diocese of Lausanne (it is in this house that Dom Augustin de l'Estrange established the Trappists and his edifying Reform); 16° Padua; 17° Parma; 18° Maggiano, in Tuscany; 19° Vidane, in the diocese of Belluno; 20° Mainz; 21° Pontiniani, near Siena; 22° Aggspach, in Austria; 23° Brinn, in Moravia; 24° Freidnitz, in Carniola; 25° Gemnico, in the diocese of Passau; 26° Hildesheim, in Lower Saxony; 27° Maurbac, in Austria; 28° Olmütz, in Moravia; 29° Seitz, in the diocese of Aquileia; 30° Snols, in the Tyrol; 31° Walditz.

The suppression of so many monasteries meant that, in the last years before the Revolution, the Chapter was composed, so to speak, only of French priors. Of all the suppressed Charterhouses, that of Pavia caused perhaps the keenest regrets, and it was seen with unspeakable pain that this admirable monument of a more than royal generosity, whose plan alone was and still is an object of curiosity in the corridors of the Grande-Chartreuse, had been taken away from its purpose. It has just been restored to it; French Carthusians returned there in the year 1843. At the time of the Revolution almost all the Carthusians remained faithful to the laws of the Church. The cloisters of St. Bruno were evacuated like all the others, and in October 1792 the Grande-Chartreuse remained deserted. In vain did they try to sell this establishment of a quite special kind and situation. No purchaser was found for a house situated in the empire of the snows or of the clouds. Some religious had, even in the time of the Empire, come together and were living in community at Romans; others were in exile. At the Restoration religion breathed a little, but then everything was limited for it to hopes. It was thought right to give back to the Carthusians a house that was falling into decay for want of inhabitants, since the spirit and resignation of monks were needed to make anything of it. Louis XVIII, by an ordinance of the 27th of April 1816, put the children of St. Bruno back in possession of the Grande-Chartreuse. Religious returned from abroad, from the monastery of La Part-Dieu in Switzerland, with their general, entered it again on the 8th of July 1816. The house, in spite of its poverty, has maintained itself to this day. It has bought back one of the houses enclosed in the mountain, Carrières, which it formerly possessed; the other house, Chalais, has been acquired by the Dominicans. Today the number of choir religious is higher at

the Grande-Chartreuse than it was at the time of the Revolution, and the superior general has already formed several establishments. They are those of Bosserville, diocese of Nancy, of Mont-Rieux, diocese of Fréjus, and of Valbonne, diocese of Nîmes. A new Charterhouse has been formed at Mougères, diocese of Montpellier. In Savoy, the Charterhouse of Le Reposoir is the only one that has risen from its ruins. In Piedmont there is now only that of Turin. In the rest of Italy there are still eight, among which is that of Pavia, which is regarded as one of the wonders of Italy. Two are in Switzerland, but they are threatened with destruction by the impiety of the radicals.

Since the reverend Carthusian Fathers had returned to their former solitude, the Carthusian nuns envied their happiness and sighed after that of returning, they too, if not to their former monasteries, at least to their first state. They began first, in 1820, to assemble at Saint-Ozier, parish of Vinay, in the department of the Isère; but they soon perceived that this place could not suit them, and that they did not find there even that precious solitude which is the charm and delight of a soul wholly consecrated to God. They therefore turned their views elsewhere, and the château of Beauregard, situated half a league from Voiron, three leagues and a half from Grenoble and from the Grande-Chartreuse, far from any dwelling, seemed to offer them the best they could find, in default of a regular convent, to form there an establishment stable and suited to their kind of life, little different from that of the Carthusians.

The inconvenience of this place and other reasons of health and regularity determined the Order to acquire a new monastery, since called that of the Sacred Hearts of Jesus and Mary, situated at La Bastide Saint-Pierre, near Grisolles, in the diocese of Montauban (Tarn-et-Garonne). The Carthusian nuns, animated by an excellent spirit, have understood that God asked of them, in this time of calamities, a life specially reparatory, a life of generous victims. And so they receive in this monastery only girls who have the attraction and the suitable dispositions for this life of self-annihilation: their spiritual exercises are longer than those of the most rigorous monasteries; their life is a life of continual prayer; they humbly regard themselves as the special deputies of holy Church to wipe away the tears of that good mother, and to ask pardon and mercy for all the sinners of the universe. They abstain from meat all their life, even in the gravest illnesses. Their food, though frugal, is nevertheless adapted to the weakness of their sex.

Postulants who ask to enter a convent of Carthusian nuns must have a well-marked vocation for the interior and self-effacing life; there are required of them a good voice, a fairly robust constitution, an age of eighteen to twenty-five, except in some rare cases; they must be sound of mind and not subject to melancholy. The postulancy in secular dress lasts one year; the novitiate, in the Carthusian habit, is also of one year, which makes two years of probation.

The prioresses and the nuns promise obedience to the General Chapter of the Order and send it every year a new promise of submission. The prioresses are further bound to obey the Father vicar who directs their house. The simple nuns and the lay sisters are subject to the prioress and to the vicar. The monasteries of the Carthusian nuns have their enclosures and their limits like those of the monks. Prioresses and vicars are forbidden to send the nuns outside these enclosures without the permission of the General Chapter.

The habit of the Carthusian nuns is a robe of white cloth, a girdle, a scapular fastened at the two sides by bands, a white mantle like those of the Carthusians; their wimple and their veil are like those of other nuns; they never speak to seculars, even to their near relations, except with the veil lowered, accompanied by the prioress or by some other nun. The rigour of silence and the solitude of the cells have, however, been moderated for them.

Surius; Dom Ceillier; Dom Rivet, Histoire littéraire de la France*;* Revue du monde catholique*; Godescard;* Dictionnaire des Ordres religieux, *Migne edition, and* Dictionnaire encyclopédique de la théologie catholique, *by Goschler. — Cf.* L’Ordre des Chartreux et la Chartreuse de Bosserville, *by M. l’abbé Berseaux.*

SAINT MARY FRANCES OF THE FIVE WOUNDS OF JESUS, VIRGIN, OF THE THIRD ORDER OF ST. FRANCIS OF ASSISI

1791. — Pope: Pius VI. — King of Naples: Ferdinand IV, of Bourbon.

> *L'obéissance est une grande vertu qui fait germer dans nos âmes toutes les autres ; l'humilité les défend et les garde.*
>
> *Obedience is a great virtue which makes all the others spring up in our souls; humility defends and guards them.*
>
> *John Trithemius.*

Mary Frances was born at Naples on the 25th of March 1715, of a family of modest condition. She was baptized in the parish church of Sts. Francis and Matthew, and received the names of Anna-Maria-Rosa-Nicoletta. Her father was called Francis Gallo, and her mother Barbara Basinsin.

Anna-Maria passed her first years without experiencing any of the weaknesses and inclinations of her age. An enemy of the amusements of childhood, she gave all her attention to learning the duties of religion; often she offered her breakfast to her elder sisters so that they would teach her the elements of the faith. Her sacrifices and her zeal to be instructed were so pleasing to the Most High that not only her parents, but all who knew her, always thought that she had been perfectly enlightened through the ministry of her guardian angel, by whom she was visibly assisted. Becoming a teacher herself in this school, she saw herself surrounded by little girls of her own age who came to profit by her lights; she communicated them to them with a clearness and precision that astonished her sisters and her parents themselves. She had not reached her fourth year when already the spirit of prayer had taken possession of her heart. Not content with the prayers she said with the family, she was often seen alone during the day, prostrate at the foot of a little altar set up by her own hands, bathed in tears and in the posture of ecstasy; she also stole from sleep the hours of the night, to converse intimately with her God. One of her sisters, who slept in the same room, noticed it, but, so as not to disturb her in her deep meditation, pretended to see nothing. Yet what seems most admirable is that from that age she used instruments of penance, in order to teach her body that it was made to obey and not to command the spirit, and so that she might give herself up to the most sublime considerations on death or on the Saviour's passion.

Scarcely had she completed her four years when Anna-Maria begged her mother and her two sisters to take her to church, ardently desiring to assist at the holy sacrifice of the Mass and at the other divine offices. Become the object of the admiration of all, universally regarded as a saint, she alone did not know herself. Nothing grieved her more than to hear herself praised and called "the little saint": nothing gladdened her so much as to see herself despised; and so she became an admirable model of all the virtues for her parents and their neighbours. From that age she asked to present herself at the tribunal of penance; her mother granted it to her, after commending her to a holy priest of her parish. The man of God was amazed to hear her express herself with so extraordinary a knowledge of the doctrine of Jesus Christ, and to see how rapidly she had reached the summit of perfection. Already at that time the dear child desired to sit at the Eucharistic banquet, but she could not obtain it from her wise and prudent confessor before the age of seven. It was for her a day of unspeakable consolation, the day on which she shared for the first time in the bread of angels. Torrents of tears expressed the transports of her joy at being able to unite herself to her God and to have Him for her guest. Her face was inflamed like a burning coal, and such heat developed from her body that those near her felt its effects. These extraordinary transports and this gift of tears obtained for her from her confessors and spiritual directors permission for daily communion, which was all her life her consolation in her troubles and the delight of her heart. Hence that ardent and insatiable love for the most august Sacrament of the altar, by which she was consumed without interruption until the last days of her life; hence that constancy, that energy ever growing with age, which she displayed against the vain and sterile efforts of hell, above all once she had received the sacrament of confirmation.

Arrived at the age when young girls begin to apply themselves to household tasks and to the kind of occupations for which they are destined, Anna-Maria had, by her father's orders, to learn the making of gold braid. Francis Gallo, who knew his daughter's good dispositions, wished by this to create an advantageous position for her and to make her useful to himself in his trade. The weakness of Anna-Maria's constitution was not equal to the long and painful task imposed on her; and so it was not long before she vomited blood abundantly and contracted a violent fever, which brought her to the last extremity, to the point that she had to receive the last sacraments. She then turned to her dear protectress, the Virgin Mary, and her cure was regarded as a miracle.

Snatched from so great a danger, she left the shuttle to take the spindle and spin gold, which was the occupation of her mother and her sisters. She knew, in an admirable way, how to reconcile the spirit of prayer with the manual work her father imposed on her, without cutting off anything from her habitual practices of piety; her confessions, her communions and the Way of the Cross, which she made every day, never suffered from it. She made up her work during the other hours of the day, and however little time remained to her, when evening came she always found she had outstripped her sisters. They could not understand so extraordinary a thing, and had to acknowledge that Anna-Maria's guardian Angel helped her in her task, so that she might be freer to give herself to prayer. They also understood that they would strive in vain to equal her, even if they worked without respite the whole day long.

She had just reached her sixteenth year; the simplicity of her manners, her singular modesty, her bearing, her reserve in conversation, her innocence, her humility, the whole of the virtues that shone through her conduct, had charmed a rich young man, who sought her hand. Her father, happy at the increase of fortune this marriage seemed to promise him, pledged his word without having consulted his daughter. He then called her and told her of his plan; but what was his surprise to hear her answer him: "My father, it is useless to give yourself trouble on my account on this point, since, wishing to know nothing of the world, I have long since resolved to take the religious habit in the Third Order of St. Francis of Assisi, and I ask your permission for it now." Her father neglected nothing to dissuade her from her plan, and used caresses and threats by turns. But finding her ever firmer, transported with anger, he seized a rope and began to beat her without pity, until her mother ran up to snatch her from his hands. As for her, far from seeking to escape the blows, she stood motionless, counting herself happy to suffer something for the love of Jesus Christ; she offered as first-fruits to her heavenly Spouse the ill-treatment of a senseless father who thus refused to betroth his daughter to the King of kings and to contract a spiritual alliance with Him.

Her father then shut her up in a room where he left her several days with no other food than bread and water, forbidding her mother and sisters to visit her. Thus shut up, she devoted all her time to prayer, and asked God to deliver her from this harsh trial, more grieved by the trouble of her family than by her own sad position. The Lord was moved by the prayers of His servant, and, by means of Father Theophilus, a Friar Minor of the Observance and a great servant of God, He so enlightened this poor father that, on returning home, he gathered his family, acknowledged his wrongs and allowed Anna-Maria to take up whatever manner of life should please her. The young girl did not answer, tears were her speech; but she threw herself at her father's knees and kissed his hand with transports of gratitude; she then withdrew to her room to thank the divine goodness for so great a grace, and thought only of preparing herself with extraordinary fervour to receive the habit of the Third Order of St. Francis of Assisi, under the direction of the Reformed Fathers of St. Peter of Alcantara. The day fixed for the immolation of her whole being to the Lord was the 8th of September, the day on which the Church celebrates the Nativity of the august Mother of God, the most holy Virgin Mary. Come into the world under the protection of Mary, suckled by a miracle of the Blessed Virgin, called back to life from the gates of the tomb, seconded in her plans and her most ardent wishes by the powerful help of the Queen of heaven, to whom would she have dedicated the day of her triumph if not to Mary? She prepared for it during the nine days that went before, redoubling her fervour; she gave herself without respite to prayer,

meditation, fasts and penances of every kind, taking no other food than holy communion.

The day so desired came at last, and at the foot of a modest altar which she had herself prepared at home, she was admitted into the ranks of the Tertiaries of the Seraphic Patriarch by her director, Father Felix of the Conception, a priest of the Reform of St. Peter of Alcantara, of the Province of Naples, a man of remarkable piety. Renouncing all earthly goods, she took the name of Sister Mary Frances of the Five Wounds of Our Lord Jesus Christ; this was in the year 1731. Clothed in the religious habit, the servant of God took every care to fulfil with the most scrupulous exactness the rules and usages of the holy Institute she had embraced; fasts, penances, disciplines, she knew how to unite everything with continual prayer. Not a day passed without her going to church to meditate on the wounds of Jesus crucified, going round the stations of the Way of the Cross, which she flooded with her tears. When she reached the second or third station, her heart beat so violently at the remembrance of the sufferings the Saviour had endured for love of us, and she felt such strong shocks from it, that, exhausted and deprived of her senses, she fell to the floor. At first these falls were regarded as the effect of convulsions; however, her confessor, being informed, was soon seen to recall her to herself in the name of holy obedience by making the sign of the cross over her. It was understood that the cause was not natural and that these faintings must be attributed to an extraordinary favour of heaven, since a command was enough to bring her back to herself when she was out of her senses through the violence of grief and the transports of her love. And so her praise was on every lip, and there was but one voice to proclaim her the great servant of God.

Mary Frances, whose only desire was to lead a life hidden and crucified in Jesus Christ, on learning the opinion of the people on this subject, set herself to beg her heavenly Spouse earnestly no longer to permit her to suffer such faintings in public; the Lord heard her, but He amply made it up to her in private. During the meditations she made on the passion of her divine Beloved, on the Thursdays and Fridays of each week, above all on those of the month of March, she was transformed, outwardly as well as inwardly, into so perfect a copy of Jesus Christ that the movements of her body seemed to express successively all the tortures and all the sufferings of the Saviour. God joined to all these favours the gift of prophecy and the revelation of the most incomprehensible things to come; that is why, in spite of all the care and all the means she took to remain unknown, the fame of her holiness grew from day to day.

Convinced of the extraordinary graces his daughter had received from God, among which were the gift of prophecy and the gift of miracles, and considering the reputation for holiness she had thereby universally acquired, Francis Gallo, driven by his cupidity, wished to take advantage of Mary Frances’s merits. With this perverse and sacrilegious aim, he wished to oblige her to go and see a noble lady who desired to learn from her whether the fruit she bore in her womb would be the son she was so ardently awaiting. This proposal and her father’s insistence made Mary Frances shudder with horror, and, throwing herself at his feet, her eyes bathed in tears: “My father,” she said to him, “oh! not that! forgive me if I do not obey you; I cannot lose my soul by thus deceiving my neighbour. How could I pass myself off as a saint, I, a poor sinner? Blessed be he who prays for me.” But who could soften the heart of a miser? Her father flew into a fury and began to scourge her cruelly, until her mother and sisters came to snatch her from his hands; she opposed to so much barbarity only the language of patience and forgiveness. As her father continued his threats and did not cease to overwhelm her with affronts and insults, Mary Frances, yielding to the counsel and authority of her mother, fled from her father’s house and came humbly to throw herself at the feet of the bishop, who was at the same time a counsellor of the mixed tribunal. Don Julius Torno was a lord of great probity and great power; he listened to the account of the servant of God, whose virtue was known to him, and, moved with compassion, he consoled her thus: “It is nothing, my daughter, have no fear; your father is letting himself be led astray by Satan, but I will see to it”; he then had her accompanied home by his servants, and had just remonstrances made to her father, warning him that he must no longer molest his daughter with his strange and unseemly pretensions, otherwise he would have to answer for it. Thus ended the persecution which the

Blessed had to undergo from her father's avarice.

To console Mary Frances in her tribulations and to sweeten their bitterness, our divine Saviour honoured her with frequent apparitions. The first time Our Lord Jesus Christ appeared to her was on the road that leads to the church of St. Lucy of the Mount, called the church of the Crosses. Her Beloved then disclosed to her the secrets of His divine Heart, secrets known to her alone; but she afterwards admitted that she had felt herself as it were carried out of this world and plunged into an ocean of unspeakable delights, accompanied by a keen thrill in her soul. Like the disciples of Emmaus long ago, she conversed with the Lord without knowing Him; she took Him for a great servant of God whom she had never seen until then, but she had no suspicion that under this human form was hidden the sole object of her desires and her love. She then came to find her confessor, and he, inwardly enlightened, had no difficulty in recognizing, from the Saint's indications, that He whom she had seen was Our Lord Jesus Christ in person. Similar apparitions, on the testimony of her faithful companion Sister Mary Felix, very often came to gladden the servant of God.

In the midst of the ineffable joys they caused her, our Blessed also frequently received the visit of her guardian angel. She had a tender devotion to the tutelary angel and strove to inspire it in others. The almost continual presence and the frequent conversations of this heavenly spirit gave her great strength and keen gladness. It was he, she said, who took up her defence against the assaults her father made on her, and his prayers obtained for her from on high the precious and innumerable helps she needed. In his school and by his lessons she learned to discern true apparitions from false, and to keep on her guard against the illusions of the devil. The angel gave her as the rule for this discernment always to greet him, when he presented himself to her, with the holy names of Jesus and Mary, assuring her that she would find in these names light for her mind, strength for her heart, and a sure refuge against every hostile power.

After her mother's death, and when she had not yet ceased to weep for this painful loss, a new trial came upon her from her father. Desiring to marry again, he laid on Mary Frances the whole weight of the upkeep of his family; she had three women and a man to feed; but how was she to be equal to such a task, she who was always infirm, who lived with the greatest economy, helped by the charity of her benefactors! It was not enough for Francis Gallo to repeat ceaselessly to his daughter that in his house whoever did not work did not eat; it was not enough for this miserly father to demand of her, for the rent of her little room, ten crowns a year, a sum supplied to her by her godfather and another good man who took an interest in her; he wished besides that she should meet all the expenses of the family, so that he himself might more easily attain the object of his desires. Mary Frances excused herself, representing to her father her extreme poverty and the unhappy state of her health; nevertheless, all that charity procured her she distributed to her family, keeping for herself a little bread, which she dipped in wormwood by way of mortification; in spite of her perfect resignation, she did not cease to ask God for His light and the help of His grace. Mary Frances's sisters did not possess so heroic a patience; they went to find the person their father wished to marry, and persuaded her to break with him entirely. Francis Gallo, imagining that this disgrace came to him from Mary Frances, flew into a great rage and left the house, threatening his daughter and carrying off with him all that was most precious in it. The servant of God was content to turn her eyes towards heaven and to pray the Lord to come to her help.

While she was at prayer, she suddenly heard a voice repeat to her three times very clearly: "Go out, go out, Mary Frances, go out of this dwelling." She did not know what course to take, when her confessor arrived and enjoined her to leave at once. He himself took her to the house of an honest merchant, Marcian d'Amelio. This man, worthy of all esteem, welcomed her with unspeakable happiness; he knew the innocence and holiness of our Blessed. She remained seven months in this hospitable house; during her stay, on the advice of her confessor and to yield to the entreaties of the lady Amelio, she held one of this lady's daughters at the baptismal font and was godmother to the eldest on the day of her confirmation. She had put an untiring zeal into instructing this child in the mysteries of the faith and in Christian doctrine, employing

besides the hours that remained to her in the lowliest offices of the house. The seven months over, she took a small lodging in the rue de la Coutellerie, and, by order of her confessor, associated with herself Sister Mary Felix of the Passion, to whom she had herself long foretold that they would one day unite to live together until their death. Once with her companion, she took advantage of the calm she enjoyed to give herself up wholly to contemplation, penance and the hardest mortifications. But Satan never sleeps; he plotted and raised against her a persecution which was, for several years, to leave no respite to her spirit and to fill her soul with bitterness and anguish.

Sister Mary Felix had spent three years as a servant with a lady who was a friend of the Blessed; her confessor had ordered her to leave, so that she might, he told her, accustom herself to carry the cross all alone and to live by the work of her hands. The lady, very satisfied with her service, had recourse to Mary Frances, hoping by her intervention to keep Mary Felix with her. The servant of the Lord excused herself, on the ground that confessors are inspired by God, and that it was impossible for her to oppose the carrying out of their orders. This lady began to murmur against her, then to slander her, and at last declared herself her implacable enemy. She went herself to find Cardinal Spinelli, then archbishop of Naples, and represented the servant of God to him as a visionary, a sorceress, one possessed by the devil. Moved by such accusations, the archbishop judged it prudent to withdraw Mary Frances from the direction of her confessors, and ordered the parish priest of St. Mary's, D. Ignatius Mostillo, to examine the morals, habits and character of the accused, and then to inform him of the judgment he had formed of her. This ecclesiastic, as hard and severe as he was learned and skilful in discerning hearts, neglected nothing to put to the hardest tests the patience, humility and obedience of the Blessed, and this not for a few months but for seven whole years, on the testimony of Mary Frances's faithful companion, who always followed her to church and who was witness of all that happened to her in this interval.

When so long a trial was over, another, more violent and more cruel, came upon her from the very wife of Marcian Amelio, in whose house Mary Frances had found refuge, and one of whose children she had held at the baptismal font and the other at confirmation. This lady had for some time been at variance with her husband over a loss of two thousand ducats incurred in their trade, and their domestic dissension had ended by bringing them before the courts. No longer knowing what to do to irritate her husband further, and knowing the esteem he had for Mary Frances, this unhappy woman, driven by her passion and by the counsels of her relations, resolved to attack this innocent girl. More and more irritated, she joined the first persecutor of the Blessed, of whom we spoke above, and together they went to find her father and did all they could to rouse him against his daughter, accusing her of having no other trade than that of troubling households. Francis Gallo, indignant, resolved to go that very day to find Mary Frances in her lodging, to discharge all his anger upon her. But, at the inspiration of her guardian angel, Mary Frances had taken refuge with one of her friends, Angela Furlaccio, where she met her confessor; he, to withdraw her from the persecutions raised against her, resolved to send her to the convent called du Bon-Chemin.

Mary Frances did indeed shut herself up in this holy refuge, but she could not prevent her father and her sisters from coming there to overwhelm her with insults, as did a shameless woman sent by her persecutors, to the great scandal of the holy women who lived in that house. The devil, not content with all she had so patiently suffered, wished further to change this retreat into a new battlefield and to wage other combats against her. Two of the nuns, jealous to see that the whole community regarded Mary Frances as a saint and commended itself to her prayers, felt such spite at it that one of them tried to throw her down from the top of a long staircase, and, having failed, threw a pan of fire in her face; the second did everything to disparage her. The Blessed, to avoid such scenes, kept herself shut up in her cell, laying all her troubles at the foot of her crucifix, or else she went without being seen into the chapel to adore her Beloved hidden in the tabernacle. It sometimes happened that she went into the sacristy to kiss the sacred vestments and thereby satisfy the inexpressible devotion she had for everything that served for the divine sacrifice. One day when

she was thus occupied, she heard a distinct voice say to her: “Mary Frances, flee, flee.” She took this voice for that of her guardian angel and hastened to regain her cell; she had scarcely arrived there when a barrel of powder blew up in the neighbouring palace, and the explosion was such that, the sacristy having been buried under the ruins, she had to regard her escape as a miracle. During the seven months she spent in this refuge, Mary Frances had again much to suffer from her infirmities, finding herself at times swollen from head to foot; nothing, however, could quench her thirst for sufferings; her resignation to the divine will in the cruellest pains made her truly conformed to her lovable crucified Saviour. She would willingly have gone back to her father’s house, whatever fate might await her there, if her confessor had not formally opposed it; but, under his direction, she went to live in the house of the lady Candida Principe, wife of D. Joseph de Mase, a woman of remarkable piety and charity.

Tribulations, persecutions and insults were for Mary Frances so many signal favours of her divine Master and so many sources of personal merit. Her thirst for sufferings seemed insatiable, and it was clearly seen how persuaded she was that the device of Jesus Christ is the cross, and that without suffering we cannot be pleasing to Him who willed to be called *the Man of sorrows*, and whose soul was sorrowful even unto death. For the servant of God one infirmity was always followed by another. While she was a prey to violent pains of the intestines, which kept her for five days in continual danger, she learned that her father was at his last hour. Mary Frances began to weep at the thought of the new loss she was about to suffer, and her greatest sorrow was not to be able to be at the dying man’s bedside. But how ingenious charity is! She did so well and prayed the Lord so much that she took upon herself, and obtained to suffer in her father’s place, the pains of his agony.

In 1763 she knew by divine revelation that the following year the kingdom of Naples was to be desolated by a great famine accompanied by a terrible pestilence. Struck herself by the epidemic from the beginning of the year 1764, and soon brought to the gates of the tomb, she had to receive the last sacraments of the Church. She remained for several months between life and death and recovered only towards the end of the epidemic. She strove to inspire all who came to visit her, particularly priests, with devotion towards the poor. All the alms she received she devoted to having Masses said for the souls in purgatory, and she strove to gain as many indulgences as possible, above all on the day of the Portiuncula, during which she did not go away from a church of Franciscans, so as to deliver the greatest number she could of these souls so worthy of compassion. When her infirmities kept her in bed, she made up for her powerlessness by recommending to the priests and other persons she saw to gain indulgences for her intention, and she applied them all to the relief of these dear souls.

To so many trials of every kind, to so many sufferings and pains, the Lord added a new one by afflicting His faithful servant with a desolation of spirit that reduced her to the state of a skeleton. She spent days and nights weeping, finding neither rest nor consolation, and her troubles of mind were such that she continually needed the assistance of her director. The pious and devoted D. John Pessiri was called at all hours to her side to lend her his lights. In order to be able more easily to acquit himself of this duty, he resolved, by inspiration from on high, to come and live in the house of the servant of God, and this was never to leave her until the Saint’s death. This apostle of charity hoped, by more assiduous care, to be able to bring this afflicted soul some relief amid her mortal anguish; but God, who wished to make her pass through the crucible of tribulations, visited her with such a series of afflictions that she well merited the name of martyr of patience. A prey to an ebullition of the blood, she had taken to no purpose the cold baths ordered by the physicians; they thought to remedy the evil by bleeding her in the foot. The surgeon wounded her clumsily, and for five days she suffered the most acute pains and violent spasms. Her foot became like a red-hot iron, and, gangrene having set in, it was necessary to cut and burn into the living flesh. Yet the patient could not weary of repeating: “May the will of God be done! My God, do with me what Thou wilt!… Blessed be Thou, my God, for all ages!” One would have said that she was playing with the evil that tormented her, and that she

made of it a motive for joyful mirth. Her companion having by inadvertence let sulphur burn too long in the Blessed's room, a violent cough came upon her which caused her to vomit blood, followed by such an inflammation of the throat that, to soothe it, she had to wear a leaden collar for twelve whole years. She thanked God and blessed Him for this new cross, and, regarding it as a mark of His love, she said with an admirable smile: "The Lord has adorned me, as His spouse, with this necklace of pearls."

"Oh! why can I not die," the Blessed often exclaimed, "why can I not give my life as a testimony of my faith in the great mystery of the Most Holy Trinity! Why can I not, at the price of my blood, make it known and adored by all men!" She never began any of her prayers without first reciting a *Gloria Patri*. She could not bear anyone to recite this prayer in her presence without bowing profoundly, and if sometimes Sister Mary Felix omitted to do so through distraction, the Blessed herself bent her head down with her hands. She had above her bed a picture representing this great mystery, and each time she received in her room a precept of obedience, she raised her eyes to this picture to ask it for the strength to accomplish well what was commanded her. The adoration of the Most Holy Trinity was the first and the last action of her day. As the feast instituted by the Church to honour this august mystery approached, she prepared for it during nine days with extraordinary devotion and deep recollection, joined to fasts and other mortifications. She, whose nature was so calm and so gentle, was seen to grow animated with a holy zeal, her face all on fire, if anyone wished to argue not only about this mystery but even about any other, and to answer without regard for anyone: "It is not permitted to a vile earthworm to wish to search out and understand the most sacred mysteries of the divine wisdom without a rash presumption; many have fallen into unbelief, and have been damned for ever, for having wished to reason about the mysteries."

Every Friday of the year was for her a sacred day, in memory of that which was sanctified by the death of Our Lord Jesus Christ; she spent it in the practices of penance and in a very rigorous fast. During Holy Week, after receiving communion on the Thursday at the solemn Mass, she took no more food until the Saturday morning, and spent all that interval visiting thirty-three sepulchres, in honour of the thirty-three years of the Saviour's life. Our Lord rewarded so keen and so tender a love by the singular privilege of the visible marks of His wounds, and by making His Spouse share in all that He willed to suffer for the eternal salvation of our souls in the various parts of His Passion.

Mary Frances had so lively a confidence and so tender a love towards the Most Holy Virgin that she never prayed without having recourse to her; not content with practising this devotion to Mary herself, she strove to instil it into others. "Be devout," she said to everyone, "be truly devout to Mary and commend yourselves constantly to her; you will obtain from God all the graces you desire." There was no corner in her house where Mary was not represented; her image was to be found on the walls, in the window recesses, on the doors, on the stairs; she was quite right to act so, since there was no fold in her heart where the name of Mary was not deeply engraved. The Servant of God prepared for all the feasts of the good Mother by novenas of fasts, prayers and mortifications, meditating on the various privileges with which God has honoured this incomparable Virgin. All the titles of Mary were so many treasures for her; she often spoke of them with a love capable of softening marble. The title, however, for which she felt the most attraction was that of Mother of the divine Shepherd; she loved to recognize in her who is honoured by it the mother of her Spouse, of her Beloved, of her All. She strove to spread the devotion to it, and she had it spread by her friends by means of statues, pictures and books. When ill, she wished to have the portrait of her divine Mother in her hands, and she had it on the spot, in spite of the impossibility in which she found herself of taking it herself, because of the distance, and without anyone visibly giving it to her. Her fasts on all the Fridays and Saturdays of the year were offered to Mary; she never omitted, until her death, to say in her honour the rosary, the litanies and other prayers besides. Scarcely out of her agony, and when she had only a few hours left to live, her first thought was to turn her gaze towards her tender Mother and to say five decades of the rosary in her honour.

Had anyone recourse to the Blessed in some necessity, or did she find herself in one, she turned at once to the Most Holy Virgin. She did so with a wholly filial confidence, and begged her to assure her on the spot, by a sensible sign, that her prayer would be heard; the Most Holy Virgin, her good Mother, yielded to her desires. There was no grace she did not obtain through Mary; she called her her mother, and Mary indeed regarded her as her daughter. Fortunate soul, how worthy of envy is your lot! Happy to be so honoured by the Queen of heaven, treasurer of all the graces of Jesus! But how is one to obtain so much honour? Yes, be devout to Mary, she answers; have confidence in God and in His most holy Mother; strive never to displease Mary by offending Jesus, and then, through Mary, God will grant you all His graces. She said it and proved it by her works, working by this confidence the most extraordinary miracles.

Mary Frances had a great confidence and a tender devotion towards the holy Angels: she prepared to celebrate their feasts by novenas, penances and fasts; she spoke of them with tender affection and neglected nothing to inspire this devotion in others. And so she was, through the whole course of her life, favoured with the visible assistance of her guardian Angel; it was he who instructed her in Christian doctrine, he who protected her in spiritual or temporal dangers. Because she was habitually ill, it pleased the Lord to entrust her in a special manner to the archangel Raphael. In 1789 he appeared to her under a form of extraordinary beauty; this sight caused Mary Frances such surprise that she had no breath left to speak; seeing her in this state, the Archangel announced to her that he was sent to her to heal the wound in her side; and indeed the next day she found herself healed. He assisted her likewise on another occasion, when a vein in her chest had dilated, which prevented her from making the least effort. One day Father D. Francis Bianchi was with her when he smelt a wholly heavenly perfume; he asked her the reason, and she told him that the archangel Raphael was in their midst. In gratitude for all the benefits she had received from this prince of heaven, she wished, at the moment of her death, to show him her gratitude by reciting aloud, with the accent of a tender devotion, nine *Gloria Patri*, to give thanks for this assistance to the Most Holy Trinity. She also loved with a special love the archangel St. Michael, her protector and defender against the evil spirits, as well as the archangel Gabriel, who had announced to the world the great mystery of the Incarnation of the Word. In short, she venerated and loved all the hierarchies of the heavenly spirits; an angel herself by her purity, it was just that she should enjoy the familiarity and friendship of the Angels.

Mary Frances burned with love for her God. The thirst she had to suffer for Him, her desire for martyrdom, her voluntary mortifications, her patience in tribulations, illnesses and persecutions, her faith, her hope, her admirable devotion towards the mysteries of our holy religion, her transports for the Holy Eucharist, her tender piety towards the Blessed Virgin, the Angels, the Saints and the souls in purgatory, her respect towards priests and holy Church, the favours with which her Beloved enriched her, all tells us that she loved with an immense and heroic love the heavenly Father, the God of her soul and of her heart. This love was so tender that often, thinking of the goodness of God, she shed torrents of tears and soaked her handkerchief and her clothes with them; it was so violent that it deprived her of her senses, seized her and lifted her from the ground.

The principal marks of charity, says St. Paul, are patience and kindness; charity envieth not, it dealeth not rashly and precipitately, it is not puffed up with pride, it is not ambitious, it seeketh not its own interests, it is not provoked to anger, it thinketh no evil, it rejoiceth not in iniquity, but rejoiceth with the truth; it beareth all things, believeth all things, hopeth all things, endureth all things, without ever failing. Such were the maxims of the Blessed; that is the school that raised her to holiness. Accustomed from her early years to tribulations and persecutions, she so fashioned her character to patience and kindness that these virtues seemed personified in her. It was enough to offend her to acquire a right to her benefits. There was no suffering with which she did not sympathize. She might well regard herself as the mother of the poor and the afflicted, since they were her dearest and most tenderly loved brethren. Was she asked for alms for the love of God, she gave all she had to hand, shifts, handkerchiefs, linen. One day she met a poor woman who had not enough clothes

to cover herself; she brought her home and, taking off her petticoats, gave them to her. She likewise gave her mattress to a poor wretch who had no pallet to sleep on, and for a long time she supported a mother and her seven daughters, depriving herself of necessities. She sold her new habit to relieve the poverty of some young girls, and had much to suffer from the cold in winter, lacking herself the wherewithal to cover herself. No sooner had she received an alms than she applied it to the relief of one or another. Had she nothing more to give, our Blessed threw herself at the feet of the Crucifix and, seizing a discipline, drew blood from herself to move the heart of her God and obtain from Him what she needed for the unfortunate; the Lord at once made her find what was necessary for her. Thus she helped a poor gentleman, by secretly putting fifty ducats into his hands on condition that he would not say a word of it, even to the venerable Father

Bianchi; she gave three hundred more to a needy family, and the Lord willed that she should keep a hundred for herself, to provide for her most pressing needs.

Mary Frances frequently visited the hospitals and, passing into the women's ward, she made it her delight to stay by the most repulsive patients and by those suffering from contagious diseases; she arranged their beds, held them up on her shoulder and rendered them all the services they needed. Yet the first objects of her charity were souls, and she had the happiness of winning many of them to God and of bringing a good number back from despair. The love of the Servant of God towards the souls in purgatory was truly heroic. She let no week pass without scourging herself to blood in order to relieve them. Almost all her fasts of the year were offered for them. Not content with gaining herself as many indulgences as possible on their behalf, she also recommended them to others.

Our Lord, wishing to show how great was the purity of His beloved spouse, often made a sweet perfume breathe from her body; her clothes, like everything she touched with her hand, spread a wholly heavenly odour. So that no one could doubt that this gift came to her from her Beloved, and through the hands of Mary, her tender Mother, it was constantly observed that this perfume became more perceptible on the solemn feasts of the Blessed Virgin and on the Fridays of March, days on which she suffered the mysteries of the passion of Jesus Christ. The guardians of this virtue, so dear to her, were her continual fasts, her macerations, her disciplines, her hair shirts, the habit of the presence of God, the spirit of prayer with which she began and ended the life of her exile. Such are the means that lead us to win the victory over ourselves, and that obtain from the heart of God that He defend us, when there is need, even by miracles.

The virtue that finds a great repugnance, resting on the pride of the human heart, and which, according to St. Gregory, kills self-will, is obedience. That is why Our Lord, wishing to have an unequivocal proof of our love for Him, invites us to offer Him this sacrifice, more excellent in His eyes than all holocausts: *Qui vult post me venire, abneget semetipsum*: "If any man will come after me, let him deny himself." Mary Frances had heard this invitation, and from her earliest age she so stripped herself of her own will that obedience seemed in her rather a natural inclination than an acquired virtue. She was asked one day what virtue pleased her most: "All the virtues," she answered, "please me, but the greatest is that of feeling oneself as it were annihilated by the resistances of the lower part of the soul, and yet never opposing the will of those who have the right to command us." What she said, she did. As regards obedience to the commandments of God and of His Church, this was the maxim the Servant of the Lord continually sought to instil into others: "Every Christian," she said, "is obliged to believe and to obey blindly all that holy Church teaches, with all fitting respect, and no one must ever forget the obedience and submission due to the Sovereign Pontiff in all that he commands." To make her teachings more effective, Mary Frances related all that the first Christians had endured to remain faithful to this obedience; and she did so with such emotion and such an abundance of tears that all, at her voice, felt themselves ready to fly to martyrdom; then she, who desired it so ardently, would exclaim: "Oh! what a happy lot would be ours if we were martyred for our holy faith!" There was not a moment in the whole life of the Blessed that was not occupied by prayer, the exercise of penance, tribulation, the practice of all the virtues, or by the most singular favours of her heavenly Spouse. And so the

history of this life may be defined in a word: a continual agony. In the month of May 1791, the condition of the Blessed growing worse and worse, she went to spend some time at the country house of Don Anthony Cervellini, situated above St. Mary the Great. The benefit of the change of air was not felt for long; Sister Mary Frances was soon seized with a violent cough which had the gravest consequences; in spite of all the resources of art, two strangulated hernias occurred, which for twenty-four hours caused her frightful vomiting. There was no one in that solitude to assist her, so that Don Pessiri found himself obliged to give her an absolution which he thought the last.

Mary Frances desired her confessor and asked for him in a faint voice; God, who always hears the prayer of His servants, inwardly inspired Don Anthony to go to the sick woman, and as soon as he arrived he sent for skilful physicians and ordered her, by a precept of obedience, to consent to the operation that had become necessary to save her. The Blessed submitted to this order and, choked by her tears, suffering anguish crueller than death, she shut herself up in her pain and let fall only these words: “God be blessed!”

Mary Frances was then taken back to Naples, and amid the continual agonies which obliged her, from the month of May until the end of August, to be ceaselessly assisted by priests, she always wished to recite with them the Rosary, the litanies and all her long prayers, and even to prepare by a novena for the feast of the Assumption of the Blessed Virgin. On that day she came down from her couch to come into her oratory and join in the prayers of the ministers of the Lord; there she was suddenly seized with so violent a pain in one foot that, unable to keep from bursting into sobs, she said to these servants of God: “Pray for me, a wretched sinner; oh! pray the most holy Virgin to obtain for me from Jesus Christ mercy and courage in the sufferings I am enduring.” They prayed, and the pain grew calm. Delivered from this spasm, she then became the prey of horrible convulsions, accompanied by an inward fire that devoured her and by acute pains throughout her body; her feet and legs swelled rapidly, to the point that she could no longer stay in bed, and had to spend days and nights on a chair without being able to take any rest. Her patience and her constant conformity to the will of God were so great on this occasion that, in the words of eye-witnesses, they were more than heroic. Her lips opened only to bless and thank the Most High, offering to the Eternal Father her many and painful crises in union with the infinite merits of Our Lord Jesus Christ. The feast of the Nativity of Mary was approaching, and while she was preparing for it with extreme fervour, the Blessed was seized with a deadly cramp of the stomach; it seemed as though she were pierced by a sharp sword, and the convulsions were so great, the vomiting so violent, that it seemed her entrails were being torn out; but the Blessed, uttering the gentle moans of the dove, could only repeat these admirable words: “May the Lord be blessed!” When the day of the feast came, as she could not leave her couch, she asked to receive holy communion there, and she received it from the hands of her confessor with a recollection and a devotion that were the admiration of all present. As the illness kept increasing, and the convulsions became stronger and stronger, Sister Mary Frances desired to receive the holy

Viaticum and Extreme Unction on the 11th of September, feast of the holy name of Mary, although she had already communicated in the morning. On the 13th, after likewise receiving her Beloved, while she was crucified on her bed of pain, she had a deep ecstasy, during which she saw rising from the threshold of her room to the ceiling a great bare cross. She told this vision to Dom Anthony Cervellini, and he shared it with all the priests who often met in his oratory to pray for her; all thought that this vision was a sure presage of her approaching death. Remembering then the power that the precept of obedience had over her, and how many times it had sufficed to call her back from the gates of death, in their desire to keep her for the good of their souls they resolved to command her to pray the Lord herself that He would deign to let her live still, for His greater glory and the increase of the merits of His Servant. Father Toppi was chosen to communicate this order to her on behalf of the whole assembly. The Blessed obeyed, and, however painful life had become to her, she bowed her head and offered this new act of submission in union with the submission of Jesus on the cross.

The illness continued its course, growing worse and worse; nevertheless the servants of God, still desiring to keep the Blessed, ceaselessly renewed the precept of obedience to her. On the 5th of October she received, with her accustomed fervour, holy communion, which had for some time become her only food; while she was wholly recollected in making her thanksgiving, she was rapt in ecstasy, in the presence of several persons who heard her exclaim: “My beloved Spouse, Thou art my Master, do with me all that Thou wilt.” It was during this rapture that Our Lord gave her to understand that He no longer wished precepts of obedience to be given her to keep her still in exile, but that all must conform to His divine will. Coming to herself, and turning towards Dom Anthony Cervellini, who reminded her of the precept she had received: “My Father,” she said to him, “give me no more precepts, because the Lord is angered by it.” — “Sister Mary Frances,” replied the good priest, “this precept is in the hands of the abbé Toppi.” — “Yes,” replied the Blessed; “but the Lord has told me that you were my confessor and that He willed that I be released from it by you.” Then, addressing Francis Borelli, who was pressing her: “Francis,” she said to him, “you ought to have scruples about your conduct; you see to what I am reduced, my poor humanity is consumed, the Lord calls me, these good Fathers keep me bound by obedience, and I am obliged to stay and suffer. Tell them, then, to give me no more precepts, and recommend Dom Pessiri to resign himself to the will of God.” Her confessor, after reflecting, exclaimed: “Since it is so, I do not wish to displease the Lord; let Him do His holy will, and you, Sister Mary Frances, accomplish it. I release you from every precept.” He then turned to Father Cajetan Laviosa, who was present, and asked him to bless her; he, approaching her bed, blessed her, saying: *Benedictio Dei omnipotentis Patris et Filii et Spiritus sancti, descendat super te et maneat semper*. Mary Frances bowed her head at these words, and at once, seized by a strong crisis, she fell into her agony.

Thus our Blessed remained obedient to her directors until death; she could not reach her last moments so long as she was not released from the precept that held her to life; the Lord willed that she should thereby give the most striking proof of her love for this virtue, which she had loved with predilection all her life, and which she carried to the most prodigious point at her death. Having entered into her agony, Mary Frances completed the retracing in herself of the perfect image of her divine crucified Spouse. This agony lasted three hours. She trembled in all her limbs; all her bones were dislocated. Twelve priests or friends of the Blessed surrounded her bed and raised their hands for her to the Lord. Her confessor suggested to her the sentiments that his experience had taught him were most effective on her heart. Suddenly the Servant of God opened her eyes, and, fixing them on heaven, in a faint and suppliant voice she repeated three times these words: “Forgive, O my beloved Father, forgive, forgive!” Those around her then understood that she had reached that moment of the passion of Jesus Christ when the God-Man prayed for His executioners, and in their persons for all sinners; to unite themselves with her prayers, they recited the litanies and psalms. A few minutes later, in a weakened and plaintive voice, she cried with all her strength: “Father, help me, Father, help me, help me!” She was at the mysterious abandonment which was the most painful moment of Jesus on the cross; and then those present prayed with still more fervour, while she herself remained almost two hours in deep silence, her throat parched and her mouth half open. One would have said that at every instant Sister Mary Frances was about to render her soul to her Creator, when, coming back from her lethargic sleep, she began to recite in a clear and distinct voice five decades of the rosary and thirteen *Gloria Patri*, to thank the most holy Trinity for the assistance the archangel Raphael had lent her in her agony.

The 6th of October 1791 came at last; it was to be the last day of her life on earth, and the beginning of those endless triumphs by which the goodness of God rewards the virtues and the victories of His servants. The Blessed had spent the whole night in the same position, letting escape ardent sighs, which she interrupted when Dom Pessiri suggested to her pious sentiments on the Saviour’s passion. When morning came, although her eyes were closed and her teeth clenched, so that she resembled a corpse almost entirely, Dom John asked her whether she desired holy communion; unable to answer, she made a sign of assent. He celebrated holy Mass, and when he presented to Mary Frances her beloved Spouse, she recovered all her faculties, deeply adored her God hidden under the sacred host, and communicated. Soon rapt in ecstasy, she

began to say: “The Madonna, the Madonna!… See, my Mother is coming to meet me… O my Mother!…” The Blessed, who had foretold that she would leave this world without its being noticed, soon changed colour, and there remained to her only a breath of life to exhale. Dom Pessiri lit the blessed candle, gave her a last absolution, and, wishing to make sure whether she was already dead, he held out the crucifix to her: “Sister Mary Frances,” he said to her, “kiss the feet of your Spouse, who died for us on the cross.” And, raising her head, the dying woman pressed her lips to the feet of her Saviour, and, after kissing them tenderly, falling back on her pillow, she expired.

CULTE ET RELIQUES.

Cult and Relics.

As soon as the news of her death had spread, the people, in a holy enthusiasm, ran in crowds to her house and began to cry out, in the transport of their devotion: “The holy religious is in heaven, the Servant of God is dead.” The same day, a woman who had broken the neck of her right femur having been miraculously cured, the news of this miracle spread rapidly in the city of Naples, fed the faith of the people and became the beginning of a long series of wonders by which God was pleased to honour the memory of His Servant.

On the evening of the 7th of October her body was religiously laid in its coffin and carried in procession to the church of the Alcantarine Friars Minor of St. Lucy of the Mount, where a vault cut in the rock had been prepared inside the chapel of the Immaculate Conception of the most holy Virgin. Scarcely had the body arrived at the church, followed by an immense crowd of the faithful, when the people, heeding nothing but the impetuosity of their devotion, threw themselves upon the coffin, eager to procure relics of the Blessed; one took away the palm, another the crown of flowers, another cut a piece of her garment, another, finally, some of her hair. Then soldiers of the guard of the king of Naples pressed round the coffin, which was carried into a chapel protected by an iron grille. To satisfy the devotion of the people, medals and rosaries were touched to the remains of the Saint.

After the juridical recognition of the body, made by the officers of the archiepiscopal court, it was laid in a coffin of chestnut wood, locked and carefully sealed, then placed in another case and so laid in the vault, covered with a sepulchral stone. God was pleased to grant, on this occasion, through the intercession of His servant, innumerable graces; but the most precious were those of the conversion of many sinners: which had been, throughout her life, the object of the desires and prayers of Sister Mary Frances.

On the 18th of May 1803 she was declared Venerable by Pope Pius VII. On the 12th of February 1832 Pope Gregory XVI approved by a first decree the heroicity of her virtues, and a second decree of the same Pontiff, dated the 28th of December 1839, declared the incontestable authenticity and the excellence of two miracles worked through the intercession of this servant of God. On the 20th of April 1840 a third decree established that one could proceed to her beatification: the ceremony was celebrated on the 10th of November 1843, and the Sovereign Pontiff Gregory XVI inscribed her in the catalogue of the Blessed.

New miracles having been worked through her intercession, His Holiness Pope Pius IX signed the resumption of the cause for canonization, and two miracles were proposed for the approval of the Sacred Congregation of Rites. In accordance with the apostolic constitutions, it submitted them to a serious examination, namely: first, in an antepreparatory meeting held on the 5th of May 1862, then in the preparatory meeting of the 21st of April 1863, and finally in the general meeting held at the Vatican palace on the 24th of November 1863. On the 17th of January 1864 Pope Pius IX deigned to pronounce that it was established that two miracles had been worked by God through the intercession of Blessed Mary Frances. His Holiness ordered this decree to be published and registered among the acts of the Sacred Congregation of Rites.

On Sunday the 24th of April 1864, His Holiness Pope Pius IX went to the church of the Urban College of the Sacred Congregation of Propaganda, and, after he had taken his place on his throne, the decree was read by which His Holiness declares that one may proceed in all safety to the canonization of Blessed Mary Frances of the Five Wounds of Jesus, professed tertiary of the Order of Friars Minor of St. Peter of Alcantara, of the province of Naples.

Finally, on the 29th of June 1867, the Sovereign Pontiff inserted her in the catalogue of the Saints.

Taken from the Vie de la bienheureuse Marie-Françoise, *by the R. P. Bernard Laviosa, C. R. S., translated from the Italian by Father M.-A., of the Friars Minor Capuchin.*

SAINT PARDULPHUS OR PARDOUX OF SARDENT, ABBOT AND PATRON OF GUÉRET

737. — Pope: Gregory III. — King of France: Charles Martel.

Exortum est in tenebris lumen rectis.

Au milieu des ténèbres s'est élevée la lumière pour les cœurs droits.

In the midst of darkness light has arisen for the upright of heart.

Ps. cxi, 4.

The blessed Pardoux was born in the diocese of Limoges, in a village called Sardent (Creuse, arrondissement of Bourganeuf, canton of Pontarion), which is three leagues from Guéret. His parents were poor labourers, and the child began by keeping the flocks of the house; he soon shone among the other children by his gentleness, his modesty and his great piety, and his virtues were so precocious that people came to see him in the fields and that he drew to himself even persons of high rank. One day when he was resting under a tree with his young companions, they set fire to its foot, either by way of play or to warm themselves; the wind, blowing strongly, brought the tree down, and all the children took flight, except the young Pardoux, who remained motionless, making the sign of the cross. As it fell, one of the branches of the tree gave him a serious wound on the head, which caused him the loss of his sight. Deprived of the light, he sought with more attraction than before the true light of souls, and God loaded him with such favours that, with the gift of speech and of preaching, he received the power of relieving at once souls and bodies; he cast out devils and healed the infirm and the sick. It was in the time when Lanstérius, count of Limoges, founded the monastery of Guéret (Waractum), in honour of the holy apostles Peter and Paul. After having gathered in this house a certain number of monks to sing there the divine praises, this lord heard tell of the holiness and the miracles of our Saint; he went to find him at once, and obtained from him, by dint of entreaties, that he would come and live in the new establishment. Pardoux was there from the first the accomplished model of the religious virtues, to the point that he was soon established superior and abbot of this monastery. He made himself remarked by his penance: never did he approach the fire to warm himself; he deprived himself absolutely of the flesh of animals; often he passed whole weeks taking only one meal, and he made use of a sharp iron to mortify his body. These dispositions merited for him, one night, the vision of the archangel St. Michael, who appeared to him and addressed to him these words of consolation: "Pardoux, man of God, rise promptly and without losing time climb the steps of this ladder. You will find at the top Our Lord Jesus Christ, and you will receive from His hand the crown that He has prepared for your labours and your sufferings." The servant of God rises at once, kisses the place where he had seen the feet of the angel, and prays with abundant tears. He understood that God was warning him to persevere in the practice of good works in order to arrive one day at the heavenly rewards.

Several times God granted him the gift of miracles. A peasant called Germanus, being at work cutting wood in a forest, found under an old tree some mushrooms, which he gathered to carry them to the man of God. As

he was making his way to him, he met a rich man named

Regnarius, who, abusing his authority, took these mushrooms from him and ordered his servant to prepare them with care to serve them when the hour of the meal should come. He had scarcely tasted them when he could bring them up neither from his mouth nor from his throat, where they had stuck; in this extremity he ordered one of his servants to go and find Pardoux, in order to beg him to pardon the fault he had committed towards him and to implore for him the mercy of the Lord. The Saint went to pray in his oratory and handed to the servant water and oil blessed by his hands; when the latter had returned, and his master had rubbed the suffering part with oil and put some water into his mouth, the mushrooms came out of his throat and he recovered his health.

A smith of Limoges was possessed by the devil, and a chain had been put on his arm and his neck; he was brought to the man of God by two keepers, one walking in front and the other holding him back from behind. When he had come near the Saint, he poured out insults and outrages against him, giving him the names of thief, forger and persecutor. The Saint, full of patience and charity, had him given food and drink; then, going into his oratory, he prayed for him, kept him some days in the monastery, and sent him away completely cured.

There was at Tours a paralytic who for five years had had himself carried under the portico of the church consecrated to St. Martin, without having been able to obtain his cure. During his sleep he heard a voice that said to him: “Rise, make haste to go to the territory of the Lemovices, to find there the man of God Pardoux; through him the Lord will restore your health.” He told what he had just heard to a monk of the monastery, who reported it to the abbot; the latter had an ass made ready and ordered two servants to take the paralytic to St. Pardoux. When he had arrived, the man of God made the sign of the cross over him, touched his limbs with his hand, and sent him away cured. These miracles are not the only ones he worked: a great number of others are attributed to him.

The blessed Pardoux reached a great old age; he attained almost his eightieth year; his face shone with an angelic gentleness and his hair had become of a dazzling whiteness; he was nevertheless weakened by no infirmity, and it is even believed that he had recovered his sight. On a Sunday, the 6th of October of the year 737, he felt that his death was near and fell asleep for a few moments. When he had awakened, he said to his brethren who surrounded him: “What is this trumpet that I have heard at the gate of the monastery?” The religious then understood that the choir of angels was about to receive his soul and bring it into the heavenly dwellings. At the same hour one of his disciples heard voices singing in heaven. It was the moment when the Saint was rendering his soul to God.

He is represented blind and healing the blind who come to him.

CULTE ET RELIQUES.

Cult and Relics.

He was buried in a neighbouring church dedicated to St. Aubin, and the people of the district have regarded him ever since as their patron and protector, because of the great miracles worked at his tomb. These miracles were so frequent, says an ancient author, that he passed in the Aquitaines for another St. Martin. His relics were kept with great care, and the bishops of Limoges declared them authentic several times, notably in the years 1623 and 1712. The chronicler Geoffrey of Vigeois says that they were carried to Sarlat (Dordogne) and from there to Arnac, about the year 1028; but it is probable that this removal must be understood only of a part of the body. Several parishes of Périgord bear his name, and a fountain of this same name is to be seen at Saint-Pardoux-Larivière.

The office and the litanies of St. Pardoux, printed at Guéret in 1635, are of great beauty. In them is found this fine antiphon at Vespers:

O lampas Ecclesiæ, — O torch of the Church, Gemma puritatis, — Pearl of purity, Speculum munditiæ, — Mirror of chastity, Cella sanctitatis, — Sanctuary of holiness, Linea justitiæ, — Garment of justice, Exemplar virtutis, — Model of virtue, Adstanti familiæ — Give to thy children who implore thee Fer opem salutis. — The grace of working their salvation.

The Proper of Sarlat offers, on the 10th of October, this gracious prayer of the Saint: *Deus, qui in corporali cæcitate copioso spiritus splendore beatum Perdulphum, confessorem tuum, illustrasti; ejus meritis et precibus cæleste nobis lumen largiter infunde, quo omnes mundi fallacias detegentes, ad æternam gloriæ tuæ claritatem semper intendamus.* — "O God, who willed to deprive St. Pardoux, Your servant, of the light of the body only in order to lavish on him that of the spirit, pour into our souls that precious light which, making us discover all the errors with which this world is filled, will allow us one day to plunge ourselves into the ocean of the splendours of Your glory."

We owe this notice to the kindness of the abbé Antoine Ricard; he took it from the work entitled: La Vie et les Miracles de saint Pardoux, *by Couturier de la Prugne. Guéret, 1721.*

TRANSLATION OF SAINT PRUDENT OR PROUENTS, MARTYR, TO THE ABBEY OF BÈZE, DIOCESE OF DIJON (883)

St. Prudent, of a noble family of Narbonne, was begotten to the Christian life from his birth (third century), and received from heaven, with the best gifts of mind and heart, an easy character and a resolute will. He had great success in the study of letters, and, seeing the precocious wisdom of his conduct, there was no doubt that his soul was the sanctuary of the Holy Spirit.

Honoured with the diaconate, he shone in the assembly of the faithful like a sun at its noon, by the brilliance of his teaching and the holiness of his life, made manifest by numerous miracles. That is why the furious devil stirred up the hatred of his agents to destroy him. After loading him with chains and cruelly tormenting him, they broke his skull with a mason's hammer, on the third day of September.

The executioners tore the martyr's body from the sepulchre where the Christians had buried him, and threw it as food to the birds of prey and the unclean animals. But God, who keeps the bones of the Saints, kept the beasts away from it, and allowed the faithful to withdraw it from profanation and to bury it secretly. When peace shone upon the Church, they hastened to put the holy relics in a tomb with the instrument of the martyrdom, and to raise above it an oratory or church. This little church was burned by the Saracens in the eighth century, and its revenues given by Charles Martel to one of his men-at-arms. Now, in 882, Geilo, bishop of Langres, returning from St. James of Compostella, stopped to spend the night in an inn near Narbonne, and learned there that St. Prudent, martyr, rested in a neighbouring chapel. He goes there at once to venerate him and to recite Matins; he opens the shrine placed behind the altar and kneels with respect. Seeing this shrine, which was falling into dust, and the linen cloths rotting, he wept, and in his grief he had the thought of carrying away the relics in order to honour them better: "O holy martyr," he said aloud, "how happy we should be if you consented to follow us!"

Answering this desire, the prelate's chaplain, a very learned man and of skilful eloquence, represents to him that, seeing the abandonment of the relics in a chapel in ruins where the holy mysteries are celebrated once a year, it is permissible to take them, with the intention of rendering them the worship that is due to them. The bishop lets himself be persuaded and, without further discussion, takes the sacred bones and hastens towards Burgundy. On arriving in his diocese, he announces to the people the treasure he is bringing; at once a numerous crowd forms his escort, and miracles attest the power of the martyr and his joy at being thus glorified. On the 6th of October 883 the pious bishop deposited the relics at the monastery of Bèze, and, to meet the expenses which the concourse of pilgrims entailed, he granted to the monks "the prebend of Saint-Mamès of Lux-le-Haut, the chapel of Saint-Marcellin, Pontailler with its church dedicated to St. Hippolytus, and the church of Chaseuil, threatening with anathemas and eternal punishments the

sacrilegious man who should dare to infringe these donations.

The confidence of the faithful was magnificently rewarded. Paralytics, blind people, possessed persons, from Beire, from Bourberain, from Blagny, from Fleix, from Mantoche, from Saint-Seine, from Pouilly-sur-Vingeanne, from Lux, from Viévigne, from Is-sur-Tille, from Echirey, from Lantenay, from Fleurey, from Courchamp and from other places, are healed or delivered!

The church of the abbey, although vast and spacious, being unable to hold the pilgrims, a monk, Grimerius, built on a neighbouring hillock a chapel in which the abbot Stephen placed the bust of the holy martyr, so that each one might satisfy his devotion at leisure, without disturbing the silence of the cloisters or interrupting the offices.

In 887, at the approach of the Normans, the monks of Bèze carried the body of St. Prudent to Saint-Étienne of Dijon and laid it before the high altar. When the flood of the invasion had passed, those who had escaped death raised up the ruins of the abbey and came to ask for St. Prudent again. The people of Dijon refused; but, constrained to obey the injunction of the diocesan bishop, Walter of Langres, they pretended to submit, and in reality they gave the body of St. Silvin.

The secret being kept, the fraud seemed to succeed; but one day when the bishop was at Dijon, St. Prudent appeared to him and said to him: “What! pious pontiff, do you remain satisfied with such an exchange, and does it please you that another should be honoured under my name in the sanctuary that has been built for me and on the seat that has been raised to me?” The bishop, surprised, asks to understand, then at once summons the priests of Saint-Étienne, and, after having blamed their trickery, declares them struck with anathema so long as they keep the relics.

The guilty men, thus humbled, set about obeying, and St. Prudent was brought back in great pomp from Dijon to Bèze (931). That day a blind man of Viévigne, named Aldegaudus, recovered his sight.

On the 8th of June 1116 the body of St. Prudent was carried to the great pleas of God, held between Lux and Til-Châtel by Jocerand, bishop of Langres, under the presidency of Guy of Burgundy, archbishop of Vienne, who was pope under the name of Calixtus II, to put an end to the quarrels, the lawsuits and other evils from which the province was suffering. He was placed under a temple of greenery with other Saints, and several great miracles took place there.

Particles of the relics of St. Prudent were granted, in 1675, to the church of Châtillon-sur-Seine, and, in 1686, to the town of Narbonne.

The relics of St. Prudent, those of St. Silvin and of St. Réginilde, having escaped all the disasters which, from century to century, have fallen upon the abbey of Bèze, enrich the parish church.

Extracted from the Vie des Saints du diocèse de Dijon, *by the abbé Duplus.*

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[1] See his life and martyrdom, related with those of St. Caprasius, on the 20th of this month.

[2] This pious bishop succeeded St. Eleutherius (532–561) and held the see three years and some days. The historians of the ninth century make him a martyr, saying that he was beheaded for having generously defended the Catholic faith; but the silence of the martyrologies about this title of martyr does not a little to weaken that opinion. — *Gallia Christiana nova.* — Cf. *Acta Sanctorum*, at the 6th of October.

[3] We shall give their life on the 20th of October.

[4] Ferrari and Du Saussay are the only martyrologists who mention St. Amanruèse. The Bollandists (*Prætermissi*, at the 6th of October) state that they have found no trace of his cult.

[5] Brittany did not have the privilege of remaining the keeper of the mortal remains of the servant of God. His body was carried back to England (10th or 11th century) and placed in the church of the Benedictine monastery of Wilton (*Wiloduni cœnobium*), in the county of Wilts, where his cult was celebrated until the time of the so-called Reformation. — *Saints de Bretagne*, by Dom Lobineau.

[6] See at the 29th of September.

[7] He is named in the Roman martyrology of the 29th of September.

[8] The name of the Quarrel of Investitures is given to a celebrated conflict in the eleventh century between the Popes and various sovereigns of Europe, and notably of Germany, concerning the investiture of ecclesiastical benefices, which until 1073 had been conferred by the emperors alone. Gregory VII rose up forcefully against investiture given by laymen, and claimed for the Popes alone the right which the emperors had until then exercised. Such was the origin of the quarrel, which did not end until 1122, under Pope Callistus II, by a compromise known by the name of the Concordat of Worms. The Pope recognized the right of the emperor Henry V to give temporal investiture, that of secular goods, reserving to himself spiritual investiture, that is to say the right of conferring ecclesiastical titles.

7 October

Martyrologies

Seventh day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Rome, on the Ardeatine Way, the death of St. Mark, pope and confessor.[1] 336. — In the province of Commagene or Euphratesia (*Augusta Euphratesia*), in Syria, the holy martyrs SERGIUS or SIERGE (*Sergius*), and BACCHUS or BACQUE (*Bacchus*), Roman nobles, put to death under the emperor Maximian. Bacchus was scourged so long with ox-sinews that, his body being all broken, he gave up his soul confessing Jesus Christ. As for Sergius, he was made to put on boots studded with nails on the inside, and, as he did not cease to remain firm in the faith, he was condemned to have his head cut off: the place where he rests, called after his name Sergiopolis, is honoured by a great concourse of Christians because of the miracles that are worked there. 300. — At Rome, the holy martyrs Marcellus and Apuleius. They attached themselves at first to Simon the Magician; but, seeing the miracles that Our Lord worked through the apostle St. Peter, they left that impostor and submitted to the apostolic doctrine, and, after the death of the Apostles, they won the crown of martyrdom under the consular Aurelian, and were buried near the city of Rome. 1st c. — In the same province of Commagene, St. Julia, virgin, who consummated her martyrdom under the governor Marcian. 4th c. — At Padua, St. JUSTINA, virgin and martyr, who, having been baptized by the blessed Prosdocimus, a disciple of St. Peter, and remaining firmly attached to the faith of Jesus Christ, was, by order of the governor Maximus, pierced with a sword-thrust, and flew away to the Lord. 1st c. — In Berry, St. AUGUSTUS (commonly St. Août), priest and confessor. About 560. — In the diocese of Rheims, St. Hélain, priest. 6th c. — The same day, the commemoration of Our Lady of Victory, instituted by Pope Pius V in memory of the signal victory won on this day by the Christians over the Turks in a naval battle, by the help of the holy Virgin; it is for the same reason that Pope

Gregory XIII decreed the celebration of the feast of the Rosary on the first Sunday of this month.[2] 1571.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Agen, Sts. Primus and Felician, martyrs, already named in the martyrology of France of the preceding day, whose life we shall give on the 20th of October with that of their companions. About 303. — In the diocese of Arras, St. Piat of Tournai, martyr, whose notice we have sketched on the 1st of October. 287. — In the dioceses of Angers, Chartres, Mainz, Paris, Perpignan and Saint-Dié, Sts. Sergius or Sierge and Bacchus or Bacque, martyrs in Syria, named in the Roman martyrology of this day. 300. — In the dioceses of Perpignan, Angers and Saint-Dié, Sts. Marcellus and Apuleius, martyrs at Rome, named on this day in the same martyrology. 1st c. — In the diocese of Cambrai, St. Pacificus of San Severino (March of Ancona), of the Order of Friars Minor, whose life we have given on the 24th of September. 1721. — In the dioceses of Carcassonne, Châlons, La Rochelle and Saint-Dié, St. Mark I, pope and confessor, named in the Roman martyrology of this day. 336. — In the diocese of Limoges, St. Pardulphus or Pardoux, abbot and

confessor, whose life we have given on the preceding day. 737. — In the diocese of Lyons, St. Aetherius, successor of St. Priscus (586) in the archiepiscopal see of that city, which he held for sixteen years and which he made illustrious by his virtues.[3] 602. — In the diocese of Saint-Dié, St. Libaria, commonly called Libière and Livière (*Leobaria, Libaria*), virgin and martyr at Grand (Vosges, arrondissement and canton of Neufchâteau). She is also named in the martyrologies of the 8th and the 12th of October.[4] 361 or 362. — In the diocese of Saint-Flour, St. Bruno, priest and confessor, founder of the Order of the Carthusians, whose life we have given on the preceding day. 1101. — In the diocese of Bourges, St. Août or Augustus, priest and confessor, named in the Roman martyrology of this day. About 560. — At Saintes, the death of St. PALLAIS or PALLADIUS, bishop of that see and confessor. 6th c. — At Toulouse, the finding of the bodies of St. Papoul, priest and martyr in the Lauragais (3rd of November); and of Sts. Honoratus (25th of December), Hilary the Elder (20th of May) and Sylvius (31st of May), bishops of that see and confessors. — At Beaune (Côte-d'Or), in the diocese of Dijon, St. Pipe or Pipion (*Pipia, Pipio*), deacon of that church and confessor, named in the martyrology of France of the 2nd of October. — At Cléder (Finistère, arrondissement of Morlaix, canton of Flouzevedé), in the diocese of Quimper, St. Qué, commonly Ké, Quay, Kenan and Callédoc (*Quinocus*), bishop of Duleek, in Ireland, then a solitary in Brittany. He is already named in the martyrologies of France of the 12th of September and the 1st of October.[5] About 495. — In the former diocese of Mâcon (Saône-et-Loire), the present diocese of Autun, St. Rigaud (*Rigaldus*), whose relics were formerly kept in the Benedictine abbey of his name (*S. Rigaldus de Ancisa*, founded in 1171). — At Aix, the death of St. Armentarius, successor of St. Menesphalus in the archiepiscopal see of Aix, of which he was, it is believed, the fifth holder. He was buried in the church of Saint-Laurent, beside his predecessor: their relics were later transferred to the church of Saint-Sauveur. About 450. — At Cadenet (Vaucluse, arrondissement of Apt), in the diocese of Avignon, the holy death of Father Antoine Lequien, founder of the Sisters of the Adoration of the Blessed Sacrament.[6] 1676.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Benedict. — At Padua, St. Justina, virgin and martyr, who, having been baptized by the blessed Prosdocimus, a disciple of St. Peter, and remaining attached to the faith of Jesus Christ, was, by order of the governor Maximus, pierced with a sword-thrust and flew away to the Lord. Her body rests in the superb monastery of our Order which has been built in that city. 1st c.

Martyrology of the Order of the Camaldolese. — At Padua, St. Justina, virgin and martyr. 1st c. — On the Saturday before the second Sunday of October, the feast of the Maternity of the blessed Virgin Mary. — On the Saturday before the third Sunday of October, the feast of the Purity of the blessed Virgin Mary.

Martyrology of the Congregation of Vallombrosa. — The same as among the Benedictines.

Martyrology of the Order of the Cistercians. — The same as among the Benedictines.

Martyrology of the Order of Friars Preachers. — At Vigevano, in the duchy of Milan, the blessed MATTHEW CARRIERI OF MANTUA, confessor, of the Order of Friars Preachers. 1470. — In the province of Commagene, in Syria, St. Julia, virgin, who consummated her martyrdom under the governor Marcian. 4th c.

Martyrology of the three Orders of St. Francis. — St. Henry, emperor and confessor, whose birthday in heaven is honoured on the 15th of July.[7] 1024.

Martyrology of the Order of the Servites of the blessed Virgin Mary. — At Città della Pieve (*Civitas plebis*), a town of Italy, in the States of the Church, the blessed James the Almoner, confessor, of the Third Order of the Servites of the blessed Virgin Mary, whose memory remains in benediction among his fellow-countrymen.

Martyrology of the Order of St. Jerome. — The Octave of our Father St. Jerome, priest and doctor.[8] 420.

Martyrology of the Order of Discalced Carmelites. — St. Bruno, confessor, of whom mention is made on the eve of this day.[9] 1101.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Cremona, an episcopal city of Lombardy, St. Gerold of Cologne, pilgrim and martyr. Desiring to maintain himself in the sentiments of piety which he had shown from his most tender childhood, he undertook to visit the best-known holy places. He made a pilgrimage to St. James of Compostella (Santiago, in Galicia), and from there to Rome, to the tomb of the Apostles. He then wished to make a journey to Palestine: beyond Cremona he came upon a thick forest where two villains, led by greed, dealt him several mortal blows, thinking that he was carrying a great sum of money.[10] 1241. — In England, St. Osith of Quarendon (*Osgitha*), martyr. She was the daughter of Frewald, prince of Mercia, and niece of Editha, to whom belonged the town and manor of Ailesbury. Brought up in piety under the eyes of her aunt, whom her virtues made singularly commendable, she was married very young to a king of the East Angles; but on the very day of her marriage she obtained the prince's consent to live in perpetual virginity. The king having given her the manor of Chick, she had a monastery built there, which she governed for several years with a great reputation for holiness. During the incursions of the Danes, those barbarians cut off her head in hatred of the Christian religion which she professed.[11] About 870. — At Alexandria in Egypt, today Iskanderieh, St. Eumenes, bishop and confessor, mentioned in the martyrologies of Abyssinia. 143. — At Capua (*Vulturnum*), a city of the former kingdom of Naples (Terra di Lavoro), Sts. Quartus and Marcellinus, named in the martyrologies of St. Jerome. — At Novara, a fortified town of Italy, in the former Sardinian States, St. Adelgisus, bishop of that see and confessor. He made himself remarked by his piety and his munificence, enriched his Church with considerable donations, and increased the benefices of the college of Canons of his cathedral. After having edified his diocese for nineteen years, he fell asleep in the Lord, full of days and of merits, and was buried in the basilica of Saint-Gaudens. About 850. — At León (*Legio Septima gemina*), a city of Spain (Old Castile), St. Martin of Zamora, surnamed the Cid (that is to say, lord), first abbot of the Cistercian monastery of Bellefond or Val-Paradis, named in the martyrology of the religious orders of the following day. 1152. — In the diocese of Belley, St. ARTHAUD, bishop of that see. 1206.

SAINT JUSTINA OF PADUA, VIRGIN AND MARTYR, PATRONESS OF THE CITY OF PADUA

First century.

L'âme qui aime Dieu véritablement méprise tout, excepté Dieu.

The soul that truly loves God despises everything except God.

John Trithemius.

St. Justina was born in Italy, in the city of Padua, about the middle of the first century. Her father, named Vitalian, was so considerable by the nobility of his blood, by the abundance of his riches and by the glory of his name, that the emperor made him prefect of Padua. Her mother, called Prepedigna, was also very commendable by her extraction and by her virtues. Both lived in the superstitions of paganism, until, enlightened with the lights of the Gospel by the preaching and the miracles of St. Prosdocimus, whom the Prince of the Apostles sent to Padua, they renounced idolatry and received the sacrament of faith, which submitted them entirely to Jesus Christ. They afterwards obtained in their barrenness the holy Justina, who was the first woman martyr of the infant Church in Italy.

She had nothing of the child but simplicity and innocence. Her inclinations were animated by so extraordinary a grace that they carried her only to the exercises of Christian piety. She kept away from all the little amusements that make the occupation of that age. She prayed to God with an attention and a modesty that surpassed all that is seen in other children. Her parents applied all their care to bringing her up in the fear of the Lord and to having her instructed in the purest maxims of our religion. St. Prosdocimus was her master, and he inspired in her so perfect a contempt of the world that, as soon as she was mistress of herself, she gave herself entirely to Jesus Christ by the vow of perpetual virginity. She was faithful to her promises; for neither the torments which nature dreads, nor the honours which flatter it, could ever make her change her resolution.

Nero at that time stirred up the first persecution against the infant Church, “and it is our glory,” says Tertullian, “that he should be at the head of our persecutors.” This cruel man, attributing to the Christians the burning of Rome, of which he himself was the author, had them tormented with shameful and inhuman punishments, without any distinction of age or rank. After having filled Rome with murders, he wished to carry his cruelty further. For this purpose he sent orders to the governors of the provinces to seize all those who believed in the Crucified, to use every kind of means to draw them to the worship of the gods, and, in case of refusal, to proceed against them with a pitiless rigour. Maximian, who had succeeded Vitalian in the government of Padua, had no sooner received this mandate from the emperor than he exercised on the Christians cruelties unknown to the Busirises and the Mezentiuses. Some were torn with iron combs, others thrown into cauldrons of boiling oil; these were crushed under presses like the vintage, and those shut themselves up voluntarily in caverns and pits so as not to be exposed to such unbearable torments. Justina found herself caught up in this bloody persecution; as she applied herself continually to the exercises of Christian charity, going into the prisons to soften there by her alms the necessities of those who groaned in them, and to encourage them to suffer the punishments that were being prepared for them, Maximian gave orders to arrest her, resolved to take away her goods and to corrupt, if he could, her purity and her faith.

This order was not long in being carried out, for, a few days later, she was returning from a country house where she had stayed for the consolation of the faithful who had withdrawn there; and as she was passing through the narrow way of the Pont-Marin, built of marble, near Padua, she fell into the hands of the soldiers who were looking for her. They granted her a few moments to implore the help of heaven in the combats that were being prepared for her, and she did so with such fervour and success that the marble on which she had knelt put off the hardness natural to it and softened like wax under her knees, so that two hollows were made in it which are seen at Venice in the church called Sainte-Justine. This miracle did not prevent her from being taken to Maximian to be punished as a Christian; but this tyrant had no sooner perceived her than he was charmed by her beauty. At first he flattered her, promised her honours, offered her presents, and, hoping to make a conquest of her, used against her all the artifices fit to shake her constancy. But Justina, animated by that spirit which makes the strong, did not give way; she rejected the presents of this seducer, and was touched neither by his flatteries nor by his promises. She told him generously that, having vowed her virginity to the Son of God, the most accomplished of all spouses, He alone could possess her inclinations, and that no mortal man would ever share her heart with Him. So unexpected an answer changed Maximian’s love into fury. He flew into a rage against Justina, called her impious, rebellious and obstinate, and threatened her with the cruellest punishments; but neither his insults nor his threats made any impression on her mind. She was a girl of sixteen, whose courage was above her age and her sex. She confessed Jesus Christ without fear, and testified with incredible strength that she was ready to be the victim of Him whose spouse she had the honour to be. The tyrant, irritated by her words, condemned her on the spot to death, and she received it with joy by a sword-thrust which, piercing her heart, drew her out of her exile and made her ascend to heaven, there to reign eternally with her Beloved.

She is represented with a sword in her breast, and holding a palm and a book.

CULTE ET RELIQUES.

Cult and Relics.

The Christians took up her sacred body, and St. Prosdocimus buried it honourably near her parents, in a chapel which he had erected in honour of the holy Virgin; this treasure remained hidden there until the year 1177. At that time Gerard, bishop of Padua, accompanied by his clergy and by all the people, after a long search, happily found it and had it carried with great pomp into a church which today bears her name and which is one of the most magnificent in Europe. The most insensible creatures contributed to the glory of this translation, for the bells of the city rang of themselves at the same time, to honour by this miraculous concert the relics of so illustrious a martyr. The Saint herself made her merit known by the miracles she worked; for she restored sight to the blind, hearing to the deaf, movement to the paralysed, health to every kind of sick person, and she continued to grant the same favours and greater ones to those who implored her help with faith. She maintained in strict observance the religious of the congregation of Monte Cassino, who served as soldiers under her name and were the guardians of her ashes; she preserved the city of Padua, which she had watered with her blood; she extended her protection over the whole country of Venice, which had chosen her for its patroness, and which, attributing to her all the victories it won over the enemy of the Christians, had engraved on its coinage these words, which are the marks of its gratitude: *Memor ero tui, Justina virgo*: "Illustrious virgin Justina, I will never forget you"; as well as these: *Pax tibi, Marce, Evangelista meus*: "Peace to you, Mark, my evangelist"; thus joining in one same cult the first of the women martyrs of Italy with that holy Evangelist who is believed to have written his Gospel in Latin. Justina died in the year of Our Lord 63, under the empire of Nero, on the 7th of the month of October, a day celebrated in the Annals of the Church by the glorious victory which the arms of the Republic of Venice won over the Turks, under the leadership of their general Sebastiano Venier, at the Curzolari islands, near Lepanto, in the year 1571. The Roman martyrology commemorates her martyrdom on this same day.

Her life was written by Montbritius and by Peter de Natalibus. It is also spoken of in the Acts of St. Prosdocimus. Finally, the Rev. Father Dom Alexis de Buc, a Theatine religious, whose piety and erudition shine in his learned Controverses, *took it from the office of the patrons of the city of Padua and communicated it to us to make an abridgment of it.*

SAINT PALLAIS OR PALLADIUS,[1] BISHOP OF SAINTES AND CONFESSOR

Sixth century.

> *Celui qui supporte patiemment un fardeau qu'on lui impose porte sur ses épaules Jésus, et Jésus crucifié.*
>
> *He who patiently bears a burden laid upon him carries on his shoulders Jesus, and Jesus crucified.*
>
> *Thomas à Kempis.*

At the end of the sixth century, a time of bloody disturbances, one loves to see appear at intervals in the history of Saintonge, like a serene day on the morrow of a storm, or like a ray of sunshine between two clouds laden with tempests, the majestic and gentle figure of St. Pallais or Palladius, bishop of Saintes. He is a noble type of the bishops of that age, of whom it has justly been said that they formed France as the bees form their honeycombs. We see them bring their lights into the councils of the Merovingian kings, maintain in the Councils ecclesiastical discipline and the purity of the faith, then return into retreat and silence, to reappear, on the days of the great Christian solemnities, in the cathedrals they had built.

Sprung from the family of the Palladii, one of the noblest of Auvergne, the father of our Saint was count of Gévaudan. The most brilliant future according to the world thus seemed to smile on the young Pallais. To all the honours of the age he preferred that of serving God and his brethren in the ranks of the priesthood. He

thought only of exercising in obscurity a ministry of peace and charity. But on the death of Bishop Didymus, about the year 570, the three Orders of the city of Saintes cast their eyes on the young patrician, recently ordained priest, as the most worthy and the most capable of governing the diocese. The influence of the bishops was then the best safeguard of the temporal and spiritual interests of the cities.

As early as the year 573, Pallais was present, with thirty other bishops, at the council assembled at Paris at the instance of Guntram, king of Orleans and of Burgundy. In this council Promotus, named to the bishopric of Châteaudun by Sigebert, king of Austrasia, was deposed. They then busied themselves with reconciling the kings Chilperic and Sigebert; but all the efforts of the episcopate came to grief against the mutual animosity of the two queens Fredegund and Brunhild, the principal cause of the troubles which were then staining France with blood.

In 579 St. Pallais himself held a synod or council at Saintes. There Nantinus, count of Angoulême, was judged guilty of violence and sacrilegious depredations, for which he was excommunicated. As he showed repentance, he obtained his absolution. But he gave himself up again to the same excesses, and died a prey to a strange disease in which some have thought to recognize the symptoms of the malady known in the Middle Ages under the name of St. Anthony's Fire. St. Gregory of Tours relates, in fact, that the corpse of Nantinus had the appearance of flesh burned on live coals.

With the aim of procuring the peace of the Church and of the State, St. Pallais wrote to King Sigebert. But the political vicissitudes which made Saintonge change masters several times rendered the holy prelate's zeal useless, and one day brought upon him the disfavour of Guntram. The virtue of Pallais, subjected on this occasion to a rude trial, failed for a moment. The faults of the Saints show us that they were not of a nature different from that of other men; but weakness is always redeemed in them by the generosity of their penance. The incident we are about to relate from the life of St. Pallais has been distorted by the bad faith of certain modern writers, systematic detractors of the Church and of the clergy. To re-establish the facts in all their truth, it will suffice to borrow the account of them from St. Gregory of Tours, an eye-witness and truthful.

Clotaire I had had a natural son named Gondovald, better known under the name of Gondebaud. At that time bastards were not excluded from the right of succession. Gondovald could therefore lay claim to that of Clotaire. With this in view, his mother had taken particular care of his education and had presented him to Childebert, king of Paris, as his nephew. This prince, who had no children, had Gondovald brought up and allowed him to wear his hair long, as the princes of the royal blood wore it. Clotaire, having learned this, declared that Gondovald was not his son and had his hair cut off. But on the death of Clotaire the young pretender lets his hair grow again, with the approval of Charibert, who recognizes him as his brother, in spite of Sigebert. He then goes over to the East, where he acquires a considerable fortune. The dissensions of the kings of Burgundy and of Austrasia favoured the designs of some great lords who aspired to independence. The better to carry out their plans, they call Gondovald and offer him the throne of Aquitaine. This province, which had remained Roman in its manners and institutions, had little sympathy for the domination of the Franks. Gondovald is proclaimed at Brives-la-Gaillarde king of all the country that stretches from the Charente to the Pyrenees. He presents himself before Périgueux, whose bishop shuts the gates against him; but he seizes everything that resists him; he even succeeds in winning over Mummolus, formerly Guntram's general, and Bertchramn, archbishop of Bordeaux. It was therefore all the easier for him to get himself recognized by the bishop of Saintes, as that prelate, too little concerned with political disputes, might very well not know that Guntram had said, now that Gondovald was the son of a miller, now that he was the son of a wool-carder; or, if he knew it, he might well be permitted to think that the truth was on the side of the pretender, proclaimed in fact by the majority of the populations, recognized by his own mother, by the kings Childebert and Charibert and by all the leudes, rather than on the side of Guntram, who was too interested in denying the facts. Saintonge had already been seen to pass in a short time into so many hands that people

there could be ignorant of whom they were to obey. Moreover, Guntram himself excused Theodore, bishop of Marseilles, who had been the first to receive Gondovald. St. Pallais could therefore believe himself authorized to yield to the requirements of the pretender in purely spiritual matters. It was a question of giving a successor to the bishop of Acqs, who had just died. Chilperic, the legitimate sovereign of the district, required that it should be Count Nicetius, still a layman. Gondovald and Mummolus had the priest Faustianus named. The archbishop of Bordeaux, Bertchramn, suffering from an ophthalmia, charged the bishop of Saintes with consecrating the new prelate. Gondovald's agents, the better to make sure of Pallais's consent, seized his person and carried him off by force.

Some courtiers of Guntram found the occasion favourable for doing the holy bishop an ill turn with that prince. Pallais could have thrown all the blame on his metropolitan; he had the generosity to take upon himself the responsibility for an act which had been so imperiously extorted from him. To the reproaches addressed to him on this subject by the bishops and leudes of the court of Orleans, he answered with his usual loyalty: "My metropolitan was afflicted with a painful disease of the eyes. On the other hand, ill-treated, held to ransom and carried off by force as I was, I found myself unable to resist the injunctions of him who declared himself master of all Gaul." In spite of these excuses, Pallais did not fail to incur, with Bertchramn, the indignation of Guntram.

Shortly afterwards Gondovald, conquered by the kings of Burgundy and of Austrasia, fell under the dagger of the very men who had acclaimed him. The bishops had met at Tours to consult together on the means of making peace with Guntram. This prince arrives in that city without being expected; and St. Gregory, who is its bishop, invites him to a meal with all the prelates assembled at Tours on this occasion. Bertchramn and Pallais had gone there. In spite of the entreaties of their colleagues, the king requires that all those whom he did not yet know should be presented to him. Bertchramn came in. "Who is this?" asked the prince, for he had not seen him for a long time. "It is Bertchramn, archbishop of Bordeaux," they answer. Then, addressing this prelate: "I am grateful to you," the king said to him, "for the way in which you serve the interests of our family; for you must know, well-beloved father, that we are kinsmen through our mothers, and you have called against our house a stranger who has been its scourge!…" He made many other reproaches of this kind to Bertchramn. Then, turning towards the bishop of Saintes: "As for you, Pallais," he said to him, "I am not bound to be much obliged to you for your conduct. This is the third time you have betrayed me, which is very little worthy of a bishop. The messages you sent me are full of duplicity. While you were excusing yourself by your letters, you were writing to my brother to draw him into your country. But God has made the justice of my cause shine forth. I honoured you as a father of the Church, and you had the perfidy to act against me." Guntram, then addressing Nicasius, bishop of Angoulême, and Antidius, bishop of Agen: "And you, most holy fathers," he said, "what measures have you judged useful to take in the interest of the country and of our throne?" The prelates, saddened, kept silence. The king nevertheless washed his hands, asked the bishops for their blessing, and sat down to table, hiding under a serene countenance and an air of gaiety the resentment he had just let burst out.

The following Sunday Guntram came to the church to be present at the solemn Mass. All the bishops had deferred to St. Pallais, as the most worthy, the honour of celebrating the holy mysteries. As he was beginning the reading of the prophecy, the king asks the name of the celebrant. It is Pallais, he is told. "What!" he cries in anger, "the man who has always been unfaithful to me, who has betrayed me, it is he who is going to preach before me! No, I am leaving the church, so as not to hear the preaching of my enemy." At these words he rises to go out. All the prelates, grieved at the humiliation of their brother, say to the king: "Prince, we saw him at your table; you received his blessing. Why will the king now no longer suffer him in his presence? If we had thought that he was displeasing to you to this point, we should have removed him, and another would have been designated to celebrate the Mass. Permit at least that he finish the ceremonies he has begun. Later we will examine the grievances you may have against him, and we will do you justice in canonical form."

Pallais, bearing this affront with a rare humility, had withdrawn to the sacristy. But the king had him called back, and he went on with the Mass.

Nevertheless, the loyal soul of the holy bishop revolted on seeing himself abandoned to all the indignation of Guntram by Bertchramn, the principal author of his disgrace. St. Gregory of Tours adds that, being invited again to the king's table, the two prelates, at the beginning of the meal, fell to quarrelling, and in the heat of the discussion let themselves be carried away to mutual insults. Several laughed at this dispute; others, more sensible, groaned to see discord stirred up between priests of the Lord by the infernal spirit. Bertchramn and Pallais took leave of the king, promising under surety to appear at the next council, convoked at Mâcon for the 10th of the kalends of November (23rd of October). At the appointed time, St. Gregory continues, the council opened at Mâcon. Faustianus, ordained bishop of Acqs by order of Gondovald, was deposed. The archbishop Bertchramn, Orestes, bishop of Bazas, Pallais, bishop of Saintes, who had consecrated Faustianus, were condemned by the council to pay the latter an annual pension of a hundred gold sous.[1] Finally, Nicetius, who, still a layman, had been presented by Chilperic, was raised to the episcopate.

The bishops who had embraced the party of Gondovald had to justify themselves, and we do not see that St. Pallais had to give an account, like the others, of his political conduct, so far did it appear above all reproach. Our holy Bishop nevertheless had against him several members of his clergy, and Bertchramn, his metropolitan, who spared neither intrigues nor calumnies. This last prelate died on his return from the council. St. Pallais was then able to obtain justice. The clerics who had calumniated him were degraded and deprived of their benefices, then handed over, according to the rigour of the laws of the time, to corporal punishments.

From that time the bishop of Saintes applied himself to putting into force in his diocese the wise regulations adopted by the council of Mâcon, which had become law of the State by the royal sanction with which they had been invested.

The following year (587) our Saint again saw a new tempest arise. The rumour had been cleverly spread by his enemies that he was secretly favouring the projects of Fredegund against Guntram. He had, it was said, given asylum to emissaries of that queen in his episcopal city, and had furnished them with the means of reaching Spain, whither they were making their way. It was then Lent. The holy Prelate habitually withdrew during those days of penance to one of the islands of his diocese, where he remained until the solemnity of Holy Thursday. At the moment, then, when all the people were awaiting his return, Pallais finds himself stopped on the way by the count of Angers, named Antestius. This magistrate, without informing himself of the truth of the facts imputed to the holy bishop, says to him: "You will not enter Saintes; but you are going to be taken into exile for having received the emissaries of our king's enemy." "I do not know what you mean," replies the Prelate; "but, as we are in Holy Week, let us go to the city. After the feasts you will be able to inquire into the matter. It will be all the easier for me to justify myself, as there is nothing true in all that you allege." "Not at all," says Antestius; "you will not set foot in your church, because you are declared guilty of high treason." Thereupon he has the goods of the church put under sequestration, and gives up the bishop's house to pillage. In vain the inhabitants of Saintes entreat the count at least to wait, before acting, until the feasts of Easter are past. He resists a long time; but his cupidity, the only true motive that drives him to treat our Saint thus, ends by betraying itself. "Let your bishop," he says, "make over to me by deed of sale the estate he possesses in the neighbourhood of Bourges, and I will grant you what you ask of me; otherwise he will leave my hands only to go into exile." Pallais cared less for his goods than for his liberty; he bought it back at the price of his patrimony; wrote and signed a deed of sale; promised to justify himself in the presence of the king; gave sureties for his promise, and was able to return into Saintes. The feasts over, he goes to Guntram's court. Antestius presents himself there too; but the latter cannot establish any of the facts with which he charges the holy Bishop.

The king sends the latter back to his diocese, and puts off the examination of this affair to a coming council. From that time the peace of the venerable Pontiff is no longer troubled, and he takes advantage of it to restore the churches of his diocese and to build new ones.

In 589 his friend Gregory of Tours, from whom we borrow all the details of this story, had sent him, at his request, relics of St. Martin. Pallais had in fact just built to that glorious wonder-worker a basilica which he wished to enrich with these precious relics. His piety towards the Saint was rewarded by the signal graces which the city of Saintes obtained from him. Pallais wrote to his illustrious friend that already two paralytics whose feet were all contracted had, as soon as they entered the new church, obtained their cure and were walking freely. Two blind men had also recovered their sight, and more than twelve sick persons consumed by quartan fever had been completely cured.[2]

St. Gregory of Tours says that St. Pallais had the church dedicated to St. Eutropius rebuilt, which, "situated outside the city," had previously been restored by St. Leontius of Bordeaux.

It was there that St. Pallais made the first translation of the precious remains of St. Eutropius. He had summoned the abbots of the neighbouring monasteries to be present at the opening of the tomb. Two of them, piously contemplating the relics of the Saint, noticed with surprise a long fracture on the skull. The misfortunes of the times had effaced even the memory of the martyrdom of St. Eutropius, and, as nothing could settle the uncertainties on this subject, he was honoured only as a confessor. The following night he appeared to the two abbots during their sleep and said to them: "The scar which you noticed on my head is the mark of the blow of the axe which consummated my martyrdom." It was probably on the occasion of this first translation that the head of St. Eutropius was separated from the rest of the body, to be exposed in the upper church to the veneration of the faithful.

St. Pallais likewise restored the tomb of St. Martin, abbot of Saintes, and wished to transfer it to a more suitable place.

St. Gregory of Tours relates a marvellous fact which marked the restoration by St. Pallais of the church dedicated to St. Peter by St. Vivian, and in which this latter Saint was buried. There was also venerated in it the tomb of St. Trojan, placed in one of the chapels. In one corner of this chapel, at the springing of an arch, was a very great sarcophagus. An ancient tradition said that it was the tomb of two spouses who, in the days following their baptism, died at the same time in innocence, while they still wore the white garments that were its symbol. They were said to be descendants of the family of St. Hilary of Poitiers. This tomb encumbered the entrance of the chapel, and it had besides the drawback of preventing the repair of the wall against which it stood, and which the seeping of rain-water was damaging from day to day. St. Pallais had had another place prepared for this monument. On the day when it was to be carried there, more than three hundred men assemble, furnished with cables and levers. They exhaust themselves in useless efforts, without being able even to shake the tomb. The efforts are redoubled, sweat floods every brow; nothing avails. The redoubled cries of those directing the work are heard; many times the signal is given, but always in vain. The tomb remains immovable. All strength is exhausted, and already night invites to rest. At break of day Pallais has nothing more pressing than to invite his people to follow him to the chapel. He goes in first, and what is not his astonishment to see the sarcophagus set on the new base he had had built for it, at the place he intended for it. A cry of admiration and gratitude escapes from the holy bishop's heart, to exalt the power of Him who had so marvellously accomplished what no human strength had been able to do. No one, adds St. Gregory of Tours, has ever had a revelation of the names of the two spouses whose remains this tomb contained.

Of all the bishops of Saintes, St. Pallais is the one who did most for the cult of the Saints of the diocese, whose glory he was one day to share. It was he who placed St. Vaise on our altars. Since the body of this young martyr had been buried by the piety of Francus near the banks of the Charente, miracles had not

ceased to be worked at his tomb. The bishop of Saintes judged that the moment had come to proceed, according to the forms then in use, to the canonization of this Christian hero. Juridical inquiries established the authenticity of his relics and of the wonders he worked. All the faithful of the diocese were called on to express their sentiments and their wishes regarding the cult of the new Saint; and soon, with the agreement of all, Pallais was raising a church and a monastery over the tomb of St. Vaise.

The most considerable work of St. Pallais was the building of a basilica dedicated to the apostles St. Peter and St. Paul, and to the holy martyrs Lawrence and Pancras. The proportions of this edifice were grandiose. It contained thirteen altars, of which nine had just been dedicated to as many Saints. For the four that still remained to be consecrated, the pious Pontiff sent to Rome one of his priests named Leuparic, to obtain from Pope St. Gregory relics of the Saints in whose honour these altars were erected. The sovereign Pontiff granted the relics asked for, and accompanied this gift with the following apostolic letter, in which he praises the piety of the bishop of Saintes. The year 596 is assigned as its date.

“Your priest Leuparic, the bearer of these presents,” writes St. Gregory, “has come to inform us that your fraternity has raised a church in honour of St. Peter and St. Paul, apostles, and of the holy martyrs Lawrence and Pancras; that there are in this church thirteen altars, of which four, we are told, are not yet consecrated, because you wish to place in them, if it please God, relics of the Saints we have just named. We therefore send you the relics asked for, and we urge you to receive them and to place them, God helping, with all the respect that is due to them. Take care above all to provide for the suitable maintenance of the clerics who will serve the new altars.”

Pope St. Gregory held St. Pallais in great esteem. He gives him a new proof of it in the letter by which he recommends to him the missionaries sent from Rome to England under the leadership of St. Augustine, who were to pass through Saintes.

St. Gregory the Great, St. Augustine of England and St. Pallais died at about the same period, roughly about the year 600. The blessed death of the holy bishop of Saintes took place on the 7th of October, as all the martyrologies and the manuscript breviary of the thirteenth century indicate. His feast is nevertheless celebrated on the 6th of September, according to an ancient usage adopted in the diocese and in the abbey of Notre-Dame of Saintes.

The church of this last monastery was founded in 1047, near the tomb of St. Pallais. Before this foundation there existed a church dedicated to this Saint. It is thought that it had replaced the ancient basilica of the holy Apostles built by him, in which he was buried. It depended on an abbey of men long since in ruins, when Geoffrey, count of Saintonge, and Agnes, his wife, raised up its buildings again, placed there canons for the service of the parish and of the nuns of the new abbey, and founded the present church of Saint-Pallais.

Numerous favours obtained at his tomb drew numerous pilgrims there. The devotion of the people regarded him as one of the most powerful protectors of the district. In times of drought the shrine containing the relics of St. Pallais was carried in procession to obtain rain. This precious treasure was profaned and destroyed in the sixteenth century by the fanaticism of the Huguenots.

Four parishes of the diocese of La Rochelle, one of that of Angoulême, others in the dioceses of Bordeaux, Bayonne, Bourges, Sens, Moulins, Belley and others, are placed under the patronage of the holy Pontiff.

Notice due to the abbé Grasilier, chaplain of the Carmel of Saintes. — Cf. St. Gregory of Tours, Hist.*, bk. VII and VIII; St. Gregory the Great, bk. V, ep. L and LII;* Gallia Christ. nova, *vol. II, p. 1058; Father Longueval,* Hist. de l’Eglise gallicane, *vol. III,* passim*; Baillet and other hagiographers.*

SAINT ARTHAUD, FOUNDER OF THE CHARTERHOUSE OF ARVIÈRES IN VALROMEY, FORTY-EIGHTH BISHOP OF BELLEY

1206. — Pope: Innocent III. — King of France: Philip II, Augustus.

> *Les œuvres sont plus puissantes que les paroles, et on instruit mieux par l'exemple d'une bonne vie que par des discours.*
>
> *Works are more powerful than words, and one teaches better by the example of a good life than by discourses.*
>
> *John Trithemius.*

St. Arthaud was born at the castle of Sothonod, in the mountains of the Valromey,[1] in 1101. His mother, convinced that she had brought into the world a citizen for heaven rather than an inhabitant for the earth, regarded the education of her child as the first of her duties. She had, so to speak, made him suck in piety with his milk. As soon as he could take his first steps, she took him herself to church, and gave him the example of a profound respect for the holy place, for prayer and for all the religious ceremonies practised there. This tender mother wished to inspire in him early that charity for the poor which she herself exercised to such a degree of perfection that the castle of Sothonod was continually full of unfortunate people, on whom she lavished food, clothing and the most assiduous care, sometimes the most repugnant, when they were sick or infirm. She accustomed her young son to render them the little services of which he was capable, and always had the numerous alms she distributed to them pass through his hands. It was by thus casting each day into his heart the seed of a new virtue that she succeeded in destroying in him even the least of those slight faults which are too easily forgiven in childhood.

The father of the young Arthaud, for his part, began early to turn to account the precocious dispositions of his son, in order to make him capable of realizing later the hopes which his family conceived of him for adding to its lustre. All the care and all the affection of this tender father were concentrated on this well-beloved child, the only heir of his name and his fortune. He hastened to have him taught the elements of the profane sciences; but the successes he obtained in this new kind of study did not make him lose the fruits of piety he had gathered in the school of his virtuous mother. His progress was so brilliant that he soon no longer needed his masters, whom he equalled in learning and surpassed in holiness. From that time there were remarked in him a solid judgment and varied knowledge, set off by candour of soul, and a wise and prudent circumspection in all his words and actions, qualities which made of him a great man and a great saint. Obliging and modest, he was pleasing to everyone; submissive to his parents, he loved to stay in the house, occupied in reading the holy books. In short, at an age still so near to childhood, the young Arthaud was seen to disdain frivolous amusements in order to give himself to prayer and study. These happy beginnings of so perfect a life made his father attempt without further delay the success of the plan he was forming of establishing his son in the world in a manner that would answer to his birth and to his personal qualities. Circumstances seemed to favour his designs, opening to this young man the road to the honours and offices which the voice of his fellow-countrymen awarded him in advance.

The renown of Arthaud having reached the ears of Amadeus III, who then reigned over Piedmont, the Valais, Savoy and the Bugey, the latter hastened to call him to his person, to have him serve his apprenticeship for the dignities he was reserving for him. The young favourite was the only one not to rejoice at the advantages which the world and the prince were offering him, for he had already learned, through the inward voice of grace and in meditating on the holy Scriptures, that the hopes of earth are deceitful and that they all end only in nothingness. Already he had heard the truth repeating to him unceasingly these oracles: "He who walks with Me cannot stray in darkness; he who bears My yoke will find the sweet rest of the soul." And already at that time, scarcely sixteen years old, he was meditating his retreat from the world. But into the assemblage of his virtues he had brought a boundless obedience to his parents; trusting, then, in the wise dispositions of Providence, which would well know how to draw him out of Egypt to lead him into the desert, if it was in solitude that he was to sanctify himself and work out his salvation, he went to the court of Prince Amadeus III in 1118, at the age of seventeen. A noble simplicity, a conversation full of charm, an engaging and easy air, gentle and polished manners, an education superior to that which was received at that time, won him

from the first all hearts and all suffrages. One would never have said that he had brought to court nothing but repugnances; and in all circumstances he knew how to unite two things that seem incompatible: the obligations of the Christian and the duties of the courtier. He knew how to please without flattering, to disapprove of vices without offending persons. Liberty without roughness, prudence without dissimulation, complaisance without baseness, cheerfulness without dissipation, piety without scruple: such was the prodigy he offered to the court, where his holiness was loudly acknowledged and publicly respected.

Nevertheless his inclination drew him towards solitude. In the midst of the tumult of the court he knew how to make one for himself in his heart; it was in this sanctuary that he sheltered himself from the agitations of the age. His soul was so filled with God that the taste for the world could not insinuate itself into it. The display and pomp of the age besieged his eyes without attracting his attention: placed at the source of opulence and delights, the favour of his prince presented itself to him with all the flattering hopes that accompanied it; but the poverty of Jesus Christ was his only treasure and the only inheritance to which he aspired. And so it was not without astonishment that the world saw this young courtier flee riches with as much care as others seek them, and solicit from his sovereign no other favour than permission to refuse his benefits. The pleasures which the age presented to him seemed to spur him on to penance. To defend himself against their corrupting attractions he followed the precept of St. Paul and brought his body into subjection to his spirit, which was ceaselessly applied to God. Jesus Christ had taught him that the “court of the great is the abode of softness and delights”; and so it was not there that he chose his models. With his eyes turned now on the holy solitaries who lived in the Bugey, now on the men who forget God to occupy themselves solely with the earth, he seemed to see, on one side, the small number of the elect, and, on the other, the multitude of the reprobate. Full of this idea and impelled by this oracle of the Saviour: “What would it profit a man to gain the whole world, if he come to lose his soul!” he took the resolution of abandoning the court to go and seek a place of rest in the company of the children of St. Bruno, who had just founded in the Bugey the Charterhouses of Portes and Meyriat, not far from the castle of Sothonod.

The confidence he had in his prince led him to make his design known to him. Amadeus III was as pious as he was valiant; and so, although it cost him much to lose Arthaud, he would not thwart the vocation of his favourite; besides, he saw well that this was a plant nourished by the dew of grace, which the breath of the world and of the court could only wither. He was convinced that it was only in the desert, far from contact with men, that it was to blossom, show its brilliant colours, and fill the sanctuary and the Church with its sweet and delicious fragrance. As soon as Arthaud was assured of the prince’s approval, he left the court, taking with him only his virtue and the regrets of all the persons whom he had charmed for two years by his amiable manners, but whom above all he had edified by the examples of the most tender piety.

For a long time he had formed the design of embracing the life of the Carthusians, because of the great austerity and the poverty they practised. His eyes, on leaving the tumult of the world, fixed themselves on the mountain of Portes, in the Bugey, which appeared to him like that of Horeb, where the Lord manifested these wonders to the holy nation He had chosen. He therefore followed the impulse given him by the breath of the Holy Spirit, which drove him into this house, where he hoped to live withdrawn far from the tumult of the world and, so to speak, hidden in the face of God. Bernard of Varins, founder and prior of this Charterhouse, a man of rare learning and great piety, welcomed him with the distinction merited not only by his birth but also by his virtue, the renown of which had carried its praises even into that desert.

The hopes he had just trampled underfoot, the goods and honours he was sacrificing to the cross, his youth (for he was at the age of illusions), as favoured with the graces of body as with those of mind: all these circumstances caused his decision to make a stir in the neighbouring provinces. Some applauded this step, others called it singular, for it is rare that those who wish to give themselves to God do not have to endure the disapproval, the mockery, and often even the hatred of the impious.

Arthaud's parents, although they had consented, with difficulty it is true, to his decision, did not fail to set before his eyes the advantages he was abandoning, his rashness in embracing a kind of life whose rigour exceeded his strength, and finally the usefulness he could be to his family, which founded on him alone the hope of seeing itself perpetuated and made ever more illustrious: their neighbours and their friends joined them, and in concert made an attack whose aim was to break his plans and bring him back to the castle of Sothonod; but disgust with the world and the desire to leave everything to serve God alone in solitude had cast too deep roots in his heart for him to be shaken by human motives. Submissive and obedient to his parents in all that did not concern his vocation, he did not believe he was failing either in the love or in the gratitude he owed them in resolving to follow the inspiration of the Holy Spirit. God blessed his constancy by changing the views and dispositions of those who opposed his resolution. His parents, persuaded that longer remonstrances would serve only to sadden a son whom they loved tenderly, ended by encouraging him in his pious designs. Arthaud, freed from the importunities of his family and from the hindrances which the world had put in the way of his advancement in the spiritual ways, entered the career of perfection, and his progress was so rapid that he soon reached that goal so hard to attain.

The exemplary piety of the Carthusians of Portes spread on all sides the good odour of Jesus Christ, and reproduced the life of the holy solitaries of Egypt and that of the first disciples of St. Bruno. The new proselyte was touched rather than astonished by the spectacle of a life so different from that of the people of the world among whom he had lived until then. After having spent his early years at the court of a prince of the earth, he asked to have no other to serve henceforth than the King of heaven. Dom Bernard, prior of Portes, a witness of all the steps taken by Arthaud's parents and friends, would not, like a prudent man, be in a hurry to admit him to the novitiate. He carefully sounded the dispositions of one whom he saw so full of ardour to prefer the austerities of the cloister to the comforts of life; he examined what spirit was leading him, what end he proposed to himself, whether it was the lights of grace that had led him to the desert or human discontents that were inducing him to separate himself from the world and from his parents. The prudent Bernard was not slow to discover that the purest intentions had presided over his choice of life, and that he was bringing into retreat the holiness which others come there to seek: and so, the time of the ordinary trials having elapsed, Arthaud received the habit of the religious of St. Bruno in the year 1120.

The fervent novice found without difficulty at Portes examples and models, and he was soon himself the example and the model of all his companions, whom he quickly outstripped in the race in which all were seeking, in emulation, to win the crown of immortality. His first care on entering had been to purify his soul of the slightest stains that could have diminished in his favour the outpourings of grace and delayed his rapid course towards perfection. To see his contentment, the serenity of his face and the ease with which he fulfilled all his religious duties, one would have thought that the state to which he had come to consecrate himself had been that of his whole life. Nothing cost him anything when it was a question of the rule he had embraced; his fervour smoothed its difficulties for him, and pains were changed for him into delights. He never felt more satisfaction than when the occasion presented itself to overcome the pride all too natural to man, or to suffer some mortifications to testify to God that he wished to attach himself only to His cross. He offered them to Him, he said, to expiate his past faults, the memory of which led him to regard himself as a great sinner.

The war which Arthaud began to declare on his body by penance had no other end than that of his days, which were almost double those that God ordinarily grants to the common run of men. The more robust he felt, the less he spared himself in order to subject his senses entirely to the law of the spirit. Besides the prescribed fasts and the perpetual abstinence observed among the Carthusians, he wore a rough hair shirt, which he took off only to increase its smarting pains by frequent and long scourgings. Yet our Saint had learned that the macerations inflicted on the body are only one part of true penance, and that humility is its complement; and so he was always seen, in spite of the nobility of his birth, to dispute with the youngest

novices the offices most capable of revolting self-love; he even seemed to multiply himself in order to take on himself alone all that there was of painful and humiliating to do in the house. This absolute self-denial made him regard obedience to his superiors as the most perfect imitation of Jesus Christ, who was Himself obedient unto death.

In admiring the self-denial, the penance, the humility of St. Arthaud, we have seen, so to speak, only the outside of the temple which he had consecrated to God from his childhood. Prayer is the sacrifice he constantly offered there to the Eternal on the altar of his heart. The time fixed by the rule for this exercise was not enough for him; he employed part of the night in it, and manual labour could not distract him from it; his soul was wholly applied to God, and never did the employment of Martha turn him away from the sweet occupations of Mary. Meanwhile the time of his probation had passed, bringing him each day a new degree of perfection which made him worthy of the holy state he was about to embrace irrevocably. He saw with joy the approach of the solemn day of his sacred engagements. His prayers, his austerities, everything felt the effect of his ardent desires and of the sweet hope of soon being fixed for ever in retreat and bound to God by indissoluble ties. For their part, his superiors, having until then had nothing to admire in his conduct but a piety above every trial, blessed the Father of mercies for the precious gift He was making them. Thus, everything being ready, the pious novice pronounced his vows in 1123, with the generosity of a heart that consecrates itself through love and recovers its liberty under the yoke of Jesus Christ.

After this act, which had just crowned his desires, the first care his gratitude inspired in him was to thank the divine Goodness for the predilection it had been pleased to grant him, and to implore its help never to forget so great a benefit nor belie the holiness of his profession. He understood all its value, and what he had done until then to prepare for it was now regarded only as a feeble apprenticeship for what he proposed to practise thereafter. He was a new man on the road of perfection; having become a disciple of the cross since he had become a religious, his penances grew progressively with his other virtues. His bed served as a veil to his mortifications; he left it to pass on the ground the few moments of rest which he could not refuse to the weakness of nature, and even this uncomfortable couch was watered with the blood that flowed under the instruments of his severities, and with the tears that he always shed in great abundance. That was the share he gave to his body; but his soul was a sanctuary in which the cross of Jesus Christ was seen raised up on the ruins of all the desires, of all the inclinations of nature. He was truly like the apostle: “it was not he who lived, but Jesus Christ who lived in him.”

Arthaud had neither wanderings to punish, nor vices to root out, nor ever-reviving passions to overthrow; for what he called his great sins were only very slight faults from which even the just man could not be exempt in this life. The penance with which he afflicted his body was therefore not to repair the loss of his innocence, but to preserve it. He had loved it from his most tender youth, and he always knew how to preserve it from the snares it meets in the world, and above all at court, where it is so difficult to keep it intact amid the thousand dangers that surround it. Prayer, devotion to the holy Virgin, who is the queen of all purity, retreat, frequent communion, flight from the world, whose corrupting breath is so dangerous for so delicate a flower, avoidance of persons of a different sex, a precaution so much recommended by the masters of the spiritual life: these are the means Arthaud had used to preserve without stain the robe of innocence he had received at the font of baptism.

His life, then, was a life hidden in Jesus Christ; his heart sighed only for God, his mind was ceaselessly raised towards heaven, and the one and the other united to form those transports of love, those raptures, those ecstasies, which sometimes carried him out of himself. Studies, which are often a subject of dissipation, were for him an occasion of advancing more and more in holiness. Theology, which unfolds the admirable perfections of God, and speaks above all of His benefits towards men, was singularly to his taste; he applied himself to it with the greatest care, so that, his learning soon equalling his great holiness, his superiors called him to the priesthood as soon as he had reached the age required by the canons of the Church. However

penetrated he was with his insufficiency for so formidable a ministry, his submission prevailed over his profound humility. He thought only of imploring with a new fervour the powerful help of that God of goodness who, by ways unknown to the prudence of the flesh, had so happily led him to the safe harbour of salvation.

While he was thus preparing to receive the indelible character of the priesthood, Humbald, archbishop of Lyons, came in 1125 to Portes to bless the church of that charterhouse. Our Saint received from this illustrious archbishop the imposition of hands and the holy anointing which consecrate the ministers of the Lord. Humbert de Grammont, bishop of Geneva, was present at this ceremony. This prelate, having seen for himself all that renown had told him of Arthaud, bound himself to him in close friendship.

Raised to the sublime dignity of the priesthood, the fervent religious regarded his elevation as a new obligation for him to climb to a higher perfection. The most lively faith and the most tender piety came to add still more to all that we have so far admired in a life, it seems, more angelic than human. Charity, that heavenly virtue, above all took from that time such an increase that he was never seen to lose the spirit of recollection and prayer which united him to his Creator; often even his superiors found him in his cell, motionless and plunged in the contemplation of the beauties and mercies of the Lord. One would have said, on seeing him, that he was tasting in advance the ineffable delights which in heaven are the food of the predestined. He spent whole hours on his knees at the foot of the altars, clinging to the cross of Jesus Christ, without anything being able to distract him. But it was above all during the celebration of the holy mysteries that he felt the ardour of the sacred fire which consumed his heart redoubled. Serenity, and, it is even asserted, rays of a supernatural light shone on his face, and his thanksgiving was accompanied by a torrent of tears, very sweet assuredly, since it was gratitude that made them flow. The faith which animated him towards Jesus Christ present in the holy Eucharist was so lively that God seemed to show Himself to him without a veil on the altars. If the force of respect made him tremble on approaching the sanctuary, the love that drew him there very quickly triumphed over this fear, and made him understand by the most tender emotions that he was created only to love God. In a word, he was the true priest of Jesus Christ. His body was chaste, his mouth pure, his mind enlightened with a superhuman light, and his heart all burning with a holy zeal for his own sanctification and for that of his brethren; and so, by his counsels and his exhortations to the persons who came from all parts to consult him on the affair of salvation, he had kindled the fire of divine love in the whole of the Bugey. Purified by penance, united to God by humility and prayer, prudent in all his steps, set on fire by the charity which had consumed in him all that is of man, Arthaud was a perfect religious. The divine architect who had shaped this precious stone in the desert destined it to become the foundation of a house which for seven centuries would be the asylum of piety and a nursery of holy anchorites.

Humbert de Grammont, bishop of Geneva, of whom we have already spoken, to satisfy his own desires as much as those of Prince Amadeus III, had formed the plan of calling the Carthusians into the Valromey, which then depended on his diocese. The eminent qualities he had noticed in our Saint when he came to Portes with the archbishop of Lyons made him think that Arthaud was the man whom Providence had held in reserve for this great work. Sole heir of the lordship of Sothonod, whose properties extended over a great part of the mountains surrounding the castle of his fathers, this holy religious could furnish a site suitable for this establishment: thus the first difficulty disappeared; he alone was in a position to dispel all the others as well, because his strong and penetrating mind knew how to foresee all obstacles and never let itself be cast down by them when he could not avoid them; and God, who has promised to hear fervent prayer, made him find ease where any other, less accustomed to the favours of heaven, would have met only the impossible; besides, his name and his reputation assured him the liberality of the powerful personages who could concur in the foundation of this new house. At the request of the bishop of Geneva, he was chosen by Dom Guigo, then prior of the Grande-Chartreuse, to go and found a colony of religious of St. Bruno in the province of the

Valromey, five leagues from Belley. It was feared that his humility would make him cast on another the honour that was being conferred on him; but happily he saw in the order of his superiors only the voice of God calling him to such great labours. He smiled at the thought that he would have more means of practising poverty and penance. This decision greatly afflicted the religious of Portes, who were about to lose so perfect a model; but, firm in his resolution, Arthaud left them with six companions and went to Sothonod; from there he went over the neighbouring mountains, not to find the most agreeable place, but the one that seemed most fitted to remind religious that they are dead to the world and must no longer have any relation with it. He did not search long: a little valley named Cimetière, so called no doubt because of the sad and wild aspect it presents, was the place Arthaud chose in which to bury himself alive, an hour from the castle where he had been born. It is a new Anthony who shows himself in this solitude bristling with rocks, brambles and forests, but which is soon to change its face under the fruitful hand of religion.

The house undertaken by St. Arthaud was soon in a state to receive the guests who came to enliven this desert with their chants and prayers, because it was built on a small scale and in great part of planks, resembling in everything the lauras of the Thebaid; so that this place, which shortly before was the lair of wild beasts, became the dwelling of fervent anchorites, who rose to an eminent holiness in the school of their seraphic master. This pious founder wished the cells to be low and narrow, to remind the religious that they were in a cemetery, alluding to the name of the place where they were built, and to represent to them ceaselessly that the entrance of paradise is narrow.

We could hardly depict the admirable life which these holy religious led at first in their solitude. Bound to a perpetual silence, all their conversation was only with God in prayer and the recitation of the psalms. It seemed that they had a body only to overwhelm it with austerities, sleeping on planks or faggots; and even this painful sleep they interrupted to go to church to sing Matins and give themselves to prayer. The day was divided between prayer and the work of the hands; their almost perpetual fast was sustained only by a little bread and vegetables coarsely seasoned. The heats of summer and the rigours of winter never brought any mitigation to these hard practices, much more painful than the very labours to which most Christians are condemned, who, far from turning them to account for their salvation, despise the law of the Church on fasting and abstinence, on the pretext that their health is impaired by it. To encourage themselves to bear so many privations, the disciples of St. Arthaud had only to cast their eyes on their master. He knew how to take advantage of his superiority only to give himself up to more rigorous penances, to choose the most uncomfortable cell, the poorest clothes, the coarsest food. He made them love penance by showing them Jesus Christ on the cross, and cherish poverty by assuring them of the immortal crown which the Saviour has promised to those who have the courage to abandon everything to follow Him to Calvary.

For ten years these fervent religious had been exercising themselves in the practice of all the evangelical counsels, far from the world but near to God, who worked several wonders to provide for their existence. The reputation of this little colony had spread far and wide, and was drawing to Cimetière a great number of fervent Christians who desired to die to the world in order to live to Jesus Christ. The house could hold no more of them, when all of a sudden a fire, which was in the designs of Providence, came and destroyed this poor cluster of cells, traces of which are still seen today near a little spring, opposite the grange called Cimetière. Ardutius de Faucigny, who had succeeded Humbert de Grammont in the episcopal see of Geneva, was as favourable to the Carthusians as his predecessor. He came to visit them, and found them in such a state of destitution and in a place so harsh and so cramped that he strongly urged them to build another, more spacious and more solid house, in a spot less rugged and more convenient for supplies. He promised them his help and the intervention of the prince of Savoy, as well as the munificence of other great personages.

Arthaud, as a prudent and thoughtful man, would hurry nothing in so grave a circumstance. He therefore first took steps to learn the suitability of the place indicated, to assure the means of construction, and to establish the engagements of the benefactors who were offering to help him in this undertaking, so as to leave no

embarrassment in the affairs of the convent, nor any matter for dispute between the religious and the neighbouring owners. The site on which his choice settled was on the same mountain, half an hour to the south of Cimetière, to the north of Mont Colombier, the highest in the province of the Bugey, in a very narrow valley, on the platform of a sheer-cut rock, at the foot of which, at a frightening depth, rolls with a crash the torrent of Arvières, from which the new charterhouse took its name. The picturesque exposure of this site, from which the view extends over a part of the Valromey and the Bugey, offered an unbearable temperature; the approaches to it were easy by means of a road which was in fact made to go down into the village of Lochieu and from there into all the surrounding country. Very vast forests and meadows assured, moreover, revenues capable of supporting an establishment which was about to become more considerable than the first.

The attachment which Count Amadeus III had vowed to St. Arthaud while he was at his court had only increased in proportion to the holiness of his former favourite; he therefore eagerly seized the occasion to give him proofs of it, and sent him a considerable sum of money. This generous prince had already made over to him the ground designated for building the monastery and all the surrounding properties, declaring that he made these donations to God, to the holy Virgin and to the Carthusians of Arvières.

Humbert III, lord of Beaujeu, having received the lordship of the Valromey with the hand of Alix, daughter of Prince Amadeus, likewise ratified all that his father-in-law had done, gave the charterhouse some lands, and took it under his special protection. Among the illustrious founders of Arvières are seen: Ardutius, bishop of Geneva; Pontius, bishop of Mâcon; Anthelm, bishop of Patras; Bernard and William, bishops of Belley; Peter, bishop of Glandève. Several rich lords of the Bugey, of Bresse and of Savoy contributed to the rebuilding of the monastery. The canons of Belley and the monks of Nantua also gave proof of a pious liberality by ceding to this house lands and rights which they possessed in the Valromey; but among the principal benefactors of Arvières must be counted St. Arthaud himself, who ceded to it all his goods, except the castle of Sothonod and some dependencies which he left to his only sister, married to Jacques de Richelin, to whom this estate passed, brought some time afterwards by his granddaughter into the family of Seyssel. The building of the charterhouse of Arvières, pushed on by hands so powerful and so liberal, was finished in less than four years, during which the religious had many ills to endure amid the ruins of their first house, which they would not abandon. At the request of Bishop Ardutius, Pope Lucius II, by his bull of the 2nd of May 1144, addressed to St. Arthaud, designated the bounds that were to serve the religious as enclosure or walking-limits, and declared himself the protector of this monastery, which he took into singular affection. Henry II, king of England, several years after the foundation of this monastery, sent considerable offerings to St. Arthaud at the solicitation of St. Hugh, prior of the charterhouse of Witham and later bishop of Lincoln, who took the liveliest interest in this establishment.

The reputation of our holy prior had soon gathered round him a great number of disciples; in this school they had only to follow Arthaud to become perfect. To prepare the hearts of his religious to serve God by the practice of the most tender piety, to teach them to fight the world and hell, to die to themselves, to be saints: that is what Arthaud set before himself in his important employment. Vigilant over all that could concern their state, his tireless activity made him present in every place where the duty of his office required it, in order to examine whether everything was going on there in order. His lights equalled his zeal; he easily distinguished what motive led a novice to ask for entrance into religion, and what victory he had to win over his character. He sent back without difficulty into the world those whom he did not believe fit to take up the amiable yoke of the Lord and to live in the society of the Saints.

The rule was in his eyes a sacred deposit entrusted to him, the loss or the maintenance of which must be his work. We have already seen that he never transgressed it while he was a simple religious; and so he watched over its being practised in its whole extent as soon as he was superior; and however great the gentleness of his government, he was inflexible when it was a question of regularity. Silence and retreat are the soul and

the life of religious: he made them feel the necessity of these by comparing those who love recollection to trees planted in a well-enclosed place, and those who were dissipated to the trees that stand along the highways: the former produce fruits that come to maturity, and the others, shaken ceaselessly by the passers-by, bring nothing to their masters. His words thus carried with them strength, feeling and persuasion, because they sprang from charity and were supported by example. If he spoke to them of penance, they saw in him a body mortified and brought into subjection; if he preached humility to them, he put himself below them, proposing them to himself as models, he whom no one could equal. He taught them charity towards their neighbour by the tender care he took of all his disciples, above all of the sick. His attention made him come down to the smallest details, and he never withdrew from their bedside without having poured into their hearts new strength to suffer with patience. His charity extended also to all their spiritual needs: as soon as he saw any of them plunged in sadness, he hastened to console them, to soften the pains and the distastes they might meet with in their state, showing them the immortal reward which will be the happy end of a constant fidelity. He strengthened in their vocation those who feared they would not persevere in it; he raised their courage by the just contempt of the world which he inspired in them, by the help of heaven which he promised to implore for them, and by the example of the Saints which he ceaselessly set before their eyes, still more by his actions than by his words.

His solicitude was too great to be shut up within the walls of his monastery; it extended to the unfortunate of all the surrounding district. He distributed to them each day abundant alms, which often exhausted the granaries of the monastery, relying for the subsistence of the religious on the help of Providence, which never failed him. It was above all among the poor that his patience, his gentleness and his tender charity were seen. This tender father (that is the name they gave him) thus softened the pains of their indigence as much by the attention he put into relieving it as by the very relief he lavished on them.

Like the flower of the desert whose fragrance draws the traveller’s steps, our Saint spreads far and wide the good odour of the virtues. After the death of the bishop of Belley, the clergy and the people, with a unanimous voice, which was that of God, ask for Arthaud as their spiritual and temporal prince. The news of this election went ahead of the deputies of Belley charged with bringing it to him. The holy prior, terrified at the burden they wished to lay on him, ran to hide in a cave which is still shown at the present time with a kind of veneration under the name of the Balme[2] of Saint-Arthaud. It is seen in the side of the sheer-cut rock on which the monastery was built, at a great height above the torrent which rushes down at that point, and whose monotonous roar makes this grotto still wilder and sadder. In vain the religious and the envoys searched for him for three days, plunged in anguish and tears. God, not willing that this light, which was to cast so bright a brilliance in His Church, should remain any longer under the bushel, already made it shine in a miraculous manner before the eyes of the deputies. A supernatural brightness led them into the cave, where they found Arthaud deeply afflicted at their appearance; but he had nothing to defend himself against their entreaties but his sighs and his groans, the pretext of his incapacity and of his strength weakened under the weight of old age. His reasons were not accepted; he was drawn from his retreat and carried off to Belley, where he was received like an angel coming from heaven. The people rushed to his path, the clergy stretched out their arms to him, and the holy anointing was not long in giving him the power to govern this Church, consoled for the successive loss of two holy bishops whom it saw live again in him. Arthaud, having at last recognized the voice of God, took up the government of his diocese towards the end of the year 1188 or the beginning of 1189; he found there almost nothing to change, almost nothing to reform. He perceived in the clergy and in the people only virtues to sustain; and what man was more fitted than he to strengthen the good already done, to keep up the devouring fire of charity in the priests and the taste for study among the levites, to watch over vices so as to stifle them at their birth, to cement the reign of God in the hearts of his flock, and to make them enjoy at last all the delights that the practice of religion procures? The labours he imposed on himself were immense, but they were not beyond the zeal of the workman. He went through the different parishes of his diocese: he was a beneficent star rising on them to enlighten them, whose happy influence

gave new life and new strength to the religious spirit. He was a father seeing his children, by whom he was tenderly loved; the mere sight of him exalted the sentiments of faith, his persuasive eloquence dried up lawsuits and quarrels, his consoling words dried tears, his enlightened counsels strengthened the weak, his powerful virtue healed the sick, his generous alms restored peace and plenty in the cottage of the poor.

As soon as he had returned from his apostolic journeys, his palace became a house of charity, where each day he gathered a great number of unfortunate people and himself distributed to them the word of God, clothing and food. It was not to these that his zeal was confined; he went in search of sinners, and made them remonstrances at once so gentle and so strong that they rarely remained without effect, and often he completed their conversion by his prayers and by the harsh penances he imposed on himself for them. His solicitude, like that of St. Paul, made him take care besides of all the churches. He knew that the decency and the majesty of the temples contribute powerfully to raising the soul and to giving the faithful a great idea of the Master who dwells in them; and so, as soon as he had repaired and embellished his cathedral, he turned all his care to the other churches of his diocese; he stirred up the zeal of the priests and the liberality of the faithful so that they should be kept and adorned in the manner most fitting to the holy place, so that the august ceremonies of religion should be celebrated with the pomp which awakens in hearts the sentiments of respect and devotion which we take so little care to keep up in them. The time he did not employ in the administration of his diocese he divided between the study of Holy Scripture and prayer, following, as far as his duties allowed him, the rule of the Carthusians, of which he never infringed the precept that makes perpetual fasting and abstinence a duty for them. The honours attached to his merit and his rank did not change him; the splendour that surrounded him did not alter his taste for poverty; the simplicity of his furniture, his clothes, his apartments and his table reminded him of his dear solitude of Arvières, which he went to visit sometimes and from which he never parted but with regret. Finally, after two years of a glorious episcopate, by dint of solicitations founded on his great age and his infirmities, he obtained in 1190 from Pope Clement III permission to leave his bishopric to return to his cell. Neither the tears nor the desolation of his flock, nor his tender attachment to them, could turn him from the plan he had formed of spending the rest of his life in solitude, so as to die on ashes in the midst of his brethren. His fatherly heart was nevertheless cruelly torn at the approach of this separation; but, long accustomed to despise himself, he thought that another bishop would be more useful to the flock he was abandoning; that other hands, stronger and more skilful, would more surely keep the enemy away from the field of the householder and root out of it the cockle which he accused his own carelessness and sloth of having let grow there.

Thus confirmed in his design, Arthaud gave the last proof of his attachment to the good people he was leaving by obtaining from God by his prayers a successor endowed with the qualities which the apostle St. Paul enumerates for the making of a holy bishop: this was Eudes II, a man of great piety, whom the gentleness of his character and the goodness of his soul made dear to everyone, and who by his great charity knew how to calm the universal regrets to which the retirement of his predecessor had given rise.

Arthaud, back in his cell, buys back by dint of penance the time he has lost, he says, in the tumult of affairs, and washes in his tears and in his blood the dust of the age; age has taken away nothing of his ardour when it is a question of fulfilling the Rule; we saw him, on emerging from adolescence, begin his course in the narrow way of the evangelical counsels and almost reach the goal at the first step. At the age of ninety he re-enters that first career as a simple religious, after having honoured the episcopate with every kind of virtue, and right up to beyond a century he keeps all the fervour, the scrupulous exactness, the active and eager courage of beginners, the tender piety, the sensible devotion, the timorous conscience, the austere mortification, the passive submission of a novice. His retreat could not shelter him from the great personages of the Church and the State who came to seek from him the counsels of an old man consummate in wisdom and prudence, who had always lived in reflection, far from the intrigues that falsify the judgment and corrupt the heart. Nothing was spoken of but his virtues; he, on the contrary, thought himself very far from the

holiness at which he believed he had never worked enough; he groaned over his faults, and sighed for heaven, complaining, like the Prophet, of the length of his exile, in the desire of enjoying the true fatherland the sooner. His time was now employed only in exercises of preparation for death. It seemed that, after he had given for a century the example of a holy life, God left him five more years on earth to teach us all how one should prepare for that terrible passage, by prayer, by the sacraments and by acts of perfect resignation to death, which is the punishment of sin.

However great his weakness, he was never seen to lose the tranquillity of his soul; the more he felt his strength diminish, the more he renewed his submission to the orders of heaven, and his heart lived entire in an almost extinguished body. He was a victim immolated by sufferings, whose remains were consumed by the fire of charity. No longer able to celebrate the holy mysteries, he nevertheless received holy communion every day, and it was in a transport of gratitude after so holy an action that his last hour was revealed to him from on high. Death at that moment appeared to him as a liberator who was coming to break his chains and give him the liberty he had desired for so long, and with aspirations drawn from the sacred canticles the holy old man greeted his reviving youth. At this moment, like the ancient tree whose branches, bent towards the earth, invite one to gather the fruits with which they are laden, he turned to the companions of his solitude to lavish on them his last counsels and his last blessings. “Thank, my dear children,” he repeated to them ceaselessly, “thank the God of mercies who has delivered you from the misfortunes of Egypt to bring you into a land of blessing. Ask Him with insistence for the graces you need to persevere holily in the state you have embraced; may the Holy Spirit be your light in your doubts and your consoler in your pains; may the most holy Virgin, towards whom I recommend you always to have a tender devotion, be your protectress with God; be always the true disciples of St. Bruno, always ready to follow the evangelical precepts and counsels with that fidelity of which he has given us the example. You are the founders of this house; grow every day in virtues, so that holiness may be perpetuated in it from age to age by the good traditions you will leave to those who will come after you.” He then repeated to them the words which the beloved Apostle never ceased to say over again to his disciples in his extreme old age: “My children, love one another; let charity be the bond that unites you all together, and all together to Jesus Christ.” After these discourses and others like them, his love for those he called his children seemed to revive his failing hand, which rose to bless them again, or rather to pour out on them the graces of heaven. Then, like the swan, symbol of purity, which, it is said, announces its death by its songs, he intoned canticles of gladness: “I rejoiced at what was announced to me: *we shall go into the house of the Lord. My soul longs to go to Thee*, my God! as the thirsting hart sighs after a pure stream. I burn with an ardent thirst until I can quench it in the fountain of living water which is my God: when shall I appear before His face? Lord, deliver my soul from the prison of its body; the just are waiting for me to be witnesses of the reward which I dare to hope for from Thy goodness.”

Bernard II, bishop of Belley, who professed the most profound veneration for St. Arthaud, with whom he had kept up a close friendship since they had known each other at Portes, being informed of his friend’s state, set out promptly for Arvières, accompanied by several canons of his cathedral. The two bishops had together a long conversation on the happiness which the Saints enjoy in heaven, during which the heart of the dying man was seen to revive and beat with more strength; his face was then covered with sweet tears, his mouth addressed the most affectionate words to Jesus and to Mary; the religious surrounded his bed, plunged in the bitterest grief, and the Saint said to them, to console them: “Why grieve, my children? Do not weep for my death; the hour of my happy sleep has come; this is the moment when God is going to show me mercy; besides, I have already lived too long; I am no longer necessary to you here below; I shall be more useful to you in heaven”; and he blessed them again, recommending to them the love of poverty, the exercise of prayer and the practice of penance. Feeling his end approaching, he asked for the last sacraments, which he received with the transports of the most lively love and the most touching gratitude, himself answering all the prayers. After holy communion he conversed for a long time with the Author of eternal life, his face aflame and in a

kind of ecstasy. But on coming back from this state he begged the religious to lay him on the floor covered with ashes, as the Rule of the Carthusians prescribes. The sight of Jesus dying on a cross, which is offered to his eyes, revives his weakened strength; he gets up on his trembling knees, raises his arms and hands towards heaven: he seemed to be praying still, and he was no more. Thus was extinguished, on the 6th of October 1206, this torch which for more than a century had given light to the world, the desert and the Church.

CULTE ET RELIQUES.

Cult and Relics.

The mortal remains of the great servant of God were laid with pomp in a stone tomb before the door of the church of the charterhouse of Arvières. The good odour of his holiness penetrated into the neighbouring provinces and drew to Arvières a continual concourse of the faithful, who came to ask for particular graces which God, to honour His servant, granted to their fervent prayers. The noise of these wonders only increased the crowd of pious petitioners. Some hastened there to implore spiritual and temporal favours, others to bring to the Saint's tomb the homage of their veneration and to thank him either for some miraculous cure or for some other signal benefit which they acknowledged having received through his merits and his mediation. His cult was thus established, and since then he has almost never been invoked in vain, above all in sicknesses, and in calamitous times of drought or of rain whose duration was destroying the hope of the husbandmen.

Renown made public each day the names of the infirm persons who had obtained their cure, and of the dying who had been called back to health by putting their trust in St. Arthaud; it added all the circumstances which established the truth and the authenticity of these extraordinary facts, when Mgr Juste Guérin, bishop of Geneva, at the pressing solicitation of Claude Rosier, prior of the charterhouse of Arvières, and to comply with the wish of the whole Order of St. Bruno, resolved to make the recognition of the holy body; but the infirmities of this venerable prelate did not permit him to preside over this ceremony. The illustrious bishop of Belley, Jean de Passelaigue, was charged with representing the bishop of Geneva on this occasion.

On the 9th of August 1640 he went to Arvières, accompanied by Dom Claude de Hée, prior of the charterhouse of Pierre-Châtel, co-visitor of the province, and by a great number of ecclesiastics and faithful who had hastened from afar to contemplate the worthy object of their tender veneration. God, who watches over the preservation of the bones of His Saints, had preserved the body of His faithful servant from the corruption of the tomb. The applause and the cries of joy which the sight of this treasure, which the worms had not destroyed, excited, mingled with the thanksgivings of those who were miraculously cured, formed the finest concert that could honour this feast. The holy body was put back in a shrine of precious wood, then laid again in the same stone tomb, where the faithful came from then on to touch it with objects of devotion and linen cloths, which became impregnated, so to speak, with the virtue of the Saint, and whose application became a resource for the afflicted and a relief in their sufferings. Mgr de Passelaigue was so struck by the wonders worked by contact with the relics of St. Arthaud that he solicited and obtained a considerable bone, which was sent to the convent of the Capuchins at Belley, then transferred, in 1645, to the church of Saint-Jean-Baptiste.

The name of St. Arthaud was inserted in the universal martyrology, and he was commemorated at Arvières on the 6th of October. The feast of St. Bruno, which fell on that day, prevented his feast from being celebrated more solemnly; but the crowd of the faithful always surrounded his tomb, until the moment when impiety came to destroy it.

At that unhappy period when the revolutionary hammer struck everything that recalled a virtue, the religious of Arvières conceived still keener fears for the loss of the body of their holy founder than for that of their own lives. Warned secretly on behalf of the commissioners named by the district of Belley to carry out the entire evacuation of their convent, they begged the inhabitants of Lochieu, whose faith and peaceable

dispositions they knew, to be so good as to be the depositaries of the holy body. This was to subscribe to their wishes. On Sunday the 17th of July 1791, at the end of the parish Mass, M. Crussy, their parish priest, at the head of a procession swelled by the population of all the neighbouring villages, escorted by the municipal officers and a guard of honour, went up to the charterhouse: the Fathers were waiting for them there, singing Vespers. The holy body, enclosed in the ebony shrine mounted in silver, was handed over to M. Crussy by the religious, and carried by the confraternity of the Blessed Sacrament into the church of Lochieu, amid the respect and the chants of the people who accompanied it. It was laid on the high altar, where the Christians who had remained faithful did not cease to surround it with homage and prayers until the 2nd of January 1794.

While the revolutionaries were disputing among themselves the riches with which piety had surrounded the shrine, some of the faithful seized the treasure it contained, and, to steal this prey from those greedy men, they had the happy thought of burying it in the cemetery, persuaded that the dwelling of the dead, offering nothing to the sacrilegious rapacity of the profaners, would be a place of safety for these sacred remains. Precautions were taken for recognizing the place of the deposit as soon as the Lord should have made calm succeed the storm. The religious, dispersed by the revolutionary tempest, had disappeared from Arvières; their house was pillaged, and soon it offered nothing but a heap of rubble.

From his arrival in the diocese of Belley, Mgr Dévie had busied himself with restoring to the relics of St. Arthaud the honours of which an unhappy revolution had almost entirely stripped them. By his orders they were raised from the ground on the 22nd of July 1824 by M. de la Croix, vicar-general of Belley. Witnesses, the very ones who had hidden the holy body, were heard concerning the place and the circumstances of the burial they had made of it in the cemetery. Furnished with this information, M. de la Croix had the exhumation carried out in the presence of M. de Seyssel de Sothonod, a kinsman of the Saint; of M. Chabanay, parish priest of Brenaz; of M. Colletta, curate of Belley, who accompanied him; in the presence of the authorities and of the population of Lochieu, increased still more by that of the neighbouring parishes which the noise of this ceremony had attracted. The previous depositions were so exact that in less than a few minutes the box was found which contained the bones of St. Arthaud, surrounded by all the signs given by the witnesses who signed the official report of this ceremony. The bones were carefully verified and compared with those contained in another little reliquary which was formerly seen on the altar of the church of Arvières, and which had been preserved in that of Lochieu during the whole reign of the Terror.

The identity of these bones being established, they were enclosed in a wooden box, on which several wax seals with the arms of M. de La Croix d'Azolette were carefully affixed. It was deposited in the hands of M. David, mayor of the commune. From that time Mgr Dévie worked with still more zeal to revive devotion to St. Arthaud and to prepare the translation of his mortal remains into the church of Lochieu.

While a distinguished craftsman of the capital was making the shrine in silver-gilt bronze which was to receive the holy remains, and while the mausoleum on which they were to rest was being prepared, Mgr Dévie drew up a rule to organize the Confraternity of the good life and the good death under the patronage of St. Arthaud. Thousands of the faithful had themselves enrolled in the register of this society, whose aim is so eminently religious. The sovereign pontiff Pius VIII approved it by his brief of the 5th of February 1830, and wished besides to grant: 1° A plenary indulgence to the members of this Confraternity on the day of their reception; 2° a plenary indulgence at the moment of their death; 3° an indulgence of sixty days for all the acts of charity which the associates shall perform towards one another. By a brief dated the 10th of February of the same year the Pope granted in addition: 1° A plenary indulgence to all the faithful who shall communicate in the church of Lochieu on the 6th of October, the day of the feast of St. Arthaud; 2° a plenary indulgence to those, men and women, who shall be present at the solemn translation of the relics, or who in future shall communicate in the church of Lochieu on the anniversary day of this translation, or on one of the eight days preceding it; 3° an indulgence of fifty days to all persons each time they visit the relic of

St. Arthaud.

Everything being thus arranged, Mgr Dévie had notice given that the solemnity of the translation would take place on the 13th of April 1830. The crowd of the faithful who hastened to this ceremony was immense. The prelate, escorted by a numerous clergy, had gone the evening before to Virieux-le-Petit, and on the morning of the 13th of April he betook himself to Lochieu. The box containing the relics was handed to him by M. David, mayor of the commune. After having ascertained that the seals affixed by M. de La Croix on the 22nd of July 1824 were perfectly intact, the commissioners appointed by Mgr the bishop opened the coffer in his presence, took out the bones it contained, and placed them in the reliquary of gilt bronze furnished by the commune. A numerous procession was organized and accompanied the mortal remains of the holy protector of the Valromey, which were carried in triumph through the whole village of Lochieu. On returning to the church, they were laid on the monument which the inhabitants had had prepared for them in their church. The ceremony was ended by a solemn Mass, celebrated by Mgr the bishop of Belley. Since that memorable day the crowd of the faithful has not ceased to hasten to the chapel of Lochieu, principally on the 6th of October, the day of the feast of the holy founder of Arvières, and on the Tuesday after Easter, the anniversary of the translation of which we have just spoken.

To satisfy entirely the piety of the faithful and of the clergy, Mgr Dévie solicited from the sovereign Pontiff the extension of the cult of St. Arthaud to his whole diocese, and authorization to say his office. According to the rules established by Urban VIII, the cult of

St. Arthaud, anciently confined to the Charterhouse of Arvières and to the little province of the Valromey, could not be celebrated in the whole diocese without the consent of the head of the Church. Gregory XVI, by the briefs of the 2nd of June and the 6th of September 1834, granted the requests of the venerable bishop of Belley, and the office of St. Arthaud, which could not be said on the 6th of October because of the occurrence of that of St. Bruno, was fixed on the 7th, with the rite of greater semi-double.

Extracted from the Histoire hagiologique de Belley, *by Mgr Depéry.*

SAINTS SERGIUS AND BACCHUS,[3] ROMAN KNIGHTS AND MARTYRS (ABOUT 300)

Sergius and Bacchus were Roman knights and secretaries of State of the emperor Maximian. One day this prince, having gone to the city of Augusta (Lower Syria), took it into his head to offer a solemn sacrifice to the idols, at which he ordered all his officers to be present. As he did not see these two there, he wished to know why they had absented themselves; and, having learned from their own mouths that it was because they were Christians, he had the marks of their dignity taken from them on the spot, had them clothed in women’s garments and loaded with heavy iron collars, ordering that they should be led in this state through all the streets of the city, to be the object of the mockery and the outrages of the people. After having suffered this ignominy with joy and blessing God, they were brought back before the emperor, who, on leaving the temple, had returned to his palace. He used every kind of artifice to oblige them to renounce their faith; but, seeing that he could not shake their constancy either by his threats or by his fine promises, he sent them to Antiochus, who was prefect of the East and passed for the cruellest and most inexorable man in the whole empire; he hoped to shake their great firmness, as much by the fatigue of the roads and the affronts they would receive on their way, as by the terror they would have of falling into the hands of this barbarian, who was dreaded by everyone. Besides, he wished to humble them further by sending them before the tribunal of a man whom they had formerly commanded and who had obtained his office only through the credit of Sergius; but all this was not capable of separating them from Our Lord. For His love they made this journey with pleasure, and, rejoicing at the outrages lavished on them, they generously submitted to the injustice of a villain who was unworthy to be their judge. The day after their arrival, Antiochus had them appear before

him, and, after having vainly tried every means he could think of to make them sacrifice to the idols, he condemned Bacchus to be scourged by four executioners; this was carried out with such inhumanity that he gave up his soul in the violence of this torment. In the midst of the scourges he heard a heavenly voice inviting him to come and receive the crown of his martyrdom; and the following night he appeared to Sergius in the prison and exhorted him to endure constantly the torments that were being prepared for him, so that, having been companions in arms and in sufferings, they might both have part in one same triumph. These torments were to be horrible. Antiochus, finding himself obliged to go to another town, had shoes put on Sergius whose soles were studded inside with nail-points, and he forced him, in this cruel footwear, to run the whole way before his chariot. The following night the Saint was healed of all his wounds by the ministry of an angel who appeared to him; the prefect, attributing this to the operations of the magic art, made him endure the same torment a second time. Finally, despairing of being able to seduce him, he condemned him to have his head cut off: this was carried out on the 7th of October, about the year of grace 300.

The memory of St. Sergius has been made celebrated by so many miracles that not only the Christians went on pilgrimage to his tomb, but the idolaters also. Chosroes, king of Persia, presented to his church a very beautiful cross of gold, with other precious ornaments, in gratitude because Queen Sira, his wife, had been preserved from the death with which she was threatened, for having recommended herself to his prayers. The place where he suffered martyrdom has become so illustrious that it is now called Sergiopolis, that is to say the city of Sergius. The emperor Justinian had two basilicas built in his honour: one at Constantinople and the other at Ptolemais. There is besides a very ancient one in Rome under his name and that of St. Bacchus; it is a cardinal's title. Pope Gregory III had it repaired. Some of the sacred relics of both have been carried into France, namely: a part to the church of Notre-Dame of Chartres and the other to Angers, to a temple which is consecrated to them and of which King Clovis II is the founder. St. Gregory of Tours, in his *History of the Franks* (book VII, chap. XXXI), makes mention of the thumb of St. Sergius, brought into Gaul.

They are represented with the instruments of their torment.

Tillemont; Theodoret; Gregory of Tours.

SAINT AUGUSTUS OR AOÛT, ABBOT OF SAINT-SYMPHORIEN AND CONFESSOR (ABOUT 560)

At the time when Probian became bishop of Bourges, there lived a holy man named Augustus, commonly Août, who had been part of the household of the preceding bishop, Desideratus, and whose hands and feet were so contracted that he could not pass from one place to another without dragging himself on his elbows and knees. With the inspiration of God and the proceeds of pious alms, he had had an oratory built in the village of Brives, near Bourges, in honour of the blessed bishop Martin, and he had no sooner placed relics of that Saint in it than he felt his limbs stretch out and found himself completely cured. From then on, surrounded by a few monks and himself living under the monastic rule, he spent all his time in prayer. Later, named abbot of Saint-Symphorien by his bishop, who had built that church within sight of the walls of Bourges, and yet not wishing to abandon the monks whom he had called to him, he gave them a prior and governed the two sanctuaries.

At length, while he was living at Saint-Symphorien, St. Ursinus appeared to him in a vision by night and said to him: "Dig the earth and seek my body, for I am Ursinus, the first bishop of this city." "Where shall I go," answered Augustus, "where shall I seek your tomb, whose place I do not know?" But the Saint, taking him by the hand, led him to the spot where it was, saying: "My body rests under the roots of these vines." On waking, the abbot told his vision to the bishop, who made little of it and did not even take the trouble to inquire. Meanwhile the blessed St. Germanus, bishop of Paris, came to Bourges and was received in the episcopal palace.

After supper, when he had withdrawn to give himself to sleep, St. Ursinus appeared to him at the same time as to the abbot, and led them both to his sepulchre, begging them to take him from that place. Having therefore risen for Matins, they met in the church of Saint-Symphorien; then, the office ended, the bishop told his vision to the abbot, who in his turn confided to him that he had had a like one. Accordingly, the following night, accompanied by a single cleric carrying a candle, they went to the place indicated, dug deep into the ground and found the coffin. Having raised the lid, they saw the body of the Saint in the attitude of a man asleep, and bearing no trace of corruption. Filled with admiration, they put back the lid, and, when day came, told the bishop what they had witnessed. Then, having summoned the abbots and all the clergy, they proceeded with great ceremony, amid chants, to the raising of the body. It was buried quite near the altar, where its presence was manifested thereafter by numerous graces. Augustus died a short time afterwards, on the 7th of October, about the year 560.

Extracted from the Pieuses légendes du Berry, *by M. Veillat.*

BLESSED MATTHEW CARRIERI OF MANTUA, OF THE ORDER OF FRIARS PREACHERS (1470)

Blessed Matthew Carrieri was born at Mantua towards the end of the fourteenth century. After having spent his early youth in innocence and piety, he entered the Friars Preachers, and when he had made his vows he was charged with announcing the word of God to the people. His preaching, supported by a holy life and by great austerities, produced the most consoling results. The numerous conversions he worked spread his reputation far and wide, and he was obliged to preach in the principal cities of Italy to answer the invitation of the bishops and the eagerness of the people. Charged by his superiors with working at the reform of several convents of his Order, he re-established regular discipline in them. He applied himself to preparing subjects for the pulpit, and he himself, amid his other occupations, continued to give himself to the ministry of the word with ever-increasing fruit. Among the most striking conversions he worked is cited that of a young lady named Lucina, who had scandalized the whole country by her disorders. One day when she had gone to church with all the display of the most studied luxury, she was so touched by the Blessed's sermon that she was seen to shed tears and strike her breast. From that very day the change was complete, and she repaired by her penance the numerous scandals she had given by her conduct. Young people of both sexes, touched by the exhortations of the Blessed, embraced the religious state. Among others is cited Blessed Stephana Quinzani, whose first steps in the ways of perfection he guided.

Meanwhile the devil, jealous of the good he was doing, raised up enemies against him, who depicted him to the duke of Milan as a man whose zeal went beyond the bounds of Christian wisdom. The duke had him come before him to urge him to be more circumspect in his preaching; but as soon as he had heard the reasons the Blessed brought forward in his justification, he allowed him to preach as he thought fit and recommended himself to his prayers. Alarmed at the marks of respect and veneration shown him, he left the Milanese to escape them and went into the States of Venice, where God continued to pour out the most abundant blessings on his labours. Called to Genoa by the inhabitants of that city, who wished to hear so celebrated a preacher, and having embarked for Savona, the vessel in which he was sailing was taken by pirates, who were preparing to reduce all the passengers to slavery; but Blessed Matthew, brought before the chief of these pirates, spoke to him with such grace and dignity that he obtained his liberty from him without asking for it. Among his companions in misfortune were a lady and her daughter, who were dissolved in tears at the sight of the perils with which they were threatened. Father Matthew, touched by their lot, claimed their deliverance, and, as his request was refused, he offered to take their place. The barbarian, struck by this generosity, gave back their liberty, out of consideration for him, to them and to all those whom he had just taken prisoner. Having reached an advanced age, he withdrew to the convent of Vigevano, which he had reformed, and there he occupied himself only with preparing for death by meditating on the Passion of Jesus

Christ. One day when he was praying Our Lord to make him share His sufferings, he felt his heart as if pierced by an arrow and experienced so violent a pain that he was brought as it were to the last extremity. The last sacraments were administered to him, after which he died on the 5th of October 1470. The miracles worked at his tomb led Sixtus IV to authorize his cult, which was approved by Benedict XIV in 1742.

Life of Blessed Matthew Carrieri, by the abbé Pétin, priest of the diocese of Saint-Dié. — Cf. Continuators of Godescard.

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[1] Mark, a Roman by origin, was the son of Priscus; he succeeded St. Sylvester I, and sat eight months and twenty days (18th of January – 7th of October 336), under the reign of Constantine the Great, and during the consulate of Nepotianus and Facundus. He issued a decree conferring on the bishop of Ostia the use of the pallium and the exclusive right of consecrating the Roman pontiff, promulgated a constitution relating to all the orders of the ecclesiastical hierarchy, and consecrated two new basilicas, one on the Ardeatine Way, the other in the interior of Rome. In two ordinations Mark laid hands on twenty-five priests, six deacons and twenty-seven bishops. It is believed that it was he who ordered the Nicene Creed, that authentic and fundamental charter of the faith, to be recited at Mass after the Gospel. St. Mark was buried on the Ardeatine Way, in the cemetery of St. Balbina, and from there carried into the church *juxta Pallacinis*, today St. Mark's, of which he had made the dedication. — *Liber Pontificalis*; Darras, *Histoire générale de l'Eglise catholique*, vol. IX, page 325.

[2] We have given on the 1st of October the history of the feast of the Rosary.

[3] Aetherius lived first at the court of Guntram, king of Burgundy, who, trusting in his great wisdom, had chosen him for one of his counsellors. After having made himself commendable in the world, he was still more so as bishop, by his piety and by his zeal, which won him the greatest praises on the part of Pope St. Gregory the Great. In 591 Aetherius accompanied to Paris King Guntram, whom Fredegund had begged to come and hold her son Clotaire at the sacred font. He was present at the baptism of this young prince, then seven years old, which took place in the parish church of Nanterre. He conferred the diaconate and the priesthood on St. Austregisilus, who became metropolitan of Bourges (13th of February 612), and to whom he at once gave the abbey of Saint-Nizier. In 598 the Pope wrote to him, as well as to the bishops of Autun, Arles and Vienne, to urge them to the convocation of a national council intended to bring a remedy, as prompt as it would be effective, to the abuses which then dishonoured the Church of France, principally to simony and to the premature ordinations of laymen in order to raise them to the episcopate. In 602 Aetherius addressed himself again to St. Gregory to ask him what conduct was to be held when a bishop was struck with madness; but he died that same year before having received the sovereign pontiff's answer. — *Proper of Lyons*; *Gallia Christiana nova*.

[4] Like her two brothers Elaphius and Eucharius, this Christian virgin shed her blood for the faith at the beginning of the reign of the emperor Julian the Apostate (360–363). The town of Grand has chosen her for its patroness. Her cult there has always been celebrated, and her relics were kept with a particular veneration in the church dedicated to her. They remained there until 1587, when the cardinal of Vaudémont had them transferred to the abbey of Saint-Léon of Toul, to withdraw them from the impiety of the German soldiers who were then crossing the country. They remained there until the Revolution, but not in their entirety. Mgr de Thiard-Bissy (1687–1697) separated from the body of the Saint a rib which he restored to the inhabitants of Grand. Even before their translation, removals of fragments of the relics of St. Libaria had already been made. Bishop Pibo, who governed the Church of Toul from 1070 to 1107, having to consecrate the high altar of Saint-Mansuy, declared that he had to place on that altar relics of this blessed martyr, whose feast was already celebrated in his diocese. — Note due to the kindness of the abbé Guillaume, canon, chaplain of the ducal chapel of Nancy.

[5] St. Qué is ordinarily represented beside a plough drawn by eight stags. It is a memory of the following fact: One day a stag pursued by hunters came to take refuge beside the Saint. The hunter loudly claimed a prey which, he claimed, belonged to him. Qué refused to hand over the animal to him, and, to compensate himself, the lord laid hands on seven oxen and a cow that belonged to the monastery. The next day eight stags came and presented themselves to the Saint in compensation for the loss his monastery had suffered. — *Vies des Saints de la Bretagne armoricaine*, by Albert le Grand.

[6] Their mission is to make reparation for the negligence of Christians who leave Our Lord Jesus Christ in a desolate solitude. The mother-house is at Marseilles. — Note of the abbé Ricard, of Marseilles.

[7] We have given his life on that day.

[8] We have given his life on the 30th of September.

[9] See his biography on the 6th of October.

[10] Some fishermen found the body of the Saint swimming in its blood and made a declaration of it: it was taken up amid a great concourse of the faithful and placed in the church of Saint-Vitalis of Cremona. His bones were placed in a marble tomb, above which an altar was raised in his honour. Cologne obtained (1652) a portion of these relics, which were solemnly exposed to public veneration in the church of the Jesuits. — *Acta Sanctorum*; Continuators of Godescard.

[11] Her body was afterwards carried to Ailesbury, where it remained forty-six years; it was then brought back to Chick, which from that time was called Saint-Osithe. An abbey of canons regular was built there under the invocation of the martyr, which became celebrated for the miracles worked at the shrine of the Saint. She is represented: 1° with a stag beside her. She had just obtained from her husband (says the legend reported by the Bollandists) that they would not use their marriage, when all at once it was announced to the king that a stag of extraordinary size had appeared before the palace. At once he sets off hunting, and when he returns, after several days, he

finds that his wife has taken the veil after cutting off her hair; 2° holding keys in her hand: this is perhaps because of the dedication of her abbey, whose church was dedicated to St. Peter; 3° carrying her head in her hands, after the sword of the Danes had separated it from the trunk; 4° having a crown at her feet, to mark that she knew how to despise the honours of the earth in order to live voluntarily in the obscurity of a cloister. — Godescard; *Acta Sanctorum*; *Caractéristiques des Saints*, by Father Cahier.

[12] *Alias*: Palais, Palaise, Palaris.

[13] The gold sou is valued at 9 fr. 20 c., real value, and at 99 fr. 33 c., present value.

[14] It is supposed that St. Pallais raised about the same period a church to St. Stephen. Fortunatus, in fact, congratulates a prelate of the name of Pallais on having erected in honour of the holy deacon this monument, whose magnificence and imposing majesty he praises in these verses:

Hæc sacra Palladius levitæ templa sacravit: Extet ut inde sibi non peritura domus.

But with the author of a note relating to this passage, we are inclined to believe that this epistle is addressed rather to Palladius, archbishop of Bourges, who in fact had built a church to St. Stephen St. Gregory of Tours speaks of it in his *Histoire des Francs*, while he says nothing of the one which the bishop of Saintes is supposed to have dedicated to the same Saint.

The *Annales* of the Order of St. Benedict and the *Gallia Christiana* claim that the building of this church gave occasion to the first discovery of the tomb of St. Eutropius. Nothing proves their assertion.

[15] The Valromey is a valley enclosed within the Bugey, a former small province of France. It is today included in the eastern part of the department of the Ain.

[16] In this country the caves which exist in great number in the mountains of the Belley are called *Balme*. The village of La Balme-sous-Pierre-Châtel, near Belley, takes its name from the imposing grottoes seen under the rock which bears the former charterhouse of Pierre-Châtel. The name of the village of La Balme-sur-Cerdon, and of the former castle of La Balme, between Cervevrieux and Montègre in Valromay, has no other origin.

[17] They are also called Sierge and Bacq (*Sergius, Bacchus*).

8 October

Martyrologies

Eighth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

The feast of St. BRIDGET, widow, who, after several pilgrimages to the holy places, being filled with the Spirit of God, died at Rome on the 23rd of July. The translation of her body to Sweden took place on the eve of this day. 1373. — The same day, the death of the holy old man SIMEON, who, as we read in the Gospel, received Our Lord in his arms. About the year 1. — At Caesarea in Palestine, St. Reparata, virgin and martyr, who, refusing to sacrifice to the idols, went through divers kinds of torments under the emperor Decius, and died at last by the sword. Her soul was seen to leave her body and go up to heaven in the form of a dove. About 253. — At Thessalonica, St. Demetrius, proconsul, who, for having worked several conversions of unbelievers, was pierced with lance-thrusts by command of the emperor Maximian, and thus consummated his martyrdom. 303. — In the same place, St. Nestor, martyr. — At Seville, in Spain, St. Peter, martyr. — At Laodicea, St. Artemon, priest, who received the crown of martyrdom under Domitian, by the torment of fire. 303. — At Origny, near Laon, St. BENEDICTA or BENOÎTE, virgin and martyr. 362. — At Ancona, St. Palatias and St. Laurentia, who, during the persecution of Diocletian, were sent into exile by sentence of the governor Dio, and died there of fatigue and hardships. 4th c. — At Rouen, St. Evodius or Yved, bishop and confessor.[1] 550. — At Jerusalem, St. PELAGIA, surnamed the Penitent. About 460.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Paris, the Vigil of the holy martyrs Denis and his companions, of whom we shall speak on the following day. — In the diocese of Soissons, St. Benedicta or Benoîte, virgin and martyr, named in the Roman martyrology of this day. 362. — In the diocese of Bourges, St. Léopardin, martyr, whose life we shall

give on the 24th of November. — In the diocese of Trier, St. Metropolus, who is believed to have been bishop of that see and a martyr. About 304. — At Sens, St. Porcaria (*Porcharia*), virgin and martyr, who ennobled her chastity by giving her life for her heavenly Spouse. 5th c. — At Origny-Sainte-Benoîte (Aisne, arrondissement of Saint-Quentin, canton of Ribemont), in the diocese of Soissons, St. Leoberia, virgin and martyr, companion of St. Benedicta or Benoîte, whose life we give on this day. 362. — In the diocese of Autun, St. Gratus, bishop of the ancient see of Chalon-sur-Saône and confessor, whom Pope John VII (705–708) placed in the catalogue of the Saints.[2] 652. — In the diocese of Chartres, St. CALÉTRIC or CALTRY (*Chaletricus, Chalactericus*), bishop of that see and confessor. 567. — In the former Benedictine abbey of Munster-Bilsen (*Belisia, Bellua*), in Belgium, St. Amour of Aquitaine, confessor. He led for some time the solitary life in the neighbourhood of Maestricht, where his holiness and his miracles greatly edified the people. His body was buried at Bilsen and transferred some time afterwards to the abbey church of Munster-Bilsen. Some hagiographers have confused him (rightly or wrongly, we cannot decide) with St. Amour or Amator, first abbot of the Benedictine monastery of Amorbach, of whom we have spoken on the 17th of August. Date much disputed. — At Leuze, a town of Belgium, on the Dender (Hainaut), St. Badilo, monk of Vézelay (*Vizeliacum*, Yonne), then abbot of the Benedictine monastery of Leuze (*Lutosa*). He enriched these two houses with a part of the relics of St. Mary Magdalen which he had gathered in Provence at the time of the invasion of the Saracens.[3] About 871. — In the former Benedictine abbey of Honnecourt or Hunulcurt (*Hunnocurtum, Hanonia, Hunnonis Curia, Hunnulficurtis*), in the diocese of Cambrai, Sts. VALERIA and POLLENA, sisters, who kept their purity without stain by the exercises of a rigorous penance. About 640. — In the former Benedictine abbey of Wasor or Waulsor (*Valcidorus*), in the diocese of Namur, the translation (970 or 974) of the relics of St. Eloque (Elogue or Eulogue), second abbot of Lagny-sur-Marne (Order of St. Benedict), in the diocese of Meaux, named in the martyrology of France of the 3rd of December. 7th or 8th c. — At Denain (Nord), in the diocese of Cambrai, St. REFROY or RENFROIE, virgin, abbess of the Benedictine monastery of that place. About 805. — At Auxerre, St. Palladia (*Palladia*), virgin, companion of St. Porcaria, named above. 5th c. — At Toul, St. Libaria, virgin and martyr, of whom we spoke yesterday (note to the martyrology of France). — At Rheims, the translation of St. Remigius, bishop of that see, whose life we have given on the 1st of October. 533. — At Mont-Saint-Jean (Côte-d'Or, arrondissement of Beaune, canton of Pouilly-en-Montagne), in the diocese of Dijon, the translation of St. Pelagia of Antioch (8th of October), of St. Julian of Alexandria (17th of February) and of St. Macarius of Egypt. About 1463. — In Armorican Brittany, St. Melaria, surnamed Nonne or Nonnita, penitent. A native of Wales and daughter of Brecan, sovereign of that country, she entered very young into a monastery of women. Her beauty was remarkable: it became fatal to her, and one day, when she was going on a journey of devotion, she was dishonoured by Xantus, prince of Ceretica. Melaria then withdrew, to do penance there, into Armorica, where she died.[4] 6th c. — At Avignon, the feast of the anniversary of the miraculous DEDICATION of the metropolitan church of NOTRE-DAME DES DOMS.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Basil. — At Jerusalem, St. Pelagia, surnamed the Penitent, of the Order of St. Basil. About 460.

Martyrology of the Order of the Cistercians. — In Spain, St. Martin of Zamora, first abbot of Val-Paradis, of the Order of Cîteaux, celebrated for his holiness and his miracles.[5] 1152.

Martyrology of the Order of the Servites of the blessed Virgin Mary. — The birthday in heaven of blessed Simon the Elder, who, as the Gospel relates, carried Jesus in his arms.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

In Egypt, St. Thais, penitent, whose life we have given on the 3rd of March, with that of St. Paphnutius, who made her leave her disorders. 4th c. — In England, St. Keyne, virgin, daughter of Brecan or Braghan, prince of Wales, and sister of St. Melaria, surnamed Nonne or Nonnita, named in the martyrology of France of this day. She led the eremitical life in a forest of the county of Somerset, near Cainsham, on the Avon. Several places in Wales offer monuments which prove that her cult formerly enjoyed great popularity. End of the 5th c. — In Scotland, in the county of Aberdeen (*Devana*), St. Triduana or Triduaine, virgin. All that is known of her life is that she despised an illustrious birth and considerable riches in order to become the spouse of Jesus Christ; that she was distinguished by her humility and her love of penance; that she reached a high degree of virtue, and that she was favoured with the gift of miracles. 6th c. — At Como, in Lombardy, St. Felix, first bishop of that see and confessor, named in the Roman martyrology of the 14th of July. He was consecrated about 375 by St. Ambrose, bishop of Milan, who praises him in several of his letters. Towards the end of the 4th c. — At Antioch (*Antiochia ad Daphnen*), today Antakieh, a town of Asiatic Turkey (Syria), the holy martyrs Denis, bishop, Januarius, Faustinus or Fastinus, Privatus, Heraclius, Julian, and Pelagia (different from St. Pelagia the Penitent), named in the martyrology of St. Jerome. — At Genoa (*Genua*), a city of Italy, in the Sardinian States, St. Hugh or Hugo, prior of the Order of St. John of Jerusalem, a man of great holiness, to whom God granted the gift of miracles. It is related that, like another Moses, he made the sign of the cross on a rock from which there suddenly came forth a miraculous spring, which is still called in our days the Fountain of St. Hugh, and whose salutary water has the virtue of healing the sick. He was buried in the church of St. John of Genoa; in public prayers his head is carried in procession through the streets of the city. About 1230. — At Padua (*Patavium*), a fortified city of the kingdom of Italy, the blessed Company (*Compagnus*), confessor, of the Order of the Camaldolese, first abbot of the monastery of Notre-Dame of Porcia, which he governed for forty-four years. His body was laid in the abbey church (1264), then transferred (1509) to the basilica of St. Benedict, and finally (1575) to the church of the monastery of blessed Anthony the Pilgrim.

DEDICATION OF NOTRE-DAME DES DOMS, METROPOLITAN CHURCH OF AVIGNON

First century.

Templum hoc sanctum divæ Matri Dei adhuc vivæ consecratur in honorem.

Ce temple a été consacré sous l'invocation de la Mère de Dieu, au temps où elle vivait encore sur cette terre.

This temple was consecrated under the invocation of the Mother of God, in the time when she was still living on this earth.

Hymn of the Dedication.

After the publication of the *Monuments inédits sur l'apostolat de sainte Marie-Madeleine*, by the abbé Faillon, it is no longer possible to doubt today that St. Lazarus, with his two sisters, St. Martha and St. Mary Magdalen, St. Marcella, their servant, St. Maximinus and St. Rufus, disciples of the Saviour, persecuted by the Jews, fled from Judæa; that they came to land at Marseilles, and from there spread through the surrounding country to preach the Gospel there. It is equally difficult not to admit that, in her pious excursions, St. Martha came to Avignon; that she preached there the worship of Mary at the same time as that of Jesus, since in concert with St. Rufus, son of Simon the Cyrenian, and who was the first bishop of Avignon, she raised there a sanctuary in honour of the Mother of God, and that, according to the general belief, such is the first origin of Notre-Dame des Doms, so called later either from its canons who bore the title of *dom*, in Latin *domini*, or from the gifts that were made to the Blessed Virgin, *domina a donis*, or from the Latin *domus*, house of St. Martha which was beside it, or from the Celtic word *dom* which signifies rock,

because the church was built on the rock. Whatever may be the reason for this appellation, the construction of the church by St. Martha is 1° literally affirmed in the inscription which is read at the entrance of the metropolitan church; 2° equivalently stated in the ancient hymn in which they sang: *Templum hoc sanctum divæ Matri Dei adhuc vivæ consecratur in honorem*; 3° historically proclaimed by Benedict XIV, in his learned work: *De canonizatione sanctorum*. *Quidam*, he says, *afferunt exempla ecclesiarum ad honorem B. Mariæ Virginis adhuc viventis constructarum, in civitate videlicet Avenionensi, a sancta Martha.* Constantine, after his conversion to Christianity, did not find the work of St. Martha worthy of its object; he enlarged this primitive sanctuary; and he did so with all the more zeal because it was near there, in the plain which stretches from Avignon to the sea, that he had had that celebrated vision of the luminous cross which determined his conversion.

In 731, the Saracens came and sacked the church of Constantine; but from 785 to 800, Charlemagne raised it from its ruins, and displayed, in this construction, all the riches of Romano-Lombard architecture. It appears even that he made use in it of the remains of two pagan temples of the neighbourhood, if one judges by the pediment of the porch, whose architecture has a striking resemblance to the monuments that remain of the Roman domination. In acknowledgement of the pious generosity of the holy emperor, Jesus Christ, it is said, came in person, in the middle of the night, to consecrate the new church. Sacred ministers, who were doubtless His angels, assisted Him, some singing the office, the others performing the ceremonies; and after He had accomplished around the nave all the ceremonial of solemn dedications, He celebrated the divine mysteries, according to the accustomed rites, on the consecrated altar, which is commonly believed to have been the altar with five columns and a hollow table, of the fourth chapel on the right. This marvellous fact had for witness a noble lady who, out of devotion to the Blessed Virgin, went every morning to the sanctuary of the Doms, at the first sound of the bell, and who, that night, had gone there a little after midnight, awakened by the bell which had rung earlier than usual. At the offertory, she put her gold ring in the plate, saying that she would come to take it back, in broad daylight, on bringing her usual offering which she had forgotten to bring. The minister who received it showed her the place where she would find it, adding that it would then bear the imprint of certain characters which were engraved behind the altar. At the rising of the dawn, hearing the bell ring for the office of the chapter, this lady came back to the church quite astonished, asked the reason for this second office; and as they would not believe her about what she said of the first, she gave as proof of it her ring, which was to be found in the place she indicated, imprinted with the same characters as the back of the altar bore.[1] The 8th of October, anniversary of this marvellous dedication, was made a feast of obligation, with prohibition of all servile work under pain of excommunication. On that day, from four o'clock in the morning, the sound of the bells called the faithful to the holy mountain; and the divine sacrifice was offered on a portable altar set up in the middle of the choir in front of the high altar. The second archdeacon alone could enter the sanctuary with the youngest choirboy, who presented the cruets to him; and during the whole sacrifice, archbishop, chapter, deacon and subdeacon, all remained outside the sanctuary. The celebrant used the chalice which John XXII had bequeathed, with his cope enriched with precious stones, on condition that the one and the other should be used only on that day. In 1475, Sixtus IV thought he could say in his bull of the 21st of November: "We have learned that the church of Avignon, illustrious among the other cathedrals of those regions, was founded by St. Martha, the hostess of Jesus Christ, in honour of Our Lord and of the glorious Virgin, and that it was consecrated by the hand of God Himself, as is generally said, as the ancients relate and as the letters of several Roman Pontiffs attest". At the beginning of the sixteenth century, the metropolitan chapter had an inscription engraved under the narthex of Notre-Dame, in which one reads that "when Charlemagne had had the church rebuilt, Jesus Christ, as the constant tradition teaches and as the constitutions of the popes John XXII and Sixtus IV declare, consecrated it with His sacred hand". In 1600, the provost of the cathedral, receiving Queen Marie de Médicis, on her passage through Avignon, said to her in the presence of all her court and of the notables of the city: "Let us pray, Madame, the Sovereign Creator whose eternal hand was pleased miraculously to consecrate this

church". In 1622, the illustrious bishop of Vaison, Monseigneur de Suarez, whose great learning caused him to be named later prefect of the Vatican library, wrote the following distich:

Num rata, quæ nobis perhibet veneranda vetustas, Quod fuit a Christo adstante sacrata? — Rata.

In 1701, the provost of the cathedral held the same language to the sons of France, on receiving them solemnly under the porch of the basilica. So spoke again, in 1708, Monseigneur de Gonteri, twenty-first archbishop of Avignon, in the letter in which he gives an account to Clement XI of the state of his diocese; in 1750, M. de Cambis-Velleron in his *Annales d'Avignon*; and some years later, the learned abbés de Massillian and de Véras. Can there be a tradition more continuous and more authoritative?

Thus Notre-Dame des Doms has always been held in singular veneration. It was under its vaults that the holy bishops of Avignon sat during their life, and wished to rest after their death: St. Rufus, the first of all, St. Maximus, St. Agricola and St. Veredemus. It was within its walls that in 1096 Urban II published the Rule of the Canons Regular of St. Augustine. Shortly afterwards, Gelasius II and Callistus II celebrated the holy mysteries there pontifically, Anastasius IV and Adrian IV were canons of it before being raised to the chair of St. Peter, and in 1163, Alexander III consecrated there St. Anthelm, bishop of Belley. This illustrious church saw praying at its altar St. Remigius of Rheims, St. Majolus of Cluny, St. Pons of Villeneuve, St. Hugh of Grenoble, St. Dominic, St. Peter of Luxemburg, St. Francis Borgia, St. Francis de Sales, St. Peter Thomasi, St. Bertrand of Aquileia, the Blessed John Soreth and Louis Allemand, St. Catherine of Siena, St. Delphina, St. Colette. In 1170, St. Bénézet received there from God the order to build a bridge over the Rhône, and announced it publicly; in 1322, John XXII ordained there the triple daily ringing of the *Angelus*, unknown until then to the Catholic world, and received near the porch of the cathedral the celebrated apparition in which the Virgin ordered him to publish, in favour of Carmel and of the Scapular, the Sabbatine bull. Later, under this same porch, St. Andrew Corsini miraculously restored sight to a blind man; and towards the beginning of the fifteenth century, St. Vincent Ferrer did not fail a single day, during the ten years he spent at Avignon, to sing Mass there each morning at the altar of Mary.

Kings and the great ones of the world rivalled the Saints in devotion to Notre-Dame des Doms; and there were seen kneeling before its altar, in 1226, Louis VIII; in 1324, Charles the Fair; in 1365, the emperor Charles IV and Duke Amadeus VI of Savoy; in 1388, Charles VI; in 1420, Charles VII, still dauphin; in 1516, Francis I; in 1564, Charles IX; in 1574, Henry III; in 1579, Catherine de Médicis; in 1600, Marie de Médicis; in 1622, Louis XIII, and in 1660, Louis XIV and his mother, Anne of Austria.

In the fourteenth century, seven Popes appeared there in all the splendour of their pontifical majesty: Clement V, John XXII, Benedict XII, Clement VI, Innocent VI, Urban V and Gregory XI, who instituted at Avignon, in the church of the Cordeliers, the feast of the Presentation of Our Lady. Four of them were crowned there; and three chose their burial there. At the same period, St. Peter Celestine, St. Louis of Toulouse and St. Thomas of Herdtfort were canonised there. Robert the Lame was crowned there king of the Two Sicilies, and Hélion de Villeneuve was consecrated there grand master of the knights of St. John of Jerusalem. The feast of the Holy Trinity, as well as the feast of the Holy Lance and of the Holy Nails, was instituted there. The first procession of Corpus Christi was celebrated there; the holy war against the Moors of Africa and the Saracens of Spain was published there three times; the kings Philip the Fair and Peter of Aragon were absolved there of the excommunication they had incurred; John II took the oath of fealty to the Pope and took the cross there with the king of Cyprus and the king of Denmark. Finally, within the walls of this basilica fifty-three councils or synods have been held; and there rests Benedict XII, with a hundred and fifty-seven cardinals, archbishops and bishops, a crowd of high dignitaries of the State as of the Church, among whom must be counted the valiant Crillon, surnamed the bravest of the brave.

This church, so rich in glory, is built half-way up the side of a rock, from which it dominates the whole town. Its façade, majestic in its simplicity, is preceded by a porch with a triangular pediment, which reproduces one

of the finest pieces of Romanesque architecture, and followed by a heavy square tower, which is pierced with sixteen bays, and which is crowned by an Ionic balustrade with a dome of recent construction, on the lantern of which rests the statue of the Virgin. The interior of the edifice unites all the kinds of architecture, from the Corinthian frieze of the finest days of the Cæsars, to the Græco-Roman veneer of the time of Louis XV, although nevertheless the Romanesque style predominates there with all the severity of its lines and the solidity of its constructions. There is only a single nave, with a pointed barrel vault, around which run graceful galleries of the seventeenth century. To the right and to the left of this nave are distributed chapels of various styles and of various sizes, in which are found two altars of Mary, added to Notre-Dame de l'Assomption which is at the high altar. The first is Notre-Dame de Tout-Pouvoir, at the chapel of St. Roch. It is the most frequented of all, and its feast is celebrated on the Sunday which follows Our Lady of the Snows. Its statue, of stone of Saint-Didier, is covered with a polychrome painting, which was refreshed in 1859 in order to carry it in procession on a litter, simulating the walled enclosure of the town and crowned with garlands of lilies. When in 1409 the palace of the Popes was besieged, defended by the soldiers of the antipope Peter de Luna, the canons hid it, as their most precious treasure, in the interior of the town. The second altar is that of Notre-Dame des Doms, under the rotunda. It is there that, before a life-size marble statue, the association of the Perpetual Worship of Mary has its seat and its assemblies: a pious association whose members share among themselves all the days of the year and all the hours of each day, so as to succeed one another at the feet of the Mother of God, and thus render her an unceasing and public worship. Erected at the beginning of the last century by Archbishop de Gonteri, approved and enriched with indulgences in 1713 by Clement XI, it lost through the plague of 1721 and 1722 a great number of associates, and its exercises were for some time interrupted. In 1727, Archbishop de Gonteri re-established it solemnly, and himself made the first hour of the perpetual Veneration. The following hours were filled by the metropolitan chapter, then by all the faithful of the town. Interrupted by the Revolution of '93, it resumed its course in 1853. To this confraternity the cathedral joins also the confraternity of the Holy Heart of Mary, of the pilgrims of St. Roch, of the porters of St. Nicholas, of the masons, of the locksmiths and other trades. Every Saturday the exercises of the archconfraternity of Notre-Dame des Victoires are held there; the whole month of Mary is preached there, as well as a novena preparatory to the feast of the Immaculate Conception; and, on the 8th of December, the feast is celebrated with an exceptional solemnity. Finally, in the outburst of its love for the Blessed Virgin, the town of Avignon has placed on the summit of its basilica a monumental statue of Mary Immaculate; and the 24th of October 1859, the day of this inauguration, has remained a celebrated day in the annals of the city. Seven bishops and more than a hundred thousand persons had come from twenty to thirty leagues to the ceremony; and from nine o'clock in the morning until four o'clock in the evening, an immense procession unrolled through the whole city, through streets carpeted with greenery, making the air resound with songs of gladness, with musical symphonies, with military salvoes, with which mingled the joyful peals of all the bells. It was one of the most magnificent homages that the Immaculate Virgin has ever received.

Touched by the zeal of the people of Avignon for the honour of the Mother of God, Pius IX has been pleased to glorify Notre-Dame des Doms. On the 21st of November 1475, Sixtus IV had erected it into a metropolitan church. On the 22nd of December 1854, Pius IX raised it to the rank of minor basilicas, restored to its chapter the use of the cardinalitial purple, and to its old association of Perpetual Worship, its canonical existence. Later, he sent it, in a precious shrine, the entire body of St. Felicity, martyr of the third century, and granted it a plenary indulgence on the feasts of Christmas, of the Epiphany, of the Ascension, of Pentecost, of Corpus Christi, of the Immaculate Conception, of the Nativity, of the Presentation, of the Annunciation, of the Visitation, of the Purification and of the Assumption of the Blessed Virgin, as well as on the feasts of St. Augustine, of St. Rufus, of St. Martha, of St. Gregory the Great, of the miraculous dedication of the basilica, finally, every Sunday of the year, without counting the partial indulgences of three hundred days for each visit made there, of seven years and seven quarantines, if it is on Saturday, and of five

hundred days for all the Masses heard there.

Extracted from Notre-Dame de France, *by the curé of Saint-Sulpice.*

SAINT BENEDICTA OF ROME, VIRGIN AND MARTYR, AT ORIGNY, IN THE DIOCESE OF SOISSONS

362. — Pope: Saint Liberius. — Roman Emperor: Julian the Apostate.

> *Le Christ nous a appris par les maux de cette vie à mépriser les prospérités du siècle.*
>
> *Christ has taught us by the ills of this life to despise the prosperities of the world.*
>
> *St. Augustine.*

St. Benedicta was the daughter of a Roman senator. As soon as she had embraced the Christian religion, she despised all the riches and all the honours of the earth, and, having won to Jesus Christ about a dozen other young girls, she took them into her house and led with them a very pious life. As she was living thus in all the exercises of a solid piety, the report of the triumph which the illustrious martyr St. Quentin and his companions had won in Picardy and of the miracles which were wrought by their intercession, spread through Rome and inspired her with so great a desire to imitate the example of these noble Romans, that, feeling herself animated with a holy ardour, she abandoned her country to come with her twelve companions to seek martyrdom in Gaul. After crossing the Alps, they made some stay in Lyonnese Gaul, from where they went at last to the capital of the Vermandois. After devoutly visiting there the tombs of their holy fellow-countrymen, they separated to go to various places, to labour at the conversion of souls. Benedicta, who took Leoberia with her, was led by the Spirit of God to Origny-sur-Oise, in the diocese of Soissons: there, by the example of her virtues and by familiar exhortations which she made with an admirable fervour, she won a great number of persons to the Christian religion. Her ordinary retreat was in a little cell which she had built on a hill, outside the town, on the side of the river. She passed the nights there in prayer and in the contemplation of divine truths, and, having by this holy practice filled herself with graces and unction, she afterwards went through the neighbouring places to spread there the lights which the Holy Spirit had communicated to her.

The new conquests which she made every day for Jesus Christ could not remain hidden from the prefect of the province, named Matroclus: he had orders from the emperor Julian the Apostate to spare no believer; moreover, he was a Jew by origin and consequently a sworn enemy of the Christians. He was therefore no sooner informed of the conversions which our Saint was working, than he had her arrested and brought before him. He used at first artifices and gentleness to try to make her renounce Our Lord; but, finding her unshakable in the faith and insensible to all his fine words, he had her buffeted, then scourged, which was carried out with so much cruelty that the body of this innocent virgin was covered with one universal wound. After this torture, she was thrown into a dark dungeon to be reserved there for a new torment. But scarcely had she entered it, when an angel all shining appeared to her, and, after consoling her and encouraging her to perseverance, healed her perfectly of all her wounds. Fifty-five persons who had seen her before in that pitiful state, seeing her entirely healed without any human remedy, acknowledged the almighty power of the true God and embraced the Christian religion. The tyrant, unable to endure this admirable progress, had her appear a second time before his tribunal and tried again to seduce her. But, having been unable to make any impression on her heart, he had her put on the rack, and after making her endure several torments, he sent her back to prison while waiting to invent some other kind of torture. The angel of the Lord came at once to visit her there, filled her with joy by his presence, healed her once more of all her wounds, and finally delivered her from her dungeon: which was the cause of the conversion of a great number of idolaters. But the prefect, remaining ever in his blindness, and despairing altogether of being able to overcome her who had already triumphed over his cruelty, condemned her to death and, by a detestable fury, made himself her executioner

by dealing her on the spot a blow of an axe which cut off her head, on the 8th of October, in the year 362 of the Incarnation.

A great number of miracles having been obtained through the intercession of our Saint, we are going to cite some of them, taken from a very ancient and very rare book: *Le miroir d'Origny*. This book has always been an authority.

A girl of Origny, named Alix, was healed of a cruel illness of eighteen months, at the moment of a visit to the chapel then existing in honour of St. Benedicta. Many witnesses gave evidence of it. But the abbess, full of gratitude, wishing by a public demonstration to thank God in the chapel of the Saint, invited the canons of the Chapter to accompany her community. Two of them refused to believe in the marvellous healing, and said that they would believe in it only if they saw healed a poor man of the district, named Gauthier. This unfortunate man was deformed, *ingambe*, and dragged himself along the ground to beg alms. Brought to the chapel of the Saint, he too obtained his healing. This man lived afterwards at the monastery, where he remained several years, seen and known by everyone.

A woman of Regny, a league from Origny, was suffering from a frightful ill; she had been seized with the pains of childbirth in the open country, alone and without help to deliver her, her intestines had come out, corruption set in, it was a stench. Two women brought her to the church of the abbey and she was soon completely healed.

A girl from a distant country had legs so twisted that she could scarcely stand. Her father having brought her to the church of the abbey, she made a novena there and recovered her health.

A goldsmith of the town of Angers was healed of a grave accident. During his sleep, worms had entered his ears. He suffered incredible pains for eight or nine months. Science and its remedies had been powerless. He came to visit the church where the body of St. Benedicta rested, and after several visits and prayers near the shrine of the Saint, he was heard, and never afterwards did he suffer from his ill.

In 1589, a poor infirm girl, whose limbs were as it were dislocated, was healed after a novena, a few days before Pentecost. She was seen with admiration taking part in the great procession of the Wednesday in the Octave. Another woman named Marsson, born at Origny, was suffering from a swelling in the throat, such that the unhappy woman was horrible to see. After several novenas, she at last obtained an entire healing and lived more than twenty years afterwards in perfect health.

St. Benedicta is represented tortured on the rack.

CULTE ET RELIQUES.

Cult and Relics.

Her body was buried by the Christians on a little hill near the place where she had suffered martyrdom. This place, according to local tradition, is still called today the *Arbres du Thil*. It is an enclosure of sixty-five rods, surrounded by trees and quickset hedges. This place is daily visited by a great number of persons; on certain days, and even every Sunday, there are as it were processions of visitors brought by the universal confidence in the holy patroness of the district. After remaining hidden for the space of three hundred years, the body was happily discovered by the following miracle: A blind man, who lived in Paris, having had a revelation that he would recover his sight by the merit of St. Benedicta, if he went to the place where her body was, had himself led towards Origny, and, by a divine inspiration, he stopped at the very place where this precious treasure was hidden. There happened to be at that time in that place, by a particular guidance of Providence, eighteen bishops from various provinces, to whom this blind man disclosed the object of his journey, and how God had made known to him that, in the spot which he pointed out, by putting his staff into the ground, rested the body of a holy virgin and martyr, through whose intercession he was to be healed. As these

prelates were speaking together of having it dug, they were entirely confirmed in this design by the appearance of a dove, which, after fluttering for some time around the trees, came and alighted, in their presence, on the very spot which the blind man had marked for them. They had it dug and there was in fact found the body of our Saint with the history of her martyrdom. It was carried to Origny, into a church of Canons Regular, dedicated to St. Peter; it has since been changed into a celebrated abbey of nuns of the Order of St. Benedict, which still possessed, before ’93, the rich remains of this illustrious virgin; whence it comes that this place is commonly called Origny-Sainte-Benoîte.

On the 26th of May 1246, a solemn translation of these holy relics was made, by Garnier, bishop of Laon, to put them in a silver shrine which Emmeline de Mauny, abbess of Origny and sister of Anselm de Mauny, also bishop of Laon, had had made, except the head which he put in a separate reliquary. But, as this shrine had lost all its beauty through having been often carried to various places, because of the wars, both civil and foreign, principally during those of the Huguenots, as it remained a long time hidden in the earth, Marie-Catherine de Montluc, abbess of this monastery, had another made of silver-gilt, which is compared, for its magnificence, its size and its art, to that of St. Genevieve of Paris, and, in the year 1619, the precious bones of the Saint were solemnly placed in it by the vicar-general of the bishop of Laon.

The very rich shrine of St. Benedicta was carried to Saint-Quentin at the time of the sack of the royal abbey of Origny, with the riches and other precious objects which it possessed. Two carters of the district, required to carry these rich spoils, were present with great heaviness of heart at the breaking of the magnificent shrine; they furtively seized a bone of the forearm of the Saint, shared it between them, and later gave it back to the church of Origny; the facts were authentically established, the official reports of the time bear witness to it. The church of Mont-d’Origny possesses a particle of the precious bones; it is, as is asserted, the gift of a former canon of Saint-Quentin, at the beginning of this century. It is since then that this church also makes a procession every year to the *Arbres du Thil*, carrying this relic, on the first Sunday of October.

At Origny, the solemn procession still exists, but it has been transferred to Trinity Sunday. Until these last years, there was also made, more simply, a little procession on the Wednesday of Pentecost. One still saw there some persons come from distant countries. There is carried in the great procession what is possessed of the relics of St. Benedicta, the pious abstraction of the two carters whose names are preserved, Moret and Paris. There are carried also other holy relics, precious remains of the numerous riches of the abbey in this respect. This procession is very solemn; an immense crowd accompanies it and it is a feast for the whole district.

At the time of the wars of the Burgundians and the Spaniards, desolation was everywhere, the plague decimated the populations, most of the houses were deserted. The shrine of St. Benedicta was carried as to a place of refuge to Laon, in 1635, and it was remarked that the plague spared the only street where it was deposited, the rue du Bloc, a street still known today by this name to all the old inhabitants of Laon.

There remains nothing at Origny of the magnificent abbey which saw at its head princesses of the blood royal, nor of its church; the ground is still recognisable; it is surrounded with walls with the same enclosure, and the people still call it the Abbey. Everything was destroyed, sacked, ruined with a furious passion at the time of the revolution of ’93. The last abbess, Madame de Narbonne, died on straw in the prisons of Saint-Quentin.

We have completed Father Giry with Notes *furnished by the curé of Origny-Sainte-Benoîte.*

SAINT PELAGIA OF ANTIOCH, PENITENT

About 460. — Pope: Saint Leo I, the Great. — Emperor of the East: Leo I, the Elder or the Great.

Lavatur et mundus est, qui et prœterita plangit, et flenda iterum non committit.

Celui qui pleure le passé et évite désormais tout ce qui serait pour lui un sujet de larmes, trouve dans la pénitence un bain salutaire qui le purifie.

He who weeps for the past and avoids henceforth all that would be for him a subject of tears, finds in penance a salutary bath which purifies him.

St. Isidore of Spain.

Under the reign of Theodosius the Younger (408-450), the most holy patriarch of Antioch, Maximian, assembled a Synod of bishops for some particular affairs of his province. The blessed Nonnus, who, because of his eminent holiness, had been drawn from his solitary life to be placed on the episcopal see of Edessa, being among the number of these prelates, was asked by the others to give them a spiritual exhortation. He gave it at the door of the church of the martyr St. Julian; while his hearers were hanging on his lips, Pelagia, the first and the most debauched of the actresses of the city of Antioch, passed by there elegantly dressed, covered with pearls, gold and precious stones, whose brilliance dazzled the eyes of everyone, and followed by a great number of other persons who were also very richly adorned, in order to make her progress more pompous. She was a woman of so ravishing a beauty that one could not tire of looking at her; the more one looked at her, the more graces and charms one discovered in her bearing and in her face. She always wore perfumes so excellent that she embalmed the places through which she passed. She had her head bare and her bosom uncovered with an immodesty which went as far as impudence. In a word, she lacked nothing to attract adorers to herself and to seduce the hearts least sensible to pleasure. As soon as the bishops perceived her in this state, they turned their heads the other way so as not to see her as she passed, deploring within themselves the loss of this soul. Only the preacher looked at her fixedly and followed her with his eye as far as he could. After which, addressing his brethren, he said to them, his eyes bathed in tears: “Have you considered the beauty and the ornaments of this creature? Alas! Our Lord will make use of her to condemn our negligence in the functions of our ministry: for what care does she not take to adorn and to dress herself to please mortal men? She employs all her time in that, it is the whole occupation of her mind, of her heart and of her hands. She is always intent on finding new inventions to make herself more and more agreeable, and to make herself loved by those who are today, and who perhaps will be no more tomorrow. And we, who have a God of an infinite majesty, an immortal Spouse whom the angels never cease to contemplate, whose beauty the sun and the moon admire, and who has promised great rewards to those who shall serve Him faithfully; we, who are enlightened with these fair lights, we neglect the adornment of our souls; and, by an intolerable cowardice, leave them all languishing and covered with a multitude of stains which make them hideous in the eyes of our heavenly Father”. As soon as he had finished speaking, he withdrew to his room; there, giving himself up again to groans, he prostrated himself on the ground to ask pardon of God for the cowardice with which he had served Him until then: “Pardon, Lord,” he said, “this wretched sinner; I confess that the care this woman takes to adorn her body surpasses all that I have done to beautify my soul, although I have so often the honour of appearing at the altar before Your divine Majesty. She has promised that she would spare nothing to please men, and she does not fail in her word; and I, who have so many times promised You to make myself agreeable to Your divine Majesty, I waver in my resolutions, and, by a sloth which I now condemn, I have deceived You, and have not had the courage to carry out what I had promised You”.

The following Sunday, the blessed Nonnus having been asked, by the patriarch, to give an instruction to the people after the Gospel, he spoke with so much vehemence of the horror of sin, of the dread judgment of God and of the reward which is prepared for those who serve Him during their life, that he drew tears from all his hearers. Pelagia, by a visible effect of the divine mercy upon her, had never entered the church, and had not come there that day with the design of being converted and of leaving her evil life, but rather to see and to be seen. Nevertheless, she felt herself so touched by the words of the holy prelate that, after weeping bitterly for her sins like the others, she resolved to expiate them by a sincere penance. Having withdrawn to her house, she wrote him this note: “To the holy disciple of Jesus Christ, the sinner and the disciple of the devil. I have

heard it said of your God that He came down from heaven, not to save the just, but sinners; that He humbled Himself to the point of conversing with the publicans, and that He did not even disdain to talk with a sinful woman of Samaria. If you are the disciple of such a Master, do not despise a poor sinner who desires to speak to you in order to be converted". The bishop received this letter; but, fearing that the devil might make use of this woman's artifice to surprise him, he made her this reply: "Whoever you may be, you are known to God, who penetrates the depth of your heart and the intention you have; beware of wishing to tempt the frailty of a sinful man, who has the privilege of being the servant of Almighty God; if you have a sincere will to be converted, you may come to see me in the presence of the other bishops; for I do not think I ought to grant you a private audience, so as not to expose myself to the malice of the devil".

Pelagia had no sooner read these words than she ran to the church of St. Julian; and there, finding Nonnus with the other bishops assembled, she threw herself at his feet in their presence, kissed them and bathed them with her tears, then, after confessing publicly that her whole life was nothing but sins, she conjured him to imitate the gentleness of Our Lord Jesus Christ, and to have the goodness to make her a Christian. The bishop, having obliged her to rise, told her that it was forbidden by the Canons to baptise a public sinner, unless she first gave persons who would vouch that she was firmly resolved never to return to her evil life. At this objection, she prostrated herself again on the ground, and begged him with an admirable fervour not to delay granting her the grace she asked, adding that if he refused to wash her promptly in the saving waters of Baptism, she held him answerable at the judgment of God for the salvation of her soul. These words, broken with sighs and sobs, which she animated with a lively faith, made the bishops judge that, her penance being genuine, the ecclesiastical discipline might be relaxed in her favour and the first Sacrament of the Church conferred on her: that is why they sent to the patriarch, to ask him for deaconesses to whose care she might be entrusted. Romana, who held the first rank among them, was at once appointed to this office. Having gone to the holy temple, she found Pelagia still there at the feet of the bishops, from which she had much difficulty in drawing her away to have her exorcised. Then the blessed Nonnus asked her her name; she answered that her parents had named her Pelagia, but that the people of Antioch surnamed her Margaret, because of the great quantity of pearls with which she usually adorned herself in order to please men. She was then exorcised, according to the ceremonies of the Church, then the bishop conferred Baptism on her and laid his hands on her to confirm her. Finally, her penance appeared so marvellous that he even judged it fitting to give her the body of Our Lord Jesus Christ. After which, he left her under the guidance of Romana, to be more fully instructed in the mysteries of religion.

This change produced very different effects in minds. The servants of God gave thanks for it to His mercy, and the libertines did not cease to regret the loss of a creature whose charms pleased them so much. The devil himself, who was losing so fine a conquest, made a horrible voice heard, complaining of the holy bishop, who, not content with having robbed him of thirty thousand Saracens and all the inhabitants of the city of Heliopolis, converted by his preaching, was taking from him Pelagia too, who was his greatest glory. Accordingly, this spirit of darkness used every kind of artifice to try to plunge her again into disorder; but, by the sign of the cross which the holy prelate had commanded her to make every time this spirit of darkness should tempt her, she always triumphed over his malice.

Three days after her baptism, she gave St. Nonnus all her precious garments, her gold, her silver, her jewels and all that had served her vanity, begging him to distribute them to the poor, to widows and to orphans, without reserving anything of them for any use, however holy it might be, so that the fruit of her crimes and the riches of a public sinner might become a treasure of justice, to repair the scandal she had given to the people. She also freed all her slaves of both sexes, exhorting them to profit by their liberty, not to submit themselves to the servitude of sin and of the iniquity of the world, but to serve God and to lead a Christian life. On the eighth day, on which she was to lay aside the white robe with which she had been clothed at baptism, she took a rough hair-shirt with a poor man's tunic, and, without the knowledge of Romana, her

mistress in the faith, she went out secretly from the city of Antioch and withdrew to Jerusalem on the Mount of Olives, where she built herself a cell which received the light of the sun only through a little opening. She lived there for three or four years, under the name of Pelagius, in the exercises of a perfect penance. At the end of that time, a deacon of the blessed Nonnus, named James, came to visit the holy places, and, having inquired, according to the order of his bishop, about the solitary Pelagius, he found our penitent in that hermitage. He did not recognise her, because she was so wasted by austerities that nothing remained to her of her former beauty. After giving her the greetings of the holy prelate, he went through all the monasteries of Palestine, where he heard Pelagius spoken of as a prodigy of holiness. This high esteem in which he was held gave him the wish to return to his cell to have the consolation of speaking with him once more; but he found him dead. He informed the solitaries of it, who came at once to give him burial. They were much astonished to learn that it was a woman, and the report of this marvel, which spread at that very hour through the surrounding places, drew to her obsequies a great number of religious men and of virgins from the monasteries of Jericho and of the Jordan; they came to perform the ceremony with candles and lighted lamps, giving glory to God for having given a woman the courage to do so rigorous a penance.

She is represented: 1° in her solitude, praying before a crucifix; 2° receiving the instructions of a bishop, then withdrawing into a convent; 3° in the garments of a worldly woman, covered with richly embroidered stuffs; 4° after her conversion, clothed in a black costume and with an altogether Christian gravity; here her head is surrounded with the nimbus, attribute of her holiness.

CULTE ET RELIQUES.

Cult and Relics.

The cult of St. Pelagia has become celebrated in the East and in the West. The Greeks have marked her feast in their menology on the 8th of October. The Roman martyrology and Usuard put it on the same day. It is claimed that her body was brought to France, several centuries after her death, and deposited in the royal and celebrated abbey of Jouarre, in the diocese of Meaux, an abbey of which there remain only the towers of the church and the abbot’s house. But in the old cemetery of the parish church one still sees, built against a chapel, a magnificent crypt designated under the name of *Sainte Chapelle de Jouarre*. One goes down first five steps and finds oneself in a forecourt supported by terraced walls; nine more steps lead into the enclosure. The vault is supported by six Corinthian columns, different in design: two are of alabaster, two others of porphyry and two of jasper. This place served as a church for the first Christians; some even suffered martyrdom there. Seven tombs are seen there: one of the founder of the abbey, another of St. Theodechild, first abbess; the others of several Saints; among these last was doubtless that of St. Pelagia. Every year, the populations flock to the processions in which these venerated shrines are carried, which the inhabitants were able to save from the outrages of the Revolution.

Nevertheless we read in the *Vie des Saints du diocèse de Dijon* that about the year 1463, relics of St. Pelagia, the celebrated penitent of Antioch, were brought from the East, with relics of St. Julian, martyr of Alexandria, and of St. Macarius of Egypt, by the counts of Armagnac, lords of Mont-Saint-Jean, and deposited in the church of that town, in the present deanery of Pouilly. Preserved with a jealous care and surrounded with pious homage, they are honoured every year by an eager concourse of priests and faithful.

See her life written by James, deacon of Heliopolis, and reported by Surius; Baillet; the Histoire de l’Église d’Autun*;* Vie des Saints de Dijon*, by the abbé Duplus.*

SAINT BRIDGET[1] OF SWEDEN, WIDOW, FOUNDRESS OF THE ORDER OF THE SAVIOUR

1373. — Pope: Gregory XI. — King of France: Charles V, the Wise.

Dum Christi renovat sævos lux sexta dolores Es frustra in pœnas ingeniosa tuas: Herbam dente premis peramaram, Diva, palato; Mellea sed Sponsi felle fit herba tui!

Quand le sixième jour ramène le souvenir de la passion du Christ, c'est en vain, âme généreuse, que vous voudriez vous associer à ses douleurs. Vaincue par l'amour que vous portez à votre Epoux, l'herbe amère que vous pressez sous vos dents perd son fiel dans votre bouche et se change en un miel délicieux.

When the sixth day brings back the memory of the passion of Christ, it is in vain, generous soul, that you would wish to share in His sufferings. Overcome by the love you bear your Spouse, the bitter herb that you press between your teeth loses its gall in your mouth and changes into a delicious honey.

Hugues Vaillant, Fasti sacri.

History gives marvellous praise to the ancestors of St. Bridget; for not only does it compare them to Abraham and to Tobias, of whom the sacred text speaks so favourably, but it even applies to them the virtues which the Holy Spirit, in the book of *Ecclesiasticus*, attributes to the great men of the Old Testament. But, without going back so far and straying so far from our subject, we shall content ourselves with saying that her father, named Birger, who drew his origin from the kings of Sweden, was a very virtuous prince who passed his life in all the exercises of a solid piety. He went to confession every Friday with a profound humility, in order, he said, to receive strength each week to bear constantly the storms by which one is ceaselessly tossed in this world; he made the pilgrimage of St. James, in Galicia, and visited a great number of other places of devotion; he wished also to go to Jerusalem, but when he was at Rome, the Pope, for reasons which his historian does not give, did not judge it fitting that he should make that long journey. As for her mother, who was called Sigrid, and was descended from the kings of the Goths, she too was a very holy princess; she had an extraordinary zeal for the adornment of churches, and she had several built which she endowed with great magnificence. Before the birth of Bridget, Sigrid was overtaken at sea by so furious a storm that, but for the help of Henry, brother of the king of Sweden, who saved her almost by a miracle, she would infallibly have been shipwrecked with several others of her vessel who perished on that occasion. The following night, a venerable man appeared to her and said to her: "God has saved your life because of the daughter whom you bear in your womb; nourish her for His love, and cherish her as a singular gift which heaven makes you". When this child of grace came into the world (1302), a holy priest of consummate virtue, parish priest of a neighbouring parish, and afterwards bishop in Sweden, being at prayer, saw a luminous cloud in the midst of which sat a virgin, holding a book in her hand, and at the same time he heard these words: "There is born to Birger a daughter whose voice shall be heard with admiration by all the world". Nevertheless she was three years without being able to speak, as if she had been entirely dumb; but at the end of that time she began to speak, not like children who at that age only stammer, but with as much ease and clearness as the oldest persons. After the death of her mother, whom she lost while still quite young, her father placed her under the guidance of one of her aunts. At about the age of seven, she saw in her room an altar on which was the Blessed Virgin, clothed in garments of a marvellous brightness, who, holding a crown of great price, invited her to approach and come and receive it: Bridget rose at once, ran to this Queen of the angels, and received the crown from her hand. She felt so much consolation at that moment that she kept the memory of it present all her life. From that time she practised virtue with an admirable perfection. She despised all the things of earth, and had her heart penetrated with the sweetness of heavenly things. She kept the purity of her soul and of her body as the greatest treasure she could ever possess. She was sober, modest, candid, humble, submissive, and enjoyed a marvellous tranquillity of conscience. Her patience was always accompanied by a holy gladness, and she was ever making some new progress in charity. At the age of ten, having heard a sermon on the passion of Our Lord, she saw, the following night, this lovable Saviour in the same state as He was on the cross, and He said to her: "Look, my daughter, how I have been treated". — "Who is it, my God," she cried, "who has made all these wounds in You?" — "It is those who despise My commandments," replied Jesus Christ, "and who take no trouble to respond to the tenderness of My love". This so touching sight made such an impression on her that she could no longer think of the mysteries of the

Passion without shedding tears. During the day she occupied herself in doing needlework in gold and silk. The intense application she had continually to God prevented her from being very attentive to this work; but divine Providence made up for it; for there was sometimes seen beside her a young girl of extraordinary beauty who helped her. Her aunt, having seen it herself, took the work that Bridget was then doing, and kept it as a precious relic. She did not give the whole night to rest, but often rose to make her prayer before a crucifix. Her aunt, fearing that there might be some levity in this conduct, reproved her for it and asked her why she did so. “I rise,” answered our Saint, “to glorify Him who has the goodness to assist me at every moment, and, if you wish to know who He is, it is Our Lord Jesus Christ, whom I had the consolation of seeing not long ago”. One day the devil appeared to her in a horrible shape; but Bridget, having had recourse to her crucifix, obliged this spectre to withdraw, after he had confessed to her that he could do her no harm unless Jesus crucified gave him leave.

When she was thirteen, her father married her, as it were against her will, to Ulf, prince of Nericia, who was only eighteen. She spent a whole year with her husband in perfect continence, praying ceaselessly to the divine Goodness to make known to her its good pleasure on this matter, and to destine her to have children only for its greater glory. Her prayers were happily granted; for God, having declared to her that she was to be a mother, gave her four sons and as many daughters, who were all fruits worthy of heaven, namely: Charles and Birger, who died while going to Jerusalem for the holy war; Benedict and Gudmar, who died in infancy; Margaret and Cecilia, who were married and made themselves models of virtue in their condition; Ingeborg, who embraced the religious life, in which her holiness shone forth by several miracles; and the illustrious St. Catherine of Sweden, whose life we have given in its place. In one of her confinements, being in danger of death, she implored the help of the Blessed Virgin, who appeared to her at once in the form of a richly adorned lady, and, touching her with her hand, delivered her that very hour without leaving her any remnant of discomfort. She employed all her care in bringing up her children in the fear of God and in engraving on their hearts the maxims of the Christian religion. One day, having learned that her son had forgotten to fast on the vigil of St. John the Baptist, she was extremely afflicted by it and wept bitterly over it: which was so pleasing to the divine Forerunner that he appeared to her and assured her that for her sake he would be the protector of that same son. Seeing herself with a sufficient number of children for the support of her family, she persuaded her husband to keep continence for the rest of their life, and by her pious exhortations she drew him gradually away from the court, where he was one of the chief counsellors of the king: she also inspired him with the devotion of reciting every day the Little Office of Our Lady. It was again to detach him entirely from the vanities of the world that she engaged him to make with her the pilgrimage of St. James, in Galicia, in which they suffered incredible hardships. On their return, Ulf having fallen dangerously ill at Arras, Bridget felt an extreme grief at it; but she was consoled by St. Denis, who appeared to her and said to her: “I am Denis, who passed from Rome into Gaul to preach the word of God there. As you have a singular affection for me, I warn you that God wishes to make Himself known to the world by your means, and that He has committed you to my care; and, as a sign of the truth of what I tell you, your husband shall not die of this illness”; which in fact came to pass. The exhortations of this virtuous wife had made such an impression on him that, feeling altogether disgusted with the world, he made a vow, a few days after his arrival in Sweden, to become a religious. The Bull of the canonisation of our Saint states that he died before he was able to carry it out; but the Roman Breviary and the historian whom Surius used say that he died a holy death in the monastery of Alvastra, of the Cistercian Order: and, in fact, his memory is marked, in the menology of the Order, on the 26th of July.

After the death of her husband, she began to lead a much more perfect life than before; entirely mistress of her actions, and having divided her goods among all her children, she applied herself only to the exercises of piety: she changed her dress at once, and, without regard to her rank of princess, she took one in keeping with the penitential life which she had resolved to continue for the rest of her days. Worldly people did not fail to condemn her conduct and to treat her as a weak mind; but she laughed at their judgment and answered them

generously: “I did not begin for you, and all your mockeries will not make me change my resolution”. As the praises of men did not touch her, so their contempt made no impression on her heart. She was confirmed in her pious design by a vision in which Our Lord, appearing to her in the midst of a cloud all luminous, said to her: “I am your Master and your God, and I wish to converse familiarly with you; you shall be My spouse, and I will use you as a channel to make known to men secrets of which they are ignorant; and what I shall tell you will contribute to the salvation of many. Hear therefore My voice, and give a faithful account to your confessor of the mysteries which I shall manifest to you”. That was the beginning of her revelations; and, from that time, she undertook nothing except by an express movement of the Holy Spirit. She then had for confessor a celebrated doctor of theology, named Matthias, who was a canon of the cathedral of Linköping.

During the thirty years that she survived her husband, she wore no linen, except a veil with which she covered her head. She afflicted her flesh with a very rough hair-shirt, to which she added, in honour of the most Holy Trinity, three cords made of horsehair with several knots, with which she girded herself so tightly that they pierced her skin. She had besides other instruments of mortification which she put on her legs, so as to suffer in every part of her body. Her mattress was only a simple carpet which she had spread beside her bed when she wished to take a little rest. She was asked one day how, in that state, she could withstand the cold, which is extreme in Sweden, and she confessed that she felt within so great an ardour that she was almost insensible to the rigour of winter. She knelt so often, by day as well as by night; she made so great a number of bows and kissed the ground so many times, that people were astonished that a woman of her rank, and moreover of a very delicate constitution, could withstand all these austerities. Every Friday she let the wax of a lighted candle drip on her flesh, until she had burned it enough to make a wound; and when the wound healed of itself before the following Friday, she reopened it with her nails, so much did she fear to be without some new pain. On that same day, to honour the passion of Our Lord, to whom the soldiers offered gall on the cross, she carried in her mouth a very bitter herb, called gentian, in order to share as much as she could in this suffering of her divine Master. She did the same thing whenever she happened to utter some word too hastily, thus expiating the slight faults of her tongue. She had been accustomed, from her childhood, to go to confession every Friday; but, after the death of her husband, she went to confession more often, and even sometimes several times a day. She did so with a very profound humility, and, although her sins were of little account, she nevertheless conceived an extreme sorrow for them, weeping over them more bitterly than others ordinarily weep over the most enormous. She approached the holy table every Sunday and on the solemn feasts, and received the Eucharist with sentiments of the tenderest devotion. She was not content to fast on the days commanded by the Church; but she did so four times a week and on many other days, as piety inspired her. She passed the Fridays on bread and water and observed a great number of other fasts with the same rigour. In short, she found no occasion of mortifying herself which she did not embrace with an admirable fervour, persuaded that it was an efficacious means of making her mind capable of the lights with which Our Lord had the goodness to favour her.

This severity towards herself did not prevent her from having a marvellous gentleness towards her neighbour, and an extreme compassion for the poor. She fed twelve of them every day, serving them at table herself and furnishing them with all that was necessary for them, and on Thursday she washed their feet; she had hospitals to receive the sick and the convalescent, and maintained in them several persons charged with assisting them. Her esteem for poverty led her to make herself poor, by giving up her income to a person from whom she asked alms for the love of Jesus Christ. In her pilgrimages, she was delighted to be able to eat with the other poor. She did not even blush to beg with them, and the bread she received on those occasions she kissed with an inconceivable tenderness and preferred it to the most delicious dishes: which she did particularly at Rome, at the door of the monastery of St. Lawrence, called *in Panisperna*, of the Order of St. Clare.

She showed her zeal for the salvation of souls, not only by her edifying conversation, which touched all who had the happiness of speaking with her, and by the examples of her virtues, which made her admired by everyone, but also by a great number of letters which she wrote to all sorts of persons, such as the emperor, kings, princes, religious and the pope himself, according as she received the orders of God, sometimes to warn them of the divine anger with which they were threatened if they did not do penance, sometimes to reprove them gently and with moderation for the faults they committed in their functions, and sometimes to move them to undertake with fervour the work of their perfection. The abundant lights which she received from on high only made her more humble before God and before men. She submitted them to the judgment of her confessor and of enlightened persons, for fear of some illusion. Her obedience towards those who had any authority over her was perfect; it is noted in the bull of her canonisation that she scarcely dared raise her eyes without the permission of her director. Her patience was invincible in her afflictions and her illnesses, and she bore them with an entire conformity to the will of God, without giving way to complaints and murmurs.

Among the revelations she had, she learned from Jesus Christ Himself the constitutions which she was to give to sixty nuns whom she had assembled in the monastery of Wadstena or Wastein, founded in 1344 by her liberality. She proposed them also to be kept by twenty-five religious who lived under the Rule of St. Augustine. And that was the beginning of the Order which has since been called of St. Bridget or of the Holy Saviour. These constitutions have been approved by the Apostolic See. When she had stayed about two years in the monastery of Wadstena, Our Lord appeared to her and commanded her to go to Rome, so that she might share in the abundant graces which so many holy martyrs have merited by the shedding of their blood for those who visit that city. She did not delay to obey this inspiration; but, leaving as soon as possible her country and all her acquaintances, she generously undertook this pilgrimage. She visited on the way a great number of places of devotion, exposing herself with joy to the fatigues of the road, in order to have the consolation of paying her respects to the Saints who were honoured there; and her prayers were always rewarded by extraordinary favours which God poured into her soul: she was often seen rapt in ecstasy.

At Rome, she gave great examples of virtue. She often went on foot to the station churches in the worst weather, although she was already aged and her body was quite worn out by her great austerities; and instead of using her wealth to procure comforts for herself, she distributed it to the poor, of whom she took as much care as if they had been her own children. She went to see those whom she knew to be most destitute of all human help, and assisted them with an untiring charity. She was seen in the hospitals rendering to the sick services which are ordinarily entrusted to the lowest servants. She always devoted herself to those who caused most horror, for fear that they might not be so well treated as the others; she was not afraid to touch, to clean and to dress wounds the mere sight of which turned the stomach. She also conferred at Rome with several doctors and with other persons of all sorts of conditions, to whom she inspired great sentiments for God. She then published there some revelations, which made men acknowledge that Our Lord spoke by her mouth. She knew the depths of consciences and discovered the most secret movements of the hearts of those she saw; she had so great a horror of sin that she perceived an intolerable odour exhaled by persons who were in a bad state; but she made useful use of all these lights to win their souls to Jesus Christ, by telling them what was needed to excite in them the sentiments of a true conversion. From Rome, she made various other pilgrimages, as to Sicily, to the kingdom of Naples and to other places of devotion in Italy, and she left everywhere brilliant marks of her holiness: the peoples were edified and embalmed by the good odour of her virtues.

After all these journeys, which had reduced her to an extreme weakness, Our Lord commanded her to make that of Jerusalem, to visit there the places sanctified by the mysteries of the Redemption of men. He assured her at the same time that He would give her the strength necessary to make it, and that He would Himself be her guide and her protector. She carried out promptly and faithfully this order of her divine Spouse and went

to Palestine with St. Catherine, her daughter. She omitted none of the places which the Saviour honoured with His presence, and she received everywhere quite particular graces. It was in the exercise of this devotion that God revealed to her many things concerning the state of several kingdoms, such as the desolation of that of Cyprus and the entire ruin of the empire of the Greeks, because of their schism. She also had knowledge of various particulars of the death and passion of Jesus Christ, and, to use the terms of the history of her life, she merited to taste there the sweetness of the wounds of Our Lord and to be often flooded with the ineffable sweetness of His divine communications. On her return, she visited some more churches of Italy, and especially that of Ortona, in Apulia, because of the relics of St. Thomas the Apostle. She ardently desired to have some of them, and when she had visited them the first time, she had received assurance, in a vision, that at the second she would obtain what she asked. In fact, as she was praying devoutly before those same relics, St. Thomas appeared to her and told her that the time had come to give her what she desired so keenly, and at that very hour a piece of a bone came away from the reliquary, without the apparent help of any person, and came and placed itself in her hands. This marvel is related in chapter IV of book VII of her *Revelations*, where Cardinal de Torrecremata, in his *Notes*, proves that there were relics of this Apostle in that church.

Before her departure from Jerusalem, she had been attacked by a fever and a weakness of the stomach which caused her very acute pains for a whole day. At Rome, her illness increased greatly and at last brought her to the tomb. Five days before her death, Our Lord appeared to her for the last time, gave her assurances of her eternal happiness, prescribed for her what she was to do until she arrived at it, marked precisely for her that happy moment, and taught her in what manner she was to be buried, namely: in the habit of the nuns of the Order she had founded, although she had not worn it during her life; He revealed to her what would happen to her body and how it would be translated to Sweden, except for some part which would remain at Rome, and finally told her several secret things to declare to certain particular persons. At the end of that time, seeing appear the happy day on which she was to be delivered from this world to go and enjoy eternally the presence of her heavenly Spouse, she finished giving to Birger and Catherine, her children, who were with her, fine instructions for the conduct of their life and the practice of virtue, and received the last sacraments of the Church in a perfect freedom of mind and an entire use of her senses. Finally, after adoring the body of Jesus Christ at the Mass that was being celebrated in her room, saying these words: “Lord, I commend my spirit into Your hands,” she gave back her soul peacefully to God on the 23rd of July, in the year of salvation 1373, being more than seventy years old. Several persons at once had revelations of her glory.

She is represented: 1° praying before a crucifix, or seeing Jesus Christ carrying His cross; 2° hiding under her cloak various figures of religious men and women of her Order; 3° holding an image of the Blessed Virgin; 4° holding a cross, or a book and a cross.

CULTE ET RELIQUES. — SES ÉCRITS.

Cult and Relics. — Her Writings.

ORDRE DE SAINTE-BRIGITTE OU DU SAINT-SAUVEUR.

Order of St. Bridget or of the Holy Saviour.

Her body was buried in the church of the nuns of St. Clare, of the monastery of St. Lawrence *in Panisperna*, on the Viminal. Besides some miracles which she had worked during her life and those which took place at her coffin before her burial, a great number took place at her tomb and elsewhere at her invocation; St. Antoninus notes, among others, the raising of ten dead persons. The emperor, the kings, the princes, a multitude of prelates and great lords, and above all the blessed Catherine, her daughter, pressed earnestly for her canonisation, which was made on the 7th of October 1391 by Pope Boniface IX. A year after her death, her body, except one arm, was carried, by the care of her children, from Rome to Sweden, where it was buried in the monastery of the Holy Saviour of Wadstena which she had founded.

The memory of St. Bridget is still alive at Rome, at the monastery of St. Lawrence *in Panisperna* which she inhabited, at the catacombs of St. Sebastian where she made frequent pilgrimages, and at the basilica of St. Paul where she had several of her revelations. The crucifix which spoke to her is piously preserved in that basilica: it is uncovered on the first of each month and on the day of Good Friday. This crucifix, larger than life, has the head turned strongly to the right, and the expression of life is joined in it to that of an unspeakable grief.

St. Bridget has been honoured for several centuries with a particular cult at Villechaud, in the diocese of Nevers; the old registers of the parish of Saint-Agnan of Cosne mention two feasts of St. Bridget, one on the 8th of October, and the other on Whit Monday. On these two days, a procession set out from the church of Saint-Agnan to go to Villechaud. In that chapel is seen a stone statue of the Saint, which passes for very ancient, and which has always been the object of a great veneration. At the time of the Revolution, it was hidden by a pious family, and put back in its place when the revolutionary storm had passed. The two feasts of St. Bridget are celebrated as in the past in the diocese of Nevers.

The works of St. Bridget contain: 1° *Prayers* on the sufferings and the love of Jesus Christ; 2° her *Rule*; 3° her *Revelations*; 4° a Discourse on the excellence of the Virgin Mary, and four prayers whose object is to thank God for the principal mysteries of the life of the Blessed Virgin in the incarnation of the Word. — The *Revelations* were printed at Lübeck, in 1491; at Nuremberg, in 1521; at Rome, in 1521, 1556, 1606, 1608; at Antwerp, in 1611; at Cologne, in 1628; at Munich, in 1680. Cardinal de Turrecremata, charged by the council of Basle to examine her revelations, made an apology for them, the first part of which has been printed with the revelations. Pope Benedict XIV expresses himself thus on the revelations of St. Bridget: “The approbation of such revelations implies nothing else than that, after a mature examination, it is permitted to publish them for the profit of the faithful… Although they do not merit the same credence as the truths of religion, one may nevertheless believe them with a human faith, in conformity with the rules of prudence, according to which they are probable, and supported by sufficient motives for them to be piously believed”.

St. Bridget founded at Wadstena (Wastein), in the diocese of Linköping, in Sweden, a convent in which she placed sixty nuns.

In a separate building she assembled thirteen religious priests, in honour of the apostles St. Peter and St. Paul; four deacons, in memory of the four great doctors of the Church, St. Ambrose, St. Augustine, St. Gregory the Great, St. Jerome; and finally eight lay brothers, to administer and look after the temporal affairs. The nuns, with the lay brothers and the deacons, were to represent the seventy-two disciples of Christ. She named her foundation the Order of the Saviour, *Ordo Salvatoris*, because, she said, the Saviour had Himself prescribed to her, in a vision, its most important rules. Peter of Alvastra drew them up, and obtained from St. Bridget permission to add to them some provisions taken from other Rules. The Saint asked the Church for the approbation of her Rule. Pope Urban V, in approving it (1370), made notable changes in it, and considered it only as a particular statute of the Order, which moreover was established on the Rule of St. Augustine.

According to these statutes, this Order of women is instituted in honour of the Blessed Virgin; the religious men are charged with providing for the spiritual needs of the nuns, and their number must not exceed that of thirteen, which we have indicated above. The nuns cannot be admitted before the age of eighteen, the religious men before twenty-five. The postulants are sent away three times for three months, and are obliged each time to renew their request, so that the postulancy lasts a year, during which the vocation must be seriously tested.

After the year of postulancy, the diocesan bishop appears at the door of the church, and it is only after having once more formulated her request and answered various questions on her past life that the postulant is

received. There is carried before her a red standard, having a crucifix on one side and on the other the image of the Blessed Virgin. The one is to remind her of patience and poverty, the other of humility and chastity. The postulant remains at the entrance of the church while the bishop blesses a ring and puts it on her finger. Then the bishop says holy Mass. The postulant makes her offering at the Offertory, returns to her place until the celebrant, after blessing her habit, has her fetched by two priests. She comes forward barefoot, takes off at one corner of the altar her secular clothes and receives the habit of the Order.

The bishop continues the Mass, turns towards the place where the betrothed are ordinarily blessed and united, places on the postulant's head the crown of the nuns and finishes the holy Sacrifice. When it is ended, the new bride of Jesus Christ throws herself at the bishop's feet and remains prostrate while the bishop sings the litanies: then the bishop raises her and gives her communion. Meanwhile, four nuns have opened the convent, and they carry into it on a litter the nun, who thus enters the monastery, accompanied by the bishop. Similar ceremonies take place for the reception of a nun.

The ordinances relating to fasting and poverty are not very severe. The habit of the nuns consists of a grey robe with a hood and a cloak of the same colour. The cloak is fastened by a wooden button and lined in winter with sheepskin. A white kerchief frames the face, is turned up on both sides, crowns the forehead and is fastened at the top of the head by a pin.

Over this kerchief they wear a veil of black linen, and above the veil a crown of white linen with five little red spots. The habit of the Fathers is of the same colour as that of the nuns. The priests wear on the left side a red cross in the middle of which is a white host; the deacons, a circle with a red flame, and the brothers, a white cross with five spots of blood. The nuns are, for temporal matters, subject to the abbess, as in the Order of Fontevrault; they are, for spiritual matters, under the direction of the monks.

All the convents are dependent on the diocesan bishop, who has the right of visitation. The abbess must watch over the preservation of discipline. An open grave in the convent and a coffin exposed in the church must ceaselessly remind the nuns of their last end. Their dwelling and that of the monks are absolutely separated from each other. The church is common, but built in such a way that the monks and the nuns do not see each other.

The Order thus constituted spread above all in the Northern States, to which it rendered the greatest services. It had also some houses in France and in Italy, where it still possesses two very rich convents, in one of which only women or girls of high birth are received. Before the French revolution and the secularisation in Germany, some of these double convents were found in Flanders; there were ten in Germany. In England, there was formerly only one convent of the Order, in Middlesex, on the Thames, ten miles from London. It had been founded in 1413 by Henry V, with a royal magnificence. As it offered a notable prey, its revenues amounting to from 1,700 to 1,900 pounds sterling (about 50,000 francs), it was one of the first monasteries plundered under Henry VIII. Edward VI gave it first to Edward, duke of Somerset, from whom it passed to the duke of Northumberland. Queen Mary gave it back to the abbess; but it was taken again under Elizabeth, and the persecuted nuns took refuge at Mechlin, at Rouen, etc. At last they settled at Lisbon. King Philip and several pious persons furnished them with the help necessary for their establishment, while a Portuguese lady, who had entered their Order, gave them one of her patrimonial estates.

The Order of St. Bridget had the misfortune to have most of its convents situated precisely in countries ravaged by the schism of the sixteenth century, and so to see them for the greater part ruined by the Reformation. The convent of Wadstena alone succeeded, by a kind of miracle, in maintaining itself for a fairly long time through the religious troubles of the country; its inmates bore the persecution and the contempt of the Protestants with a heroic patience, and found noble protectors in John III and the Pope's nuncio, Father Possevin. Seven nuns were still able to make their vows in his hands. But when Duke Charles of Södermanland, father of Gustavus Adolphus, had obtained from the diet of Söderköping (1595) that the

last vestiges of popery should be extirpated from Sweden, the convent of Wadstena, the last and the most celebrated of the monasteries of Sweden, was abolished like the others and became a chapter of Protestant ladies.

The Rule of St. Bridget then underwent notable changes where it could still be observed. In particular, the wishes of the holy foundress could no longer be obeyed as regards the number of the members of the Order and their submission to the superior, for several convents counted only very few nuns and had no more monks. Beside the pious persons who have honoured this Order, it had the misfortune to nourish in its bosom one of the scourges of the Church, Œcolampadius, who was a priest at the convent of St. Saviour, near Augsburg.

A special devotion which Marina Escobard had for St. Bridget caused her Order to be introduced at Valladolid, in Spain, in the first half of the seventeenth century. She planned, for this purpose, particular statutes after the Rules of St. Bridget; her confessor, Father du Pont, drew them up, and Pope Urban VIII approved them. These Brigittines, called of the Recollection, obtained four convents in Spain. They had the same habit as the nuns of Sweden, and were distinguished from them only by a red cross on their veil. Others claim that the first convent of St. Bridget was founded at Valladolid by Elizabeth of France, wife of the king of Spain Philip IV. Marina Escobard died in 1633, at Valladolid, aged more than eighty, without having worn the habit of the Order.

A much older association of Irish virgins recognises St. Bridget, patroness of Ireland, as its foundress, and bears her name. This Order became a nursery from which came several other convents which all recognised St. Bridget as their mother and foundress. The nuns of St. Bridget of Ireland wore a white robe, a black cloak and a veil of the same colour.

It has been claimed that there existed an Order of Knights of St. Bridget for the defence of the Church and the extirpation of heresies; but this is a hypothesis imagined from the general data found in the revelations of the Saint on the armament and the purpose of knights, and from which it was concluded that she had instituted an Order of that kind. Historical facts give a formal denial to the assertion of Hermant, who claims that the Saint created in 1366, in Sweden, an Order of knights and provided it with rich commanderies; for, from 1344, there is no more trace of St. Bridget in Sweden, and immediately before her death, she distributed her fortune to her children. Finally, if it were true that Pope Urban V had confirmed this Order of Knights, this foundation would certainly have been enumerated in the bull of canonisation of the Saint, which mentions the Order of the Holy Saviour.

We have used, to complete this biography, the Hagiologie Nivernaise, *by Mgr Crosnier; the* Dictionnaire des Ordres religieux, *published by the abbé Migne, and the* Dictionnaire encyclopédique de la théologie catholique, *by Goschler.*

THE HOLY OLD MAN SIMEON AND THE PROPHETESS ANNA (ABOUT THE YEAR 1)

“When the time of the Purification, prescribed by the law of Moses, had come,” writes the Evangelist St. Luke, “Mary and Joseph carried the child to Jerusalem to present him to the Lord, according to what is written in the book of the Law: ‘Every first-born son shall be the holy property of Jehovah’, and to offer the legal sacrifice of two turtle-doves or two young pigeons. Now there was at Jerusalem a man just and fearing God, named Simeon; he lived in expectation of the consolation promised to Israel. The Holy Spirit rested upon him and had revealed to him that he should not die without having seen the Christ of the Lord. Led by divine inspiration, he came to the Temple at the hour when the parents of Jesus were entering it to accomplish the legal ceremonies. Simeon took the child in his arms and blessed God in these terms: ‘Now, Lord, You will let Your servant die in peace, according to Your word; for my eyes have beheld the Saviour,

whom You have prepared for all the peoples of the world; the light which is to enlighten the nations, the glory of Israel our people'. Joseph and Mary marvelled in silence at the words of the old man. Simeon blessed them and said to Mary, the mother of Jesus: 'Behold, this child, set for the fall and the rising again of many in Israel, will appear as a standard of contradiction. A sword shall pierce your soul. So shall it be, that the thoughts which shall be hidden in the depth of hearts may be brought to light'.

At this same time there lived Anna, the prophetess, daughter of Phanuel, of the tribe of Aser. She had lived many days. In the time of her youth, having lost her husband after seven years of marriage, she had remained in widowhood: she was then eighty-four years old. She no longer left the Temple, serving God night and day in fasting and prayer. Anna, therefore, having come up at that moment, herself praised the Lord and spoke of the child to all those who were awaiting the redemption of Israel.

It is claimed that the relics of St. Simeon were carried from Judæa to Constantinople, in the time of Theodosius the Younger (408-450) or under the following reigns, and that they were seen there in the seventh century in a church of St. James the Less, from which they are said to have been translated to Venice in 1200. A monument which was claimed to be the tomb of this holy old man was long shown to pilgrims in the valley of Josaphat, near Jerusalem; nevertheless, in the time of St. Gregory of Tours (539-593), the general opinion held that he had been buried on the Mount of Olives, with the priest Zachary, father of St. John the Baptist, by the apostle St. James the Less, in a tomb which he had had made for himself.

One of the arms of the holy old man has been for several years in Périgord, at Ligueux (Dordogne, arrondissement of Périgueux, canton of Savignac), which before the Revolution was a great monastery of Benedictine nuns (*B. M. de Ligurio*).

The feast of St. Simeon has been celebrated on different days. In the East, it was ordinarily kept on the 2nd or 3rd of February. The most ancient martyrologies of the Church of the West mark it on the 5th of January; others put it on the 2nd or 4th of February; some on the 9th of the same month. Ado and Usuard put it on the 8th of October without our knowing the reason: they have been followed by Baronius in his Roman martyrology.

St. Simeon is represented holding the Child Jesus in his arms. He is patron of Zara, in Dalmatia.

The abbé Darras, Histoire générale de l'Église catholique*; Baillet; local notes.*

SAINT CALETRICUS OR CALTRY, BISHOP OF CHARTRES AND CONFESSOR (567)

St. Caltry (*Chaletricus, Chalactericus*) was born in the year 529 of a noble family; but he made himself much more commendable in the Church by his merit and his piety than he could be in the world by his birth or his riches. That is what led St. Lubin, bishop of Chartres, to confer on him the order of the priesthood. He lived in that ministry in so holy a manner that no one doubted that he was particularly dear to God, as he was seen to be generally loved and respected by men. He fell ill some time after his ordination, and the sickness reduced him to the last extremity. His sister Mallegonde, seeing that the physicians were beginning to despair of his health, sent in haste to St. Lubin, who was absent from the city, to beg him to send some blessed oil. The holy bishop wished to bring it himself, made his prayer to God and his anointing on the sick man, who was cured on the instant, and so perfectly that he recovered all his strength almost at the same time as his health.

St. Lubin did not live long afterwards, and St. Caltry, young as he still was, being only twenty-seven years old, was chosen by the common votes of the clergy and people of Chartres to succeed him. He walked happily in the footsteps that so holy a predecessor had left him. Fortunatus of Poitiers testifies that he showed a wholly fatherly gentleness and goodness in his words and in all his conduct. He adds that his clergy had a

quite particular confidence in him, that he was the guardian of orphans, the protector of forsaken widows, the feeder of the poor; that he fed his flock with the word of God, and that he treated all spiritual maladies with an admirable charity. He attended the third council of Paris, held in the year 557, with St. Germanus, bishop of that city, St. Praetextatus of Rouen, St. Paternus of Avranches, St. Samson and other holy prelates. He was present again nine years later at the second council of Tours (566), assembled through the care of the bishop of the place, St. Euphronius. But God withdrew him from the world the following year, at an age when his Church seemed still to have much to hope from him. He died at Chartres on the 4th of October 567 and was buried in the church of Saint-Serge. His tomb (but not his relics, which disappeared at the Revolution) is preserved in the crypt of the cathedral of Chartres.

Proper of Chartres and Baillet.

SAINT VALERIA AND SAINT POLLENA, VIRGINS (ABOUT 640)

The monastery of Honnecourt or Hunulcurt, in the Cambrésis (*Hunnocurtum, Hunnonis Curia*), where religious of the Order of St. Benedict lived, formerly possessed the relics of St. Valeria and St. Pollena, whom the hagiographers sometimes unite and sometimes separate in their writings. Their life, full of uncertainties, presents great difficulties which the scarcity of documents renders almost insoluble, and which we must confine ourselves to setting out.

Du Saussay, in his martyrology of France, expresses himself in these terms: “At Honnecourt, in the diocese of Cambrai, there is celebrated on this day (8 October) the feast of the virgins Valeria and Pollena, sisters of the holy martyr Liéphard, bishop of Canterbury. They accompanied him on his pilgrimage to Rome, imitated his virtues, consecrated to the eternal King the flower of their virginity, and by the abundance of their tears, by hair-shirts, fasts, disciplines and their assiduous prayers, they subjected the flesh to the spirit and reached the summit of perfection. Thus was at length consummated on earth the course of their angelic life, after which they flew away to the abode of the eternal Sion in the company of the blessed spirits. Their bodies rested for a long time in the monastery which St. Vindician, bishop of Cambrai, built at Honnecourt: later they were transported to Saint-Quentin, whence they disappeared during the disasters of war. The memory of these holy virgins nevertheless subsists, both in the monastery of Honnecourt and in the principal church of Cambrai, where St. Valeria is still honoured today (1637) with a particular collect.”

Different passages of this quotation are rejected by the best authors. Some, in the first place, while admitting that St. Valeria and St. Pollena were sisters of St. Liéphard, will not have it that they made the journey to Rome with him, for no mention is made of it anywhere, and it is probable besides that they would have perished in the same circumstance if they had been in his company. Nor do they any more admit what Gazet says, namely, that these two sisters, having stayed in England, learned there of their brother’s death, took ship for France and came to Honnecourt to venerate his relics there. It is seen, in fact, that it was only in the tenth century that the relics of St. Liéphard were transported to the abbey of Honnecourt, by Fulbert, bishop of Cambrai.

Grave historians go so far as to doubt whether these two saints were truly sisters: it seems, they say, that St. Pollena lived before St. Valeria, since in the deed of foundation of the monastery of Honnecourt, about thirty years after the death of St. Liéphard, the founders ask that the church be consecrated to St. Mary, St. Peter, St. Martin and St. Pollena: now, if St. Liéphard, St. Valeria and St. Pollena had been united by the ties of blood, if they had lived together, would this distinction have been made? One would therefore be rather inclined to believe that St. Pollena was the sister neither of St. Liéphard nor even of St. Valeria; that she already had a cult in the country before the foundation of the abbey of Honnecourt; that later her relics, kept with theirs, were honoured there together and transported at the same period to the town of Saint-Quentin. It is doubtless from these facts that, for want of documents, the opinion which we have just examined prevailed.

Some hagiographers, among others Gazet, say that St. Valeria was abbess of the monastery of Honnecourt: one may believe that she governed this nascent community as the first, or else that, because of the youth of Auriana, daughter of the founders Amalfride and Childeberte, she was given to her as helper and directress, until she was capable of directing the monastery by herself.

The relics of St. Valeria and St. Pollena perished, like those of St. Liéphard, in the pillage and burning of Saint-Quentin (1557), during the wars of Henry II, king of France, against Philip II, king of Spain.

Vie des Saints de Cambrai et d'Arras, *by the abbé Destombes.*

SAINT REFROY OR RENFROIE[1], ABBESS OF THE BENEDICTINE MONASTERY OF DENAIN, DIOCESE OF CAMBRAI (805)

The Benedictine monastery of Denain (*Denaium, Dononium*), founded about 764, offers a particular and altogether remarkable circumstance: it was at first occupied by ten sisters who had all consecrated themselves to God. They were daughters of Blessed Aldebert, count of Ostrevent, and of St. Reine. Here are the few details that are found in different authors on St. Renfroie and her sisters.

Blessed Aldebert and his wife St. Reine, witnesses of the piety of their children and confidants of their dearest desires, had a monastery built (764) near the Scheldt, at the spot where the town of Denain (Nord) stands today, which was as it were their common dowry. The joy of these holy daughters was great when their parents took this decision: and from that moment they applied themselves with still new fervour to the practice of the religious virtues.

The works, undertaken at once, were promptly finished, and the ten religious entered with joy the new monastery, which was placed under the invocation of the most holy Virgin. At the same time a church was erected, dedicated to St. Martin, for some priests who were to celebrate the sacred Mysteries in that place.

St. Renfroie, who was the eldest, was charged with directing her sisters herself in the observance of the Rule which they had imposed on themselves. It is believed that it was that of the Canonesses Regular. What seems certain is that the Rule of St. Benedict was established there only later, after the invasions of the Normans. The young abbess possessed all the virtues and qualities necessary for the exercise of the charge which had just been entrusted to her. She had as her portion an amiable gentleness and a tranquillity of soul which made her respected and dear to everyone. Some authors have put forward that she made a journey to Rome with her sisters, and that five of them went as far as Jerusalem, where they died holily. This fact does not appear to rest on very certain documents.

Nothing more is known concerning the life of St. Renfroie. She died about the year 805, and was buried in the church of Saint-Martin. Her feast was formerly celebrated, on the 18th of October, with an office of nine lessons, in the dioceses of Cambrai and Arras. Her cult was also widespread in Saxony, at Emerich, at Rees, at Houppel, and in the collegiate church of Xantes, in the country of Cleves. It is probable that the relics of St. Renfroie were transported, at some period or other, to that country where her community had estates, and that such is the origin of this cult which was paid to her.

St. Refroy is represented: 1° holding a church on her hand, as first superior of the monastery of Denain; 2° in company with her parents, Saints Aldebert and Reine.

Vie des Saints de Cambrai et d'Arras, *by the abbé Destombes.*

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[1] We have given his life on the 8th of July.

[2] St. Gratus, of one of the most illustrious families of the kingdom of Burgundy, served God with fervour from his childhood. Humility was as it were his distinctive character. He was placed in the see of Chalon-sur-Saône about the middle of the seventh century. He often withdrew into a solitude situated beyond the river, at the spot where the suburb of Saint-Laurent now is. He was present at a council held in his episcopal city between the years 646 and 648. The love of retreat increasing in him more and more, he wished to

renounce the episcopate, and even led for several years the life of a recluse; but as his people refused to give him a successor, he was forced to return to his church and take up his functions again. During his episcopate, in 650, on the 1st of November, a council opened in the basilica of Saint-Vincent. At this council, favoured and facilitated by Clovis II, forty bishops were present, who subscribed to nineteen canons on ecclesiastical discipline. St. Gratus died two years afterwards (652), and was buried in the church of Saint-Laurent, built by him, which was a priory dependent on the abbey of L'Île-Barbe (*Insula Barbara*), near Lyons. About the year 977 his body was transferred to the monastery of Paray-le-Monial (*Paredum monachorum*), in the diocese of Autun. The relics were thrown to the winds by the Calvinists in 1562. — *Proper of Autun.*

[3] A great number of cures took place at Leuze at the tomb of St. Badilo, which increased still more the high opinion that was held of his virtue. The religious of Leuze sent to those of Vézelay an arm of the holy abbot, in gratitude for the gift that had been made to them of one of St. Mary Magdalen's. — The abbé Destombes, *Vies des Saints des diocèses de Cambrai et d'Arras*.

[4] The constant tradition of the parish of Dirinon (Finistère, arrondissement of Brest, canton of Landerneau), in the diocese of Quimper, is that St. Melaria settled in that country and remained there until her death. Rocks are shown where she was accustomed to go and pray, and people believe they see there the print of her knees. She was buried in the place of her penance, which has been changed into a chapel where her tomb is still seen. Her relics, enclosed in a silver shrine, are kept in the parish church of Dirinon, of which she is patroness with St. Divy or David, her son. Her tomb, of Kersanton stone, which seems to date from the thirteenth or the fourteenth century, is raised about two feet above the floor of the chapel. Each side offers the statues of the apostles in bas-relief. The statue of the Saint lies stretched on the stone that covers the tomb; her feet rest on a dragon vomiting flames, and she holds a book in her hands. — *Vies des Saints de Bretagne*, by Dom Lobineau.

[5] He is already named on the preceding day. (Additions of the Bollandists.)

[6] This is doubtless a strange narrative; but it is reported as uncontested by all the historians, by Valladier, a man of rare erudition, a skilful and judicious critic, in his book entitled: *Orationes latinæ circa antiquitates Avenionenses*; by Canon Nouguier, in his *Histoire chronologique de l'église d'Avignon*; by Father Fantoni, general of the Carmelites, in the *Istoria della città d'Avignone*. The contemporaries wrote it on stone, as in an imperishable book, if anything here below could not perish. Charlemagne had the representation of it sculptured on the capitals of the columns which supported the cloister of the church; one saw there sculptured in the middle of a nimbus a blessing hand, with two fingers bent and the other three, the thumb, the index and the middle finger, extended; and on a stone, which is still preserved in the Musée Calvet, was represented an altar covered with a cloth adorned with fringes and embroideries with a chalice upon it; and, in front, a pontiff in sacerdotal vestments appeared to be celebrating the holy mysteries. Thus, in 1316, Pope John XXII, who had been bishop of Avignon before his elevation to the supreme pontificate, wrote in a bull these astonishing words: "We take Almighty God to witness that the church of St. Mary des Dons, as is commonly believed, without even the shadow of a doubt, was consecrated in a miraculous manner".

[7] *Alias*: Brigide, Birgitte, *Birgitta*.

[8] *Alias*: Ragenfride, Refroie, Rainfrède, Rainfroy, Ragemfrède, *Raginfredis*.

9 October

Martyrologies

Ninth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Paris, the birthday in heaven of the holy martyrs DENIS THE AREOPAGITE, bishop, RUSTICUS, priest, and ELEUTHERIUS, deacon. Denis, having been baptized by the apostle St. Paul, was ordained first bishop of Athens. He came to Rome, and was sent by St. Clement, pope, into the Gauls to preach the Gospel there; having come to Paris, after he had laboured for some years at the work which had been committed to him, he was cruelly tormented, and at length beheaded with his companions by sentence of the prefect Fescenninus, and thus accomplished his martyrdom. 117. — The same day, the memory of the holy patriarch ABRAHAM, father of all believers. 2191 B.C. — At Borgo-San-Donnino (*Julia Chysopolis*), in the Parmesan, on the Claudian Way, St. Domninus, martyr, put to death under the emperor Maximian. He wished at first to escape the rage of the persecutors, but, pursued by the executioner, he was pierced with a sword-thrust, and died gloriously. 304. — At Monte Cassino, St. Deusdedit, abbot, who, having been thrown into prison by the tyrant Sicard, died there of hunger and want. 834. — In Hainault, St. GHISLAIN or GUILLAIN, bishop and confessor, who renounced the episcopate, practised the monastic life in a monastery built by him, and shone by many virtues. About 680. — At Valencia, in Tarraconensian Spain, St. LOUIS

BERTRAND, of the Order of Friars Preachers, a man filled with the apostolic spirit, who confirmed by the purity of his life and by several miracles the Gospel which he had preached in America. 1581. — At Jerusalem, St. ANDRONICUS and St. ATHANASIA or ANASTASIA, his wife. 4th c. — At Antioch, St. PUBLIA, abbess, who, for having sung with her nuns these verses of David: “The idols of the nations are but gold and silver”; and: “Those who forge them become like unto them”, while Julian the Apostate was passing, was bruised with blows by order of that emperor, and very harshly reprimanded. 4th c.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Angers, Arles, Autun, Beauvais, Châlons, Blois, Chartres, Meaux, Poitiers, Reims and Versailles, St. Denys the Areopagite and his companions, martyrs, named in the Roman martyrology of this day. 117. — In the diocese of Cambrai, St. Ghislain, bishop and confessor, named today in the same martyrology. 680. — At Paris, St. Larcia, martyr, wife of St. Lisbe, confessor, and a countless multitude of other Martyrs, who were cruelly massacred for the faith, with St. Denys the Areopagite.[1] 2nd c. — At Metz, Saints Bonnole or Donnole and Arnalt or Arnaud, bishops and confessors.[2] — At Verdun, St. Victor, bishop.[3] Reign of Clovis. — In the ancient Benedictine abbey of Saint-Ghislain (*Ursidongus*), in Belgium (Hainault), St. Lambert and St. Bellère (Valère, Bellire), confessors, disciples of St. Ghislain and his auxiliaries in the preaching of the Gospel.[4] About 700. — In the diocese of Tarbes, St. SAVIN, anchorite of the Lavedan (a valley of France, in the Hautes-Pyrénées and the arrondissement of Argelès), named in the martyrologies of the 5th of August and the 11th of October. 8th c. — In the same diocese, Saints Sylvian and Flavian, deacons, ministers of the same Savin of the Lavedan. 8th c. — Near Cambrai, St. Olle, virgin. She lived probably in the little hamlet of Sainte-Olle (Nord, commune of Cambrai), where she is honoured. The church, built in her honour, was formerly much frequented on the ninth day of October. Nothing more is known of her life. 9th, 10th or 11th c. — In the diocese of Amiens, translation of the relics of St. Riquier of Ponthieu, abbot of Centule and confessor, whose life we have given on the 26th of April. 645. — At Orléans, St. Austregildis or Aiga, a princess of the blood of the first kings of France, and mother of St. Lupus or Leu, archbishop of Sens, whose life we have given on the 1st of September. 7th c. — In the ancient Benedictine abbey of Corbie (*Corbeia*), in the diocese of Amiens, St. Théofroy (Théoffroy, Thifroi, Théodefride), monk of Luxeuil, in the diocese of Besançon, abbot of Corbie, then bishop.[5] 690. — At Anchin (Nord), in the diocese of Cambrai, St. GOSVIN or GOSWIN, abbot of the Benedictine monastery of that place (*Aquiscinctum*). 1165. — At Viviers, St. Firmin, bishop of that see and confessor, whose life we have given on the 29th of March. 6th c. — In the diocese of Soissons, St. Vulgis or Wulgis, priest and confessor, solitary at Troesnes, whose life we have given on the 1st of October. 550. — In the diocese of Bayeux, memory of St. Riquier of Ponthieu (*Richarius Pontivi pagi*), named above in the same martyrology. 645. — In the diocese of Saint-Flour, St. Bernard of Rodez, abbot of Mont-Sauve.[6] 1110. — In the diocese of Autun, translation (1140) of the relics of St. Ardaing or Ardan, thirteenth abbot of Tournus and confessor, whose notice we have sketched on the 11th of February. 1056. — At Longpont, in the valley of the Orge, diocese of Versailles, consecration (1850) of the church of Notre-Dame de Bonne-Garde, of which we have spoken on the 8th of September.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Basil. — At Antioch, St. Publia, abbess, of the Order of St. Basil, who, for having sung with her nuns this verse of David: “The idols of the nations are but gold and silver”; and: “Those who make them become like unto them”, while Julian the Apostate was passing, was bruised with blows by order of that emperor, and very harshly reprimanded. 4th c.

Martyrology of the Canons Regular. — St. Denis the Areopagite, bishop and martyr, who was baptized by St. Paul and ordained first bishop of Athens. Having come to Rome, he was sent by the blessed pope Clement into the Gauls to preach the Gospel there. Arrived at Paris, after having laboured there happily for some years at the work with which he was charged, he was cruelly tormented and at length beheaded, with Rusticus, priest, and Eleutherius, deacon, and consummated his martyrdom. His arm is kept in the Holy of Holies. About the year 117.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

The memory of SARAH, wife of Abraham and spiritual mother of all believers. — At Culm, a town of the Prussian States, blessed John Lobedau or Lobedaw, confessor, of the Order of St. Francis. He was born at Thorn of pious parents, who brought him up in the fear of God and applied themselves to inspiring him from his tenderest childhood with distaste for the things of earth. John answered marvellously to the voice of grace: he had himself received at Thorn into the Order of St. Francis and went afterwards to Culmsec, where he led the religious life. His biographers praise principally his humility. He died at Culmsec, and was buried in the church of Saint-Jacques. The numerous miracles which took place at his tomb made his name celebrated throughout Prussia: that is what induced the bishops of Culmsec to put him among the patrons of the country. 1264. — At Brzeunau or Breaunau (*Breunovia*), in Bohemia, blessed Gonthier (*Guntherus*), monk of Nieder-Altaich (Bavaria), then hermit. After having at first swum in delights and led a disorderly life, he recognized the vanity of earthly things, took the habit of St. Benedict at the monastery of Altaich (1006), and advanced there rapidly in the way of perfection. At the end of two years, he felt the desire to live as a hermit, and withdrew to the mountain of Ranzing (a mile from Altaich). He settled afterwards near the village of Rinchnach and founded there the monastery of that name (1019). St. Stephen I, king of Hungary (1000-1038), held him in great esteem, and even called him to his court, but Gonthier soon wearied of the honours that were paid him, and went back to his solitude. The monks of Brzeunau discovered him there and pressed him several times to come into their midst; but the holy hermit took refuge on a high mountain which is still called in our days Gunthersberg. It was there that he died, aged more than ninety years, after having served God for thirty-seven years in solitude. 1045. — At Augsburg (*Augusta Vindelicorum*), a town of Bavaria (Circle of Swabia and Neuburg), St. Adalbero, bishop of that see and confessor. He consecrated his youth to learning and piety in the monastery of Ellwangen, of which he became abbot. Witgar, bishop of Augsburg, having died (887), the public voice designated Adalbero to succeed him. He governed his diocese for twenty years with wisdom, with charity and holiness, won the esteem of the emperors Arnulf of Carinthia and Louis IV the Child, and constantly took advantage of the favour of these two princes to increase the inheritance of the churches and abbeys. His body was laid in the church of Saint-Afre at Augsburg. 909. — Again at Augsburg, St. Nidgar (Néodegar, Niker, Nitger, Nidgaire), bishop of that see and confessor. It is believed that he attended, in 829, the synod of Mainz, and that he began the building of the church of Füssen, on the Leck (Upper Danube), raised in honour of St. Magnus. His body was buried in the church of Saint-Afre. 830 or 832. — At Alexandria in Egypt, today Iskanderieh (Lower Egypt), St. Demetrius, bishop and confessor. He held his see for forty-three years, and fell asleep in the Lord, celebrated for his miracles. 231. — Saints Atticus, Luddule, Septimius and Julius, martyrs, named by St. Jerome without more details. — At Rome, the holy martyrs Marcellus and Marcellinus, Geminus or Genuinus, Nuve or Nive, and Primina (*Primina*), named by the same. — At Spoleto, on the Maroggia, in Italy, St. Baractal, martyr. 4th c. — At Citta-di-Castello (*Tifernum Tiberinum*), a town of the former Ecclesiastical State, St. Domninus, confessor, different from his namesake of the Roman martyrology of this day. Beginning of the 7th c. — At San-Gemino, in the province of Spoleto, St. Geminus, confessor, who is believed to have been a religious of the Order of St. Benedict. 815. — At Constantinople, St. Peter of Galatia, monk and confessor, who must not

be confused with St. Peter the Galatian, hermit, honoured on the 1st of February. 9th c.

ABRAM OR ABRAHAM OF UR, IN CHALDEA, FATHER OF THE JEWISH NATION, AND SARAI OR SARAH, HIS WIFE

2366-2191 before Jesus Christ.

Justus in sua fide vivet.

Le juste vivra de sa foi.

The just man shall live by his faith.

Habacuc, ii, 4.

When the races of Shem, Ham and Japheth, sons of Noah, had divided the universe among themselves, and when, each opening up its own road, they began to stray into error, God chose the future head of a great people in order to make him also the head and father of believers: a marvellous election, whose aim was to render truth more stable among men and more manifest to their eyes, by fixing it in a family and in a nation, and by giving it a social form and expression.

This illustrious privileged one, who bore the hope of the future, was named Abram. He had married Sarai, daughter of his brother; in those primitive times, kinship could not prevent all the alliances that it would prevent today: it is only after the universal spreading of the human race that Christians have had to widen the field of their free affections, so that selfishness, driven from consciences by the precept of charity, should not come and take refuge in families under the veil of marriage. Sarai was also called Jescha, as if by this word it had been meant to say that her beauty drew all eyes to her, doubtless because her soul cast outwardly that modest radiance which harmony of lines and purity of features can neither replace nor cover.

Sarai, like Abram, was descended from Shem, who was, according to the common opinion, the eldest of the children of Noah. She was born about 2020, about eight centuries before the Trojan war, a short time before the period at which profane historians place the reign of Semiramis. Abram and Sarai lived in the city of Ur, in Chaldea. The country was already given over to idolatry: fire received worship there. Assuredly, of all the letters which reproduce the name of God in the great book of nature, the light of the stars and the heat of the sun were the most apparent for the inhabitants of the vast plains which stretch along the banks of the Tigris and the Euphrates, under a sky always pure and burning. As time weakened the traditional memories, and the ardour of the senses troubled reason, what was only a sign was taken for the living reality, and the Creator disappeared, as it were, beneath the magnificence of his work. Men adored the sun and the stars, which reach man from so far, light and heat, whose inevitable influence he undergoes. Fire became the general emblem of these imaginary divinities. The true God therefore willed to draw Abram from the midst of these errors; he said to him one day: “Leave your country, and your kindred, and your father’s house, and come into the land which I shall show you. I will make of you a great people… I will bless whoever blesses you, I will curse whoever curses you, and in you shall all the nations of the earth be blessed.” Sweet and honourable words, which promised a glory and a posterity according to the spirit even more than a glory and a posterity according to the flesh, and which came at once to sustain the hope of fallen humanity and to associate it with the work of its own rehabilitation.

Abram obeyed the call from on high: he set out with Sarai, with Terah, his father, and Lot, his nephew. They stayed some time at Haram, a city of Mesopotamia; there Terah died. They continued the road towards the west, passing by Damascus; if the old traditions are to be believed, Abram exercised a kind of royal authority in those places. What is certain is that Damascus lies on the line that one would draw from Mesopotamia to the land of Canaan, whither the pilgrim of faith was going; it is that the memory of the great patriarch still fills the whole East today, and that the common opinion attributes to him the foundation of Dimschak or

Damascus. However it may be with these accounts, adopted moreover by Trogus Pompeius and the various historians of Syria, Abram pursued his journey and arrived in the bosom of a broad valley where Shechem was afterwards built, which has become a suburb of the present town of Nablus: a land now uncultivated, but ever fertile, sweet and gentle like the eternal youth of its verdure, melancholy like its long horizons and like its ruins.

There are men who seem to sum up in their personal destinies the lot of a whole people, or else some one of the aspects of the general life of the world. Like the human generations which time hurries along these changing shores towards a mysterious future, forefather of the wandering Arab and of the Jew who drags his indefinite hope under every sun, Abram truly passed upon earth as a traveller. The tent which he had pitched the day before, he folded the next day, like an exile who has no permanent abode and who seeks a fatherland. From the plains of Shechem he went down towards the south of Palestine, and soon even towards Egypt, because of the famine which was desolating the land of Canaan. Sarai, although she was no longer young, had not yet received in her beauty the injuries of time, whether by a privilege granted to an existence full of marvels, or by the natural vigour of the body in those primitive ages in which life, being longer, doubtless had a less rapid bloom. Could the brotherly hospitality in which the ancient peoples lived, as in a sweet and favourable atmosphere, then sufficiently defend Sarai against the insults of a foreign people? Abram did not believe so: “I know that you are beautiful,” he said to her with simplicity, “and that the Egyptians will say on seeing you: ‘She is his wife’, and they will kill me to have you. Make it known, then, I beg you, that you are my sister, so that I may be well treated because of you, and that my life may be spared for your sake.” For indeed, one does not kill a man in order to have his sister, whereas putting him to death is often the only resource for robbing him of his wife.

Hardly had the traveller crossed the frontier of Egypt when already the king was informed of the beauty of Sarai: the race of courtiers has always been skilled and quick to scent out and discover whatever may flatter the passions of the master. Sarai found herself carried off and taken to the palace. Because of her, Abram was treated with regard; he was offered as a present what made up the wealth of primitive ages and of pastoral peoples, great flocks of oxen and sheep, of asses and camels, a host of menservants and maidservants. Meanwhile extraordinary chastisements struck the prince and his house. Enlightened, in consequence of these blows from on high, on the truth of the facts which had been kept from him, he respected Sarai, an upright and pure soul, who had trusted herself with ingenuousness to Providence and whom Providence did not abandon. Pharaoh sent for Abram: “In what manner have you treated me?” he said. “Why did you not warn me that she was your wife? How is it that you called her your sister, exposing me to take her as my wife?” Then he gave orders to his people to see that the stranger suffered no harm on leaving Egypt, and he gave Sarai back into his hands.

Some time afterwards, when Sarai followed Abram into the country of Gerar, in Arabia Petraea, the same incident occurred with almost similar circumstances: Sarai was miraculously protected against Abimelech: this was the common name of the chiefs of the region, just as the name of Pharaoh was common to the kings who governed Egypt.

Meanwhile Abram left Egypt with Sarai and all that he possessed, and he returned into Palestine. Lot, for his part, also had great possessions. They both needed a vast extent of country, lest their flocks should come to lack pasture and their people fall to quarrelling. They separated: Lot chose the eastern part of the region and settled on the banks of the Jordan, which watered the plains, then smiling and fertile, of Sodom and Gomorrah; Abram withdrew towards the West and dwelt in the valley of Mamre, which has remained so celebrated. A short time afterwards, troops that had come, as is believed, from the empire of Assyria, and reinforced by some petty princes of the neighbourhood, tried to subdue definitively the kings of the Pentapolis, who were growing weary of a foreign domination and refused a tribute which they had always paid for twelve years. The Pentapolis was that region then occupied by the cities of Sodom, Gomorrah,

Admah, Zeboim and Bela, also called Zoar, and where today stretch the mute and heavy waters of the Dead Sea. The Canaanite kings were beaten and their goods given up to pillage; Lot, who lived among them and had brought them help, became, with all his riches, the prey of the victors. Abram was rapidly informed of this disaster; he gathered in all haste the bravest of his people, and, supported by some allies whom he had in the country, he fell by night upon the Assyrian troops, put them to rout, and brought back Lot and the captives with all the booty. It was on the return from this expedition that he was greeted and blessed by Melchizedek, king of the city which was later called Jerusalem, and priest of the Most High, a figure of another pontiff and of another monarch who has purified the world by the shedding of his own blood, and established his reign over minds and hearts, and who, the Gospel in his hand, has come to meet humanity to help it in that suffering course and that laborious combat which is called life.

Abram had received the promise and nourished the hope of an illustrious posterity, and yet old age was coming on without bringing him children. “Lift up your eyes to heaven,” the Lord said to him, “and count the stars, if you can. So shall your race be.” The patriarch had no less faith in the divine word than on the day when, at an order from on high, he had left the fields of Chaldea. Sarai, who lamented her long barrenness, did not imagine that she would ever share with Abram the privilege and the joy of living again in sons; she therefore advised him to marry Hagar, her servant, according to the custom of those ages, in which polygamy was tolerated. She wished thus to console herself by a borrowed motherhood; but she found in it, on the contrary, a source of keen sorrows: rivalries broke out between the two wives. Perhaps the sad Sarai, not knowing how to resign herself with enough courage, was severe and exacting, like most of those whom misfortune strikes; perhaps also Hagar, forgetting her condition, showed herself imprudent and too proud of her fortune, for she was going to have a son. Soon, in fact, she gave birth to Ishmael, the hard forefather of the Arab people.

But Ishmael was not the child of the promise. One day, therefore, the Lord appeared to Abram, and said to him: “I am the almighty God; walk in my presence and be perfect. I will make a covenant with you and will multiply you to infinity… I will make you the head of many nations, and kings shall be born of your blood. My covenant with you and with your race, in the course of the generations, shall remain for ever lasting, and I will be your God and the God of your posterity. To you and to your descendants I will give as an everlasting inheritance the land in which you pass as a traveller, all the land of Canaan…”

A covenant was made. Abram swore, for himself and his race, to flee idolatry and to obey God with an inviolable sincerity; he kept his oath, but his race, with its intractable head and its disordered heart, was often called back in vain to the fulfilment of its obligations. God pledged himself, for his part, to give the aged Abram numerous descendants, the first-fruits and symbols of those believing generations which were one day to shine in the firmament of the Church like the stars in the azure of the heavens. To add an express sanction to his word and to leave an indestructible monument of these facts, God changed the name of Abram, which means exalted father, into that of Abraham, father of multitudes, and the name of Sarai, which signifies my princess, into that of Sarah, the princess par excellence, because she was to be the mother of several peoples. “For I will bless her,” the Lord continued, “and you shall have of her a son whom I will bless also; he shall be the head of nations, and princes shall come forth from him.” The names of Abraham and Sarah, thus modified, bore hopes which sustained the Synagogue for twenty centuries, and which still charm all scattered Israel; today, when we have gathered in faith the blessings which they expressed prophetically, they resound sweetly in every Christian ear, and until eternity they will be on the lips of the human race.

Astonished at hearing such great things, Abraham prostrated himself with his face to the ground, he smiled in his simple joy, and said in the depth of his heart: “Shall a man of a hundred years then have a son, and is Sarah going to bear a child at ninety? May only Ishmael live before our eyes!” he added, addressing the Lord. His smile did not come from incredulity; it was rather a thrill of gratitude and respect; for he knew well that

God can make the desert flower and give a few more rays to an autumn sun. And so, far from reproving him as for a doubt, God said to him: “A son shall come to you of Sarah, your wife, and you shall call him Isaac; I will make a covenant with him and his descendants for eternity. I have also granted your prayers for Ishmael; I will bless him and grant him to increase and multiply to infinity; he shall be the father of twelve princes and the head of a great people. But my covenant shall be only in favour of Isaac, whom Sarah is to bear in a year, at the same season.” Then the voice which said these words ceased, and the vision vanished.

A short time afterwards, in the greatest heat of the day, Abraham was sitting at the entrance of his tent, in the valley of Mamre. Suddenly he raised his eyes towards the road and saw three men approaching. He ran to meet them and prostrated himself before them to the ground, according to the ancient and oriental manner of greeting. “Lords,” he said, “if I have found favour before you, receive the welcome of your servant. I will bring a little water to wash your feet, and you shall take some rest under this tree. I will serve you a little bread to strengthen you, and afterwards you shall continue your road.” It is known with what religion hospitality was practised among the ancients, and above all in the East, and what intimate and sacred relations it established between men. The humblest attentions were generously granted to the traveller; even his name was asked of him only after the first meal; at his departure, he received and gave a few presents as a pledge of indissoluble friendship: happy customs, which everywhere assured the stranger a bread almost as sweet as the bread of the domestic hearth, and which made him find in his hosts brothers and sisters, a dear image of his absent family!

The mysterious pilgrims accepted Abraham’s invitation. The patriarch went into his tent and said to Sarah: “Knead in haste three measures of flour, and bake loaves under the ashes.” He himself ran to his herd to choose the best that he had. The delicacies of the table were then unknown; no one applied himself to stimulating the appetite by variety of foods and by luxury of preparation. A common meat, abundant but not varied, milk and butter: such were the dishes offered to the guests of Mamre. This would be very simple for an age of refinement, in which the value of things is measured above all by their rarity; but it was a magnificent feast in those times of moderate and frugal life, when man had not yet subjected hunger itself to the artifices of civilization. The travellers took their meal in the shade; Abraham stood, ready to serve them if need be.

They were not men, these strangers seated at Abraham’s table: they were human forms inhabited, for a moment, by heavenly spirits. They asked him where Sarah was; perhaps the manners of the people and of the country forbade Sarah to remain in the presence of strangers, perhaps also the duties of hospitality called her elsewhere. She was not far off, moreover, and the words of the conversation could reach her ear. “Sarah is in her tent,” answered Abraham. “In a year, at the same season,” added one of the august pilgrims, “I will come back to visit you, you will both be alive, and Sarah, your wife, will have a son.” Sarah heard these words, and, thinking of her great age, she smiled in secret; for, separated from the travellers by the door of the tent, she could not be seen by them. But one of them, addressing Abraham: “Why did Sarah laugh, saying: Shall I then have a son at my age? Is there anything difficult to God? I will come back in a year, at the same season; you will both be alive, and your wife will have a son.” Sarah, quite frightened at the reproof: “I did not laugh,” she said. “Not so,” replied the speaker, “you did laugh.” Sarah doubtless regarded her guests as mere men, and her smile had nothing impious in it; but she was wrong to lie, because one must never deny the truth, even when it seems to be feared.

The angels rose to continue their journey: Abraham wished to accompany them, and walked some time with them. They were going towards the city of Sodom. It was on this occasion that the patriarch was instructed beforehand of the chastisement prepared for the corrupt inhabitants of the Pentapolis, and that he held with his heavenly interlocutor that dialogue of sublime familiarity in which is revealed all the fatherly tenderness that Providence puts into the government of the world, and all the filial confidence that men can put in God. When, then, the Lord had pronounced his threat: “If there are found fifty just men in the city,” said Abraham,

“shall they perish equally?” — “If I find fifty just men in Sodom, because of them I will spare it.” — “I have begun, I will speak again, although I am ashes and dust. What will happen if there are forty-five just men?” — “I will not destroy the city.” — “And if there are forty?” — “I will not strike.” — “And thirty?” — “I will stop.” — “And twenty?” — “I will not destroy Sodom.” — “And ten?” — “I will pardon.” Abraham kept silence, the vision disappeared, and he returned to Mamre.

In the evening, two of the travellers arrived at Sodom. They could convince themselves that iniquity was carried there to its height; Lot, who offered them his house and wished to protect them, had difficulty in escaping the gravest insults. They urged him to leave that infamous place, and, as he hesitated, they led him away, the next morning, with his wife and his daughters. At sunrise, Lot was entering Zoar. At that moment a frightful rain of sulphur and fire leapt upon the reprobate cities. The soil, which is bituminous, doubtless took fire, after being torn and split open under the strokes of the thunderbolt and in interior shocks. Everything was invaded and devoured by the conflagration. At the memory of the curses pronounced on the Pentapolis, Abraham had come back to the very place where, the day before, he had left his guests. From there he saw Sodom, Gomorrah, Admah, Zeboim and the surrounding country swallowed up; burning ashes rose from the earth like the smoke of a blazing furnace. Since that day, life has not returned to those places, and it cannot take root there. Over the valley once covered with the multitudes of a whole people, a great lake spreads its drowsy waters, which hardly awaken in storms. It is said that fish do not inhabit it, and that birds never fly over it. Salt sown on the shore, farther on shifting sands, here and there a few plants which grow slowly and as if with regret, the soil without verdure, the air without freshness, the valley without sound; everything presents the sad image of death.

The days foretold by the Lord had come, and he who renews the youth of the eagle at last gladdened the old age of Sarah by sending her a son. The child received the name of Isaac, according to the order received from heaven, and to recall that his father had smiled at the promise of a posterity on which, for a long time, he no longer counted. Sarah, alluding to this mysterious name: “God has given me the smile of joy,” she said, “and everyone, on learning it, will smile on me.” And, in fact, all the Christian ages have honoured, in this child who came to put an end to the long desolations of Sarah, the prophetic figure of that other Isaac who, after four thousand years of waiting, appeared in the midst of the nations struck with barrenness for truth and virtue, and made the Gospel shine before their eyes like a ray of light and like a smile of charity.

Sarah herself nursed Isaac, as do all mothers who know that suffering is a sweet mystery in which tenderness is strengthened, and that in drawing life so near the maternal heart, children doubtless find there something more generous and more pure. Moreover, it was the custom of the primitive ages, because it was the order of nature. The time for weaning Isaac having come, there was a great feast at Mamre; for formerly the birth of a man was celebrated only when he had escaped the first perils of existence, and could already bear solid food and appear as a guest at the feast which the family gave him. Ishmael, son of Hagar, was about fourteen years older than Isaac, and he abused towards him his superiority of age and strength. Sarah’s heart suffered much from this ill-treatment; fearing for Isaac the consequences of these nascent antipathies, she obtained the dismissal of Hagar and Ishmael. The outcasts took refuge in Arabia Petraea. Abraham, for his part, found the occasion to strengthen himself in Palestine, by making an alliance with a prince of the neighbourhood named Abimelech, perhaps the same who had given him hospitality at Gerar. Abimelech came one day to solicit the patriarch’s friendship: “God,” he said, “is with you in all that you undertake. Swear, then, in the name of God, that you will never do harm either to me, or to my children, or to my race, but that the kindness which I have had for you, you will have for me and for the country in which you dwell as a stranger.” Abraham consented, but after having complained of the violence done to his people by the people of Abimelech: it concerned a well of which he had been unjustly despoiled. It was a legitimate and grave subject of discontent in a country rich in flocks, but where rivers and rain are rare. Abimelech protested that he had never heard of this injustice: thus the difficulty was removed without trouble. They therefore promised each other a new

friendship, which was sealed, according to the ancient custom, by the blood of slaughtered animals: the place where this alliance was concluded took the name of Beersheba, that is to say, well of the oath. Abraham planted a grove there and set up an altar there to the Lord; for then there existed only one temple, which had the firmament for its dome, the sun for its lamp, and the summit of the mountains for its altar; God had built it for himself with his own hand.

Every life has its trials, and our dearest affections often become our hardest sorrows; but also every trial has its end, and suffering is an element of glory. The only and well-beloved son of Sarah came near to being taken from her in an unexpected and tragic manner: a known voice, the voice of the Lord, asked that he should be sacrificed. Was it not cruel and unreasonable to put to death a son so long desired, and on whom rested the hope of a numerous posterity? A man without faith would have thought so; but the believing patriarch knew that God, the sovereign arbiter of human life, can mark its end as he has marked its beginning, and make it cease by whatever means he pleases; he knew also that God reigns over death no less than over old age, and draws at his will, from the extinguished ashes of the sepulchre, the flower of a young life, as he crowns the barren woman with the honours of motherhood. Was Sarah immediately informed of what was going to happen, or did Abraham wish to spare her the spectacle of a drama so dreadful for a mother's heart? It is probably this latter conclusion that must be drawn from the silence of the Scriptures; who doubts, in fact, that, had she been forewarned of the funereal event which was to close the destinies of Isaac, Sarah would have given him one of those resounding kisses which mothers fasten on the lips of their sons at the moment of a supreme farewell, and which echo even into the most distant posterity?

However that may be, Abraham prepared himself courageously to carry out the order he had received. He took Isaac with two young servants, and set out towards the place of the sacrifice: it was, according to some, the mountain of Moriah, where the temple of Solomon later rose; others think that it was Calvary, where Jesus Christ gave up his life. Marvellous correspondence of the figures which prophesy with so much precision, and of the reality which comes to fulfil everything with so much fullness! From Beersheba, where Abraham lived, to Jerusalem, where he was going, about twenty leagues are reckoned; he arrived there after two days' march. At their master's order, the two servants stopped; Abraham, holding the steel which was to strike the victim and the fire which was to consume it, Isaac, laden with the wood necessary for the sacrifice, climbed together the hill designated by heaven. Meanwhile Isaac said to his father: "Here are the wood and the fire; but where is the victim for the holocaust?" "My son," answered Abraham, "God himself will provide a victim for the holocaust." They reached at last the summit of the mountain; stones were arranged as an altar; the wood was placed on it; Isaac, for he was the victim, let himself be docilely bound on the funeral pyre. The father had seized the sword, he was stretching out his hand, when a voice cried to him from on high: "Abraham! Abraham!" The blow remained suspended, and the voice went on: "Do not stretch out your hand against the young man, and do him no harm. I know that you fear God, since, to obey me, you have not spared your only son… I will bless you, I will multiply your race as the stars of heaven and as the sand of the seashore, and your sons shall possess the cities of their enemies. And in your posterity shall all the nations of the earth be blessed, because you have obeyed me." Abraham saw a ram whose horns had become entangled in a bush; he took it to offer it as a holocaust in place of his son. Then he returned to Beersheba. It is thus that the divine oracles, frequently repeated, marked in a decisive manner the dynasty of the Deliverer announced for the first time to the exiles of Eden, promised afterwards to the race of Abraham, greeted from afar by believing Judea, awaited by the East faithful to the traditions, by Greece the friend of knowledge, and by all the peoples whom the passions had divided, but whom an inner force held in common hopes. It is thus also that the offering of Isaac, immolated in intention, and the offering of the victims really immolated in the ancient religions, were the shadows and the symbols of a better sacrifice, which was accomplished eighteen centuries ago, and which, being renewed every day before our eyes, covers the whole world with an immense pardon. Nothing is known of the last years of Sarah. She died at a very advanced age, in the little town of Kiriath-Arba, which the Israelites named Hebron when they had conquered the land of Canaan.

The old patriarch, on losing Sarah, shed tears, and, according to the custom that was followed in such bereavements, he remained some time seated on the ground beside the body. This duty fulfilled, he went to find the inhabitants of the town and said to them: “I am a stranger and a traveller among you; give me the right of burial here, so that I may bury her who has died to me.” Piety towards the dead belongs to all ages, like the certainty of another life. Abraham’s request was received with favour; he was even granted the choice among the finest sepulchres in which to bury Sarah. But tombs become a sacred thing through the presence of cherished ashes; the ancients would not have seen without scandal that they should be allowed to pass into other hands, and they consoled themselves, moreover, with the hope of resting one day beside their forefathers. Abraham therefore wished the sepulchre to be acquired by him by a real and permanent right. “If you find it fitting,” he said to the inhabitants of Arba, “be my intercessors with Ephron, son of Zohar, so that he may give me the cave of Machpelah, which he possesses at the end of his field, and that, before you, he may cede it to me in full ownership for the price that it is worth.” — “Not so, Lord,” answered Ephron generously; “but hear what I am going to say to you. I give up to you, in the presence of the sons of my people, the field and the cave that is in it. Bury there her whom you have lost.” Abraham showed his gratitude; but at the same time he insisted on obtaining, instead of a free concession, a true contract of sale. Ephron saw himself obliged to put an end to the debate. “The land that you ask for,” he said, “is worth four hundred shekels of silver; this price suits us both. But what does it matter?” Then Abraham had weighed, before the eyes of the assembled crowd, the quantity of silver indicated (about seven hundred and fifty francs, if one relies on the scholars who have written on the comparative value of ancient and modern coins). At this price, the field of Ephron, the cave that was in it and the surrounding trees passed into the possession of Abraham, and the inhabitants of the town were witnesses and guarantors of the treaty concluded. Such was the primitive manner of making and securing transactions.

Abraham therefore placed the remains of Sarah in the cave which he had just bought, to the south of, and not far from, the town which was later called Hebron (tribe of Judah); some years afterwards he himself found there a place of rest for his ashes, while awaiting the Resurrection.

The sacrifice of Abraham was the figure of the sacrifice of the Cross: Isaac represented the Saviour, and the ram, caught by the horns in the bush, was the image of Our Lord crowned with thorns. Represented in the catacombs and in the places of Christian assembly in general, this story had the aim of inspiring the faithful with resignation in persecution, courage in martyrdom, and, furthermore, love and gratitude towards the Lamb of God immolated for the salvation of men.

A fine fresco[1] represents the first scene of the drama, Abraham pointing with his finger to the fire lit on a little altar, and on the other side, Isaac carrying the wood of the sacrifice. Here is the ordinary type of the second and principal scene: Isaac is kneeling, sometimes on an altar or at the foot of the altar when the fire is lit on it, sometimes on a heap of wood, in conformity with the account of Genesis, sometimes on the bare ground, sometimes on a rough rock. The altar is composed sometimes of two upright stones and a third placed across them, like some primitive Christian altars. The artists have most often represented it in the form of pagan altars, with the patera (a kind of saucer intended to receive the blood of the victims) and the sympulum (vessel for libations) carved on the sides.

Isaac is usually clothed in a simple tunic and he has his hands bound behind his back. Abraham holds one hand on the head of his son, and with the other raises the sword ready to strike him. His gaze is turned back towards a hand coming out of a cloud, which, in Christian monuments in general, is the sign of the intervention of God the Father and of his Providence, and, in the subject with which we are concerned, presents the hand of the angel stopping the arm of the father of believers. Abraham sometimes has for clothing only a tunic, loose or girded, very short or coming down to the feet; but he is most often found draped in the pallium.

Sarah is honoured as the spiritual mother of all believers, by reason of her confidence in God and of her firm courage in exiling herself from her fatherland and travelling through a foreign land on the faith of Abraham and from a sentiment of religion. She is honoured also as a mysterious figure either of the Virgin Mary, who gave birth to the true Isaac, or of the Christian Church, whose children equal in number the stars of the firmament. A truly valiant woman, who bore without bending the weight of tribulations; an incorruptible wife, who needed only her own heart to find herself above the perils into which the force of circumstances twice cast her; noble stock of a great people which, for four thousand years, has perpetuated itself without mingling with the other nations of the globe: such was Sarah. Several features of her life have tempted the pencil or the brush of illustrious masters: Benedetto Castiglione painted some of the journeys that she made with Abraham; others have represented her at the moment when she laughs at the promises of approaching motherhood brought by the angels. This last subject was treated by Raphael, first in the Loggias of the Vatican, then in another composition in which Sarah's incredulity is much more strongly marked. Sébastien Bourdon, of the French school, found in this same subject the matter of a remarkable picture, which opens his fine series of the Works of Mercy.

CULTE ET RELIQUES. — MONUMENTS.

Cult and relics. — Monuments.

The most complete description that we know of Hebron, the burial place of Abraham and Sarah, is that which Mgr Mislin gives us.

"The Arabs call Hebron *El-Khalil*, city of the friend of God. The present town is divided into three parts; the middle one is the most considerable. It rises in an amphitheatre on the hill; it is not surrounded by walls; it has four hundred houses and about five thousand inhabitants, all Muslims, with the exception of four hundred Israelites settled in the lower part of the town. Its altitude is two thousand eight hundred and forty-two feet; it exceeds that of Jerusalem by two hundred and sixty-three feet. The church of Saint-Abraham has been converted into a mosque, and the Muslims call it *Medjid-el- Khalil*; Christians are forbidden to enter it. We have a description of it which we owe to *Aly-Bey*. "The burial place of Abraham and his family," he says, "is in a temple which was formerly a Greek church. To reach it, one goes up a broad and fine staircase, which leads to a long gallery from which one enters a little court; towards the left is a portico resting on square pillars. The vestibule of the temple has two rooms; the one on the right, which contains the sepulchre of Abraham, and the other on the left, which contains that of Sarah. In the body of the church, which is Gothic, between two great pillars on the right, one sees a little detached house, in which is the sepulchre of Isaac; and in another similar little house, on the left, that of his wife Rebecca. This church, converted into a mosque, has its *méhéreb* or tribune for the Friday preachers, and another tribune for the muddens or chanters. On the other side of the court is another vestibule which likewise has a room on each side. In the one on the left is the sepulchre of Jacob, and in the one on the right that of his wife (doubtless Leah).

"At the end of the portico of the temple, on the right, a door leads to a kind of long gallery which also serves as a mosque. All the sepulchres of the patriarchs are covered with rich carpets of green silk, magnificently embroidered in gold; those of their wives are red, likewise embroidered. The sultans of Constantinople furnish these carpets, which are renewed from time to time. I counted nine, one on top of the other, on the sepulchre of Abraham. The rooms where the tombs are are also covered with rich carpets. The entrance to them is defended by iron grilles and by wooden doors plated with silver, with locks and padlocks of the same metal. For the service of the temple there are reckoned more than a hundred employees and servants.

"The whole monument seems to be a hundred and fifty feet in length by eighty in breadth; the mosque has a second enclosure of high walls, flanked by ancient towers which are falling into ruin."

"On leaving the town of Hebron," adds Mgr Mislin, "going towards the south, one finds in the valley three bridges which bear the names of Abraham, Isaac and Jacob. Several women draw there a clear and abundant water; I approached to drink of it; a young girl came to meet me, and, like another Rebecca, she promptly set down on her arm the earthen vessel which she was carrying on her head, and gave me to drink." The place where Abraham received the three angels, that is to say, the oak of Mamre, was honoured by the Christians and even by the Jews and the pagans. A chapel was built on Mount Moriah, which forms part of that of Sion or of Calvary, because tradition said that it was there that Abraham had been willing to sacrifice his son.

"The terebinth under which Abraham received the three angels," says Dom Calmet, "is very famous in antiquity." Josephus, in his work on the *Guerre des Juifs*, affirms that there was shown, a few stadia from Hebron, a very great terebinth which the peoples of the country believed to be as old as the world. Eusebius assures us that in his time the terebinth of Abraham was still to be seen, and that the peoples of the neighbourhood, Christians or Gentiles, held it in singular veneration, as much on account of the person of the patriarch as on account of those whom he received there. Eusebius, St. Jerome and Sozomen have spoken of this terebinth. It is not astonishing that some fabulous tales should have attached themselves to these places, become so celebrated, through which so many nations successively passed; but these nations have all agreed in veneration for Abraham and in the pious custom of visiting the tombs and the traces of the holy patriarchs. What does it matter, for example, to the scholar who wishes to give himself an account of the reality of the history of Abraham, whether the terebinth spoken of here is identically the same as the one which sheltered that patriarch, or whether another of the same family and of the same place has succeeded its parent? The essential fact is the fixing of the site by an uninterrupted tradition and the universal respect of the whole East for Abraham.

"The oak which is seen today," says Mgr Mislin, "is two miles from Hebron. It is at the end of the valley of Mamre, where there is a spring and streams; thus one can hardly doubt that it is near the place where the ancient oak and the tent of Abraham were; but it is no longer the same tree, for it no longer resembles the description of the ancient authors. St. Jerome, speaking of St. Paula, says that she saw the remains of this oak of Mamre, whereas this one is one of the finest trees that I have seen, and it is in a perfect state of preservation. It is more than thirty feet in circumference at a height of eight feet.

Extracted from the Femmes de la Bible, *by the late Mgr Darboy; from the* Dictionnaire des Antiquités chrétiennes, *by the abbé Martigny; and from the* Bible sans la Bible, *by the abbé Gainet.*

SAINT DENIS THE AREOPAGITE, FIRST BISHOP OF ATHENS AND OF PARIS, SAINT RUSTICUS AND SAINT ELEUTHERIUS, HIS COMPANIONS, MARTYRS

About the year 117. — Pope: St. Alexander. — Roman Emperor: Hadrian.

> *Anceps carnificis contremuit manus: Firma mente stetit nil metuens senex. Christo, quem moriens prædicat, obtulit Pulchrum canitie caput.*
>
> *Pendant que tremble la main du bourreau, sur le visage du vieillard martyr rayonne un calme divin. Au Christ qu'il prêche encore de sa voix mourante, il offre sa tête, belle de blancheur.*
>
> *While the hand of the executioner trembles, a divine calm shines on the face of the old martyr. To Christ, whom he still preaches with his dying voice, he offers his head, beautiful in its whiteness.*
>
> *Santeuil.*

The Church and France have had nothing greater, after the Apostles, than this glorious bishop and martyr, who merited, by the loftiness of his knowledge, to be surnamed the heavenly and the divine. He was born at Athens, one of the first cities of Greece, in the ninth year of the Son of God. His parents were among the most considerable of that Republic, and they took care to give him a good education (as far as one was

capable of it in the errors of paganism in which they were plunged) and to make him advance in the study of letters. When he had perfected himself in rhetoric and philosophy, which were held in great esteem in the place of his birth, he made a journey to Heliopolis, in Egypt, to learn mathematics and astrology there. It was there that, at the age of twenty-five, applying himself with extraordinary care to the observation of the stars, with a sophist named Apollophanes, he saw that eclipse of the sun, astonishing and contrary to nature, at the time of the full moon, at the Passion of the Son of God. “What is this?” he said to his friend; “what can this prodigy, so new and so extraordinary, signify?” — “It is a sign,” answered the sophist, “that there is some change in divine things.” He himself assures us, in his Epistles to St. Polycarp and to the same Apollophanes, that this astrologer had given him this answer by divine inspiration rather than by the lights of natural knowledge. And as for himself, admiring more and more the marvels of this phenomenon whose cause he could not penetrate, he cried out: “Either the God of nature is suffering, or the whole machine of the world is going to be destroyed and return to its ancient chaos.” Michael Syncellus and Suidas each report this exclamation differently; but the sense is almost the same, and we always see in it that Our Lord was already casting into his soul the seeds of his conversion and of his vocation to the apostolic life.

Having returned to Athens, he was regarded there as a treasure of erudition and wisdom, and as a person capable of the chief offices of the Republic; he was indeed soon raised there to one of the first magistracies, which was that of the archons, that is to say, of the nine men who had the government of the city. St. John Chrysostom and St. Ambrose say that he married and that Damaris, who was converted with him, according to the testimony of St. Luke in the *Acts of the Apostles*, was his wife. Others believe that he always remained in celibacy. He acquitted himself so worthily, and to such universal satisfaction, of the charge that had been given him, that he was at length chosen to be one of the councillors of the celebrated senate of the Areopagus. This senate was in very high repute throughout Greece for integrity and justice, and no one was admitted to it who had not long given proofs of a perfect disinterestedness and an altogether incorruptible equity. We must therefore believe either that Denis was already old when he entered it, or that there was remarked in him, even in his youth, so great a maturity of judgment and such well-ordered morals that it was felt that the ordinary rules could be passed over in his favour. Some Greek authors, Simeon Metaphrastes and Michael Syncellus, assure us that he was even prince of that senate; and the latter adds that this should cause no astonishment, since not only was he the most eloquent of orators, the most subtle of philosophers and the most enlightened of astronomers, but he also surpassed all the other Areopagites in nobility, in prudence and in virtue.

That is what antiquity teaches us of Denis before he was enlightened by the lights of the Gospel. As for his conversion, it is described by St. Luke in the seventh chapter of the *Acts of the Apostles*. St. Paul, having come to Athens and seeing that city more plunged than all the others of Greece in superstition and idolatry, applied himself with incredible zeal to dispelling this darkness by making known the truth of one only God. Sometimes he preached to the Jews in their synagogue, to reveal to them the fulfilment of the promises of the law in the coming of Jesus Christ; sometimes he accosted in the public squares Stoics, Epicureans and other philosophers, to convince them by evident reasons of the falsity of paganism and of the necessity of acknowledging one only author of all things.

These philosophers listened to him for some time with patience, and tried to elude by subtleties the invincible force of his arguments; but seeing at length that they could not resist them, and that besides he was announcing to them a doctrine contrary to the principles of philosophy, such as the incarnation of the Word and the resurrection of the dead, they dragged him to the Areopagus to be judged and condemned there as a sower of novelties. It was in that august theatre, where the strongest heads of Greece were assembled, that this divine Apostle displayed the depth of his erudition and his wholly heavenly wisdom. He took as the subject of his discourse an inscription which he had found in the city, above an altar, bearing these words: *Ignoto Deo*: “To the unknown God”; and he spoke so excellently of the necessity of knowing and adoring

this God, creator of heaven and earth, whom they did not know, and of abandoning the worship of the idols of gold, of silver, of stone and of wood which they had adored until then, that several yielded to his reasons. The chief of those who attached themselves to the Apostle was our Denis the Areopagite; he renounced the superstition of idolatry, and even left the employments of secular life, to make himself a perfect disciple of Jesus Christ. It was a great subject of astonishment and at the same time of consolation for him when he discovered, in his conversations with St. Paul, that the extraordinary eclipse which he had seen at Heliopolis at the age of twenty-five, and of which he had noted the day, the hour and the moment, had happened precisely at the time of the Passion of the Saviour, as a sign of the mourning which all nature conceived for it. He was marvellously confirmed by this coincidence in submission to the Gospel, which he had already professed, and it is this that makes him say, in his Epistle to St. Polycarp, that the eclipse which he had seen had made him pass from error to truth, from darkness to light, from death to life, and from the abominable worship of images to the knowledge of the true God. A learned author says that it was for St. Denis that Our Lord led St. Paul to Athens; and we may add that it was also for him that He brought about that great eclipse which was, by its darkness, to dispel his own, and to make him enter into the bright day of Christianity.

He had great combats to sustain in the beginnings of his conversion; for, except those whom a blind passion made aspire to the rank which he held in the Areopagus, no one could see without sorrow that illustrious senate deprived of so upright and so enlightened a judge. His relatives opposed his resolution with all their strength and tried to turn him from it, by pointing out to him the wrong he was doing to his whole family and to himself in leaving a place which the wisest of the Republic regarded as the worthiest object of their ambition. But the grace of Jesus Christ was stronger in him than nature, and nothing was capable of shaking his constancy and of making him abandon the resolution he had taken to conform himself to the poor and humbled life of his Saviour.

As he was not long in being perfectly instructed in all our mysteries, St. Paul soon conferred on him the sacrament of Baptism. Then he imparted to him those lofty lights which he had received in his rapture to the third heaven, as far as they could be explained by sensible words. For this purpose he took him with him for three years on several of his journeys, and formed him in the evangelical virtues and in the labours of preaching. Denis also had for master and director the divine Hierotheus, as he himself testifies in his book of the *Divine Names*, chapter ii, and he learned from him great secrets on the different ways of knowing God, on the unity, the distinction and the circumincession of the divine persons, and on other very lofty and very spiritual subjects. At length, the number of Christians having increased in Athens, St. Paul, whose solicitude extended over all the Churches, gave them Denis as their bishop. One cannot describe worthily enough his wholly holy conduct and his eminent virtues in the episcopate. He made himself a living image of the mortification, the zeal and the charity of the Apostle. He treated his body with a pitiless rigour.

Fasting and abstinence were his most agreeable food. He applied himself assiduously to reading, to prayer and to the contemplation of eternal truths. The presence of God was all his delight; and, raising himself to Him sometimes by affirmation, sometimes by negation, sometimes by a simple gaze on His infinite majesty without any distinction of attributes and perfections, sometimes by a taste and an experimental knowledge of what He is, he lived more in Him and by Him than in himself and by himself. This interior occupation detached him so strongly from the senses and from all sensible affections that he became a wholly heavenly man. The greatest advantages of earth seemed to him no more than mire. Jesus Christ was his treasure, and he no longer knew any other good than to serve Him, to please Him and to enjoy Him eternally. Humility, patience, gentleness, chastity and simplicity of heart were in him in a very eminent degree, and he made it all his study to put to death in himself the old man, so as to be clothed no longer with anything but the new. Notwithstanding all these exercises of the interior life, he did not fail to apply himself with admirable vigour to all the duties of the apostolic life. He often preached to his people, and he did so with such zeal and fire that he inflamed with divine love all those who had the happiness of hearing him. His charity was not shut up

within the walls of Athens; he often went out of them to carry the light of the Gospel to the surrounding country, and by this means he increased his flock so notably that he made of it one of the most considerable Churches of Greece.

We can judge, by what he writes in his book of the *Ecclesiastical Hierarchy*, what order he established in his own church. He made of it a kind of copy of the heavenly hierarchy, by the distinction he set between the different members who compose it. The bishop formed its first order, the priests the second, and the ministers or deacons the third. He divided the laity also into three classes: the first was that of the religious, that is to say, of persons separated from the commerce of the world and entirely dedicated to the worship of God; the second, that of the holy and faithful people, which, being still in the innocence of baptism, or having recovered grace by the expiation of penance, was judged worthy of the sight and of the participation of the holy mysteries; and under these two he includes a third, which nevertheless merits the second rank: that is the class of virgins, of whom St. Paul speaks with so much honour in the seventh chapter of his first Epistle to the Corinthians. There remain those who were not admitted to the communion of the Eucharist, of whom he distinguishes three kinds, namely: the penitents, whom their crimes committed after Baptism excluded for a time from the holy Table; the possessed or energumens, whom they did not suffer in the church during the celebration of Mass, because of the violences which the unclean spirits made them commit; and the catechumens, who, not being baptized, could not have a share in the heavenly and divine food of the faithful. For these so different persons he marked out three different places in the temple, which corresponded to what we call the choir, the nave and the porch. The first was for the bishop, the priests and the levites, and it was there that they sang the praises of God and celebrated the awesome mysteries of our redemption. The second was for the religious, the virgins and the people, where they made their prayers, heard the word of God, and prepared themselves for holy communion. For at that time the religious were not yet distinguished from the body of the laity, and did not have particular oratories and temples in which to celebrate the divine offices. There was only a separate place for them outside the choir, which came nearer to the altar than that where the rest of the people stood. Lastly, the third was for the penitents, the energumens and the catechumens, where they waited with impatience to be purified, so as to be able to approach the source of all purity, which is the Eucharist. Thus the church of Athens flourished under the guidance of so wise a pastor, and was on all sides the good odour of Jesus Christ. Moreover, this holy Bishop had a correspondence by letters with the greatest men of nascent Christianity. We still have those which he wrote to Titus, to Timothy, to Polycarp and to other preachers of the Gospel, which are full of the spirit of God and of the science of the Saints. Some authors have even asserted that he also wrote to the Blessed Virgin, and that he had the happiness of seeing her at Ephesus, when she made a journey there with St. John the Evangelist; but these two facts are uncertain, and we have no testimony of them in antiquity.

What is more certain, and what he himself teaches us in his book of the *Divine Names*, is that he had the consolation of being at Jerusalem at the time of her death and of witnessing there the marvels which took place, with St. Peter, St. James, St. Hierotheus and a number of other holy persons who had assembled there, as we have remarked in the discourse on the feast of the Assumption. We know that these words have caused some discussion among scholars, some claiming that he was speaking of the Mother of God, and others that he was speaking only of the sepulchre of Our Lord; but St. Juvenal, St. Andrew of Crete, St. Maximus, martyr, St. John Damascene, St. Gregory of Tours, St. Ildephonsus and Blessed Albert the Great have explained them of the Blessed Virgin.

There are only a few authors of little weight who have applied them to the sepulchre of the Saviour; the text alone shows well enough that this great Doctor wished to teach us that he was present at the obsequies of that divine mother. Here is how he speaks to Timothy in the admirable eulogy which he makes of St. Hierotheus: “You know,” he says to him, “that when we and he himself, and several of our blessed brethren, assembled to see that body which gave the principle to life and which received God in its womb in an ineffable manner,

St. Hierotheus was, after the Apostles, the first and the most excellent of those who praise the divine goodness." What can this body be, which gave the principle to life and which received God in its womb in so eminent a manner, if not the body of the august Mary, from whom the flesh of Jesus Christ was formed and who bore Him nine months in her virginal womb? As for the sepulchre, it would be an improper manner of speaking to call it the body and to attribute to it the principle of life: for, although it is the place where Jesus Christ took life again, it nevertheless did not concur in that marvel, and it cannot legitimately be called its cause or principle. Besides, as Cardinal Baronius very well remarks, the Apostles had often seen that holy sepulchre: why should they have held at that time so solemn and so extraordinary an assembly to see it and to sing hymns and canticles all around it in honour of God? For the rest, although it is commonly held that on this occasion the Apostles were miraculously transported to Jerusalem by the ministry of angels, we have nevertheless no proofs which oblige us to say the same of St. Denis. He may have gone there by ordinary ways, following an inspiration of the Holy Spirit, all the more since the passage from Athens to Jerusalem, which is made by sea, is not of long duration, and since he may then have been occupied still nearer in the preaching of the Gospel. This honour which he had received, and the marvels which he had seen, both at the death and at the burial of our Queen, and again at her tomb when it was opened for St. Thomas, gave him all his life a particular esteem, affection and respect for her: as appears by the church which he had built in her honour at Paris, and by the singular friendship which he contracted with St. John, whom Our Lord had given to His Mother as guardian, as steward and as son.

After his return to Athens, he applied himself with a new fervour to the wise government of his diocese. He repressed vice and laxity by the severity of his censures, and animated to virtue by the example of his virtues and by his wholly inflamed words. He raised souls to the most eminent degrees of prayer and of union with God, by a perfectly enlightened direction and by an experimental knowledge of extraordinary and supernatural ways. His zeal led him also to make several missions to destroy the worship of demons and to win hearts to Jesus Christ. During his absence, one of the religious of his church, Demophilus, animated by an impatient and indiscreet zeal, seeing a sinner at the feet of a priest to receive absolution and penance, and the priest disposed to grant them to him, became so irritated against both of them that, after reproaching the priest for his cowardice and his too great indulgence towards the impious, he threw himself on the penitent, tore him violently from the sacred tribunal, and drove him far away with kicks. Then he entered the sanctuary, where the religious of that time could not enter, and had the boldness to put the priest out of it, as a man who dishonoured his character by a criminal condescension. His blindness was so great that, believing he had done a good action, he informed his bishop of it and asked his approval; the priest, on his side, complained of it as of an unheard-of outrage which turned to the dishonour of the whole priestly order. Thereupon St. Denis wrote an admirable letter to Demophilus; after having shown him the enormity of his fault, first by several examples of gentleness reported in Scripture, and then by the disproportion between his state and that of the priest whom he had had the boldness to outrage, he related to him at length a memorable fact which had happened to one of his disciples named Carpus. This man was a very holy priest who never approached the holy altars without having been consoled by some vision. It happened nevertheless that a certain infidel having debauched and perverted a Christian, the good Carpus was so keenly touched by it that he prayed God to make the thunderbolts of heaven fall on both of these impious men, to exterminate them. When he had made this prayer, he went to bed full of indignation; but having risen at midnight, according to his custom, to sing the praises of God, it seemed to him that the house where he was split down the middle, that heaven opened, that Jesus Christ appeared there with His angels, and that from His tribunal there fell a rain of fire to consume all sinners. Then, casting his eyes downwards, he saw a horrible opening, from which came out a multitude of serpents which, twining round the legs of these two wretches, were dragging them into the precipice. This spectacle gave him great joy, and he longed to see the end of it, by the fall of the infidel and of the apostate into the avenging flames of hell; while he was entertaining himself in these desires, through an immoderate zeal for justice, having raised his eyes a second time towards heaven, he saw

Our Lord come down from His throne and come with the company of His angels to give His hand to the one and to the other, in order to deliver them from the venomous rage of these serpents. Carpus was much surprised at a charity so contrary to his rigour; but he was much more so when Our Lord, addressing him, said to him: “Strike me if you will, Carpus, and discharge your anger on my own person; I am ready to receive your blows and even to die another time for men. What I ask is not that they should be punished, but that they should cease to sin and to make themselves worthy of eternal punishments.” That was enough to correct this good priest and to make him understand what is written in Ezekiel, that God does not will the death of the sinner, but that he be converted and live. And by this example, which St. Denis had learned from the mouth of Carpus himself, in the island of Crete, where he had been made bishop, he confounded also the false zeal of Demophilus, and taught him that one must never reject sinners who have recourse to the salutary remedy of penance.

If this letter had so good an effect, he was no less successful in the efforts which he made to win Apollophanes, the former companion of his studies. This man had been extremely indignant at the conversion of St. Denis, and could not prevent himself, when occasion offered, from flying into a fury and vomiting a thousand insults against him; he called him an impious man and a parricide, because he used the sciences which he had drawn from the schools of Greece to combat the opinions of the Greeks concerning the divinity. St. Polycarp was often witness of these outbursts and these excesses; he tried to stop them by his gentleness and even undertook to win to Jesus Christ this sophist, who seemed to have sensibility only to combat the belief and the maxims of our religion. But as the matter dragged on and Apollophanes still continued his slanders against our Saint, he judged it fitting to inform him of it. This is what has procured for us the admirable letter of Denis to Polycarp, in which he furnishes that holy prelate with all-powerful weapons to overcome the obstinacy of Apollophanes. Indeed, Polycarp used them so advantageously that he at length softened his mind and persuaded him to leave the vanity of idols, which all true philosophy condemned, to adore one only God subsisting in three Persons, and one only Jesus Christ, Saviour and deliverer of the world, the second of these three Persons. One cannot conceive the joy which St. Denis felt at this change. He at once took up his pen and wrote to Apollophanes, to express to him and congratulate him on the happiness which had come to him, of knowing and confessing the truth. This letter is marvellous and full of a heavenly unction. It begins with these words: “I now address you, O love of my heart,” and it ends with these: “Now I shall die joyful in Jesus Christ, who is my being and my life, since you yourself have received life.”

It is not known precisely when he wrote these two letters. All that we can say concerning his chronology is that he was converted in the year 50 of salvation, at about the age of forty; that he went to Jerusalem and was present at the death of the Blessed Virgin, in the year 56 or 57; and that up to the time of St. Clement, pope, he made various missions in Greece and Asia for the propagation of the Gospel. It was during this interval, in which Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian and Nerva successively held the seat of the Roman empire, that he went into Achaia, where St. Andrew had already suffered martyrdom, in order to strengthen the new faithful there in the doctrine which they had received from that Apostle: then, crossing the sea, and passing through an infinity of towns and villages which were on his road, he went into Phrygia, where he stayed some time at Troas; and at length he came to Lacedaemon, that celebrated rival of Athens, where Cardinal Baronius believes that he wrote to St. John the Evangelist, banished by Domitian to the island of Patmos, that prophetic letter in which he assures him not only that he will be delivered from his exile and will return to Asia, but also that he will write his Gospel there and that they will have the consolation of embracing each other there. A short time afterwards this prophecy began to be fulfilled; for, Domitian having died, and the Senate having annulled all his decrees because of their excessive cruelty, St. John had the liberty to leave Patmos, where he had composed his Apocalypse, and to return to Ephesus; St. Denis went to find him there, and they had together a wholly heavenly conversation. It was apparently in this conversation that he conceived the design of passing into the West, to labour there for the ruin of

idolatry. St. John represented to him the deplorable state of the fair and rich provinces of Europe, the infinite multitude of souls which were being lost there every day for being deprived of the knowledge of the truths and remedies of salvation, the small number of labourers who were there to stop the course of so many evils, and the necessity of sending some there from the East, where they were in greater number. Denis, old as he was, for he could not have been less than seventy-eight years old, offered himself to undertake this labour and to go and find St. Clement, successor of St. Peter, to communicate his design to him. The Apostle approved his zeal and gave him his blessing for it.

Thus our Saint, leaving as his successor at Athens St. Publius, whom St. Paul had converted and baptized with all his family in the island of Malta, and taking with him St. Rusticus, priest, and St. Eleutherius, deacon, crossed the sea and came to Rome, where he presented himself to St. Clement, disposed to go wherever he should judge most fitting, to labour in the vineyard of the Son of God. The holy Pope felt an incredible joy at this resolution, knowing the merit of this great man, the abundance of the graces with which Our Lord had filled him, and his divine eloquence, capable of touching the most hardened hearts. As there was no ecclesiastic in Rome who did not wish to march under the standard of so brave a captain, he had no difficulty in forming for him a numerous company of apostolic preachers to set out with him. The field of battle which he proposed to him was the Gauls with a part of the Spains, where in truth St. Paul had passed and left some of his disciples, but which nevertheless, in most of the provinces, had not yet heard of the doctrine of the Gospel. As for the companions whom he gave him, their exact number is not known. However, it is thought that he gave him few at first, but that afterwards he sent him holy recruits, according as the hope of the harvest increased or as new labourers presented themselves capable of so important a ministry. Those who are most usually named are St. Regulus, who had come from the East, St. Marcellus, surnamed Eugenius, St. Eutropius, St. Lucian, St. Nicasius, St. Quirinus, St. Taurinus, St. Jonat, St. Sanctinus and St. Anthony.

We know that some authors of the seventeenth century have attacked with much ardour the history of the mission of St. Denis the Areopagite in the Gauls; they claim that the one who suffered martyrdom at Paris, and whom we acknowledge as our apostle, is not that celebrated disciple of St. Paul, but another, much more recent, sent only in the time of the emperor Decius, well on in the third century. But there is so great an agreement between the Greek Church and the Roman Church in affirming that our holy Apostle is the same as the Areopagite, as Hincmar, archbishop of Reims, remarked in a letter to the emperor Charles the Bald, that it cannot seriously be called in doubt. The tradition was already very ancient under the reign of Louis the Debonair, father of the same Charles, as appears from what has been written of it by St. Fortunatus, bishop of Poitiers; St. Eugenius II, bishop of Toledo; the Venerable Bede, very learned in ecclesiastical history; St. Simeon, surnamed Metaphrastes, the celebrated author of the *Lives of the Saints*; St. Methodius, patriarch of Constantinople; Michael Syncellus, priest of Jerusalem; Anastasius the Librarian, the abbot Romanus, and the Council of Paris, held in 825, in a letter to Pope Eugenius II. But it became still more certain when Hilduin, abbot of Saint-Denis, in France, after a very exact inquiry, which he made by the express order of the emperor Louis the Debonair, had shown its truth by public and authentic testimonies to which there was no reply. Since that time, men remained for more than eight centuries in the same belief, without anyone whatever opposing it. Everyone, on the contrary, was fully persuaded that in revering the Apostle of the Gauls they were revering the blessed Areopagite. Only the criticism of our time, which has made it a point of honour to refine upon the best-received historical traditions, was capable of reawakening this dispute, already judged and laid to rest, and of contesting anew our glory in having so great a man for our first bishop. But whatever effort it makes, it will not destroy an opinion so strongly established on antiquity and so deeply imprinted in the heart of the French. There are truly some difficulties about this mission of St. Denis the Areopagite in France, as there are about all ancient traditions of which all the circumstances have not been noted exactly enough; but if one will take the trouble to read the learned authors who have since written on this matter, among others Baronius, Sponde, Du Saussay, Germain Millet, Hugues Ménard and Noël

Alexandre, of the Order of St. Dominic, Mgr Freppel, the abbé Darras, M. Faillon, Fathers Halloix, Lanssel, Cordier, Chifflet, etc., one will find them resolved there with much light and erudition. On what foundation has it been sought to establish that the St. Denis of Paris is not the same as the great Areopagite, disciple of St. Paul? It is that the faith was preached in the Gauls only very late, under the emperor Decius, as it is claimed can be gathered from Sulpicius Severus and Gregory of Tours; now, this opinion is in no way tenable, for it is against all likelihood. What! The Gospel was carried to the Scythians, the Brahmins, the Indians, the Ethiopians and the Moors of Africa; and the Gauls alone, which are at the gate of Rome, would have been to such a point neglected and abandoned by the Apostles and the sovereign Pontiffs, even at times when, the Church enjoying some truce and not being persecuted by the Roman emperors, nothing was easier than to succour them?

Let us say, then, that our holy Areopagite, furnished with the blessing of St. Clement, set out from Rome and went into the Gauls. He arrived first at Arles, where he did the great deeds which we have noted in the life of St. Regulus and which it is not necessary to repeat here. Before leaving it, he began to distribute his little troop for the preaching of the Gospel. He left St. Regulus at Arles and named him its bishop. He sent St. Eugenius to the Pyrenees and entrusted to him the conversion of the Spains. He deputed St. Eutropius to Saintonge, where he had made a journey.

As for himself, he advanced towards Paris, meditating in his heart the conquest of all this great kingdom, not by iron and fire, as Caesar had conquered it, but by the force of the word of God and by shedding his own blood for those whom he wished to acquire for Jesus Christ. Then the rest of his missionaries divided. Lucian was destined for Beauvais; Nicasius and Quirinus for Rouen; Taurinus for Evreux; Jonas for Chartres; Sanctinus for Verdun; and Anthony for the country of Chartres. Denis took for his province, with Rusticus and Eleutherius, his two faithful companions, the city of Paris itself; he arrived there by the side of the gate of Saint-Jacques; he stopped first at the place where the University is, and which was then only a fallow field, or a deserted and uninhabited wood. People soon assembled around him; he spoke with so much light and vigour of the vanity of idols and of the necessity of acknowledging one only God, creator of heaven and earth, and one only Jesus Christ, saviour and restorer of the world, that he soon drew a crowd of persons to Christianity. This happy success made him take the resolution of building some oratories in the place of his retreat. The *Antiquités de Paris* note four of them. The first was dedicated in honour of the most holy Trinity, and it was on the spot where the church of Saint-Benoît afterwards stood; and so, in the chapel of Saint-Denis in that church, these words could still be read in 1685 on the windows: *In hoc sacello sanctus Dionysius cœpit invocare nomen sanctæ Trinitatis*: “St. Denis began in this chapel to invoke the name of the holy Trinity.” The second was dedicated in honour of the Apostles St. Peter and St. Paul; it is the one where St. Genevieve often made her prayers, and whose enlargement and embellishment she procured from King Clovis I, and where at length she was buried: which has made it take the title of Sainte-Geneviève. The third was dedicated in honour of St. Stephen, the first martyr; it was still called, in 1785, Saint-Etienne des Grecs, because of St. Denis and his companions, who spoke Greek and had come from Greece. The fourth was dedicated in honour of Our Lady. It has since been named Notre-Dame des Champs; the Carmelite nuns, daughters of St. Teresa, possessed it before the revolution and renewed there by their innocence and their fervour the admirable life of those first Christians of the city of Paris. St. Denis left there a small part of the veil of the Virgin, which he had inherited from her at the opening of her tomb, and one of her images, in which she was represented holding her divine Child on her knees.

Among those who received from his hand the venerable Sacrament of spiritual regeneration, the first and the chief was a Parisian lord named Lisbius; the Montmorency make him the stock of their illustrious house; whence it comes that they put these words in their war-cry: “God help the first Christian!” This neophyte, unable sufficiently to acknowledge the obligations he had to his master, begged him to enter the city and come and live in his house. The Saint did not refuse this occasion which divine Providence offered him to

make greater conquests. He therefore established his dwelling in the mansion of Lisbius, and even made a church of it, to confer Baptism on those who were converted and to celebrate the august Mysteries. It is believed that this church was the parish of Saint-Barthélemy, in front of the Palace.

The presence of this great preacher and of his companions marvellously advanced the affairs of religion within the walls of Paris. There was a press to come and hear them, to put oneself in the rank of the catechumens and to be baptized; and the whole city would soon have been seen to abjure idolatry and make public profession of Christianity, if Fescenninus, who governed for the emperor, had not hastened there to oppose this progress. They were so well known to everyone that he had no difficulty in discovering them and having them taken. While they were at his tribunal, Larcia, wife of Lisbius, their host, who had always remained obstinate in paganism and hated them mortally because of the lavish sums which her husband spent for their subsistence and that of the faithful, made herself their accuser. She denounced her husband also as an accomplice of their crimes and guilty of impiety towards the gods of the country. On this denunciation Fescenninus sent to seize them and at once had them appear before him. He spared nothing to persuade them to renounce Jesus Christ and to adore Mars and Mercury; but, finding them unshakeable and disposed to endure a thousand deaths rather than commit this impiety, he had Lisbius beheaded on the spot, who merited by this death the glorious title of first Christian of Paris. As for St. Denis and his companions, he had them thrown into the dungeons of the neighbouring prison, which was then called the prison of Glaucin, and which has since been changed into a church under the name of Saint-Denis de la Chartre. This prison was for them not a simple detention but a torment: for their heads were passed through great stones pierced in the middle, and they were fastened in them in such a way that they were obliged to remain always lying on the ground in very painful postures. One of these stones was still to be seen, in the eighteenth century, in the same church, as a testimony of this cruelty.

A short time afterwards, the president had them brought back before him; and, after having pressed them in vain, sometimes by promises, sometimes by threats, to consent to his wishes, he had them cruelly scourged. One cannot sufficiently admire the strength and constancy of the great St. Denis, who, aged more than a hundred years, endured this martyrdom with as much peace and tranquillity as if he had been lying on a bed of roses. All his limbs were torn with strokes of the whip, his very bones were laid bare, and he was bathed in his own blood.

Nevertheless he never complained, and, if any words came out of his mouth, they were only words of praise and blessing. “Let my tongue,” he said, “bless the Lord, and let all my entrails be employed in praising His goodness.” St. Rusticus and St. Eleutherius, who had a share in the torments of their master, imitated also his generosity. Neither the violence of the blows, nor the repeated wounds, nor the blood which they saw flowing from their bodies, were capable of shaking their courage and making them waver in their resolution. The tyrant, alarmed at this perseverance, had them all taken to prison, hoping that the pain of their wounds, joined to the insupportable stench of the place, would at last weary them and make them more submissive to the wishes of the emperor; but he found himself deceived in his expectation. The sufferings only increased their fervour, and they appeared the next day at his tribunal with more joy and boldness than they had ever shown. Fescenninus, furious, had the treatment of the preceding day begun again upon them, and, as this cruelty was of no avail, he armed himself with a new rage, chiefly against the holy Bishop: he had him stretched on a gridiron, under which he ordered a great fire to be lit. We leave the reader to think what was the martyrdom of this venerable old man, when his body, already all torn and bloodied, began to feel the rigour of the flame and to burn. He nevertheless showed no sign of sadness or of discontent; but, sustaining himself in this torment with an unshakeable firmness, he did nothing but implore the mercy of God and immolate himself to His justice. The executioners at once received the order to lift him from this bed so that he might be exposed to lions; but these beasts not having dared to touch him, and having on the contrary prostrated themselves before him to lick his feet, he was thrown into a burning oven which was to consume

him in a moment. Our Lord, who wished to make his martyrdom still more glorious, succoured him admirably on this occasion. He deadened the heat of this oven, and made it as cool and as pleasant as the furnace of Babylon when the three children were shut up in it. Denis entered it, then, but received no harm from it, and came out of it in better condition than he had gone in. Then he was fastened to a cross, so that he might have the honour of being the living image of Jesus Christ crucified. As he had for the cross the same inclinations as his dear Master, he also made the same uses of it. He made of it an altar on which to sacrifice himself, a pulpit from which to preach and a throne from which to reign.

The people having assembled around him, he seized the occasion to announce to them the ineffable mystery of the passion of the Saviour and the happiness which it had brought to the world: and he would have made no fewer conversions on this instrument of suffering than in the pulpit of his church, if the president had not had him promptly taken down from it. All this took place in the middle of the public square of Paris, which was then on the bank of the river, at the head of the island of the palace, at the place where a church was afterwards built under the name of Saint-Denis du Pas. It is said that the high altar of this church was set up on the very spot where the Saint was stretched on the gridiron, and there was also shown there the place of the furnace into which he was thrown.

So many different torments having been unable to take the life of our holy Martyrs, they were led back to their dungeon, with a number of other Christians who had shown too much zeal for their deliverance. It was then that the blessed Prelate, perfectly free in his chains, wished to celebrate, for the last time, the august Sacrifice of the Mass, in order to strengthen his dear children and to strengthen himself, by the communion of the body of Jesus Christ, against the combats which remained for them to endure. But, by a signal marvel, when he was at the fraction of the host, Our Lord appeared visibly to all the assistants, and, taking with His own hands His body, which was on the altar, He gave it to him, saying: “Receive this, my beloved, and do not doubt of the reward which awaits you, you and all those who shall listen to your word. You shall fight valiantly and you shall gain the victory. The memory of your martyrdom shall be immortal; and, when you pray for anyone, you shall obtain all that you ask.” At the same time the prison was filled with an admirable light, and each of the faithful felt in his soul an ardour of faith and a desire for martyrdom which is beyond conceiving. The grace of the Saviour did not even confine itself to the prison; it went outside to find the unhappy Larcia, for whom, no doubt, her husband had prayed in heaven, and it touched her heart so powerfully that it made of her a holy penitent.

Meanwhile, the next day having come, Fescenninus recalled the prisoners for the last time, and, finding them as firm and unshakeable as before, after having had them scourged again, he condemned them to have their heads cut off. They were led at once to the northern side of the city, on a hill dedicated to Mercury, which we now call Montmartre, that is to say, mount of the Martyrs: and there, in the presence of a countless multitude of people who melted into tears, their heads were cut off with small blunted axes, so as to cause them more pain. It was on the 9th of October, towards the end of the reign of Trajan or at the beginning of that of Hadrian, about the year 117. There took place at the same time a horrible slaughter of Christians, both within the city and in the surrounding country, in which Larcia, who had just acknowledged her fault and been converted, was involved. She was not yet baptized; but her blood, shed for Jesus Christ, served her as Baptism.

St. Denis having been thus beheaded, his body rose of itself, and, taking his head in his hands, carried it in triumph to the place where the town of his name now is, two leagues from Paris. This prodigy is reported not only by recent authors, but also in the Menologies of the Greeks, and by Simeon Metaphrastes, Methodius, Hilduin, Hugh of Saint-Victor, Nicephorus Callistus, Caelius Rhodiginus and many others. During his march, angels sang with an admirable melody: *Gloria tibi, Domine,* and others answered: *Alleluia, alleluia, alleluia*. When he had gone a league, he met a pious woman called Catulla, whom he had instructed in the faith; into her hands he discharged himself of the inestimable treasure of his head, and at the same time fell at

her feet. This holy woman felt an extraordinary joy at having been chosen by this blessed bishop as the depositary of his relics. She hid them carefully in her house, with those of St. Rusticus and St. Eleutherius, which she had the skill and the happiness to recover for money.

He is represented receiving his head on his hands and going to give it to a Christian woman who holds a linen cloth.

CULTE ET RELIQUES. ABBAYE DE SAINT-DENIS. — SES ÉCRITS.

Cult and relics. Abbey of Saint-Denis. — His writings. St. Genevieve, who had a marvellous devotion towards the holy Martyrs and often visited their sepulchres, being inspired by God and aided by an extraordinary help of His Providence, had a chapel of stone built over their tombs, much larger than the wooden one which Catulla had had built there. It is the one in which Dagobert, still young, took refuge to escape the anger of Clotaire II, his father, who was seeking him to punish him for an outrage he had done to his governor. While he was there, St. Denis appeared to him in a dream and promised to draw him out of the danger in which he was, if he would bind himself to have a new church built in that place to house more honourably his body and those of his companions. Dagobert undertook to do so, and afterwards, having come to the crown, he acquitted himself of his vow with all the magnificence that could be expected from the zeal and fervour of a most Christian king. Our Lord Himself consecrated this church with a troop of blessed spirits, on the very night when the bishops were preparing for the ceremony of the consecration, and He had assurance of it given by a leper who had hidden himself there and whom He cured of his leprosy to bear sure witness to this signal favour. It was on the 24th of February 630, the day of St. Matthias, according to the reckoning of William of Nangis. This prince also had a monastery built adjoining this church, which he gave to Benedictine religious, to be in perpetuity the depositaries and guardians of the relics of his illustrious benefactor; thus this place, which before was only a small village, called the village of Catulla, because of that pious lady who had buried these holy bodies, has become a town which has taken the name of Saint-Denis.

In the middle of the eleventh century, the religious of Saint-Emmeram, at Ratisbon, having spread the rumour that they possessed the venerable body of St. Denis the Areopagite, and that it had been given to them by King Arnulf, Henry I, who was then in France, had a great assembly of prelates and princes held at Saint-Denis, to visit his shrine and make sure of the truth. Odo, brother of His Majesty, Queen Adela, the bishops of Meaux and Orléans, and a number of abbots attended; the shrine was opened, and there were happily found in it all the bones of the blessed Martyr, with the exception of one which Pope Stephen III had carried away. A marvellous fragrance came out of these precious relics and perfumed the whole church. The king, having learned what had happened, came himself barefoot from his palace in Paris to this abbey, to honour this illustrious patron of France. One of the abbots obtained some remnants, already quite worn, of the veils in which the bones had been wrapped, and, having placed them on the head of a raging demoniac, he cured him in an instant.

Besides the celebrated church of which we have just spoken, another was built on the very spot where the Saints had been beheaded, which was named for that reason the Martyrs, on the slope of the hill called Montmartre, on the north side of Paris. It was at the beginning a priory of the Order of Cluny, dependent on that of Saint-Martin des Champs; but King Louis the Fat, at the persuasion of the pious queen Adela, his wife, transferred the religious of this monastery to Saint-Denis de la Chartre, within the walls of Paris, and put at Montmartre, in their place, Benedictine nuns, for whom he had a great and rich abbey raised, which has always been governed by abbesses illustrious for their piety and their birth. The new church of this convent was dedicated by Pope Eugenius III, who had been a disciple of St. Bernard and who had at this ceremony the same St. Bernard as deacon, and St. Peter the Venerable, abbot of Cluny, as subdeacon. One cannot believe the concourse of people who formerly went continually to this sanctuary to pay their vows

there to the glorious St. Denis, and to kiss the ground which was bathed with his blood. It was there that St. Ignatius of Loyola led his first companions to consecrate themselves there to Jesus Christ, and to begin his Order there. The religious of the great abbey of Saint-Denis carried there, every seven years, the head of their patron with much pomp and magnificence.

The Popes, the kings of France and several other princes have rendered great honours to the memory of this glorious apostle of the Gauls. St. Zachary, confirming by his apostolic power the exemption which St. Landry, bishop of Paris, had given to his abbey, says expressly that he does so for love and in consideration of so great a martyr. Eugenius III dedicated the church of Montmartre only out of a profound respect towards this holy bishop, who was to be its patron. Alexander III, having come into France, visited with much devotion all the chapels and the relics of the abbey of Saint-Denis; which gave occasion for the prodigious moving of the bones of St. Hippolytus. Lastly, Pope Stephen III, having taken refuge in France to escape the oppression of the Lombards, chose his dwelling in this abbey; then, having fallen so ill there that his own servants were already beginning to abandon him, he was cured there by the same St. Denis, who appeared to him with St. Peter and St. Paul, and touched him with his sacred hands. So great a favour much increased his devotion towards this heavenly physician. And so he asked for a bone of his body, and, having obtained it and carried it to Rome, he had a fine church built there in his honour, which he destined for the Greek religious. It is true that he did not have the time to finish it; but Paul I, his brother, put the last hand to it, and, to satisfy the intention of Stephen, put the Greeks in possession of it. It was commonly called the school or the college of the Greeks.

Our kings began to honour St. Denis as soon as they began to be Christians. Clovis the Great learned this devotion from his wife, St. Clotilda, and it is held that from him came that ancient cry: *Mon jou saint Denis*, which means: I no longer know Jupiter, but my Jupiter is St. Denis. It was afterwards changed into this other: *Montjoie- Saint-Denis*. Clotaire II pardoned his son Dagobert, against whom he was extremely indignant, in consideration of St. Denis, to whom he had had recourse. The same Dagobert was not content with building a superb basilica in his honour; but he also had three shrines made of fine gold and enriched with an infinity of precious pearls, of which it is believed that St. Eligius was the workman, to enclose his relics and those of St. Rusticus and St. Eleutherius, his companions. He had covered with silver the part of the roof of the church which was to correspond to these shrines. And to show still more his respect towards his blessed protector, he made him a grant of his kingdom, wishing no longer to hold it except in fief and in homage of him. In token of which he placed his own crown on the altar of his chapel, with four gold bezants, as a tribute which he owed him in the quality of vassal. Pepin the Short, first king of the second race, had so much esteem and veneration for his merits that he would not be buried in his church, but only outside it, after the example of Constantine the Great, who, according to St. John Chrysostom, chose his burial place at the door of a church where there were relics of St. Peter. Charlemagne, his son, and the most glorious of our kings, imitated the piety of Dagobert; for, before leaving France to go to Aix-la-Chapelle, in Germany, he did him homage for his States by some pieces of silver which he offered him, and by an order which he gave to his treasurers to pay him the same due every year. Nothing can be added to the praises which Louis the Debonair gives him in his letter to the abbot Hilduin. He there makes an enumeration of the graces which the kings, his predecessors, had received from his benevolence, and he acknowledges that it is by his power that he himself had recovered his kingdom, of which the princes, his children, had dispossessed him. Charles the Bald, last son of Louis the Debonair, whom the latter at his death had placed under the guardianship of St. Denis, was no less heir to this signal piety than to his crown. He had all his life a very tender affection for our Saint, to whom he had recourse in all the necessities of his State, and, having by his assistance dispersed a formidable army of Danes who were coming to sack France, he made great presents to his abbey in gratitude.

The holy king Robert, in an authentic deed of several donations which he makes to this monastery, assures us that he has long placed all his confidence in the intercession of this Saint and of his companions. We have

already remarked that Louis the Fat had the abbey of Montmartre, near Paris, built in his honour, and that he went barefoot to Saint-Denis to venerate his relics there; but what is more remarkable is that he himself offered his royal shoulders to carry them, and did not think he was wronging the majesty of his empire by taking on himself these precious bones, which are one day to share in the glory which the soul of this blessed Martyr already possesses in heaven. Louis VII, called the Young, son and successor of Louis the Fat, took on himself the same burden; and, knowing how powerful in armies is the help of so great a servant of God, he would not leave France to march against the Saracens without having implored with many tears his powerful intercession at the foot of his altars, and without having received in the same place the blessed standards which were to serve as signal for his army. Philip Augustus did the same; and, attributing to St. Denis all the advantages which he had since had in the Holy Land, he came to render him thanks for them in his own church. St. Louis, who had united in himself alone all the piety of his ancestors, did not yield to them in these practices. As soon as he was crowned, he brought his crown to the altar of St. Denis, and, before passing into Palestine and Africa, he came to his abbey to interest him, by his humility and by his prayers, in these glorious enterprises. Lastly, not to extend ourselves further, almost all our kings of the third race, and many kings of the two preceding ones, have chosen their burial place in this celebrated basilica of Saint-Denis, and they have given it so many sacred objects of inestimable value that they formed, in the eighteenth century, one of the richest treasuries that there was in Europe. The monastery of Saint-Denis had in its keeping the Oriflamme, that celebrated standard, flame-coloured and strewn with flames of gold, which is believed to have been sent from heaven, which was originally the banner of the abbey of Saint-Denis, and which, after the accession of the Capetians, became the banner of France; it was this that guided the French to victory with the old war-cry: *Mont-Joie et Saint-Denis*.

Not only the kings of France, but princes and other persons also were buried at Saint-Denis. Bishops often withdrew into its cloisters to end their days there. Our kings often made their stay there. Several assemblies or councils were held at Saint-Denis, namely, in 997, in 1052, to establish the authenticity of the body of St. Denis. In 1382 a conference was held under the vaults of the abbey on the subject of the taxes whose increase had stirred up a sedition in Paris. Pope Alexander III permitted the abbot, about the year 1179, to make use of the mitre, the ring and the sandals. William of Gap was the first to use them. The abbot of Saint-Denis was one of the chief lords of France. Hugh Capet was abbot of Saint-Denis and of Saint-Riquier. This ancient abbey underwent several Reforms, but its nearness to the capital and the special protection of the sovereigns preserved it from those frightful disasters of which so many other monasteries were victims. We see only the monks of Saint-Denis exiling themselves from their cloister, at the time of the wars of the Normans, and taking refuge at Reims (from 887 to 890) with the relics of their holy patron.

The re-establishment of commendams in Saint-Denis at the beginning of the sixteenth century placed successively in the abbatial chair of the monastery nine princes of the Church, of whom Cardinal de Retz was to be the last. In this period of more than a century, the two abbatial palaces of Bourbon and of Lorraine were built within the enclosure; in the same interval also the abbatial mense grew at the expense of that of the religious, the monastery grew poor, and monastic discipline no longer kept any followers in the degenerate abbey. In 1633 the Reform of Saint-Maur revived, but late, the spirit of the Rule and the taste for letters. However, by reason of its perpetual contact with the king and the court, the monastery, already ravaged by the Huguenots during the war of the three Henrys, was again almost ruined during the troubles of the Fronde. It was alienating its domains to cover its numerous loans, and its buildings were falling into ruin at the death of the abbot Cardinal de Retz. The event which then had most influence on the future of Saint-Denis was not the transfer of its abbatial mense to that of the house of Saint-Cyr, but the suppression of the title and dignity of the abbot in 1691. In detaching from the monastery all the prerogatives, privileges, external jurisdiction, supremacy and authority over this sovereign abbey that this dignity had united for so many centuries, this decree took from it only a lustre which had always been fatal to its discipline and its regularity; but, in removing its head, it suddenly deprived it of its obligatory protector and of the power most interested in it

and most able to defend it. For the rest, its time was over. The French Revolution, which was already rumbling dully, decided the fall of this tree laden with centuries, but seething with young sap at the very hour when it was growing green again.

It was at the close of the seventeenth century that the Benedictines of Saint-Denis seriously set about demolishing their abbey in order to accomplish the reconstruction of its buildings. The demolition of the old monastery began in 1700, under the grand priorate of Dom Augustin de Loo, and the works were carried on under sixteen other successive grand priors, of whom the most active were Dom de Sainte-Marthe, Dom du Biez and Dom de Malaret. The plan of the new monastery is the work of Robert de Cotte, pupil of Hugues Mansart; that of the circular buildings which surround the court of honour is due to another architect, his successor, Christofle the elder. The dormitories of the south and of the east, the chapter-house, the parlour and the refectory were inaugurated in December 1718; the guest-house after 1738; the north gallery and the infirmary in 1765; and the accessory works were being finished in 1786, only seven years before the time when the masters of these dwellings underwent exile and death.

The year 1789 was the time of the first effects of the popular passions in the town of Saint-Denis. On the 16th of September 1792 the basilica was declared a parish church by the secular authority, and received a strange clergy. It was only a year later that the pillage and removal of the treasury took place, the rarest and most magnificent deposit then in France. A month afterwards, a decree issued by the authority declared that the town of Saint-Denis should henceforth be called *Denis-Franciade*. On the 6th of August 1794 began the violation and despoiling of the royal tombs. This sacrilege without example went on for more than two months. In the course of that disastrous year the profaned basilica had seen the decadal festivals substituted within its walls for the Christian ceremonies. In turn temple of Reason, artillery depot, mountebanks' theatre, forage store, stripped of its windows, its monuments and its roof, it sheltered for some time hand-mills. Others were set up at the same time inside the abbey, which had become the seat of the revolutionary club and of the administrators of the district. The year 1795 swept away these invaders, and the monastery was transformed into a military hospital for the wounded of the republican armies.

Today the old claustral buildings are occupied by the school for the daughters of members of the legion of honour, and the venerable basilica of Saint-Denis shines in its turn with a new lustre. Thanks to a skilful restoration, in which all the governments which have succeeded one another for fifty years have hastened to concur, it recalls today its ancient magnificence. An illustrious Chapter of Canons, attached to this post of honour, is charged with praying over the ancient tombs of our kings.

St. Suitbert, apostle of the Frisians, Blessed Notger, bishop in the Low Countries, and St. Edith, sister of St. Edward, king of England and martyr, all three had magnificent churches built in his honour. Another St. Edward, also king of England, and confessor, made a present to his abbey in France of a very considerable lordship in the county of Oxford; St. Bridget merited that this glorious apostle of the Gauls should appear to declare to her the will of God concerning her person and that of Prince Ulf, her husband; the venerable Adela, wife of Louis the Fat, having become the widow of that king, withdrew to Montmartre, where she spent the rest of her life in the service of the Saint.

Several martyrologies, among others those of Usuard and the old Roman one of Rosweyde, mark the memory of St. Denis twice, namely: on the 3rd of October at Athens, and on the 9th of the same month at Paris. But it must not be inferred from this that the one of Athens and the one of Paris are two different Saints, just as many other Saints who are marked twice in the same martyrology are not distinguished. Usuard has done so because he found the feast of this illustrious Martyr celebrated by the Greeks and the Latins on different days; which is only too common with an infinity of other Saints.

Before the French Revolution, the relics of St. Denis, St. Rusticus and St. Eleutherius were kept in three silver shrines at the abbey of Saint-Denis. At that time the treasury of the abbey was pillaged, but the holy

relics were saved from profanation by Dom Warenflot, a religious of the house, hidden with care, and afterwards deposited in the parish church of Saint-Denis in 1795. They were transferred with much solemnity to the church of the former abbey on the 26th of May 1819, and they are now kept there in shrines of gilt bronze. The metropolitan church of Paris possesses a bone of its holy founder.

In the diocese of Soissons, in the village of Longpont (*Longus pons*), three leagues from Villers-Cotterets, there is religiously preserved, not *caput integrum*, as the Bollandists say inexactly, but the whole skull of St. Denis the Areopagite, and that since the year 1205, without interruption or dispute.

Here are the origin and the proofs of its existence in the abbey of the Bernardines of Longpont. Nivelon I de Cherizy, fifty-ninth or sixtieth bishop of Soissons (1175-1207) and formerly canon of the cathedral of the same city, took the cross in 1202, under the reign of Philip Augustus, accompanied the crusaders to Constantinople and played a great part in that expedition, which is the fourth crusade. After the taking of Constantinople, he presided over the assembly of the twelve electors who chose as Latin emperor of that city the lord Baldwin, count of Flanders and of Hainault. It was the bishop of Soissons who crowned him in the church of Saint Sophia. Nivelon took advantage of this circumstance to enrich his cathedral and several churches of his diocese with various relics. He himself brought to the abbey, *apud Longum pontem: Caput beati Dionysii Areopagitæ, cum unâ cruce de ligno Domini*. Such are the very terms which can still be read at the imperial library of Paris, in a manuscript of the thirteenth century called the *Rituel de Nivelon*. The archaeological society of Soissons had it printed in 1856. It forms a magnificent quarto volume in red and black.

From Constantine onwards, the Greek emperors had gathered many relics in the imperial chapel. It is from this very chapel that Nivelon drew the head of St. Denis the Areopagite, and it is the emperor Baldwin who, from a sentiment of gratitude, gave it up to him with many other relics. The relic of Longpont is the skull, that is to say, the sinciput or forehead, the occiput and the two sides, without any fracture (*sine ullâ fracturâ*), of St. Denis. The following Greek words are read on the skull: Κεφαλη του αγιου Διονυσιου Ἀρεοπαγιτ. (This last word is not finished. The writing appears very ancient. It is not astonishing that Longpont should have had the preference for the possession of this relic, the father and mother of Nivelon being lords of that village.

Mention is made of this portion of the head in all the works which speak of the abbey of Longpont. One reads in an ancient prose: *Nostri tenent cœnobitæ caput Areopagitæ*. Muldrac, in his *Chronicon*, printed in 1652, says: *Cœnobium Longipontis parte notabili capitis S. Dionysii Areopagitæ exornavit (Nivelo)*. Now Muldrac had been a religious of Longpont since the age of sixteen. In his *Valois-Royal*, published in 1662, he says: “Longpont consoles itself still with possessing a good part of the head of St. Denis, Areopagite.” The breviaries of the diocese, that of Charles Bourlon, under Louis XIV; that of M. de Fitzjames in 1742; the breviary of Paris in 1700, attest the same fact. Moreover, the general of the Order of Cîteaux having asked, in 1690, that an authentic recognition of this relic should be made, the shrine was opened and everything was found to agree with what we have indicated above. The Bollandists, in the 2nd volume of October, published in 1780, transcribed in full the official report drawn up on that occasion, which is signed with names well known in the district: MM. Quinquet and Lallouette. The *Histoire du Valois*, by Carlier, also makes mention of this relic as existing at the abbey of Longpont.

At the disastrous time of the revolution of 1793, the head of St. Denis and the little shrine or casket which enclosed it were saved from pillage, carefully hidden by the family of the sacristan and porter of the convent. It is a fact of public notoriety in the district. At the re-establishment of worship, this precious treasure was handed over to the curé charged with serving the parish of Longpont, who has religiously transmitted it to his successors.

The little casket which still encloses today the skull of St. Denis the Areopagite is the very one which has enclosed it since the thirteenth century. Its structure bears all the characteristics of that period. It is of damascened silver, of exquisite workmanship, twenty-two centimetres long by thirteen wide. Before the revolution, this silver casket was enclosed in another shrine of ivory, artistically worked and adorned with crystals and silver statuettes. Today this same casket is in the middle of a shrine of gilt wood, fifty-six centimetres long by thirty-nine wide. The top is surmounted by a little turret ending in a cross.

On Sunday the 4th of October 1846, Mgr Jules-François de Simony, ninety-third bishop of Soissons, went himself to Longpont, and there, in the presence of a numerous clergy and of the various members of the family of the comte de Montesquiou, he proceeded to the solemn recognition of the relic. After hearing the witnesses who had venerated it before the revolution and those whose parents had contributed to rescuing it from profanation, the head of St. Denis the Areopagite was declared authentic, an official report was drawn up and signed by the bishop and by all his noble assistance; and lastly the episcopal seal was affixed to the double shrine, which can be seen exposed, near that of John of Montmirail, in the church of the château, which serves for parochial worship. The magnificent church of the monastery was almost as vast as the cathedral of Soissons. It was three hundred and twenty-eight feet long, eighty-two wide, eighty-four high and a hundred and fifty-five feet at the crossing. Its majestic ruins and the curiosities of the château attract numerous visitors to Longpont every year.

The writings of St. Denis which remain to us are: his books of the *Celestial Hierarchy*, of the *Ecclesiastical Hierarchy*, of the *Divine Names* and of the *Mystical Theology*, with eight letters to various persons; but we have lost what he had written on symbolic theology, on the soul, on sacred hymns, on the informations of theology, on the just judgement of God, and on the things which are known by sense or by the intellect. Cardinal Bellarmine, speaking of those which remain, does not hesitate to say that learned and catholic men hold beyond doubt that they are by St. Denis the Areopagite, and that only heretics, with a few half-scholars, deny it. This is not the place to establish this historical truth: let us say only that the popes St. Gregory the Great, St. Martin, St. Agatho, Adrian and Nicholas I, and several general Councils, with a great number of Fathers and Doctors, among others St. Sophronius, patriarch of Jerusalem, St. Anastasius the Sinaite, Blessed Albert the Great, St. Thomas and St. Bonaventure, have attributed these works to him. It seems even that God willed to confirm this truth by miracles: for when these precious books, whose manuscripts the emperor Michael the Stammerer sent to Louis the Debonair, were brought to Saint-Denis by one of his legates, Theodore, deacon and steward of the Church of Constantinople, that very night nineteen miraculous cures were wrought by their virtue on persons well known, who lived not far from the abbey; two centuries later, St. Majolus, abbot of Cluny, having come to Saint-Denis and having asked for the book of the *Celestial Hierarchy* to read it, the candle which he held in his hand, and which he let fall on it through drowsiness, wore down and was entirely consumed, not only without burning it, but even without leaving any stain on it. The works of St. Denis have been translated by Mgr Darboy, archbishop of Paris.

We have completed this biography with Notes *due to M. Henri Congnet, of the chapter of Soissons, and with the* Histoire de l'abbaye de Saint-Denis, *by Mme Félicie d'Ayzac. — Cf. Baronius; Simeon Metaphrastes; Methodius; the Rev. Father Pierre Halloix; and the abbé Darras:* Saint Denis l'Aréopagite, *one vol. in-8°, Paris, Louis Vivès, 1863.*

SAINT GHISLAIN OR GUILLAIN, BISHOP OF ATHENS, FOUNDER OF THE MONASTERY OF LA CELLE, IN BELGIUM

680. — Pope: Agatho. — King of France: Theuderic III.

Sanctorum prædicatio solo charitatis ardore flammescit.

C'est l'ardeur de la charité seule qui enflamme la prédication des Saints.

It is the ardour of charity alone that sets on fire the preaching of the Saints.

Saint Grégoire le Grand.

The name of St. Ghislain is, beyond dispute, one of the most illustrious among all those of the foreign apostles who came to preach the faith in Belgic Gaul. He saw the light in Attica, of parents noble according to the world and equally distinguished by their virtue. All the authors agree on the place of his birth, and although his name appears rather of Frankish than of Greek origin, they say that it must be supposed either that St. Ghislain changed it when he arrived in this country, or else that he was descended from one of those Franks who, during the barbarian invasions, settled in Greece, where they had been sent as ambassadors by the first Merovingian chiefs. His happy nature made him early make rapid progress in his studies, and still more in piety, towards which his innocent heart inclined him. It appears that later he was sent to follow the courses of Athens, which, although fallen from its ancient splendour, was still the mother of the arts and of letters in that region. The young student continued there the fine examples which St. Gregory of Nazianzus and St. Basil had given some centuries before. Like them, he knew how to practise virtue in spite of the seductions which surrounded him, and to live irreproachably in the midst of young men given up to vice. Finding with the doctors of those schools, instead of the truth which he sought, only a wholly earthly wisdom, he resolved to attach himself to God alone, and embraced the religious life in a monastery of the Order of St. Basil. This young disciple, who bore innocence stamped on his brow and whose whole conduct announced a man filled with the spirit of God, was received with joy. St. Ghislain soon justified the high opinion which had been formed of his merit: scarcely was he admitted into the community when the finest qualities, joined to the rarest virtues, were seen to shine in him. Of a lively and unshakeable faith, of a humility which led him to put himself below all his brethren, he was always disposed to render them the services of the most affectionate charity. His words breathed the love of God, and all who approached him found in his person an innocent charm which attached them to him and inflamed them with ardour to imitate him. And so the new religious was the consolation of his brethren in the monastery. He himself unceasingly thanked Providence, which had inspired him with the salutary thought of embracing so holy a state. He found in it what his heart had often asked of God: a life well ordered and in all things conformed to His adorable will. Like an industrious bee, he hid in his heart the honey composed of the most precious virtues, and offered in all his conduct admirable examples of obedience and humility. This sweet perfume which embalmed his soul allowed him to say with the Royal Prophet: “How sweet are thy words to my palate, Lord; they are sweeter than honey and the honeycomb.” So eminent a holiness, at an age still so little advanced, made an impression on the minds of the superiors, who could not doubt that God had great designs for the young Ghislain. They judged that he was worthy to be promoted to sacred orders, and even to the priesthood, for which, in spite of all the resistance of his humility, he had to prepare himself. Some authors even think that he was placed, a few years later, on the episcopal see of Athens.[1]

However that may be with this circumstance of his life, on which the hagiographers do not agree, St. Ghislain did not govern that church for long. One day when he was at prayer, a vision made known to him that he was to go to Rome to pay his homage to the holy Apostles and to their successor. It does not appear that this revelation had yet pointed out to him the country of Hainault, where he afterwards came. Full of confidence in God and of submission to His will, he hastened to obey this order from heaven; and, having taken with him a certain number of his disciples, he made his way towards Rome with the sentiments of a worthy pilgrim. Having arrived in the capital of the Christian world, St. Ghislain visited all the churches, the oratories and the places sanctified by the sufferings of the martyrs. Prostrate at the foot of the tomb of the apostles St. Peter and St. Paul, he gave them every token of the most filial attachment. It was there that the Lord manifested His will to him anew, telling him to pass the Alps and the other countries to the north of those mountains, until he should come upon a province called Hainault, where he was to fix his dwelling. Submissive to the designs of God, the holy Apostle then sent back to their country all the disciples who had accompanied him, with the exception of two, Lambert and Bellère, with whom he made his way towards the

places which the Lord had pointed out to him. On arriving in the regions near Hainault, St. Ghislain heard spoken the name of a servant of God whose praise was on every lip. It was St. Amand, then bishop of Maestricht, a man admirable for the labours he had already accomplished and for the numerous monasteries which he was founding everywhere. Struck by all that was said of him, St. Ghislain went with his disciples towards this holy Pontiff, whom he found in his episcopal city. After they had conversed together and edified and encouraged one another, St. Ghislain withdrew and went into Hainault to begin a monastery at the spot where the town which bears his name is seen today. This place was then called *Ursidongus*, Ursidongue (retreat of the bear or of the she-bear). His virtues soon drew to him inhabitants of the country, to whom he taught the principles of the Christian life. They could not sufficiently admire his profound humility, his unalterable gentleness, his almost continual prayer and his indefatigable ardour for work. Already several persons, touched by his holiness, wished to attach themselves to him and to live under his guidance: all rejoiced to see rising in the country a monastery which would be directed by this man of God. His reputation soon reached the ears of St. Aubert, bishop of Cambrai, on whom this place depended. The prelate wished to know the pious stranger who was thus instructing and edifying his flock. He had him asked to come to him. St. Ghislain, whose wishes were anticipated by this request, made haste to go to the venerable bishop. Having set out, he arrived in the evening at a village called Roisin, between the present towns of Saint-Ghislain and Le Quesnoy. There, after having searched for some time, he found a good man who hastened to give him hospitality. In the morning, at the moment when he was preparing to continue his journey, his host said to him: “Father, I recognize that your works are pleasing to God; I beg you, then, to be so good as to come back to my house when you have finished your visit to the bishop.” This request, in which the piety of this simple and upright man revealed itself, was welcomed by St. Ghislain with joy. God later rewarded it by an unhoped-for cure. Having arrived at Cambrai, St. Ghislain was presented to St. Aubert, who addressed these words to him: “My brother, tell me who you are and what is your dignity.” “I am a Greek by nation,” answered St. Ghislain, “and a Christian by character: I was born, baptized and brought up at Athens. It is from that city that, by the order of God, I came first to Rome, and then towards this country. In a place situated on the river Haine and called *Ursidongus*, I have undertaken to build, in honour of God, an oratory dedicated to St. Peter and St. Paul; and your kindness has anticipated the intention I had of coming to you, to ask your permission to finish this work which I had begun.” These words, so wise, made an impression on the heart of the holy bishop of Cambrai, who at once felt himself filled with respect and affection for the virtuous stranger. He encouraged him much in his undertaking, and promised him that he would come to visit him and bless his oratory as soon as it was finished. Overwhelmed with joy by this promise, St. Ghislain set out to return to *Ursidongus*. According to the word he had given, he stopped at Roisin at the house of the charitable host who had received him on his way; but this man, whose wife was beginning to feel the pains of childbirth, looked in the neighbourhood and procured for the man of God a more suitable lodging in which to pass the night. Scarcely had he gone back into his house when he ran all distraught to St. Ghislain: “Servant of God,” he cries, “come to the help of my wife, who is going to die; deign to pray to God for her.” Touched to the bottom of his soul by this suppliant voice, the Saint answered him with kindness: “Cease to give yourself up to sadness, for when you go back home you will find your wife in full health, and she will have given you a son.”[2] The word of the man of God was fulfilled on the spot, which caused an inexpressible joy in the whole family and in the village. The Saint himself baptized the child, and the father, to show his gratitude, gave a part of his goods for the completion of the church of St. Peter and St. Paul in the new monastery.

Having returned to his disciples, St. Ghislain joyfully finished the works so happily begun. Then, when everything was prepared for the consecration, he sent a message to the venerable bishop of Cambrai. “Father,” he said to him, “the time is approaching when, as you promised your servant, you will deign to come and give your blessing to his work.” St. Aubert, accompanied by St. Amand, who had resumed his apostolic life, went with him to *Ursidongus*. This place took from that time the name of *Cella* or La Celle.

Both were received with the most profound respect by St. Ghislain and the disciples gathered around him. In the midst of an immense concourse of people who had hastened to attend the ceremony, they consecrated to God, under the patronage of St. Peter and St. Paul, this new house of prayer, around which the town of Saint-Ghislain afterwards rose. Among the many present at this solemnity, there was especially remarked Count Mauger, husband of St. Waltrude, who then took the resolution of separating himself from the world to attach himself solely to the service of God. Blessed Ghislain, witness of this striking conversion, encouraged him in every way. Some time afterwards he was also of great help to St. Waltrude for the execution of a like design. This holy woman, who nourished in her heart the desire to live in silence and prayer, and who had not been a stranger to the determination of her husband, took advantage of the facility which his retirement offered her to take refuge herself in some solitude. St. Ghislain gave her the means of accomplishing this resolution, and his wise counsels, at the same time as they made St. Waltrude advance in the practice of the most sublime virtues, increased still more in the heart of Aldegund, her sister, the desire to imitate her. This happiness was indeed granted to that Saint some time later, when she went to build the monastery of Maubeuge, where she shut herself up with the two daughters of St. Waltrude.

The details of the relations which these holy souls had with one another until the end of their lives are not known, except by a few detached facts which show how much God was pleased to pour out His favours upon them. The authors who cite the revelation in which St. Aldegund saw the soul of Blessed Amand flying up to heaven in the form of a handsome old man surrounded by a joyful and triumphant multitude, add that she related this vision to her sister St. Waltrude and to St. Ghislain. He then said to her: “If you have merited to see the God of heaven crown His servant Amand, it is for your good; for know that the end of your life is approaching. Ask the Lord to send you some infirmity which may finish purifying you, and prepare you to receive the reward which Blessed Amand already enjoys.” Until extreme old age, St. Ghislain went from time to time to converse on spiritual things with the venerable St. Waltrude; and when the infirmities of age no longer permitted either of them to make the whole journey which separated the two monasteries of Celle and Mons, they built by common accord a little oratory in honour of the holy martyr Quentin, in a place called Quaregnon. It was there that they met sometimes, after the example of St. Benedict and his sister St. Scholastica, whose conduct and holiness they reproduced perfectly.

Such was the life of St. Ghislain, adorned with every kind of virtue. He spread throughout the whole region the good odour of Jesus Christ and showed himself His true disciple by his charity towards the poor, his love for God, and the faithful fulfilment of all the duties of the religious life. He died in peace at an advanced age, and was buried by his disciples in the church of his monastery.

He is frequently painted with a she-bear and her cub beside him: we have indicated the reason for this characteristic.

CULTE ET RELIQUES. — CONFRÉRIE. — PÈLERINAGE.

Cult and relics. — Confraternity. — Pilgrimage.

His body rested in the church of his monastery until the time when Charlemagne charged the abbot Elefant to build another, more spacious and more magnificent. Halitgar, bishop of Cambrai, consecrated it in the year 818, under the reign of Louis the Debonair. The holy body was then carried into it, and soon afterwards forgotten because of the invasions of the Normans and of the general discouragement which cast down all minds. The monastery itself remained in ruins until, in 929, a blind man, warned in his sleep, went to these ruins to pray and there recovered his sight. He at once had searches made to find the relics of the Saint, whose cult took on a new extension. In 933 the monastery was raised again, but five years later a fire reduced it once more to ruins: happily the relics were spared.

These relics were carried on the 22nd of September 1023 to the consecration of the church of Saint-André, at Le Cateau, performed by Bishop Gérard of Florines; in 1030, to the consecration of the cathedral of Cambrai;

in 1064, to that of the church of the monastery of Saint-Sépulcre, under Blessed Lietbert; and in 1070, to that of the church of the apostles St. Peter and St. Paul, at Hasnon. All these facts prove in a striking manner the respect and the devotion which were had in the eleventh century for this great servant of God. Other testimonies of it are found in the following centuries: in 1161, on the 6th of June, the relics of St. Ghislain are carried to Maubeuge to attend the solemn translation of those of St. Aldegund; in 1180, they are placed in a new shrine by Roger, bishop of Cambrai; in 1491, on the 15th of January, the bishop of Cambrai, Henry of Berghes, visits them and separates an arm from them to be presented to public veneration. This arm having disappeared in the wars of the sixteenth century, the archbishop of Cambrai, Louis de Berlaymont, replaced it in 1588 by the other arm, which was exposed to the piety of the faithful. In 1626, on St. Luke's day, François Vander-Burgh, also archbishop of Cambrai, placed in a new shrine, prepared for the purpose, a great part of the relics of St. Ghislain; and in 1628, on the day of St. John the Evangelist, the abbot of Crespin put the head of the Saint into a separate reliquary.

Lastly, a confraternity, called the confraternity *of Charity*, was erected in honour of St. Ghislain, confirmed in 1120 by Burchard, bishop of Cambrai, and in 1123 by the sovereign pontiff Callixtus II. It was later called the confraternity of Saint-Ghislain. Many lords and noble persons wished to belong to it, among others Philip IV, king of Spain, and his wife. Pope Urban VIII, by a bull of the year 1625, enriched this confraternity with many spiritual favours. The students of the college of the Lily, in the university of Louvain, had adopted St. Ghislain as their patron and celebrated his feast each year with solemnity. Even today, in the metropolitan church of Cambrai, there exists a confraternity of Saint-Ghislain which the piety of the faithful has made celebrated. Perhaps some authentic documents would allow it to be connected with the one which was confirmed in 1120 by Bishop

Burchard. Before the revolution of 1793 it belonged to the parish of Saint-Nicolas; but, that church having been destroyed, the relics of the Saint, together with the association, were transferred to the metropolitan church. This confraternity is double: the one is particularly intended for young children, the other for grown persons. These children, some time after their birth, are brought into the church by their parents and recommended to the protection of the Saint, that he may deliver them from the illnesses and dangers to which they are exposed at that age. If any of them die in the first years of childhood, the association has a mass sung, called the mass of the angels. As for the grown persons, who also enter this confraternity in order to be delivered from accidents and especially from certain illnesses, such as the falling sickness and others of the kind, their number also is very considerable. At the death of each associate a mass is celebrated for the repose of his soul. Moreover, on the Wednesday of each week, a Benediction is sung in honour of the holy patron, and on the second Sunday of October his feast is celebrated with solemnity. During the octave which follows it, a crowd of pilgrims from the town and the neighbouring villages come to pay their homage to their worthy protector and to recommend themselves to his powerful intercession.

The village of Roisin has become a place of pilgrimage to St. Ghislain for women whose confinement is approaching. They sometimes go there even afterwards, when they have been happily delivered. The town of Saint-Ghislain is also a much-frequented place of pilgrimage. Poor mothers who fear for the life of their dear nurslings carry them to Saint-Ghislain. The priest recites the Gospel over them and makes them touch the relics of the Saint; and often, after this pious journey, the hideous convulsions and the frights natural to young children, especially at the time of the first teething, are found to be calmed: a touching benefit of the divine clemency, which rewards the simple faith of the mothers by the health of their children!

Extracted from the Saints de Cambrai et d'Arras, *by the abbé Destombes.*

SAINT SAVIN OF BARCELONA, ANCHORITE AND APOSTLE OF LAVEDAN

Eighth century.

Je suis seul à me connaître, seul aussi je dois mesurer la peine à l'étendue de mes fautes. Chacun doit faire ce qu'il peut ; je fais ce que je dois.

I alone know myself; I alone also must measure the penance by the extent of my faults. Each one must do what he can; I do what I must.

Maxime du Saint.

St. Savin was born in Spain, in the seventh or the eighth century, of a count of Barcelona who was, it is said, brother of Hentilius, count of Poitiers, and a kinsman of the kings of France, if certain historians are to be believed. Having lost his father early, the young Savin became the consolation and the only hope of his afflicted mother, who in her turn surrounded his childhood with her sweetest cares and her tenderest solicitude. She wished to occupy herself actively with the education of her son, so as to make him each day more worthy of the high destinies which awaited him.

It was therefore to the vigilance and devotedness of his pious mother, who formed him at once for God and for the world, that he owed the advantage of passing his youth in the most perfect innocence. The virtues which were remarked in him from his childhood made it understood to what degree of perfection he would afterwards attain. While still a youth, he already showed himself worthy of the power and the honours which seemed to be destined for him. He answered, by his piety and by the development of his intelligence, to the wise and pious education which his tender mother had given him under her own eyes. And so the first use he made of riches and greatness was to relieve the poor and to give himself to good works.

Savin, for whom Providence had particular designs, suddenly felt arise in his heart the project of going to visit his uncle Hentilius, count of Poitiers. His mother, who knew the high renown of the count, one of the greatest lords of France, easily understood that a journey into that country might be very profitable to the heir of the comital power of Barcelona, by putting him in a position to study the manners of that great nation, and to be initiated, under so distinguished a kinsman, into all the secrets of an administration which he was later to exercise himself. The mere thought of seeing herself separated for a long time from the only object of her tender solicitude must have been very painful to her maternal heart; but she knew how to put the interest of her son above the feelings of nature, and consented to this journey, which was, alas! to cost her so many tears.

Savin set out, his heart broken with regret at leaving his mother in desolation; but, as he was obeying grace much more than his own inclination, he congratulated himself afterwards on having had the courage to break so resolutely the only tie which could have held him in the world. He parted, then, from his mother, bidding her a farewell which he well presumed would be the last. As his intention in making this journey was not to learn the usages of the world nor to satisfy his curiosity, he carefully avoided the contagious air of the great cities which would naturally lie on his way; he sought by preference the solitudes where the disciples of St. Benedict had founded their monasteries, in order to learn from them the true science which makes Saints. He crossed the county of Foix and passed through the little town of Le Mas-d'Azil, as the old legends tell us, and arrived at length at Poitiers, at his uncle's house.

Hentilius soon learned to appreciate the merit and the precocious intelligence of his nephew; and, without taking account of his age, he wished to give him an unequivocal mark of the highest confidence by charging him with the education of his son, the future heir of his power. This blessed child could not, indeed, have found a better master to form at the same time his mind to knowledge, his heart to the knightly bravery of the time, and his soul to the most solid piety. An employment of such high distinction for a young man changed nothing in Savin's first sentiments. An enemy of softness and above the reach of vanity, he divided his time between prayer, the duties of his state and the care of the poor. He lived simply; his fasts were rigorous, his table frugal. Loaded with the count's benefits, he could have given himself the pleasure of luxury and of

brilliant equipages; but he reduced all his expenses in order to increase his superfluity, which he employed entirely in works of charity. “Virtue in an ignorant man,” says an author, “appears a mark of imbecility in the eyes of the impious; but when virtue and learning are united in the same man, it overawes the greatest scoundrels.” And so the young Savin, who possessed the one and the other, had no difficulty in drawing to himself the esteem and the sympathy of the officers who were in his uncle’s service. It was in this honourable post that he devoted all his time and all his zeal to enlightening the mind of his cousin by teaching him the purest doctrine. He was able to penetrate that young heart with the sentiments of a sincere piety, which he inspired in him by his words and still more by his examples.

The son of Hentilius, docile to the voice of so good a master, made rapid progress, especially in the practice of virtue, which his cousin knew so well how to make him love. Savin, with that gentle speech which persuades and carries away, sometimes painted to him the mysterious charms of retirement and the pure joys of contemplation; at other times he represented to him the dangers, so frequent, which are met with in the world, where besides there is no situation which has not its pains and its bitterness, where happiness is never free from cares and sorrows. Yes, everything is a danger for virtue in the world, said Savin: danger in birth, which usurps privileges and dispensations contrary to the spirit of Christianity; danger in high station, where one is exposed to base flatteries and false praises; danger in business, in employments, where one must often choose between conscience and fortune; danger even in friendship, where one sometimes finds only ingratitude, perfidy, treason; danger in examples, where vice loses its horror by the number of those who extol it; danger in riches, which bring ostentation, luxury, gambling, corrupting pleasures; danger in poverty, when it is not borne in a Christian manner.

All these dangers present themselves at once to Savin’s imagination. “Let us leave,” he says to his cousin, “let us leave the world; let us withdraw, let us flee, let us go out of Babylon, let us save our feeble virtue from the contagious air which is breathed there. How could we constantly observe the law of God in the midst of a world where everything leads one to violate it, where vice surrounds and presses on every side? Pleasure presents itself everywhere there, approved by example, applauded by maxims, consecrated by customs and even by the proprieties. Happy the souls full of generosity which make to God the sacrifice of all worldly enjoyments! In our hearts is enclosed the dangerous hearth, the hidden fire of lust; the least breath is enough to kindle it. Who will guarantee us against the perils of a world where crime is almost necessary? The religious state, the cloister. Behind that rampart, which we shall place between men and ourselves, we shall no longer have to fear the contagion of the scandals and the maxims of a corrupt world.” While Savin was speaking thus, his cousin listened to him as one listens to an oracle; and these words made such an impression on his heart that, yielding to the imperious voice of an irresistible vocation, bidding farewell to brilliant destinies and to the sweetness of family life, breaking with the past and renouncing the future, the young pupil of Savin disappeared from his father’s house like a fugitive. Honours, riches, friends, kindred: he had left all to go and seek in a cloister poverty and profound humility! It was in a monastery dedicated to St. Martin, near Poitiers, that he withdrew to follow the Rule of St. Benedict.

Who could give an idea of the cruel grief of the countess, suddenly deprived of a son, the object of all her tenderness and of her maternal pride? This desolate mother goes at once to find Savin. She throws herself at his feet; she begs him, with heart-rending grief, to find her again as soon as possible this beloved son, who had been entrusted to his care to make him worthy of the high destinies to which his birth called him, and not to tear him thus from his family. Savin had, then, to set out without delay and go and persuade his cousin to leave the monastery and return to his father’s house. He set out, therefore, for the monastery and had his cousin called; but, far from entering into the views of the countess, he encouraged the young religious to persevere in his first resolution. More than that, to counsel he added example: that same day there were seen in that monastery the two cousins, sons of two counts, clothed in the holy habit of serge of the Order of St. Benedict, to whom the Lord had said: “Come, follow me.” And for three years, in the austerities of the

cloister, these two young friends, who could have given orders to their vassals surrounded by the honours of the world, devoted themselves, for love of Jesus Christ, to obedience, to silence and to poverty.

But this was not enough for Savin, whom the spirit of God inspired with the desire of embracing the holy rigours of the solitary life. He confided this idea to the abbot of the monastery, who at first dared neither to blame nor to approve such an inspiration, for fear of thwarting the designs of God, and perhaps also in order to keep for some time longer a religious who edified the whole community by his great exactness in observing the least rules, and who gave the example of every virtue. However, Savin's perseverance triumphed over all delays and all obstacles. One day at last he obtained permission to depart, with a single travelling companion. He directed his steps towards the mountains of Bigorre, abandoning himself to the guidance of divine Providence, which fixed the end of his pilgrimage in the beautiful valley of Lavedan, at the foot of the Pyrenees. In passing through Tarbes, he did not forget to go and bow with respect before the bishop who then occupied the see of St. Justin and St. Faustus. He set forth his design to him and asked his consent and his blessing. Thirty-six kilometres from that town, on the flanks of the mountain which overlooks the valley of Lavedan, there was a monastery of the Order of St. Benedict, which had been founded on the ruins of an ancient castle or fort of a very remote date, perhaps of the Gallo-Roman era, as the name of *Palatium-Æmilianum* seems to indicate, which it kept until the death of St. Savin.

Having received the blessing and the instructions of the bishop of the diocese, it was towards this solitude that our pilgrim directed his steps. He presented himself at the monastery, where he was cordially welcomed by Forminius, who was its abbot. But, knowing well already that the monastic life was not severe enough for him, in view of the designs of perfection which the Lord inspired in him, Savin resolved to go deeper into the mountains to embrace there the austere life of the hermit. For greater safety, he opened his heart to Forminius, telling him of the project which had brought him to those parts. The abbot, recognizing in his guest the stamp of a divine vocation, hastened to second him in his resolution; and, not being able to keep so precious a treasure with him, he wished at least to retain him in a place near enough; he led him three or four kilometres from the monastery. They fixed their choice on the plateau called Pouey-Aspé. It is from this plateau that one can let one's gaze plunge into the valley to contemplate its richness and its beauty. But this thought must have been foreign to Savin's choice. What made this site preferable to any other for him was that at a certain distance, opposite, above the little parish of Villelongue, between two rocks which cover a solitary dell, he could see a hermitage which had been sanctified long before by a young Spaniard, St. Orens. It was therefore on the plateau of Pouey-Aspé that Savin resolved to pass his life, in sight of the precious and touching memories which in a manner made his former compatriot live again before his eyes. He set to work first to build the cell which was indispensable to him; but it was hardly more than a shelter, and an ill-assured one, against the ferocity of the beasts of the neighbouring forests. The building of this modest hut, which was only seven or eight feet long by four or five wide, and which must have been rather a harsh prison than an ordinary dwelling, cannot have cost our Saint much time. What gave him most trouble was the carrying of the materials, because of the difficulty of the paths, which were almost inaccessible. The abbot Forminius, who had no doubt helped him in this work, left our hermit in solitude and returned to his monastery, delighted to have in the neighbourhood a man of such great holiness. He often went to visit him, to be edified by the example of his wholly heavenly virtues.

Savin, finding himself still too well lodged in his dwelling, which nevertheless deserved the name of a wretched hole rather than of a cell, invented a refinement of mortification. He dug a pit, seven feet long and five deep, in which he buried himself alive, thus taking for his bed a veritable tomb, in which the water oozed on all sides, especially in rainy seasons. Forminius, having come back to visit him some time after their first parting, was quite surprised to see that Savin had dug himself this tomb without having first made known his intention, and he asked him the reason for this excess of penance. "I alone know myself," answered the hermit; "I alone also must measure the penance by the extent of my faults. Each one must do what he can; I

do what I must: *ut potes, fac quælibet, ego feci quod expedit*." There, like Elias of old on Mount Carmel, our Saint gave himself up to prayer, to contemplation and to the harshest practices of a mortified life. It would be difficult to express to what a point he carried the spirit of prayer, and with what zeal he embraced the most rigorous austerities. His vigils were long and his fasts almost continual. His most usual occupation was contemplation. Clothed in a simple robe, which miraculously lasted for the space of thirteen years, he walked barefoot on the sharp points of the rocks, even in the most rigorous season. Alone in this wild and often icy retreat, where his cell, trembling under the continual violence of the winds, threatened to expose him defenceless to the voracity of the wild beasts which abounded in the neighbouring forests, he kept his soul inaccessible to all human fear, entirely absorbed in the love of God and all burning with the desire to be united for ever to his Beloved. He would rather have taken poison than make himself guilty of a lie, says the legend. He regarded swearing as a sacrilege. He was not sheltered from the attacks of the devil; but, aided by the grace of God, he overcame by prayer and by patience the temptations which came to besiege him and to distract him from his holy contemplations.

Although Savin was occupied, to tell the truth, only with the spiritual progress of his soul, bodily needs nevertheless sometimes made themselves keenly felt; and as, during the great heats of summer, the waters which came out of the clefts of the rocks happened to dry up around his cell, the burning of thirst obliged him to go a little farther to draw the water he needed. He then had to pass through the meadow of a certain Chromatius, who lived in the little village of Uz, which is found about two kilometres from the old hermitage. One day when our Saint was crossing this meadow to reach the spring which furnished him with drink, the inhuman owner wished at least to make him pay dearly for this slight relief. He ordered a man of his household to go at once and drive out this too bold solitary, who had not feared to come into his property. This savage order was only too well carried out. The servant, after insulting the Saint, forgot himself so far as to strike him brutally. But God, who sometimes permits the just to be tried by the wicked, wills also on certain occasions, when He judges it fitting in His wisdom, to take in hand the defence of oppressed innocence; and then He lets fall on the crime the whole weight of His malediction, in order to make us understand that His all-powerful justice always brings, sooner or later, the glorification of virtue and the triumph of innocence.

A providential chastisement suddenly fell upon these two wicked beings who had offended God Himself in one of His dearest servants, and came to prove to them that virtue is not always insulted with impunity. He who had struck the Saint was instantly possessed by the devil, while the master lost the use of his eyes at that very moment. Savin, whose charity was immense, was grieved to see that he was the cause, though a very innocent one, of this double misfortune. He at once fell on his knees and besought the Lord to be pleased to render good for evil to this unhappy man who had just treated him so shamefully. His prayers disarmed the divine vengeance: the servant was in that very hour delivered from the devil which possessed him, and he could not help acknowledging that he owed his deliverance to Savin himself, whom he had just insulted and beaten so cruelly. But the master, Chromatius, who had commanded the outrage, remained blind for a long time yet, until he was in his turn cured, as will be seen further on, by the merits of the Saint whom he had sought to drive from his lands in so brutal a manner. In consequence of all these circumstances, Savin decided no longer to go and draw water at that spring.

Like a second Moses, putting all his confidence in God, he struck the rock with his pilgrim's staff, and at once there gushed out of it a thread of living water, which flows still, but rather feebly: one would say that this spring has wished to follow the decline of the simple artlessness, the pure faith and the evangelical fervour of our first Christians. Beside this miraculous fountain there is found, cut in the rock, a little niche which is reached by two or three stone steps.

Savin, who was not unaware that one cannot truly love God without loving one's neighbour, had a tender charity for all men. He bore them all, so to speak, in his heart. He would willingly have sacrificed his life to

assist them, especially spiritually. No longer able to share his riches, since he had stripped himself of everything, he at least opened his cell, like his heart, to all the unfortunate who came to visit him to find some consolation with him. He laboured by his exhortations to destroy in their souls the reign of sin, in order to establish there that of justice. Ingratitude, even ill-treatment, as we have just seen, never repelled his inexhaustible charity. He regarded men as sick persons more worthy of compassion than of anger. He commended them to God in the silence of his retreat, and unceasingly solicited His mercy in their favour. Never did any of those who came to see him leave him without having obtained by his intercession either the health of the body or some grace more precious still for the soul.

It would be very difficult to relate here all the miracles wrought by this illustrious Saint. We read in his Office, composed by the religious who resided in the monastery near his cell, that he had wrought a great number of miracles by letters. Tradition, which has always loved to perpetuate in this country the memory of the prodigies wrought by our holy hermit, is found recorded in two panelled pictures, painted on wood and justly admired by connoisseurs. In them are seen the chief features of the life of St. Savin.

A priest who was going to fulfil some function of his ministry had to cross the Gave of Cauterets at a point near Pierrefitte. In the crossing, at that moment very dangerous, the horse was overturned, and the priest himself fell into the torrent. He was threatened with being soon swallowed up, if not crushed between the rocks swept along by the force of the waters, which, become furious because of the melting of the snows, rolled with a crash enormous blocks detached from the neighbouring mountains. In so pressing a danger the priest nevertheless had calm enough left to think of putting all his confidence in God and of commending himself to the prayers of the solitary of Pouey-Aspé. All at once the priest finds himself as if pushed towards the bank, which he regains safe and sound. He sees with astonishment, on that same bank, his horse, saved miraculously like himself. Convinced that he owed his safety only to the prayers of St. Savin, and full of gratitude for this signal benefit, he at once undertook the ascent to the hermitage to go and thank his saviour.

A poor mother who lived in the valley itself, and whose name was Gaudentia, was in desolation at seeing that her dried-up breast refused the necessary nourishment to her little child, whom she nevertheless wished to nurse herself. After having vainly exhausted all the means to which she could naturally have recourse, she turned her gaze to God alone; but, recognizing her unworthiness, she resolved to go and implore the protection of St. Savin. She therefore took her child in her arms, and, full of confidence, undertook, accompanied by her husband, the pilgrimage of Pouey-Aspé. There, with tears in her eyes, and presenting to Savin the innocent and puny creature, she begs him to be pleased to save the object of all her grief and of her tenderness. The Saint, touched with compassion, sets himself to pray like a second Eliseus, and at once God gives back to the mother what nature had so long refused her. From that moment Gaudentia sees her breast give her in abundance the milk which is to nourish her child. Savin was so inflamed with the love of God that one evening, to dispel the darkness of his cell, he had only to bring near his breast a little piece of candle which he held in his hand; the flame was at once communicated to it, and, by a double miracle, this torch gave light all night without being consumed.

The holy hermit, feeling one day that the end of his pilgrimage in this valley of tears had at last come, sent someone to inform Forminius of the extremity in which he was. The abbot of the monastery was earnestly begged to come and see Savin that same day, to assist him in his last moments and to give him his blessing once more. The abbot, kept back no doubt by cares which suffered no delay, answered the messenger that he would go to see the holy solitary only the next day. Besides, two of his religious, Silvian and Flavian, had for some days been assisting the sick hermit in his cell, and he was believed to be well on the way to recovery. St. Savin dispatched a second messenger to Forminius, with the request that he would come and see him that day, adding that he would have, on the morrow, a more pressing occupation. The Saint meant by this to allude to his death. However, Forminius believed he could wait; but he was mistaken.

During the thirteen years which he had passed in solitude, the Saint had had only one aim: that of edifying and sanctifying the valley of Lavedan; his vows, his prayers, his macerations tended constantly towards that one end. And so, before dying, he wished himself to choose a successor, who was to have for his inheritance the continuation of this work of charity, which was that of his heart. After having disposed of the little he had and given his last counsels to the monks who were assisting him, St. Savin thought only of preparing himself for the supreme happiness of receiving for the last time the bread of angels, which was to serve him as viaticum. Then, with his hands stretched out towards heaven and his eyes fixed on the image of his Saviour, he fell asleep in the sleep of peace, rendering his beautiful soul to his Creator.

The funeral knell of the bells of the monastery and of the parish church of Saint-Jean announced to the inhabitants of the valley that Savin was no more. Throughout all Lavedan there was nothing but a general cry of grief and regret: the friend and benefactor of the country, the consoler of the afflicted, a holy hermit, had just been taken from the earth, which he had edified by so many virtues and so much penance. As soon as Forminius had acquired the sad certainty of Savin's death, he gave his orders to have the mortal remains of this great servant of God carried into the monastery, regarding them already as a treasure of very precious relics; and, while preparations were being made to obey him, he himself, with all his religious, got ready to go and receive these holy remains at the entrance of the village, with all the pomp and all the honours of the Church.

CULTE ET RELIQUES.

Cult and relics.

St. Savin received burial in the very monastery of the Palais-Émilien, where the people hastened in crowds from all sides to accompany to their last dwelling, and to contemplate once more, the mortal remains of the holy hermit. An authentic miracle, which took place even before his body had been laid in the tomb, proves that it is not in vain that one puts one's confidence in the protection of the Saints whom God has just taken from the earth.

That cruel neighbour who had so shamefully had our hermit outraged, and whom we left under the stroke of the divine vengeance which suddenly struck him with blindness, Chromatius, at length acknowledged his fault; and, full of repentance as well as of confidence, he had himself led to the very place where the body of the Saint was to pass in crossing the village of Uz. When the moment has come, Chromatius is told; he approaches the coffin trembling; he touches it with confidence, begging the Saint to be pleased to pardon him his former brutality, and at once his eyes open again miraculously to the light. The whole procession broke into cries of admiration and joy.

The office of the Saint consecrates the truth of this fact, and the picture placed by the care of the monks in the basilica perpetuates the memory of it; there is still seen today, on the front of a house at Uz, before which the procession stopped, a niche with the statue of the Saint, in memory of this same miracle.

Later the precious body of St. Savin was solemnly laid at the far end of the great apse of the church which replaced the Palais-Émilien. It is that fine church in the Romanesque style which is still seen today, and which has merited to be classed among the historic monuments of the State.

The inhabitants of the place, full of gratitude and veneration for the memory of the holy anchorite, had a chapel built on the very site of his hermitage, and took from their commune the name of Villabencer to give it that of Saint-Savin, which it has kept ever since. This chapel, which has passed through so many centuries and received so many pilgrimages, having at length fallen into ruins, has recently been rebuilt.

There are also kept as relics a skull-cap and a comb which, according to a pious and respectable tradition, had belonged to Savin. There is further kept in the church a shrine of silvered copper which encloses some bones of the illustrious solitary. It is exposed on certain feast days to the veneration of the faithful, and it is carried

in procession within the parish on the Sunday which falls within the octave of the feast of the Saint. The feast is celebrated on the 11th of October.

The report of the miracles wrought at the tomb of St. Savin, which for a long time served as an altar, in accordance with the customs of the first centuries, drew from all the surrounding parts a crowd of pilgrims, who came to implore the support of so powerful a protector to obtain from God some particular grace. And even today, after so many revolutions and upheavals, in spite of the indifference of the age in matters of religion, how many Christian women still come to kneel beside the tomb of the Saint, to ask for the conversion of a husband who spends his life without religious practice, for the preservation of a dear child whom an illness is devouring, or who finds himself, far from his family, exposed to the fury of tempests and the perils of battle! Many strangers come every year from the watering-places to ask, through the intercession of St. Savin, some particular grace for themselves or for those who are dear to them.

People also come sometimes from very far to ask that the holy Sacrifice be celebrated in the church where his holy relics rest, in the firm hope of thus obtaining more surely some quite special favour which they desire. Sometimes it is the birth of a son or the happy delivery of a wife who is on the point of becoming a mother; sometimes it is the grace of knowing one's own vocation, about which one has only obscurities or doubts; sometimes it is the cure of a person dangerously ill, whom one would wish at any price to keep a while longer.

As St. Savin had begun his religious career at Poitiers, in the monastery of Ligugé, where he had followed his cousin to make his vows there and to consummate his generous renunciation of the fairest hopes which awaited him in the world, Mgr Pie, bishop of Poitiers, wishing to give a public and striking mark of his veneration for the relics of the blessed solitary, went in 1851 to make a pilgrimage to his tomb. M. Flurin, who was then curé of the parish, offered him some relics of the Saint, which the pious bishop accepted with the liveliest gratitude.

On the 11th of May 1850, Mgr Laurence, bishop of Tarbes, wishing to make sure whether the relics of the Saint had been respected by the revolutionary vandalism of '93, had his tomb opened in the presence of a numerous clergy. After a religious examination, it was established that the tomb had remained in the state described in 1634 by Br. Gérard, visitor of the Congregation of Saint-Maur for the province of Aquitaine. The relics were then placed on the high altar and exposed to the veneration of the faithful; after which, having been sealed with the bishop's seal, they were put back in the tomb.

We have extracted this biography from a little pamphlet entitled: Vie de saint Savin, anachorète du Lavedan, *by M. the abbé Abbadie, curé of Saint- Savin. Tarbes, 1861.*

SAINT GOSWIN[1] OF DOUAI, SEVENTH ABBOT OF THE MONASTERY OF ANCHIN, IN THE DIOCESE OF CAMBRAI

1165. — Pope: Alexander III. — King of France: Louis VII, the Young.

> *En vérité, il n'est pas d'offrande plus digne de Dieu que la prière.*
>
> *In truth, there is no offering more worthy of God than prayer.*
>
> *Saint Jean Chrysostome.*

One of the most illustrious names which religion and learning claim at this period is that of St. Goswin, seventh abbot of the monastery of Anchin. He was born at Douai, of respectable parents, who took care of his education and formed him early in the practice of the Christian virtues. An extraordinary taste for study showed itself in him from his tenderest years, and made him make rapid progress in a short time. Sent to Paris to follow the courses of the celebrated university of that city, the virtuous young man made himself still more remarked by the perfect innocence of his conduct than by the intelligence with which he developed the

most difficult questions. The disciple soon became a master in his turn, and numerous pupils, drawn as much by the amiable gentleness of his manners as by the brilliance of his learning, came to hear his lessons.

The young and religious professor took care often to go and draw from the reading of the holy books the spirit of faith and humility, without which man is greatly exposed to go astray in the curious researches of learning. His piety alone would have led him to follow this conduct; the sight of the first aberrations of Abelard, who was teaching at the same time as he, only increased this sentiment still more in his heart. That extraordinary man, whom his talents and his knowledge could have made one of the glories of the Church, gave himself up to that spirit of pride which a soul that is not profoundly religious resists only with difficulty. Spurred on more and more by a subtle self-love, which often hides itself under the appearances of zeal, he persuaded himself that the thoughtless applause of his light and frivolous hearers ought to prevail over the wise and charitable criticism of those who have received the mission of preserving the deposit of truth. Abelard preferred the puerile satisfaction of this popularity of a day to the pleasure of acknowledging by a noble avowal that he had been mistaken; he submitted to the tribunal of his reason, lofty no doubt, but limited and fallible like all human reason, the sacred dogmas and the awesome mysteries which reason cannot attain and before which it must bow.

Goswin bitterly deplored these aberrations of a mind which did not know how to recognize and respect the bounds of human learning. He groaned to see the sacred doctrines submitted to the disputes of the school, like those human opinions which the Church leaves to the free discussion of minds. Very often his own disciples urged him to speak against the innovator and to show him the falsity of his teaching and his rashness. Goswin long refused to engage in a struggle whose uselessness he perhaps foresaw. Abelard's self-love was too much engaged and his virtue too weak for an humble and sincere retractation to be hoped for from him. However, in order to show that eager and enthusiastic youth which surrounded the sophist's chair that there is no true teaching but that which is in conformity with the doctrine of the Church, he took the resolution of attacking some of his propositions.

Abelard was not accustomed to contradiction. Like all learned men whom the humble simplicity of faith does not guide, he was irritated to see his opinions discussed, when he himself was discussing with an imprudent audacity not opinions, but the sacred dogmas of religion. The controversy between the two professors took place in the presence of their disciples: Abelard would have liked to decline it; it seemed to him shameful to be obliged to dispute against a young man who was scarcely beginning the career which he himself had long been running. However, at the urging of his pupils he accepted the challenge; and, Goswin having formulated a proposition contrary to one of those which Abelard had previously maintained, the latter answered on the spot to uphold his opinion and to defend it. After this reply, patiently heard, Goswin presented to his adversary a series of arguments so logical, so pressing, of deductions so rigorous, that they laid bare the weakness of the reasonings which had been opposed to him. His victory was complete, and it earned him a veritable triumph on the part of the students, who brought him back to his dwelling amid applause.[1]

These solemn and justly merited ovations altered nothing of Goswin's humility; they made him understand, on the contrary, in a more sensible manner, the snares hidden for the self-love of men of learning, who, instead of seeking the reward of their labours in the sense of duty accomplished for God, go and ask it of the sterile applause of the crowd. It was above all then that the thought of leaving the world to consecrate himself to God, which had already more than once occupied him, began to make a deeper impression on his soul.

After having finished the course of his studies with distinction, St. Goswin returned to Douai, where his rare merit had him named almost at once canon of the chapter of Saint-Amé. It was not there, in the designs of God, that the brilliant philosopher, the illustrious antagonist of Abelard, was to settle. Providence destined him for a life of retirement and solitude, and inspired him with the thought of going to Anchin, to the abbey of Saint-Sauveur, where regularity and the religious spirit flourished. On receiving the young postulant who presented himself to him, the venerable Alvise, then abbot of the monastery, felt himself filled with joy.

Nevertheless, in order to test his vocation, he represented to him in the most striking manner all the sacrifices which the religious life imposed, the complete abnegation which it asked, and the perfect submission which it required of the mind and of the heart.

These words, listened to by Goswin with great attention, only increased in his soul the desire which drew him to embrace the monastic life. However, it was not possible for him to follow this attraction immediately, and the devil seemed to take advantage of the circumstances which caused this delay to press the pious young man with all sorts of temptations. He attacked him, then, in a thousand ways, and omitted none of the infernal ruses by which he is accustomed to deceive men. Above all he sought to win him by that worldly glory which attaches itself to learning, and which seduces the more easily the less one is on one's guard against it. On the other hand, Goswin was very strongly urged by Haimeric, one of his first masters, to go again to Paris, where his talent would not fail to shine with brilliance. The young scholar seemed to yield to this proposal, and he was already making his arrangements for departure with Haimeric when the latter fell ill and died. Goswin believed he recognized a warning from heaven in this event, which made a keen impression on his mind. The wise counsels of Alvise came to confirm him in his resolution, and soon, breaking generously with the world, he withdrew with his brother Bernard to the monastery of Anchin.

From the first days of his consecration to the Lord he showed himself a worthy and fervent religious, and one would have said that he no longer remembered his learning and his past triumphs except to humble himself the more before his brethren. Like all extraordinary virtues, that of Goswin was to be submitted to trial. All at once the young novice felt himself attacked by temptations and by distaste. The exercises of piety which had formerly had so many charms for him now caused him weariness, and a vague sadness took from him that intimate joy of the soul which had until then been his delight. In the midst of the perplexities to which his soul was exposed, he did not forget the spiritual arms which God puts into the hands of His servants to fight the enemies of salvation. In spite of his distaste he gave himself up to the holy exercise of prayer, and drew from a more assiduous reading of the holy Scriptures abundant favours and graces. In a short time he had recovered calm, peace and happiness, never to lose them again until the end of his life.

His novitiate finished, Goswin received the priesthood, and was chosen soon afterwards to fill the office of prior. He acquitted himself of it with success, and developed still further religious discipline in the community of Anchin, already so regular. His reputation spread rapidly in the monasteries of the region, and several abbots, struck by his rare merit, begged him to come and establish a wise reform among their religious. Alvise and Goswin long refused; but at length they had to yield to the pressing entreaties which were made to them, and the abbot of Anchin allowed his wise and venerable prior to go successively to Saint-Crespin and to Saint-Médard of Soissons. "Now," says a chronicler of the time in a mystical metaphor, "Goswin, after having established the brethren on the solid foundations of faith, shut them up in the quadrangular cloister of the four virtues, prudence, justice, temperance and fortitude, supported by innumerable columns of other virtues; and, placing the brethren in the refectory at the table of the angels, he fed them and strengthened them with the divine word; and the doctrine of his discourses spread far abroad, so that even strangers were sent to draw teachings from it."

While Goswin was carrying out these important works, the bishops of France were assembling in great numbers at Sens to examine the errors of Abelard and to condemn them. This heresiarch, like most of those who had preceded him, retracted for the moment, only to continue soon afterwards to spread the same errors. The sentence of the Fathers of the Council having been confirmed by Pope Innocent II, Abelard was sent to the monastery of Saint-Médard of Soissons and entrusted to Goswin, who was still in that community. Goswin received him with great gentleness, and set before him, in the manner most fitted to touch him, the reasons which ought to determine him to abandon his former doctrines, so as to live henceforth tranquil in the obedience of faith, so simple and so reasonable. But Abelard had too long listened to his pride and followed all its promptings to accept such wise counsels without reply. Besides, it was repugnant to him to

receive them from the mouth of a man younger than himself; and, seeing in Goswin his victorious antagonist of former days rather than the most learned and the holiest religious of the region, he forgot himself so far as to let fall disrespectful words. Goswin, however, was not discouraged, and, mingling a wise firmness with gentleness, he was able to submit that rebellious and proud nature to the yoke of the common rule.

Meanwhile these labours and these solitudes, to which were added the exercises and the austerities of the cloister, had considerably weakened the health of the pious reformer. He feared on the one hand that he would not be able to finish his work if he made his state known to the abbot Alvise; on the other, he felt that his illness was increasing every day and exposing him to a fairly near death. God, to reward him, permitted that a miraculous vision should restore to him a health of which he made so holy a use. One night, then, when the brethren had gone to take their rest, Goswin remained in the church, according to his custom, occupied in prayer. All at once he was rapt as in ecstasy, and saw appear before his eyes the holy pope Gregory the Great, for whom he had an extreme veneration and whose works he habitually read. The pontiff seemed to hold in his hands a little vessel filled with a liquid which he presented to Goswin. “Drink,” he said to him; “this will be salutary. Fear not: this drink will be in your mouth like sweet honey, and you will be cured.” Goswin did in fact take the remedy; then, the vision having disappeared, he came back from his ecstasy and resumed his prayer, without feeling the least pain any more: he was cured.

When Goswin had accomplished his work at Saint-Médard of Soissons, he went to the monastery of Saint-Remi of Reims, whose abbot had asked for him with the keenest entreaties. On his return to Anchin, where Alvise had recalled him to make him claustral prior, he learned that he had been elected abbot, almost at the same time, by the monks of the abbey of Saint-Pierre of Châlons-sur-Marne and by those of Lobbes. But it was in the very monastery of Anchin that Goswin was to fill this important charge. Alvise, in fact, having been called at that time to govern the church of Arras, deprived of its pastor by the death of Lambert of Guines, all the religious of Anchin chose their wise and worthy Prior to replace him in the direction of the abbey of Saint-Sauveur (1130).

Goswin was then in the vigour of his age: to all his brilliant qualities he joined a consummate experience in the guidance of men and in the knowledge of the things of God. And so his long administration was very happy, and the abbey of Anchin prospered under his government. All the religious had for him so sincere an affection and so profound a respect that they strove to walk in his footsteps and to practise, after his example, all the virtues of their state. If sometimes he was obliged to address a reproach to anyone, he did so with a gentle firmness which recalled to duty without leaving any bitterness in the soul. Everything in his person was simple and without affectation, and he inspired these dispositions in his brethren. Even strangers, and the guests whom he sometimes received, were treated with a simplicity which raised still higher in their eyes the merit of the abbot; so that he was loved and venerated by all who approached him. Several miraculous cures which God deigned to work at his prayer increased this general veneration still more. It is related that one Sunday, while he was celebrating the divine mysteries in a chapel consecrated to St. John the Evangelist, and in the presence of a great number of the faithful, a blind man well known in the region was among those present and stood leaning against a little door of this oratory. All at once, at the moment when the holy abbot was about to repeat for the third time *Agnus Dei*, the blind man raises his voice and cries out: “Almighty God, help me: behold, I see!” He had in fact recovered his sight, and all the onlookers, joining their voices to his, blessed the Lord who had just wrought so astonishing a marvel. St. Goswin’s humility did not allow them to give themselves up to the demonstrations of respect which this miracle moved them to render him. “God,” he said, “works His prodigies by whom He pleases, and even by dumb animals; it is He who has restored sight to this blind man.”

When, in 1148, he went to the council of Reims over which Pope Eugenius III presided, and in which the errors of Gilbert de la Porée, bishop of Poitiers, were condemned, the Lord deigned to work yet another new and touching miracle by the hands of His servant. As the archbishop of Reims had invited him unexpectedly,

and the time fixed for the opening of the council was very near, the abbot had had only a few hours to prepare himself for this long journey. The religious charged with the temporal administration being absent at that moment, St. Goswin set out with only two small pieces of money. Having arrived near the woods of the village of Montigny, he gave one of these pieces to a beggar who presented himself to him, and the other to a second beggar who came to meet him a little farther on. New poor came after these first ones, and the holy man, putting his hand into his purse, found there other pieces, which multiplied thus until his arrival at Reims.

There St. Goswin paid his homage to the sovereign Pontiff, who, in concert with St. Bernard, had had him called there; then he began, as far as his new occupations and the circumstances permitted, to follow the humble and modest practices of the religious life. The council finished, the other prelates withdrew to their churches or abbeys, but the abbot Goswin was kept with the Pope, who made him a member of his privy council. About the same time he entrusted to him the reform of the two monasteries of Saint-Corneille and of Saint-Cyprien of Compiègne, to which religious of Anchin were afterwards sent, with wise instructions which the worthy abbot gave them.

Having returned to his community, Blessed Goswin continued to direct his brethren in the ways of perfection. In spite of his great age and his infirmities, he still showed himself the most fervent and the most faithful to the least prescriptions of the Rule of St. Benedict. In the last months of the year 1165 he felt himself attacked by a violent fever, whose fits weakened him much in a short time. When his illness prevented him from celebrating the divine mysteries, he was seen to drag himself painfully, leaning on the arms of some religious, to go and receive holy communion in the chapel. Feeling himself that his end was approaching, he prepared for it in the most edifying manner. According to the touching practice of the Benedictine abbeys, he had himself laid on a hair-cloth in the middle of the church, in the presence of all his children gathered around him; then the venerable Hugh, abbot of Saint-Amand, administered Extreme Unction to him. Then, addressing his disciples, he set before them the precious advantages of peace and concord, to which he urged them to be always faithful. He exhorted them likewise to the practice of the virtues which make the perfect religious: humility, chastity, charity and mercy towards the poor. He added to these exhortations the wisest counsels for the choice of his successor, so that everything might be done according to the Rules of the Order and in the greatest tranquillity.

Brought back to his cell after this ceremony, which drew tears from every eye, the holy old man had the passion of Our Lord Jesus Christ read to him, while, with his gaze fixed on a crucifix, he let his soul go out in all the pious sentiments which this reading stirred in it. The day before his death, he asked to be placed again on that hair-cloth. As he could no longer speak, he was seen to raise his eyes and his hands towards heaven when, in the reading of the passion, they came to these words: “My Father, if this chalice may not pass away but I must drink it, thy will be done”: wishing thus to show that he united himself intimately with this sentiment of the adorable soul of the Saviour.

It was on Saturday, the ninth day of October of the year 1165, that the venerable Goswin gave up his spirit, at the moment when nobles and prelates were arriving from all sides at the monastery of Anchin for the anniversary feast of the dedication of the abbey. Most of them were witnesses of this edifying death, which made the most salutary impression on their hearts.

“The body of the holy abbot,” continues the author of the history of Anchin, “having been washed, then clothed in the monastic cowl, and over it in vestments all white, was carried to the church amid mournful chants, and laid in the middle of the choir of the chanters, so that it might be in view and that everyone might contemplate it. It bore no trace of death, and one would have said that he was only asleep in a peaceful slumber. His face, uncovered and white as his vestments, was calm, and a sacred aureole seemed to illuminate it and to spread a divine charm over all that small body. It would be difficult to say the number of the faithful and of the brethren who pressed forward to kiss his venerable feet and hands. He was buried on

the right of the presbytery of the basilica of the Blessed Virgin Mary, Mother of God, in the wall, very near the place where during his life he was accustomed to come every day to pray kneeling and prostrate. Here is the translation of the epitaph which was engraved on his tomb: ‘In this little urn is enclosed a man of high merit, of wide renown and of deep counsels; true in his faith, firm in his hope, of an ardent charity, humble of mind, prudent of speech, of a large and kindly hand. He was a Martha for action, and a Mary for his love of the word of God. He was a Lia for fruitfulness, a Rachel for meditation, a Jacob for the discernment of spirits, a Moses for continual prayer, a Phinees for the struggle against evil. O Goswin, the ninth of October, which was thy last day, ranked thee among the nine supreme orders of the Blessed; and we keep thy ashes here below, we find a patron in him whom God had given us for father.’”

We have borrowed this Life from the Vies des Saints des diocèses de Cambrai et d’Arras, *by the abbé Destombes.*

SAINT LOUIS BERTRAND OF VALENCIA, OF THE ORDER OF ST. DOMINIC

1581. — Pope: Gregory XIII. — King of Spain: Philip II.

> *Seigneur, brûlez, frappez, ne m’épargnez pas en ce monde afin que je mérite d’être épargné dans l’autre.*
>
> *Lord, burn, strike, spare me not in this world, so that I may merit to be spared in the other.*
>
> *Maxime du Saint.*

Louis was born at Valencia, in Spain. His father, John Louis Bertrand, a notary of the same city, and his mother, Joan Angelica Exarch, lived in the most solid practices of Christian piety, and had won by their wisdom and their probity the love and the esteem of all who had the happiness of knowing them.

He was the eldest of four boys and four girls, who all made themselves commendable by their virtues. The day of his birth was the 1st of January of the year 1526. He received baptism and the names of John Louis at the same font where St. Vincent Ferrer had been baptized. His childhood was a happy presage of the holiness of his whole life. From the age of seven he loved retirement, mortification and prayer. He was so respectful and so obedient towards his parents, so modest at school and among his companions, and so devout in the churches, that it was easily judged on seeing him that grace was preparing him for something extraordinary. Having put himself under the guidance of the Reverend Father Ambrose of Jesus, of the Order of Minims, he profited marvellously by so wise a direction. After the death of that holy man, Louis took as his director the Reverend Father Lawrence Lopez d’Oragna, of the Order of Friars Preachers. He made no less progress under this new guidance than under the first. From that time he frequented the hospitals, rendered all kinds of services to the poor and the sick, and passed his nights almost entirely in prayer. In short, he made himself a model of virtue and a living lesson to all the youth of Valencia.

After having vainly solicited from his parents permission to enter the Order of St. Dominic, he at last obtained this grace (1544). His novitiate was an example of all the religious virtues. He was the first and the most ardent at all the regular observances. Silence was his conversation, fasting his food, prayer his recreation, and works of charity his most pleasant occupation.

After his profession, he joined inseparably the study of the sacred sciences to the religious exercises. His application to God was so perfect that he was often found out of himself. He set almost no measure to his mortifications or to his penances; and this assiduity in tormenting himself brought on him a serious illness. When he was cured, he resumed his first exercises with the same ardour as before. So many perfections, joined to a very eminent erudition, led his superiors to have him receive the Order of priesthood at the age of twenty-one. He opposed this arrangement with all his strength, from the great sense he had of his unworthiness; but this resistance only increased the esteem in which his merit was held. He said his first

mass on the 23rd of October of the year 1547, after all the preparation which so august and so awesome a mystery required of him. Afterwards he celebrated it every day with the same abundance of tears as the first time. He was next sent to the convent of Lombais, newly founded by St. Francis Borgia, still duke of Candie, to establish regular observance there; but he was soon recalled from it to assist his father at his death: which he did in a manner worthy of his piety and of his gratitude. He did much more still, for eight years, to deliver him from the pains of purgatory to which divine justice had condemned him; for he condemned himself, for his deliverance, to an infinity of penances and mortifications which seemed to surpass all the strength of nature.

Having been elected master of novices in 1551, one cannot express with how much wisdom and holiness he applied himself to bring them up well, to make of them men of God and religious full of the spirit of St. Dominic. He mingled the gentleness of a mother with the rigour of a judge; he did not pardon them the least imperfection, and nevertheless he knew so well how to win them that his very chastisements were more agreeable to them than the caresses and the favours of their best friends. His example surpassed all the force and the severity of his instructions. He was so exact in the practice of his Rule that he would not have been seen to fail in it in a single point. He gave, without speaking, very powerful and very forceful lessons of silence, modesty, gentleness, patience, charity, mortification and all the other virtues; and his disciples had only to cast their eyes on him to learn in an instant all that they were obliged to do.

A plague which desolated the city and the kingdom of Valencia in 1560 obliged his superiors to send him to the convent of Alphaïde and to establish him there as vicar. It was a poor and solitary convent, where nothing prevented him from applying himself to prayer and to the exercises of penance. He prepared himself there, by these exercises, for the great ministry of the preaching of the Gospel; and it was there that he began to go up into the pulpit to instruct the people and teach them the ways of salvation. As he had kindled in his heart a great furnace of divine love, and as he never began his sermons without having increased this fire still further by the consideration of the perfections of God and of the inestimable graces of Jesus Christ, he communicated it easily to all who had the happiness of hearing him. He was endowed from that time with the spirit of prophecy; and, knowing by this spirit sometimes the extreme poverty, sometimes the approaching death of certain persons, he provided for the first by secret and abundant alms, and disposed the others to appear before God by urging them to fortify themselves with the sacraments of the Church. When the plague had ceased, he was recalled to the convent of Valencia and to the same office of the guidance of the novices; but this did not prevent him from continuing his apostolic preaching. The Spirit of God had so filled him that, acting no longer except by His lights and His movements, he was capable of all things; the occupations within his monastery did not take from him the time necessary for helping his neighbour.

It was then that Our Lord inspired him with the great design of passing to the West Indies and into Peru, a province of America, to labour there for the conversion of the infidels and to find there the occasion of martyrdom, which he desired with an incredible ardour. This design was thwarted by his brethren, his relatives, his friends and several religious of his Order, who could not bear to be deprived of his presence and of the help which they received from his charity; but the love of God and zeal for the salvation of souls made him victorious over all these obstacles. He set out from Valencia alone, fasting, on foot, with a little wallet on his shoulder in which he carried the books and the clothes which had been judged necessary for him. He said mass in a church near Notre-Dame; there, in the fervour of his sacrifice, he offered himself to Jesus Christ to endure all sorts of fatigues and torments, and death itself, for the glory of His name. After mass, he sent back to the convent all the belongings he had, the better to imitate the poverty of the Apostles, whom Our Lord charges in the Gospel to carry no scrip. His companion having rejoined him, they arrived together at Seville, where they embarked with other religious of the same Order for Cartagena. On the way he miraculously cured one of these missionaries, who had received a mortal wound in the head from the fall of a piece of wood which dropped from the top of the ship. As soon as he was in the country, he applied himself to the

great ministry of the salvation of souls to which divine Providence called him. At first he made use of an interpreter, because he did not know the language of the Indians, and those infidels understood neither Latin nor Spanish; but, having been deceived by this interpreter, who gave a contrary sense to his words, he obtained from God the gift of tongues; so that, speaking his Spanish alone, he was understood by all persons of whatever countries and languages they might be. Thus he made a great number of conversions, according to the acts of the process of his canonization; never did any preacher make so great a number among the Indians. He joined to the force of his discourses, which penetrated to the bottom of hearts, continual prayers and tears at the feet of the mercy of God, and an austerity which we may call pitiless. He remained whole weeks and months in rustic huts, destitute of all the things necessary to life, in order to have more convenience for dealing with the inhabitants of Peru; for this purpose also he made long journeys on foot and fasting, over dry and burning mountains, in the greatest heats of summer. There were nevertheless envious men who calumniated his innocence and wished to make him pass for a hypocrite; but he overcame them by his patience and by his charity, and none of his adversities was capable of diminishing the fervour of his zeal. God sometimes nourished him by supernatural ways, and made him a subject of astonishment and admiration, both by the prophetic lights which He gave him and by the miracles which He had to work for the confirmation of the truths which he published.

In his mission of Tubera he baptized with his own hand ten thousand five hundred Indians, besides those whom he had baptized by his companions, and he obliged them to burn their idols with the places of their abominable sacrifices. The first on whom he conferred this Sacrament was a dying child, whom his father brought him by a movement of the Spirit of God, which told him interiorly that his son would be blessed in heaven if St. Louis poured a little water on his head. In fact, the child died immediately after his baptism, and was by this means the first of the Indians whom our apostle won for blessed eternity. What made him so powerful in this undertaking was chiefly his life, more angelic than human; for, notwithstanding his excessive fasts, which he sometimes continued for three days without taking any food, he often put his body all in blood with a discipline of iron. He had so much gentleness that he charmed his cruellest enemies. By this means he disarmed a public adulterer, who, to avenge himself for the charitable correction which he had given him, wished to fell him with a blow of a club while he was preaching at the door of the church. All hell rose up to stop the progress of his zeal and of his apostolic preaching. It stirred up debauched women to solicit him to evil and make him lose his virginity, which he valued more than all the treasures of the world, and it raised furious seditions against him; it tempted him in every manner capable of shaking his constancy: and the devil himself appeared to him in the habit of a hermit, to turn him from labouring for the conversion of those idolaters, whose brutishness was still more incurable than their unbelief. But our Saint overcame all these artifices by his firmness and his intrepid courage, and there were no combats from which he did not come out victorious, and which did not serve to make him more glorious before God and before men. He did no less in his missions of Capicoa and of Paluato than in that of Tubuta. He would never be served there by Indian women and children, although the missionaries allowed it without scruple. He always constantly refused the offerings which were made to him, whether for his masses, or for the administration of the Sacraments, or for the burial of the dead: which caused him to be called the religious of God. Sometimes he drew down rain by his prayers on lands that were dry and near to losing their harvest; sometimes he turned it away from his own head and from the persons who accompanied him. Almost all the inhabitants of those two provinces were so touched by these prodigies and by the purity of his life that they left their superstitions to embrace the Catholic faith. Fifteen thousand did the same after his wholly inflamed exhortations on the mountain of Santa Marta, and a number of Caribs, of Sépencoa and of Petua also imitated their fervour. Some pagans, whom he had reproached with a sacrilege, having poisoned him, the poison did him no harm. This prodigy, joined to the great confidence of the Servant of God, who went himself to meet those barbarians when they came in a band to finish him off, served for their conversion. He catechized them, baptized them and made good Christians of them; he conferred this Sacrament on a priest of the idols and on

a cacique who had him called when they were near death, and he fortified them by the sign of the cross against the snares of the devil, who spared nothing to pervert them at that last hour.

We should be too long if we wished to follow our blessed missionary to Tenerife, to Monpox, to Turvaco, into the island of St. Thomas and to the other places where he carried the Gospel. He made fine predictions everywhere, whose fulfilment showed that he possessed eminently the spirit of prophecy. He cured supernaturally sick persons whose health was entirely despaired of. He took once more a very violent poison without receiving any harm from it. By stretching out his arms against a tree, he imprinted on it, as on soft wax, the saving sign of the cross, which served to undeceive and to enlighten several infidels. He was seen sometimes raised from the ground, sometimes covered with light and assisted by St. Ambrose and St. Thomas Aquinas, whose faces and garments were no less dazzling than the rays of the sun. In short, his life and his actions were continual miracles, and everyone regarded him as a saint and as an angel sent from heaven for the blessing of America.

Meanwhile, several reasons obliged him to wish for, and even to ask, an obedience to return to Spain. The chief was that the cruelty, the impious and dissolute life and the insatiable avarice of most of the Spanish officers who had command over the Indians were an insurmountable obstacle to the complete conversion of those infidels, because, seeing in these Catholic commands a conduct wholly opposed to the maxims which were preached to him, they could not persuade themselves that our religion was as holy as it was sought to make them understand.

He embarked as soon as he had obtained permission from his superiors. After having calmed, by the sign of the cross, a horrible tempest which had already broken the yard and the rudder of his ship, he arrived happily at Seville and from there at Valencia, where he was received with a joy and an acclaim that cannot be expressed. The first office which was given him was that of prior of the convent of Saint-Onuphre, quite near that city. He made the spirit of prophecy with which God had favoured him shine forth, both by penetrating the most secret faults of his religious and by discovering the needs of several persons who were in want. He there multiplied so prodigiously a few pieces of bread, which were scarcely enough for the food of one religious, that his whole community and his servants were fully satisfied with them. He gave extraordinary alms to the poor without the convent suffering any loss from it, because divine Providence provided for it supernaturally and caused money to be found in his room without anyone having brought it there. Preaching the Lent at Moncade, he changed the whole face of the town, so that blasphemy, impurity, luxury, drunkenness and licentiousness were almost entirely banished from it. When the time of his superiorship was over, he was given again at Valencia the charge of the novitiate, which he fulfilled with a new fervour. He one day confessed to one of his novices that he had often seen the devil, in the form of an ugly Moor, prowling around the rooms of his brethren to tempt them and turn them from their vocation.

A short time afterwards he was elected prior of the same convent of Valencia, which is one of the most considerable of the Order. He was so penetrated with his insufficiency and his unworthiness that he made every kind of effort to free himself from this burden; but, as St. Jerome said formerly of Nepotian, the more he opposed his own exaltation, the more he drew upon himself the wishes and the love of his brethren. Not having been able to avoid being confirmed in his charge, he knelt before the image of St. Vincent Ferrer, and begged that Saint to be the true and only prior of his house, protesting that he wished to be only his sub-prior. Then the image bowed before him, embraced him and raised him from the ground: which filled him with a great confidence in God and with an admirable vigour in the exercise of his charge. He took also as his motto these words of St. Paul: “If I yet pleased men, I should not be the servant of Jesus Christ.” It was chiefly in this monastery that he showed himself the model of a perfect superior. There was never seen one more charitable towards his religious, nor more zealous for their spiritual advancement, nor more exact in all the points of regular observance, nor more fervent and more moving in the remonstrances and the exhortations of the Chapter, nor even more vigilant over the temporal affairs of the house. He recommended above all

common charity, the enemy of singularity; holy occupation, contrary to idleness; obedience; and the avoidance of conversations with seculars. He watched extremely over the young religious, and wished all their time, apart from the necessary hours of relaxation, to be divided between prayer and study. *Orationi lectio, lectioni succedat oratio*, he said to them after St. Jerome: "Let reading follow prayer, and let prayer follow reading immediately." He also gave great alms to the poor, having for his maxim that what goes out of convents by the door to relieve them comes back into them more abundantly by the church. Prisoners for debt or for crime were the continual object of his holy eagerness. He begged for the one, interceded for the others, and spared nothing for their spiritual and temporal assistance. He had during this same time great and frequent revelations from heaven. The interior disposition of the persons who approached him was known to him: which made him suffer great pain when people of evil life came to treat of some business with him. He very often learned also the state of his religious and of his friends who had just died, so that he might be the more moved to succour them in their needs. On leaving his charge of prior, he was afflicted with severe illnesses, which overwhelmed him with pains and reduced him to a thinness and a weakness so great that he moved everyone to compassion; but, far from being grieved at it, he felt an extreme joy, and repeated continually before God these words of St. Augustine: *Hic ure, hic seca, ut in æternum parcas*: "Burn me, tear me, Lord, in this life, so as to pardon me in the other"; or these others: *Hic non parcas, ut in æternum parcas*: "Do not pardon me on earth, so as to pardon me in eternity." These infirmities did not prevent him from being sought after and consulted by everyone, and from satisfying those who came to find him with an admirable prudence and tranquillity. He was also very often asked for, either to assist the sick at their death or to preach in the greatest pulpits; God sometimes sustained and strengthened him miraculously to give this satisfaction to the people, and, sick as he was, he cured the sick who were presented to him by saying over them a prayer of St. Vincent Ferrer. He was honoured in the Cloister with a visit from St. Francis, whose feet, adorned with the stigmata of Jesus Christ, he kissed; and with one from St. Dominic, who allowed him only to kiss his hand. On Easter night of the year 1579 he had a vision of angels which filled him with an inexplicable joy. Our Lord also showed Himself to him, sometimes in the state of His Passion and such as He was on the cross, sometimes in a sovereign majesty which outshone all the grandeurs and all the beauties of heaven and earth. He said mass as long as he could; and when his infirmarian begged him to remain in bed so as not to increase his sufferings, he said to him gently: "Fear nothing, my father; the sacraments of the Church kill no one." When he could not say it, he never failed to confess as usual and to communicate with a marvellous devotion. In the height of his illness he made two hours of set prayer; he was always in the presence of God, and had his lips continually pressed to his crucifix. The holy archbishop of Valencia, John de Ribera, was often with him and rendered him the services he needed.

His illnesses having increased so much that there was no longer any hope of curing him, there was no one of consequence in Valencia or round about who did not wish to have the consolation of seeing him. Two persons were even transported miraculously into his room so as not to be deprived of this happiness, namely: a holy nun of the Order of St. Francis, called Angelica d'Agulon, and a lord of Bulgaria, who had fallen ill near Valencia in a journey which he was making for his recreation. His preparation for death was admirable. One could not see a firmer patience, a more complete resignation to the will of God, a more tender and more constant devotion, or a more violent desire to suffer. He foretold the day of his death to the archbishop of Valencia, to the prior of the Charterhouse of Porta-Cœli and to some others. St. Vincent Ferrer visited him in this extremity and made him conceive new ardours of divine love. At length, after having received the sacraments of the Church with all the fervour that could be wished in a man so filled with the Spirit of God, he rendered up his soul in the transports and outpourings of pure love on the 9th of October 1581.

As soon as he was dead, there came from his body a fragrance which perfumed the whole room. His soul was seen going up to heaven like a ray of light, and angels were heard singing canticles with a wholly heavenly melody; he himself appeared to several persons to assure them of his glory; all the sick who touched his body, and an infinity of others who had recourse to his intercession, received a perfect cure. The cathedral,

the twelve parishes of the city and all the religious communities came in procession to pay him their respects. He was placed at first in the vault intended for the burial of religious of extraordinary merit; but six months later he was found whole, exhaling a marvellous fragrance, and he was placed in a tomb raised above the ground which had been prepared for him to honour his memory. In the year 1647 he was found without corruption; and, when he had been carried in procession through the whole city, he was enclosed in a rich silver shrine and transferred to a magnificent chapel which had been built in his honour: this was after Pope Paul V had permitted his office to be said, in 1608. Lastly, the great number of miracles which he had never ceased to work since his death obliged Pope Clement X, in the year 1671, to issue the decree of his canonization.

He is represented: 1° putting out a fire; 2° holding a cross; 3° holding a chalice surmounted by a serpent.

See the Année dominicaine, *and his* Life, *by the Rev. Father Jean-Baptiste Feuillet.*

SAINT PUBLIA OF ANTIOCH, ABBESS (FOURTH CENTURY)

An incident in the life of St. Publia, related by Theodoret in his *Ecclesiastical History*, furnishes us with the precious information on the internal constitution of the communities of Christian virgins in the fourth century.

"The city of Antioch," says that historian, "counted at that time, among the models of virtue and charity which the faith of Christ had produced in its bosom, a noble widow of the name of Publia. Sprung from an illustrious family, she had lost her husband in the flower of her age. A son, John, had remained to her from this union, broken prematurely by death. But the son was worthy of his mother. He consecrated himself to the service of God, became a priest, and, during a long career of devotedness and holy works, was as it were the prince of the clergy of Antioch, although his modesty had made him refuse on several occasions to ascend the episcopal throne, to which unanimous suffrages had called him. Publia gathered in her house a community of virgins who bound themselves, by a perpetual vow, to live in chastity and obedience. Under the direction of the noble widow, the holy maidens gave themselves to prayer and sang assiduously the praises of the Lord. One day the apostate emperor happened to pass before this pious house. He heard the voices of the holy maidens, who were chanting the psalms, the choir alternating. He lent an ear to their chants and caught these words of David: *Simulacra gentium argentum et aurum, opera manuum hominum*: 'The idols of the nations are of silver and of gold; they are the perishable work of a mortal hand.' Then the other choir took up: *Similes illis fiant qui faciunt ea, et omnes qui confidunt in eis*: 'Let them become like unto them, the makers of idols and all those who worship them!' Julian, irritated, had the virgins ordered to be silent and not to renew their seditious chants in future. Publia, taking no account of the injunction, had the sixty-seventh psalm sung by all the voices: *Exsurgat Deus et dissipentur inimici ejus*: 'Let God arise and let His enemies be scattered!' The fury of the apostate was at its height. He sent to seize the mistress of the choir. The venerable matron appeared before him. Without respect for her white hairs and for the holiness which breathed in her countenance, he had her struck on the face by the soldiers of his escort. The heroic Christian underwent this outrage blessing the Lord, and returned to her retreat, where she continued the pious chants which once calmed the fury of Saul, while they then roused that of an apostate emperor."

Extracted from the Histoire générale de l'Église, *by M. the abbé Darras. — Cf. Theodoret,* Ecclesiastical History, *book III, chap. 14.*

SAINT ANDRONICUS OF ALEXANDRIA AND SAINT ATHANASIA OR ANASTASIA, HIS WIFE, SOLITARIES (FOURTH CENTURY)

Under the empire of the great Theodosius (379– 395), a young man named Andronicus, who was a banker by profession, married, in the city of Alexandria, a girl called Athanasia, whose father was also a banker. They

possessed great riches, but they made a very good use of them; their piety made them loved by everyone. After having had as the fruit of their marriage a son, whom they named John, and a daughter, whom they called Mary, they resolved to keep perfect continence together, which they observed religiously for the rest of their life. Divine Providence having taken from them, at the end of twelve years, these two children, who were their greatest treasure, Andronicus prostrated himself on the ground and made a sacrifice of them to the majesty of God, saying: “As I came forth naked from my mother’s womb, so shall I go forth naked from this world; God had given them to me, He has taken them from me; His holy will be done, and may His name be eternally blessed!” As for Athanasia, she was inconsolable at it; and they could not prevent her from passing the first night on their tomb, in the church of St. Julian, the burial-place of their ancestors. As she was there, wholly plunged in grief, that illustrious Martyr appeared to her, clothed as a religious, and, assuring her that her children were blessed in heaven, he reproached her greatly for weeping so bitterly for their death instead of employing her tears in weeping for her sins. These words consoled her and made her acknowledge the uselessness of her sighs; but she was at the same time so touched by them that, on her return to her house, she begged her husband to allow her to withdraw into some monastery to lead a penitent life there, as she had always had the design of doing, although she had never dared to speak to him of it while her children were living. Not only did Andronicus consent to it, but he wished himself to follow her example. They resolved to make a journey into Palestine to visit the holy places there; having freed their slaves and entrusted the rest of their goods to Athanasia’s father, they went out of the city by night to go to Jerusalem. After having venerated the places consecrated by the presence of Our Lord, they went to Alexandria, where they made their devotions at the tomb of St. Menas, a celebrated martyr of that city. Athanasia remained there, and Andronicus went alone to visit the lauras and the deserts of Scete, in Africa, because women were not permitted to enter them. Having heard speak of the holiness of the abbot Daniel, he went to find him to consult him on the design which they had, his wife and he, of withdrawing into some monastery. That holy man counselled him to take Athanasia into the Thebaid, and gave him letters to have her enter that of the Tabennesiotes. In fact, by virtue of this recommendation, she was received there, hiding her sex under a man’s habit and under the name of Athanasius. Andronicus then returned to the holy abbot, and, having been clothed in the religious habit, he remained with him in his laura. These two spouses lived thus for twelve years separated from one another, practising holily and with an admirable fervour all the exercises of the monastic life.

At the end of that time, without having communicated anything to each other, they obtained respectively from their superiors permission to make the pilgrimage to Jerusalem, and met on the roads. Athanasia easily recognized her husband, but he did not recognize her, and took her for a religious of Egypt, so changed and blackened was her face by reason of her great austerities. They joined each other to continue their journey in company, on condition, however, that they should keep a profound silence as if they had been alone. On their return from Jerusalem to Alexandria, Athanasia, who did not make herself known, proposed to him to stop there and to build a common cell there in order to lead a more penitent life; Andronicus wished first to consult the abbot Daniel, who approved this design. Thus these two holy spouses dwelt together in continual silence, thinking only of heavenly things. The holy abbot did not fail to visit them every time that he went to the church of Saint-Menas.

One day when he came to see them as usual, he found Athanasia at the point of death, and so afflicted that she was melting into tears. “What! you weep,” he said to her, “instead of rejoicing that the Lord calls you to Himself?” — “I do not weep for myself,” answered Athanasia, “but for my companion Andronicus, whom I shall leave in extreme grief; that is why I beg you, after my death, to take a paper which you will find under what serves me as a pillow, to read it and then to give it to him.” Then she asked for communion, and, after having received it, she expired peacefully while the abbot and her husband were saying the prayers for the dying. Immediately after her decease, it was learned by the reading of her note that she was the wife of Andronicus, to whom she had in no way made herself known during the twelve years that she dwelt with him

in the same cell. All the religious who learned of this marvel gave a thousand thanksgivings to God for having given so great a constancy to Athanasia, and for having by this means made her triumphant over the flesh, the world and hell. The religious of all the lauras of Alexandria, the inhabitants of the city and the solitaries of Scete attended her funeral with palms, branches and burning tapers. Her body was buried in the eighteenth monastery. It was thus that the great number of religious houses which were round Alexandria were distinguished. The abbot would gladly have taken Andronicus away with him, but divine Providence did not permit it; for, a few days afterwards, he followed his dear Athanasia, beside whom he was buried.

Acta Sanctorum, 9 October.

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[1] The Bollandists reject this mention by Du Saussay, on the pretext that it is not read in any ancient martyrology, and that these persons have never enjoyed any kind of cult. — Cf. *Praetermissi*, 9 October.

[2] Du Saussay and Ferrari alone make mention of them. The Bollandists disown them, for want of documents more serious than the simple assertion of these two martyrologists. — *Praetermissi*, 9 October.

[3] St. Victor, bishop of Verdun, is totally unknown, and the most complete histories of that country pass him over in silence. The *Propre* of the diocese gives him no mention. Accordingly we entirely share the opinion of the Bollandists (*Praetermissi*, at 9 October), who are of the view that Du Saussay and Ferrari, the authors of this suspect mention, have confused St. Vanne or Venne (also called Viton and *Victon*) with St. *Victor*. We shall give the biography of St. Vanne on the 9th of November. — As for the parish of Saint-Victor at Verdun, it is under the patronage, not of St. Victor, bishop, but of St. Victor, companion of St. Maurice, and martyr of the Theban legion. We have spoken of it on the 22nd of September.

[4] Almost nothing is known of the life of these two disciples of St. Ghislain. Everything leads us to believe that they were born in Greece, and that they lived in the monastery which the holy apostle directed for some time. It would also be permissible to suppose that they formed part of the clergy of the Church of Athens, of which St. Ghislain, according to the opinion of many authors, had been named bishop. However that may be, the hagiographers show them to us for the first time at the moment when a voice from God calls St. Ghislain into Hainault. Already, at that period, he was in the city of Rome, where the Lord had first ordered him to go: he had been followed there by a certain number of disciples, whom he afterwards sent back to their country. As for Lambert and Bellère, they no longer left the man of God to whom they had attached themselves. They followed him in all places, sharing his fatigues, his holy works and his merits. It is believed that they died peacefully in the monastery of La Celle (Saint-Ghislain), about the year 700.

Their feast, which was anciently celebrated on the fourth Sunday after Easter, was fixed, in 1668, at the 30th of May, by Jacques Théodore de Brias, archbishop of Cambrai, at the request of Ghislain Mollé, abbot of Saint-Ghislain. — *Acta Sanctorum*.

[5] It results from a deed of King Thierry I that Théofroy was a bishop, but it is not said of what city. According to the Bollandists (26 January), it would be Alby; we have adopted this opinion (*Petits Bollandistes*, vol. I, page 614); according to Mabillon, it would be Amiens. History is entirely silent on the length and the Acts of his episcopate. Scholars place his death approximately about the year 690. An ancient martyrology of Corbie, written in the 10th century, supposes that he was buried in that monastery and that his feast was celebrated there on the 7th of the ides of October (9 October). — Cf. *Acta Sanctorum, apud Praeterm.*, 9 October; *Saints de Franche-Comté*, vol. II, page 420.

[6] Bernard, the glory of Auvergne, was born at Rodez, of a noble family, in the year of Our Lord 1040. From his early age he made himself remarked by the gentleness of his character and the innocence of his morals. He studied letters divine and human, through the care of his pious parents; after which, having obtained their consent, he said farewell to the world and to its perishable goods, and withdrew to the monastery of Saint-Amance.

He would perhaps not have found in that monastery the perfection and the virtues that he came to seek there, had he not met Gausbert, founder of Mont-Sauve, who had undertaken its Reform. If the holy abbot failed in his attempt at Reform, he had at least the consolation, when he returned to Mont-Sauve, of taking with him, as companion and as disciple, our blessed Bernard. St. Gausbert having died thirteen years after his return to Mont-Sauve, the Canons of that monastery, complying with the recommendations of their holy founder, chose Bernard unanimously to succeed him. He carried the flourishing prosperity of his monastery so far, as much in respect of the spiritual as of the temporal, that he merited to share with St. Gausbert the title of founder. At length, for the crowning of his merit, after having administered his charge of abbot for thirty years, and having reached the age of seventy, he fell asleep in the Lord, and was buried in his monastery. His relics, made illustrious by numerous miracles and constantly surrounded by the veneration of the peoples, are still today very piously preserved in the parish church of Montsalvy (Cantal, arrondissement of Aurillac), in the diocese of Saint-Flour. The abbé Combadière, curé of Montsalvy, wrote to us on the 29th of May 1873: “St. Bernard is the patron of Montsalvy; a special chapel is dedicated to him in our church; it is the apse of the north nave. Throughout the spring, not only the parish, but almost all the villages of the neighbourhood ask for Masses in honour of St. Bernard, for the preservation of the crops. We possess, in a rather fine shrine, of repoussé and silvered bronze, almost the whole body of our holy patron. In times of calamity, the people ask that these relics be carried in procession; and, when we announce this ceremony, people come to it from all the neighbouring parishes, so great is the confidence in the protection of the Saint.

“Pregnant women commend themselves to St. Bernard, and in their confinements they are very happy to have some particle of his relics; which is easy for them, seeing that 1°, about 1844 or 1845, Mgr Jalabert, vicar general, opened the old shrine to take a bone intended for the cathedral of Saint-Flour, and gave little bones to the curé of that time; and 2°, in 1865, when there was question of

replacing the old shrine by the one which M. Martin, notary of the town, was giving at the wish expressed by his late mother, Mgr the bishop authorized me to take out, in order to distribute them, little fragments which time or friction had detached."

[7] Given by Bosio and more faithfully by M. Perret (vol. III, pl. 20).

[8] The discussion of this particular of the life of St. Ghislain, on which the critics are much divided, may be seen in the *Acta Sanctorum Belgii*. The reasons brought forward by the learned J. Ghesquière, who believes that St. Ghislain was not a bishop, are undeniably very strong; on the other hand, authors of great weight maintain the contrary opinion, and it is that of all the churches which have kept the office of the Saint from time immemorial. If they cannot answer all the objections which are made to them, does it not seem that it would also be very difficult to overturn the reasons and the tradition on which they rely?

[9] According to the legend, the Saint gave his girdle to be placed in the form of a baldric around the body of the mother. Hence, it is said, the name of Baudri which all the eldest sons of that noble family of Roisin bore.

[10] *Alias*: Gosvin, Gossuin.

[11] This encounter of Goswin and Abelard is related by the monk Alexander, a contemporary of Goswin, in a Latin manuscript of the twelfth century, whose original, coming from Anchin, is in the public library of Douai, no. 813 of the catalogue. See the learned work of M. Escallier on the abbey of Anchin.

10 October

Martyrologies

Tenth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Rome, St. FRANCIS BORGIA, general of the Society of Jesus, commendable for the austerity of his life, for the gift of prayer and for the courage with which he refused the first dignities of the Church, as he had already rejected the honours of the world. 1572. — In the island of Crete, St. Pinytus, one of the great bishops of his age. He governed the Church of Cnossus under the emperors Marcus Antoninus Verus and Lucius Aurelius Commodus, and left in his writings,[1] as in a mirror, a lively representation of himself. About 190. — At Cologne, St. Gereon or Giron, martyr, with three hundred and eighteen others, who, during the persecution of Maximian, generously presented their heads to the sword for the defence of the true faith. About 287. — Near the same city, St. Victor and his companions, martyrs. 3rd c. — At Bonn, in Germany, the holy martyrs Cassius, Florentius and several others. 4th c. — At Nicomedia, the holy martyrs EULAMPIUS and EULAMPIA, his sister. She, having learned that her brother was in torments for Jesus Christ, rushed through the crowd, embraced him, and made herself the companion of his combats. They were both thrown into a cauldron of boiling oil; but, having felt no harm from it, they were beheaded with two hundred others, whom the miracle of their deliverance from the boiling cauldron had converted to the faith of Jesus Christ. 303. — At York, in England, St. Paulinus, bishop and disciple of St. Gregory, pope; sent into that island with some others by that holy Pontiff to preach the Gospel there, he converted King Edwin and his people to the Christian religion.[2] 644. — At Piombino, in Tuscany, St. Cerbonius or Cerboney, bishop and confessor, who, according to the account of St. Gregory, worked miracles during his life and at his death. 6th c. — At Verona, another St. Cerbonius, bishop. — At Capua, St. Paulinus, bishop. 851.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Châlons and of Rouen, St. Francis Borgia, third general of the Society of Jesus, named in the Roman martyrology of this day. 1572. — In the diocese of Langres, the feast of the reception of the relics of St. Mammes, martyr at Cæsarea in Cappadocia, patron of the city and of the whole diocese of Langres, whose life we have given on the 17th of August. About 275. — In the diocese of Mainz, St. Victor and his companions, martyrs, soldiers of the illustrious Theban legion. 3rd c. — In French Hainault, St. Venant, solitary and martyr, whose life we have given, with that of St. Isbergue or Giselle, virgin, on the 21st of May.

8th c. — At Troyes, St. TANCHE OF SAINT-OUEN, virgin and martyr. 637. — In the dioceses of Nantes and of Saint-Brieuc, St. Clarus, first bishop of Nantes and confessor.[3] 3rd c. — At Sens, St. Aldric or Audri, archbishop of that see and confessor, whose life we have given on the 7th of June. 836. — In the diocese of Meaux, St. TELCHIDE (*Theodolecheldis*), virgin, first abbess of the Benedictine monastery of Jouarre or Joras

(*Jotrum*). About 660. — In the archdiocese of Aix, Arles and Embrun, St. Virgilius, religious of Lérins, abbot of Saint-Symphorien and metropolitan bishop of Arles, whose life we have given on the 5th of March. 610. — In the diocese of Limoges, the feast of the translation of the relics of St. Martial, apostle, first bishop of that see, whose life we have given on the 30th of June. 1st c. — In the diocese of Soissons, St. Evodius or Yved, archbishop of Rouen and confessor. He is named in the Roman martyrology of the 8th of October, and we have given his life on the 8th of July. 550. — In the former abbey of Hastiers or Hastières (*Hasteriæ*), in the diocese of Namur (Belgium), St. Nonce, confessor. It is believed that he was one of the twelve companions who came from Ireland with St. Forannan (30th of April) to the monastery of Waulsort, near Dinant, where the latter was made abbot, and that, at the time of the union of the abbey of Hastiers with that of Waulsort (968), St. Nonce was one of the four priests whom St. Forannan sent there to exercise the holy ministry. 10th c. — In the Cistercian abbey of Saint-Edmond of Pontigny (*Pontigniacum*), in the archdiocese of Sens, blessed HUGH OF MACON, fifty-fourth bishop of the former see of Auxerre, after having been a monk of Cîteaux and first abbot of Pontigny. 1151. — At Saint-Malo (Nièvre, arrondissement of Cosne, canton of Donzy), in the diocese of Nevers, St. Malo or Malosse, soldier of the Theban legion and martyr, patron of that parish. 3rd c.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — At the monastery of Bridlington or Burlington (county of York), St. John, confessor, a man of admirable virtue among the Clerks Regular, and prior of that monastery, where he made himself celebrated by his vigilance and his gentleness. 1376.

Martyrology of the Order of St. Benedict. — At York, in England, St. Paulinus, bishop, disciple of St. Gregory, pope. Sent into that country with several others by that sovereign Pontiff to preach the Gospel there, he converted to the faith of Jesus Christ King Edwin and all his subjects. 644.

Martyrology of the Order of the Camaldolese. — The same as among the Benedictines.

Martyrology of the Congregation of Vallombrosa. — At the monastery of Passignano, the translation of our most holy Father, John Gualbert, abbot. 1073.

Martyrology of the Order of Friars Preachers. — At Valencia, in Tarraconensian Spain, St. Louis Bertrand, of the Order of Friars Preachers, who, sent to the West Indies, when he preached in Spanish, a language unknown to the Indians, converted a multitude of persons to the faith, and was celebrated during his life and after his death for numerous miracles. Pius V placed him among the Blessed, and Clement X among the Saints.[4] 1581.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

In Africa, the holy martyrs Eusebius, Eracle or Erade, Denys and Septimius; and the holy women Septimia, Secunda and Salsa, likewise martyrs. 1st c. — In ancient Carthage, Sts. Caïce (*Caitius*), Quintaise, Septimin, Venustus, Beatus, Secundus, Donatus, Serenus, Crescens, Nicetas, Vitalis or Natalis, Firminus, Beracle and Eusebius, martyrs. — At Constantinople, St. Bassian or Basian, confessor. A Syrian by birth, he came to

Constantinople in the time of the emperor Marcian (450-457), and won by his virtues the esteem of that prince, who held him in great veneration. It is related that he was very eloquent and above all very persuasive: so he soon saw himself surrounded by a great number of disciples, who came to learn from him the science of perfection. He died at a very advanced age, carrying with him the regrets of all who had known him. About 455. — At Rimini (*Ariminum*), a town of the kingdom of Italy (province of Forli), blessed Robert, of the noble family of the Malatesta, which reigned as sovereign over Rimini and over a part of the Romagna in the 13th, 14th and 15th centuries. It was sprung, like the Montefeltri, from the house of the counts of Carpagna, and had for its head a lord of Verucchio, surnamed Malatesta (evil head), who was chosen in 1275 by the Guelfs of Bologna to fight the Ghibellines of the Romagna. Admirable traits are related of blessed Robert. He was surprised many times, when he was still only five years old, occupied in his bed in reciting the Lord's Prayer, his hands joined on his breast. His parents asked him several times what he would like best as soon as he should be of an age to choose a state of life. "To die poor," the pious child invariably answered. At ten years, when the goads of the flesh were beginning to make themselves felt in him, he fought the devil generously with the spiritual arms of fasting, the hair-shirt and the discipline. It was repugnant to him to rest on a soft bed, and he sometimes passed whole nights stretched on the floor of his room. The poor were his friends; he took care not to touch the delicate dishes of his father's opulent table, and made it a happiness to distribute his portion to the beggars. When he had satisfied the precept of almsgiving, he withdrew into a corner of the palace to converse with God in meditation. At eighteen years he was constrained by his family to engage in the bonds of marriage; but he changed nothing in his manner of life. To strengthen himself in his good resolutions, he entered the Third Order of St. Francis. So beautiful a soul was soon ripe for heaven: he was reaching his twentieth year when God called him to Himself, to crown him with the crown of glory and of immortality. 1432. — Among the Greeks, the memory of Lot, nephew of Abraham, father of the Ammonites and of the Moabites.[5]

SAINT EULAMPIUS AND SAINT EULAMPIA, HIS SISTER, MARTYRS AT NICOMEDIA, IN BITHYNIA

303. — Pope: St. Caius. — Roman Emperors: Diocletian and Maximian.

> *La tribulation fait connaître la foi de chacun : celui qui faiblit montre que sa foi est fausse ; celui qui persévère montre que sa foi est parfaite et éprouvée.*
>
> *Tribulation makes known the faith of each one: he who weakens shows that his faith is false; he who perseveres shows that his faith is perfect and tried.*
>
> *Saint Bernard.*

A young man named Eulampius, of one of the first families of Nicomedia, not being able to bear the outrages which he saw the idolaters do every day to the servants of Jesus Christ, left his country to withdraw into solitude, so that, far from the commerce of men, he might lead a tranquil life and labour with more freedom at the work of his salvation; but while he was purifying himself by the exercises of a solid piety, and above all by a rigorous abstinence, he felt his soul filled with so great a zeal for the glory of God that, like another Elias, he abandoned his hermitage to come back to the city to combat the vanity of idols. In fact, scarcely had he entered it when, seeing the edicts of the emperors posted up here and there, he began to mock the vain efforts which the pagans were making to ruin the Christian religion. Nothing more was needed for him to be at once seized, led away a prisoner and denounced to the magistrates as a blasphemer of the gods of the empire. The judge therefore had him appear before his tribunal; and, after having reproached him greatly for his temerity, he exhorted him to go to the temple, where a feast was being celebrated in honour of some divinity, and to offer incense there; otherwise he would be obliged to punish him without regard either to his youth or to his rank. Nothing could shake the constancy of the holy Martyr, who armed himself with the sign of the cross and mocked this proposal; the judge had him stripped and stretched on the pavement, and

ordered that in this state he should be cruelly beaten; then he had him scourged with handfuls of very fine sinews, so that the pain might be sharper. Next he ordered that he should be tied to a post to have his body torn: which was executed with so much inhumanity that, his flesh being put in shreds, his bones and his entrails could be seen; but in the midst of these horrible torments Eulampius remained invincible, and did not cease to call the true God to his help, that He might give him the grace to persevere in his sufferings. His prayer was granted, for he endured all these torments with so much firmness of mind that one would have said that he was rather their spectator than their sufferer. The tyrant, furious that his cruelty had so little success, had small cords tied to his toes and fingers and ordered the executioners to pull them with violence. He thought he would die in this execution; but, his courage increasing instead of diminishing, he did not cease in his pains to inveigh against the idols and to show the impiety of the worship which was rendered to them. This perseverance so redoubled the fury of the judge that he had him stretched on a bed of burning iron, and by this torment several of his members were consumed, and all his flesh so burnt that he was now no more than a skeleton, the sight of which filled the onlookers with horror. Nevertheless he remained on that cruel couch with as much tranquillity as if he had been resting on a soft bed, praising and blessing Our Lord for the honour He did him in making him a sharer in the pains of His Passion.

All these persecutions were far from diminishing his zeal for the glory of Jesus Christ; he felt himself animated with so holy an ardour to combat idolatry still more strongly that he asked to go to the temple with the design of throwing down the false gods there. His request rejoiced the tyrant extremely, and he had him conducted there with much pomp, imagining that he was at last won over and that he was going to sacrifice to the idols; but no sooner had Eulampius entered than, after having raised his mind to the true God by a fervent prayer, he approached a famous statue which was on his right, and by his word alone threw it to the ground and reduced it to dust. This prodigy opened the eyes of a great number of idolaters; they recognized by it the weakness and the powerlessness of the divinities which they worshipped, and were converted to the Christian religion. The judge was still more irritated at it than before; but his anger came to its last excess when he saw a young person of ravishing beauty cleave the crowd and come and throw herself on the neck of the Martyr to embrace him and to protest to him that she would not leave him, but would have the glory of dying like him for the defence of the faith of the true God. It was his sister, named Eulampia, who, having learned of the victories of her brother, had come in haste to find him in order to make herself the companion of his martyrdom. The tyrant made terrible threats to her if she did not renounce her religion that very hour; but she made him this generous answer: “Know that I am the handmaid of Jesus Christ, who is all my life and all the joy of my soul, and that my greatest desire is to be immolated for His love. Have fires lighted, then, bring in the wild beasts, prepare wheels, sharpen knives and invent the cruellest torment that ever was; I am ready to endure everything; I hope that I shall have no less constancy than my brother, who has already triumphed so gloriously over your idols. Do not flatter yourself on the weakness of my sex nor on the delicacy of my body, for I shall receive strength from the true God, which will make me victorious over all your torments.” The president, not able to bear this speech, had her struck on the face on the spot with such rage that her voice was extinguished and her face entirely disfigured by the great number of blows which she received; but, being strengthened by the exhortations of her brother, she endured this torment with an admirable patience. He next ordered that both should be thrown into a boiling cauldron. Eulampius did not wait for the executioners to carry out this sentence, but went into it generously the first, and from there, as from a place of refreshment, he invited his sister to follow him, assuring her that she would receive no harm from it, and that on the contrary she would find there those incredible sweetnesses of which he already had experience. Eulampia had no need of a longer exhortation: at these words she entered joyfully into the cauldron, where she sang canticles of praise to the divine Majesty with her brother. The sight of this spectacle converted several idolaters, and the judge himself began to doubt the religion of his gods; but, shutting his heart at once against these first movements of grace, he persisted in his obstinacy, and, resuming barbarous sentiments, he had Eulampius’s eyes torn out and Eulampia hung up by the hair; then he

condemned them to be burnt alive in a burning furnace. Eulampius was thrown into it, because, having lost his eyes, he could not enter it of himself; but Eulampia ran into it as into a place of delights. In fact, they received no harm there; for the flames, dividing into two parts, made a kind of arch, in the midst of which they remained peacefully, as if they had been in a field walking on the greensward. At this new marvel the tyrant despaired of being able to bend their courage; that is why he had recourse to the last punishment and condemned them both to be beheaded. This last sentence was executed on Eulampius, but not on Eulampia, whom God called to Himself before the executioners laid hands on her; for it was not fitting that sacrilegious and unclean hands should touch her body, which had never been sullied by the pleasures of the world nor by the commerce of men. Nevertheless, the Roman martyrology says that she too had her head cut off, with two hundred other persons, who had been converted at the sight of the miracles of which we have spoken. Their martyrdom took place about the year 303 of Our Lord.

They are represented plunged in a cauldron of boiling oil, then beheaded.

Taken from Metaphrastes, who relates their Acts. See Surius, in vol. V.

SAINT TANCHE OF SAINT-OUEN, VIRGIN AND MARTYR IN THE DIOCESE OF TROYES

637. — Pope: Honorius I. — King of France: Dagobert I.

> *Une victime agréable à Jésus-Christ, c'est une vierge dont aucune pensée mauvaise n'a terni le cœur, dont aucune action impure n'a souillé le corps.*
>
> *A victim pleasing to Jesus Christ is a virgin whose heart no evil thought has tarnished, whose body no impure action has defiled.*
>
> *Saint Jérôme.*

The family of St. Tanche, according to the most probable opinion, was originally from Syria, and came to settle in Champagne, in the neighbourhood of Arcis-sur-Aube. Tanche was born about the year 620, in the little village of Saint-Ouen,[1] near Arcis, of parents illustrious according to the world, but nobler still by their virtues; for the cultivation of their lands, together with prayer and good works, filled every moment of their life, precious before the Lord. Their first care was to present their child at the church to receive baptism there, and they chose one of their relatives of Arcis to hold her at the sacred font.

She showed early what she would one day be, a lily among thorns, an angel among men. A model for the young girls of her age, she was distinguished by the modesty of her bearing and of her glance, by her love of silence and of mortification, by her application to pious reading and to prayer, by her prompt and blind obedience to the orders of her parents, and by her eagerness to relieve them in the cares of the household or the labours of the fields. Her speech was so gentle, her manners so obliging, her face reflected so vividly the purity of her soul, that it was enough to approach her to feel the influence of virtue. As the Holy Ghost was guiding her, she felt herself inspired to walk in the footsteps of the Virgin Mary, to despise the world with its amusements and its vanities, and to consecrate to God her youth and her virginity. From that time the divine love which inflamed her grew every day. Each of her acts was an act of love; each beat of her heart a burning sigh towards heaven.

She had just reached her sixteenth year when her father and mother were invited by her godfather to spend at his house the feasts of the dedication of the church of Arcis. They went there and left Tanche at Saint-Ouen to keep the house. When the godfather perceived the absence of his god-daughter: "Why," he said to them, "have you not brought her whom I cherish as my own daughter, and whose virtues are your joy and my own consolation? She would have edified us by her pious words, and would have shared our family feast." And at once he sent one of his servants with two horses to bring the young girl.

At the sight of the servant, who declared to her the will of his master and the consent of her parents, Tanche hesitated for some time. Ought she to undertake this journey alone with a stranger? Was it not prudent to remain at home? Nevertheless the will of her parents was formal; not to go there was clearly to disobey. What was she to do? The thought that this man must be safe and faithful, since his master had sent him, at last settled her irresolution. She commended herself to God, placed herself on the mount which was intended for her, and set out with the servant.

They had scarcely gone a few kilometres when the evil spirit took possession of the servant; and, when they had arrived at the solitary place called La Beigne, he told her plainly that he desired to please her and to obtain her favours. Tanche, astonished at such talk, represented to him with firmness the audacity of such a proposal, the injury which he was doing his master in abusing his confidence, and above all the horrible crime with which he wished to defile his soul, and which made him lose the fear of God. These words, well capable of bringing the guilty man back to himself, only redoubled his blind passion, and he even dared to utter threats. Then the holy maiden, seeing that she had no help to hope for from men in that solitary place, made in her heart this touching prayer: “O God, my Creator! You see the danger in which I am. I cast my eyes on every side around me, and I see no one coming to my help. By Your power and Your infinite mercy, deliver my body and my soul from the violence of this minion of hell. Send me Your Holy Spirit to protect my chastity. Do not permit malice to triumph over my weakness, but rather let me expire with my virginal crown, and go to sing in the company of the wise Virgins the immortal canticle of the Lamb. O my heavenly Spouse, receive my soul and admit it among Your blessed spirits!”

She was going to continue her prayer when the infamous servant, more furious than ever: “What is the meaning,” he cries, “of these prayers and these tears? Either you shall obey my will on the spot, or you shall fall pierced by my sword. I have waited too long; I have begged too long.” — “Wretched child of Satan!” answers the Saint. “What! does your passion blind you to this point? Neither my innocence, nor the honour of my parents, nor the fear of God has any power over your soul! I have said it, I repeat it: rather die than consent to sin!”

She was still speaking when the servant rushed upon her, trying to throw her from her mount. But, swifter than lightning, Tanche leaps down on the opposite side, hoping to escape violence by flight. It is in vain: the infamous man is in pursuit of her; he overtakes her, and a struggle begins. Seeing at last that virtue is strong as an army set in array, the corrupter no longer contains himself; he seizes the pommel of his sword and strikes the face of the virgin with it inhumanly. The blood flows in streams and exhausts her strength without lessening her courage. Raising towards heaven looks full of love, she bends her knees, and at the same moment her head falls under the sword of the wretch. But punishment followed close upon the crime. The murderer disappeared at once. It is said that the devil seized him on the spot. What is certain is that he never appeared again. As for the virgin, she rises, takes her bleeding head between her hands, and advances the space of two kilometres to the valley of Lhuître. Arrived near a thick hawthorn bush, she stops and lays down her burden. Tanche expired near the bush where she had stopped. After her death a great number of miracles were worked through her intercession. Here are some of them:

A young man of Boulogne-la-Grasse, taken prisoner by the infidels, was undergoing the torments of a horrible captivity; outrages and ill-treatment were not spared him, and he could scarcely hope for his deliverance. Destitute of all human help, he turned towards heaven, and, remembering the powerful credit of Tanche with God, he conjured the Lord, by the merits and the mediation of that virgin, to be pleased to break his fetters and restore him to liberty. His prayer was not finished when the chains fell from his hands. Scarcely believing in his happiness, he flies to the door of his dungeon; it opens before him; he is free. He came to the tomb of the virgin to give thanks to God for this signal benefit, and he took pleasure in publishing everywhere the power and the goodness of his deliverer.

A young child of Vitry (Marne) was tormented by a flux of blood which the physicians could not stop. His despairing mother learns of the marvellous cures worked by St. Tanche; she vows her child to the virgin of Lhuître. He is brought to the tomb of the Saint; they set themselves to prayer; but, far from stopping, the illness redoubles in intensity and the child expires. Already the shroud was being made ready, when the mother, inspired from heaven, begs that her child be first placed on the sepulchre of the Saint. They yield to her tears; a procession is made; psalms and canticles are sung; a solemn mass is celebrated. The priest had not finished the holy sacrifice when the child rises, speaks in the presence of the astounded assembly, asks for food and throws himself into the arms of his mother, wild with joy and filled with gratitude.

Some soldiers of the following of the counts Raoul and Daimbert were passing through Lhuître to put it to the sack. Finding in the houses neither provisions nor money, they learned that the inhabitants had carried everything into the church to withdraw from their rapacity the little that they possessed. They asked Raoul's permission to make their way into the church to search there. The count, full of respect for the patroness of the country, opposed it strongly; but he could not prevent three of these pillagers from besieging the holy place. The inhabitants had placed the shrine of St. Tanche at the main door, as an impassable barrier; it did not, however, stop the first of the soldiers, who broke in the door and went past it. His sacrilegious audacity at once received its punishment, for he fell backwards, fractured his head and was picked up half dead. A second wished to do the same, and underwent the same chastisement. The third, frightened by the fate of his comrades, tried to enter on horseback by a side door; but, O prodigy! behold the virgin, resplendent with glory and majesty, presents herself to him, seizes the mount by the bridle, and chastises the rash horseman so roughly that he remains almost lifeless on the flagstones of the temple. Having come to themselves, these wretched profaners acknowledged their crime and begged God and the Saint to pardon it to them. Then the blessed Martyr appeared to them again and promised them pardon if they renounced laying a sacrilegious hand on holy things in future. They went back in perfect health, and published everywhere the power of God and the goodness of His servant, who in an instant had struck them down and raised them up, chastised and healed them.

CULTE ET RELIQUES.

Cult and relics.

God Himself provided for her burial; as for the illustrious Catherine, He charged with this care the angels whose chaste virtues the virgin had so perfectly imitated. And so that her tomb might not be profaned by the labourer's plough or the resort of animals, He made the earth produce on the spot close-set thorns, thick bushes and tufted wild roses, wishing to show men by this miracle the power of virginity and the honour with which He is pleased to reward it. At night luminous forms were seen there; the sick, in passing by that place, experienced a sudden relief or a complete cure.

Nevertheless the cult of Tanche was not established. God willed that His servant should be paid the honours which her courage and her virtue deserved. He sent a heavenly vision to a pious inhabitant of Arcis, and commanded him three times to make his way into the valley of Lhuître and to seek there the body of St. Tanche. For a long time the servant of God hesitated; having taken counsel of a holy priest who lived in the same town, and the divine will having shown itself anew, they set out together on a cart drawn by oxen. As they did not know the precise place of the burial of Tanche, they let themselves be guided by these animals, which led them straight to the bush under which the holy remains were resting. They dug the ground, and were not long in discovering, in a perfect state of preservation, the head and the body of the virgin-martyr. They hastened to thank the Lord and prepared to carry the holy body to the church of Arcis. But no sooner had they arrived before the church of Lhuître than the oxen, in spite of the goad, obstinately refused to go any farther. This prodigy made them believe that the Saint wished to rest in that church, and they made it a duty to leave the precious relic there.

A host of prodigies soon made the tomb of St. Tanche celebrated. The infirm recovered health there; the blind, the use of their sight; the lame went back cured; the possessed were delivered; prisoners who appealed to St. Tanche recovered their liberty, and more than once death gave up its victims.

Two chapels were raised at Lhuître in honour of St. Tanche. Nothing remains of them now; but on the site of one of them has been built the present chapel, which, finished on the 3rd of October 1811, was blessed on the 19th of March 1812.

In 1441 the inhabitants of Isles and of Ramerupt, jealous of the concourse of pilgrims which the reputation of St. Tanche drew to Lhuître, claimed to possess her body in their church. This affair made such a stir that John VII Léguisé, seventy-fifth bishop of Troyes, went to the spot with his official and his promoter, and, after a serious examination, solemnly recognized the presence of the authentic relics of St. Tanche at the chapel of the *Bouchet* of Lhuître. This sentence was confirmed by a bull of Pope Nicholas V, given at Rome on the 8th of July 1442.

At an unknown period the relics of St. Tanche were carried to Troyes, and her head was religiously kept at Notre-Dame des Nonnains, in a reliquary of gilt and silvered copper in the form of a round tower. The nuns of that monastery celebrated its memory on the 17th of April every year. A new translation took place on the 20th of July 1663, by M. Florentin de Hanom Laminoye, vicar general of Mgr François Malier du Houssay. The head of the Saint was placed in a rich reliquary of chased silver, in the form of a vase, supported by two angels and closed in its upper part by a crystal which allowed the precious relic to be seen. It nearly perished in the sacrilegious auto-da-fé of the greater part of the relics which took place at the cathedral in 1793; but it was saved by the sister of the sacristan of Saint-Pierre, Tanche Labreuveux, of Lhuître. This precious piece of wreckage was restored to the church of Lhuître, with an authentication from M. Sibille, intruded bishop, then occupying the see of Troyes. In 1836 M. Roisard, vicar general, made a new recognition of the relics of St. Tanche, and on the 3rd of October 1840 Mgr de Séguin-des-Hons confirmed their authenticity by an episcopal act, which was not published until the 10th of the same month, the day of the feast of the glorious Martyr. Lastly, on the 10th of October 1846, a commemorative cross and a small monument, due to the munificence of M. Pierre Martin, were set up on the very place of the virgin's martyrdom.

Still today, on the day of the patronal feast of Lhuître, the modest reliquary containing the skull of St. Tanche is exposed, and the faithful of the neighbouring districts go in pilgrimage to venerate these precious remains, not only on the 10th of October, but also on Easter Monday and Whit Monday.

An indulgence of forty days has been granted in perpetuity by Mgr de Séguin-des-Hons to the faithful who, being suitably disposed, recite before the relics of the Saint the *Pater* and the *Ave* once, and three times the invocation: *St. Tanche, pray for us.* This indulgence can be gained three times a year: 1° on the very day of the feast of St. Tanche (10th of October); 2° on the Sunday to which the solemnity is transferred; 3° on Whit Monday.

The cathedral of Troyes keeps a small portion of the bones of St. Tanche in a little reliquary in which are also those of St. Jule and St. Syre. Since the 16th of May 1841, the church of Vaupoissons has possessed a part of the skull of St. Tanche, who is its patroness.

Extracted from the Saints de Troyes, *by M. the abbé Defer.*

SAINT FRANCIS BORGIA, CONFESSOR, DUKE OF GANDIA, THEN THIRD GENERAL OF THE SOCIETY OF JESUS

1572. — Pope: St. Pius V. — King of Spain: Philip II.

Pereat ille amor terrestris, ut vivat, quem quæro, cœlestis.

Peu m'importe que l'amour des choses terrestres meure en moi, pourvu que l'amour des choses du ciel vive dans mon cœur.

Little does it matter to me that the love of earthly things should die in me, provided that the love of the things of heaven lives in my heart.

Maxime du Saint.

Never has piety been seen more gloriously allied with nobility and the lustre of high birth than in St. Francis Borgia, whose life we are going to give. In fact, whether we consider him on his father's side or on his mother's, we shall see him descended from a great number of ancestors raised to the first dignities of the world. Pope Callistus III, called Alfonso Borgia before his exaltation, was his uncle in the fifth degree. Isabella Borgia, sister of that Pontiff, married Geoffrey Borgia, a lord among the most considerable of Spain and sprung like her from the royal house of Aragon. They had for son Rodrigo Borgia, who was Pope Alexander VI. This Pope had been married before entering Orders, and he had had, among other children, by Julia Farnese, John II Borgia, duke of Gandia. The latter took to wife Mary Henriquez, niece of John II, king of Aragon and of Castile, and had by her John III Borgia, duke of Gandia. St. Francis Borgia was the eldest son of the latter and of Joan of Aragon, granddaughter of the same Ferdinand and of Isabella, queen of Castile, through Alfonso, their son.

The duchess, his mother, feeling very violent pains which put her in extreme danger, had recourse to St. Francis of Assisi, whom she particularly revered, and made a vow to have her child bear his name if he obtained for her the grace of bringing it happily into the world. Her vow was followed by the effect which her devotion had made her hope for; and so she religiously fulfilled the promise which she had made. Our Saint came into the world on the 28th of October 1510, and was given in baptism the name of Francis. Mary Henriquez, his grandmother, who was a very holy princess, being able to desire nothing more in the world on seeing her house enriched with so great a treasure, withdrew into the convent of St. Clare of Gandia, where her daughter, the aunt of Francis, was already living in a rare purity.

The parents of this blessed child took great care of his education. He was taught to speak of God and to pray to Him even before his reason had entirely opened. From that age he was very well instructed in our mysteries and explained them with great clearness. The governor and the tutor who were given him found in him a marvellous docility and an aptitude for learning in a short time all that he needed to know to be an accomplished prince and a true Christian. The death of his mother, whom he lost at ten years of age, was extremely painful to him; but he always accompanied his tears with a very fervent prayer for the salvation of her soul, and, having shut himself up in a private place, he took a harsh discipline there for her, to the great astonishment of those who came to know of it.

A short time afterwards the town of Gandia was taken and pillaged by a band of insurgents: Francis escaped their fury only with difficulty, and there was even a kind of miracle in his preservation. He was carried from there to Saragossa, where his maternal uncle, who was its archbishop, gave him new tutors to complete in him what had been so happily begun in his father's palace. The soul of this child was capable of the greatest things; and those who were entrusted with his guidance made noble impressions on it of every kind of virtue without difficulty. At length he had to go to court; being one of the greatest lords of Spain and the eldest of his house, it was impossible for him to dispense himself from this duty. The air of the court is very dangerous for a young lord who is beginning to breathe it. Borgia, nevertheless, knew how to appear there as people of his birth did, without giving up anything of the exercises of devotion to which his quality of Christian obliged him. He knew how to do what seemed impossible to so many persons, that is to say, to join the laws of the great world with the maxims of Christianity; and, although he relished this new life well enough, no change was remarked in his modesty or in his other practices of virtue.

Seeing these rare qualities, the Infanta Catherine, near whom he had been placed, and who came to marry John III, king of Portugal, wished to take him with her; but the duke, his father, prevented it and had him

come back to Saragossa. There he studied philosophy, after which he was sent to the court of Charles V. Our young courtier soon found there delicate reefs for his innocence. As he was admirably well made, of a noble air, of a gentle and pleasing look, and as besides he was naturally inclined to gaiety and playfulness, there were at once enough persons who wished to form ties with him, to draw him into gaming and a thousand other frivolities. Feeling himself too sensitive to all these charms, he stiffened himself vigorously against them, and, so as not to be overcome by them, he had recourse first to God, then he made for himself wholly holy laws which served as a bridle to his passions and as a rampart to his purity and his innocence.

The first law which he gave himself was to flee, as far as he could, the companies of the fashionable world, where everything is dangerous and which insensibly makes the poison of sensuality flow to the bottom of the heart. If he was sometimes obliged to appear there, he first armed himself against the snares of the devil with the weapons of prayer and mortification, putting on for this a rough hair-shirt. The second maxim which he prescribed for himself was never to play at games of chance, because, besides one's money, one loses there three things incomparably more precious, which are: time, the spirit of devotion and tranquillity of heart. Nothing was better ordered than his household: there no one swore, no debauchery was seen there, and prayer was made there exactly evening and morning in common, without anyone daring to dispense himself from attending it. Besides, there was no lord at court who had a more brilliant and more magnificent train than he, or who appeared with more honour at solemnities and public assemblies.

The empress, charmed by so many perfections, had him marry Eleanor de Castro, of the illustrious house of that name in Portugal, a young lady for whom she had the most esteem and affection, and who, besides a very rare beauty and a marvellous mind, had the same inclinations to piety as he. He had eight children by her, five sons and three daughters, who did not degenerate from the virtue of their parents, and who made themselves very considerable by their merit in the different states to which divine Providence called them. The emperor, in consideration of this marriage, made Francis marquis of Lombay and master of the horse to the empress, and gave him a greater share than ever in his favour: but this wise favourite never used the credit which he had with their imperial majesties except to prevent injustice and to favour those whose innocence and probity made them worthy of advancement or of protection.

His ordinary recreations were hunting, music and the study of mathematics; and in these recreations he had the skill to mortify himself often, as by stopping the bird when it was ready to swoop upon its prey,[1] by breaking off an air which seemed to him too pleasing, and by leaving a calculation which gave him too much pleasure. He served Charles V usefully in his enterprise against the Moors and against the Saracens in Africa, and he followed him into the Milanese to support the invasion which he wished to make into Provence; but several things began to disgust him entirely with the vain occupations of the world. On his return from Africa he had a serious illness, during which he had some spiritual books read to him; he found so much relish in them that he resolved from that time to read no more books that were in the least degree profane. Moreover, he saw in Provence a strange image of the vanity of the projects of men: the army of Charles V was defeated, the greater part of his nobility, whom he had led as to a victory and an assured conquest, was put to death, and that emperor was constrained to make a shameful retreat without having been able to take the city of Marseilles, which he had besieged. Lastly, the death of the empress, which took place at Toledo in the year 1539, completed his conviction that all the greatnesses of the earth are vain and that it is pure folly to lean upon them.

Her youth, her beauty, her mind and that sovereign dignity which raised her above all the persons of her sex had carried her to the highest degree of happiness to which fortune can mount; but a hasty death overturned all this array and, of the greatest princess in the world, made only a foul corpse which had to be hidden in a tomb. Borgia was charged with conducting her to the place of her burial and handing her over to the clergy of Granada, who were to perform the ceremonies of the interment. To bear witness that it was she, he had the leaden coffin in which she was enshrouded opened, and then her face, which a short time before had been the

admiration of her age, appeared so hideous and so horrible to see that no one dared to swear that it was she. “Ah!” cried the holy marquis in that very hour, “I will never have attachment for any master whom death can take from me, and God alone shall be the object of my thoughts, of my desires and of my love.” He was struck also by the funeral oration which the great servant of God, John of Avila, pronounced on that occasion with the piety and the unction which were usual with him, and by a letter which he received from the abbess of St. Clare of Gandia, sister of the duke his father, who knew by revelation the operations which grace was beginning to work in the soul of our Saint, and exhorted him not to stop their course. He therefore asked the emperor’s permission to withdraw from the court, so that, living in solitude in his own house, he might apply himself more conveniently to prayer, to reading and to the other spiritual exercises which detach the heart from visible things so as to attach it only to the invisible.

The emperor, far from granting him what he asked, created him viceroy and captain general of Catalonia and knight of the Order of St. James; then, to show him still more the esteem which he had for his merit, he provided him with a rich commandery and a place in his council. Borgia did as much not to accept these favours as others would have done to obtain them; but, all his excuses having been rejected, he was obliged to betake himself as soon as possible to Catalonia. That was the first theatre of his great actions. He entirely exterminated from it the bandits who had laid it waste by their brigandage; he remedied all the abuses of justice and repressed the insolence and the licence of the soldiers, who were accustomed to commit every kind of ravage with impunity. The poor found in him an assured protection against the oppression of the great. Scandalous vices were banished from it by the wisdom and the rigour of his ordinances. It is incredible how many poor girls whose honour was in danger he married off; how many ruined families he drew out of misery and the last necessity; how many debtors he delivered from prison by paying himself what they owed; how many lawsuits he prevented by settling the quarrels of the parties, and how many persons ready to cut each other’s throats he reconciled, partly by his gentleness, partly by the weight of his authority. If he fulfilled so worthily the duties of a viceroy, he acquitted himself with no less perfection of those of a true Christian. He began then to apply himself to mental prayer, and, having passed through the various degrees of meditation, he was raised to a high contemplation of the divine perfections. He devoted every morning four or five hours to this delightful exercise, and his soul was so intimately united to God that often, in the midst of the public employments in which his rank engaged him, he was constrained to leave them to give room to the divine transports which surprised him. He joined mortification to prayer, and his fasting was from that time so rigorous that he passed first two Lents, then a whole year, without taking anything each day but a morsel of bread, a glass of water and a few herbs or vegetables, although his table was always very well served for the persons of quality who came to it. This strange abstinence was accompanied by many other austerities. He wore the hair-shirt, drew blood with harsh disciplines, watched a part of the night to give more time to spiritual exercises, examined his conscience often with the severity of a judge, and, when he found himself guilty of some fault, he was pitiless to himself and chastised himself without mercy. He sustained himself in a life so contrary to the inclinations of nature by the frequent use of the sacraments of Penance and of the Eucharist, communicating every eight days in his chapel, and on the principal feasts in the great church of Barcelona, for the edification of the people. St. Ignatius of Loyola, whom he consulted by letter on this frequentation, which then seemed too extraordinary for a governor overwhelmed with a thousand affairs, far from turning him from it, sent him word that he approved it, and exhorted him to persevere in it with courage.

Meanwhile, his father having been called to a better life and having left him by his death fourth duke of Gandia, he took this as a pretext to ask the emperor for discharge from his viceroyalty, in order to go and govern his subjects himself. The emperor granted it to him, but on condition that he should soon return to court; and, to bind him the more, he made him grand master of the household of the Infanta Mary of Portugal, who was about to become the wife of his son Don Philip; at the same time he gave the duchess, his wife, the warrant to be her lady of honour. Having arrived at Gandia, he did incredible good there: he built

monasteries there, founded hospitals, established confraternities of charity, drew a quantity of poor people and prisoners out of misery, regulated justice, upheld religion everywhere, and, making himself a model of virtue and holiness, he brought most of his vassals to an ordered life and to the exercises of Christian piety.

It was then that God permitted the duchess, who seconded his zeal and his fervour in everything, to fall dangerously ill. The duke, who loved her with an unequalled love, seeing her given up by the physicians, had recourse to God to ask Him for her cure. After many alms, penances and sighs, one night when he was praying with more ardour, he heard a heavenly voice which told him that his wife's health was at his disposal, that he could choose for her either life or death; but that, if he chose life, it would be neither to his advantage nor to that of the dying woman. At this miraculous voice he was struck with profound astonishment at the goodness of Our Lord, and, melting into tears, he cried: "What likelihood is there, my God, that You should do my will and that I should not do Yours? I wish now only what You will. I offer You not only the life of my wife, but also my own and that of all my children."

This generous resignation was followed by the death of the duchess, which was as holy as her life had been pure and innocent. Afterwards the duke thought only of setting the affairs of his house in order, so that nothing might prevent him from leaving the world and consecrating himself entirely to the service of God. He made the exercises under the direction of Father Lefèvre, the first companion of St. Ignatius, whom divine Providence had brought into Spain, and he came out of them so inflamed with the fire of divine love that he wished from that time to withdraw into a cloister. With this thought, he consulted a learned religious of the Order of St. Francis on the choice of the Congregation which he ought to embrace; and, having learned from his mouth that God was calling him to the Society of Jesus, he wrote at once to St. Ignatius, who was at Rome, to ask him for the grace of being received into it. The blessed founder granted it to him with joy, but on condition that before his entrance he should take time to put his children in a state of no longer needing his guidance or the cares of his fatherly providence. This condition was very judicious; however, the holy duke, whose fervour could not bear any delay, obtained a brief from the Pope by which he was permitted to make the vows of religion in secret and before a few witnesses, without giving up for that his quality of duke of Gandia, until he should have satisfied the duties of a father towards his children.

His Holiness gave him four years to acquit himself of them, but he needed only three; he married his eldest son and two of his daughters very advantageously, from one of whom are descended the princes who have since reigned in Portugal. He also prepared from afar the establishment of the others, and marked out the goods which they were to have in his succession. At the same time he settled all his accounts and all his other domestic affairs, so as to leave neither debts nor lawsuits in his family. During this interval he rose every day at two o'clock in the morning and remained in prayer until eight o'clock. Then he went to confession, heard mass and never failed to communicate at it. Communion was followed by a study of theology, which St. Ignatius had recommended to him, and he ended the morning at last with a first audience which he gave to those who had business with him. After a very sober dinner, which was nevertheless his only meal, he employed the afternoon, first, in a spiritual conference with his children and his whole household, whom he instructed in the truths of the Gospel; then in the study of the Fathers of the Church and of the holy Canons; in the third place, in a second audience, to which all sorts of persons, poor and rich, learned and ignorant, were admitted; lastly, in the evening exercises, which were, besides some vocal prayers, spiritual reading, the renewal of the presence of God and the examination of conscience.

In the jubilee year 1550, after having given precepts of a high and sublime wisdom to Charles Borgia, his eldest son, he set out for Rome, accompanied by John, his second son, and by thirty of his servants. He was received everywhere with great honour, and at his entry into Rome the ambassadors of the crowns and several cardinals came to meet him with a magnificent train of coaches; the Pope himself asked him to take an apartment in his palace; but, having excused himself, he went to alight at the house of the Fathers of the Society of Jesus, where, finding St. Ignatius waiting for him at the door, he threw himself at his feet, and,

weeping for joy to see himself in the arms of his superior, he asked to kiss his hand and for his blessing. From there he went to the audience of His Holiness Julius III, from whom he received extraordinary marks of affection and goodwill; so that it was believed in Rome that he was going to be made a cardinal, like two of his brothers who were so already. But he avoided this blow by leaving the city as soon as possible and returning to Spain as soon as he had gained the jubilee. He did not, however, go to his duchy of Gandia, which he had left for ever; but, after having visited with a singular devotion the castle of Loyola, the birthplace of his father St. Ignatius, he withdrew to Ognate, a little town nearby, which is in the province of Guipuscoa.

It was there that, having received the letters of the emperor by which he permitted him to resign his duchy in favour of the marquis of Lombay, his son, he did so by a public act before a notary, and at the same time renounced all his other goods; then he took the Jesuit habit, received holy Orders, and said his first mass with a marvellous fervour and devotion in the chapel of the castle of Loyola. It was only a low mass; but the next day, to satisfy the devotion of the people, he celebrated the second solemnly at the town of Vergara. The crowd there was so great that, the church being too small, an altar had to be raised in the middle of the open country, and so many people wished to receive communion from his hand, to share in the indulgences which he had obtained from the Pope, that he could not finish until three o'clock in the afternoon. Lastly, he preached in an apostolic manner which softened and touched all hearts. The inhabitants of Ognate, wishing to keep so holy a man, gave him and his company a little hermitage outside their gates, where he had cells of wood built, so poor and so narrow that it was easy to see that the whole world, with its luxury and its vanities, was entirely dead in him. His pleasure in that house was to stoop there to the lowest offices and the most humiliating functions. He worked in the garden, carried wood and water and served in the kitchen; he went through the villages begging from door to door, the wallet on his shoulders, and nothing was more unbearable to him than to see himself distinguished from the others, whether for the merit of his person or for the memory of his past greatness. He also taught the catechism to the children, whom he assembled for it at the sound of a little bell.

This rare example of humility struck astonishment into the minds of all those peoples. His solitude was soon changed into a very public place. People came from all sides to have the consolation of seeing him; and each, on coming, said to himself: "Come, let us go and see the man from heaven." A great number of prelates, dukes, lords and magistrates wished to have a share in this happiness: no one visited him in his hermitage who did not go back better; several were so touched by the holiness of his discourses that they left the world and entered the Society in imitation of him, among others Dom Antony of Cordova, his first cousin, whom Pope Julius III was on the point of making a cardinal on the nomination of Charles V; Dom Sanchez of Castile, Dom Pétro of Navarre, Dom Charles de Gusman, Dom Bartholomew Bastamance, secretary of Dom John de Tavora, cardinal and archbishop of Toledo and first minister of State, and a quantity of other disciples of Father John of Avila, all illustrious by their birth and by their own merits. The emperor, informed of the incomparable virtues of Francis, solicited a cardinal's hat for him so powerfully from the Pope that the matter was on the point of being concluded without his knowing anything of it; but St. Ignatius having informed him of it, he again warded off this blow by very humble and very pressing letters which he wrote to His Holiness. His desire was to pass the rest of his days in the humility of his retreat; but divine Providence had disposed otherwise. St. Ignatius sent him first into Castile, then into Andalusia, and from there into Portugal, where he made marvellous conversions and conquests everywhere. One cannot imagine the honour and the respect with which he was received in Portugal, not only by the prelates and the lords, but also by the king, the queen, Don John, their son, and Don Louis, the king's brother. He often preached before Their Majesties, and his word had so much success at court that an altogether extraordinary renewal of piety was seen there. Don Louis, who had already made great instances to enter the Society after his example, without however being able to obtain it, for reasons of State which made him necessary in the world, wished above all to have him as his director, and he profited so much by his instructions that he lived afterwards in his

palace like a religious in his cloister. From Lisbon St. Francis passed to Evora and to Braganza, where he laboured with no less success for the glory of God and for the salvation of the great and of the people.

From there he crossed back into Spain, and went to Valladolid, where the prince Don Philip, regent of the kingdom during the absence of the emperor his father, had his ordinary residence. He lodged at the hospital; but he was visited there by all the grandees, and, by the force of his remonstrances, he won to God the count of Monterey, the two sons of the count of Oropeza, Dom Pimantel, one of the wisest counsellors of Charles V, and a commander of high distinction named John de la Moschera, who, however, had made himself more famous by the disorders of his scandalous life than by the lustre of his birth. This lord habitually declaimed against the Society of Jesus, the enemy of all vices. Our Saint went to find him at his house, and, having thrown himself at his feet as if to ask his pardon for the occasions which the Society might have given him to decry it, he so disarmed him that he made of him a man of ordered life, charitable, and a humble disciple of Jesus crucified.

Such happy successes led St. Ignatius to establish him as his vicar-general throughout the whole extent of the Spains, of Portugal and even of the East Indies. He excused himself for some time from this commission, which did extreme violence to his humility; but, obedience winning over his repugnance, he submitted at last to the desires and the will of his superior. Our Lord showed clearly, by the great blessings which He gave to his labours, that this choice came from Him. During the time of his government there was scarcely a town in Spain or in Portugal in which he did not establish colleges or houses of the Society. He was seconded in his glorious designs by all the prelates of those kingdoms who were celebrated for learning or for holiness; among their number were St. Thomas of Villanova, archbishop of Valencia, and Dom Bartholomew of the Martyrs, archbishop of Prague. The greatest lords, most of whom had had ties with him, as well as the princes and princesses of the blood, held it an honour to contribute to his holy enterprises. The Infanta Joan, who had remained regent of Spain during a journey which King Philip, her brother, made into England, whose queen he had married, favoured him in everything she could. She had put herself under his direction, and she made so much of his merit that she believed there was no one in the Church more worthy of the sovereign pontificate than he; she undertook nothing without having first consulted him.

The death of St. Ignatius, which took place two years after he had made him his vicar-general in Spain, touched him very keenly by the inestimable loss which it caused to his Order and at the same time to the whole Church. He consoled himself only with the hope that a new superior would relieve him of the burden which that blessed founder had laid on his shoulders; but he was deceived in this expectation, for the Rev. Father James Laynez, who was elected general in the place of St. Ignatius, at once confirmed him in his charge. And indeed, at this juncture the Society needed in Spain a head of his strength and his merit to uphold it against a terrible persecution which was stirred up against it by the secret intrigues of the heretics and also of some communities jealous of the glory which it had acquired in so short a time. He suffered with an invincible humility and patience the calumnies which were sown on all sides to decry it; contenting himself, after having devoted himself to the justice of God to bear all the opprobrium alone, with destroying them by a simple exposition of the innocence of the accused. He was then called to the emperor Charles V, who had already given up the empire and the kingship and had withdrawn to Saint-Just, in Estremadura, to a monastery of St. Jerome. He found that prince prejudiced against his brethren by the bad impressions which their enemies had given him of them; but as slander, however shameless it was, had never dared to attack his own person, whose holiness was revered by all Spain, he did not fail to be admirably well received. He was lodged in the monastery, although even princes who came there were not lodged in it; he had several audiences of His Majesty lasting whole hours, always covered, seated, and alone together; he so perfectly undeceived him about the accusations with which it had been sought to blacken the members of the Society, that Charles, striking his forehead with his hand, cried: “Is it really possible that they have dared to lie to me so?” He gave him counsels of great importance, both for the good government of Spain, so that he might

share them with the king his son, and for his own private rule of life, and Charles found them so judicious that he absolutely wished to have them in writing. Thus, no one daring to disapprove what this great prince approved, the persecution against the Society of Jesus was lulled, or at least suspended for some time.

From Saint-Just St. Francis was obliged to go to Portugal, where the court was in extreme consternation at the sad death of King John. He was an angel of peace, who made them adore the will of heaven with gentleness and resignation, and the consolation which he brought there was so great that the queen herself, who was the most afflicted, thought only of making good profit of this cross. He paid several visits afterwards to the emperor, the last of which was to dispose him for death. He was one of the executors of his will, and he afterwards pronounced his funeral oration, in which, without dwelling on the moral virtues and the glorious actions which that prince had had in common with the greatest pagan heroes, he praised only what had been Christian in his conduct.

It would be an endless thing to follow this incomparable man in all his journeys; to describe all the foundations which he made in them, whether in Spain or in Africa, to instruct youth, to form missionaries, to combat the heretics and the Moors, to reform the morals of the faithful and to re-establish ecclesiastical discipline in the dioceses from which it was almost entirely banished; to represent the fruit of his sermons, of his remonstrances and of his familiar instructions; to mark all the persons of extraordinary merit whom he received into his Society, among whom, however, we must not omit the Reverend Father Francis Tolet, so celebrated for his piety and his erudition, and afterwards raised to the cardinalate; lastly, to draw the picture of the new persecutions which he overcame by his silence and his patience, without ever wishing to accuse anyone or to disclose the names of his calumniators in order to justify himself. What is more surprising is that this great Saint, whose zeal embraced so many provinces, and who laboured at the same time for the salvation of both worlds; who was always seen either in the pulpit, preaching with the zeal of an apostle, or on the visitation of the colleges and houses of his Order, or in the council of princes and prelates to advance the glory of God, the honour of the Church and the instruction of the peoples, or in some other negotiations of piety; this great Saint, we say, was almost never without violent pains, either of the gout or of other illnesses which he had brought upon himself by his extraordinary austerities.

So brilliant a sun not being meant to light the Spains alone, there was an ardent desire to see him in Italy. He therefore received an order from the Pope and from his general to betake himself as soon as possible to Rome, where divine Providence destined him for employments still more considerable than those which he had had until then. He arrived there on the 7th of September of the year 1561, and a short time afterwards he was named vicar-general in the absence of the Reverend Father Laynez, whom the Pope had sent into France. The zeal, the prudence, the firmness, the gentleness and the other virtues which he showed in this new employment brought it about that, that general having died, he was put in his place with the applause not only of the whole Society, but also of His Holiness and of all the cardinals and prelates in Rome, and even of all the princes of Europe. St. Francis was the only one who groaned at it before God and complained of it before men. Before dismissing the general Chapter, he absolutely wished to kiss the feet of each of the deputies in particular; which filled that whole celebrated assembly, composed of a band of men admirable for their learning and their holiness, with a new respect for a superior so humble and so perfectly dead to all the greatness of the world.

One cannot say how much the Society grew on all sides under his wise government. An infinite number of great personages entered it and made it illustrious by their ability in every kind of discipline and by their signal piety. He established new houses without number, not only in Italy, in France, in Spain, in Germany and in Poland, but also in Asia, in Africa and in America. Kings and other sovereigns wrote to him continually to obtain from him workers so zealous and so useful in a time when the corruption of faith and of morals had become almost general. There were several of his disciples who endured martyrdom after the many labours of the apostolate. In short, the whole earth regarded him as a man sent from heaven to procure

the salvation of all nations. The popes Pius IV and St. Pius V bore him a particular affection for this, and they could not weary of giving him great praise. Meanwhile this marvellous man regarded himself only as a useless member of the Church and as a heavy burden on his institute. Having one day assembled the principal Fathers, he threw himself at their feet and begged them, with tears in his eyes, to reveal his weaknesses to him and to declare to him all the failings which he committed in his office. In short, he spared nothing to have himself entirely relieved of it.

But when he was least thinking of it, the holy pope Pius V added still further to his charge a journey and a negotiation of the utmost importance; for, seeing that the sultan Selim, after having made himself master of the island of Cyprus, was threatening the whole of Christendom with a general desolation which could not be prevented except by a holy league of all the Christian princes, he sent Cardinal Commendone with Father Francis Tolet into Germany to solicit it with the emperor and the king of Poland, and Cardinal Bovello, called Alessandrino, his nephew, into France, Spain and Portugal to negotiate it with the sovereigns of those three kingdoms, giving him as his assistant and perpetual counsellor our Saint, with an order to consult him and to follow his advice in all things. The legate was received at the entrance of Catalonia by Ferdinand Borgia, one of the children of this blessed general, whom the king of Spain sent expressly to meet his highness. Charles Borgia, duke of Gandia, his eldest, and Francis Borgia, marquis of Lombay, son of that duke, received him at Valencia, followed by the flower of the nobility of the country. All the former vassals and servants of the Saint, with his grandson, threw themselves at his feet to kiss his hands and to ask his blessing.

When he was at Madrid, King Philip II showed him on every kind of occasion a great esteem and an altogether particular veneration. King Don Sebastian did the same in Portugal, and Francis made advantageous use of this disposition to arrange with Their Majesties a great number of enterprises of the utmost importance, for the preservation of faith and piety and for the conversion of sinners and infidels. He made some new foundations for his religious, and, visiting all the houses of his Order which were on his route, he made admirable regulations in them to maintain observance and the purity of the spirit of the Society. From Spain he passed into France in the train of the legate, and Charles IX, who was at Blois with Queen Catherine de' Medici, his mother, received him there with no less honour and tenderness than the other sovereigns to whom he had gone had done. However, as the kingdom was full of tumult and rumours of war, and as the Calvinists were every day making a universal overthrow there, he could obtain there no help either of men or of money against the Turks. The desolation in which he saw our provinces and the most holy and venerable places of religion touched him so much that, having wished to say Mass in one of those churches pillaged by the heretics, he was seized with a fever which did not leave him again. He therefore took the road back to Italy, where the dukes of Savoy and of Ferrara kept him for some time with them to make him recover his health; but, all the cares of the physicians being useless there, he went promptly by Loreto to Rome, to have the consolation of dying in that city sanctified by the blood of so many martyrs.

When he was told that he was in the city, he recited with an extraordinary fervour the canticle of St. Simeon: "Now, Lord, You will release Your servant, to make him enter into the enjoyment of Your peace." He thanked God for the grace which He had done him of remaining in his humble state of religious without being raised to the great prelacies of the Church, as he had so often been threatened; he also testified to Him a lively gratitude because he had lost his health and was going to die through the obedience which he had rendered to the Holy See and in the service of the Church. As soon as he had entered the house of his Order, the cardinals and the ambassadors came to have the consolation of seeing him, but he stopped this concourse by begging that he might be left to husband the little time that remained to him to prepare himself well for death. Pope Gregory XIII, who had gone to Tivoli, learning of the extremity of his illness, was keenly touched by it, and, sending him the plenary indulgence, said that the Church was going to lose a great servant of God and one of its strongest pillars. He lived only two days after his arrival; during these two days he did

not lose a moment in disposing himself holily to appear at the judgment of God. He received all the sacraments with a devotion so tender that it ravished and charmed all who were present. He absolutely refused two things: one, to name or even to indicate his successor, saying that he had enough other accounts to render to God without being charged with that one as well; the other, to allow a painter to make his portrait. After an ecstasy of some hours, in which he received assurances of his salvation, he foretold to Dom Thomas Borgia, his brother, that he would be a bishop, and at the same time blessed all his children; at length, being ready to enter eternity, he rendered to God his soul, all laden with the trophies which it had won over the devil, the flesh and sin, and all crowned with merits. It was on the 30th of September of the year 1572, that of the death of St. Pius V, and the sixty-second of his age.

Here are the principal characteristics of St. Francis Borgia: 1° The hat is ordinarily painted near him, or at his feet, because he hastened to leave Rome without noise on perceiving that there was a thought of making him a cardinal; 2° a death's head, crowned with the imperial crown, is ordinarily placed near him: this is to recall that his desire to renounce the world came to him on the occasion of the funeral of the empress Isabella; 3° he is also painted at prayer before the Blessed Sacrament, to signify that he was endowed with an altogether particular devotion to the holy Eucharist: in company with Sts. Louis Bertrand, Cajetan, Philip Benizi and St. Rose of Lima, because they were canonized together by Clement X (1671); holding in his hand a picture or an engraving of the portrait of the Blessed Virgin honoured at St. Mary Major, because he obtained leave for copies of it to be made, and took care to spread them far and wide in great number, to extend the cult of the Mother of God.

He is invoked at Lisbon against earthquakes. He is patron of Gandia and of Valencia, in Spain.

CULTE ET RELIQUES. — ÉCRITS.

Cult and relics. — Writings.

His body was buried in the old church of the Society, near those of St. Ignatius and of the Reverend Father James Laynez, his two predecessors. But since then, by the permission and the authority of Pope Paul V, it has been carried first into the sacristy of the same house, then into the church of the Gesù, and finally into the professed house of Madrid, in Spain, through the care of the cardinal duke of Lerma and of Cardinal Gaspar Borgia, his grandsons. The signal and numberless miracles which have been worked at his tomb and through his intercession induced Urban VIII, in 1624, to beatify him, and Clement IX to canonize him. Innocent XI fixed his feast on the 10th of October.

St. Francis Borgia left four treatises, namely:

1° The *Spiritual Eye-salve*, in which he examines 1° how much the consideration of the things which are beneath the earth ought to confound us before God; 2° how much the consideration of the things which we see on the earth ought to give us confusion; 3° how much the consideration of heavenly things ought to humble us.

2° *Exercises for each day of the week.*

3° A *Discourse on the tears of Jesus Christ over Jerusalem.*

4° The *Mirror of the actions of the Christian*, in which is found a spiritual paraphrase of the canticle of the three children in the furnace.

They were translated from Spanish into Latin by Father Alphonse Deja, Jesuit, Brussels, 1675, in folio; M. the abbé Grimes, in his *Esprit des Saints*, has given a very fine summary of them.

We have made use, in composing this abridgment, of different Lives *of the Saint, written by Ribadeneira, Bétencourt, Father Verjus. — Cf.* Esprit des Saints, *by M. the abbé Grimes.*

SAINT THELCHIDE OR THÉLÉHILDE, VIRGIN, FIRST ABBESS OF JOUARRE, IN THE DIOCESE OF MEAUX (ABOUT 660)

According to a very ancient tradition, Thelchide came of the first race of our kings; she was the sister of Agilbert, at first a regionary bishop in England, then bishop of Paris (666-680). Having been brought up in piety, and desiring to consecrate to God the lily of her virginity, she went to Faremoutier (*Faræ monasterium*, Order of St. Benedict), in the diocese of Meaux, to be formed in the monastic life under the discipline of the illustrious St. Fare. At the same time blessed Ado, brother of St. Ouen and a relative of our Saint, founded the monastery of Jouarre or Joras (*Jotrum*), not far from the Marne, on the top of a hill. Jouarre was, like Faremoutier, a double monastery; it comprised one house for the men, one for the women. Aimoin relates that the holy founder left the court of Dagobert to go and end his days at Jouarre. Meanwhile Thelchide had become an accomplished religious; then Ado asked St. Fare for her to put her at the head of the nuns of Jouarre as first abbess. She acquitted herself of her functions with so much wisdom and piety that she soon saw a great number of nuns hasten from all sides to place themselves under her direction. Two principal colonies went out from her monastery: one, under the guidance of St. Bertha, was called by St. Bathildis to reform the Benedictine monastery of Chelles (*Calensis abbatia*), near Paris; the other, at the request of St. Drause, bishop, went to found a new monastery at Soissons under the name of Sainte-Marie.

St. Thelchide died about the year 660; she was buried at Jouarre in the crypt of Saint-Paul, near Agilbert and Ado. Her tomb is still seen in the same place with five others. It bears an inscription in capital letters, the sense of which is that her birth was illustrious, her merits shining, her life of an admirable purity, and that she was the mother of the monastery of Jouarre.

On the 13th of October 1627, through the care of the very pious Jeanne de Lorraine, abbess of Jouarre, and in the presence of Queen Marie de Médicis, Philippe Cospéan, bishop of Nantes, raised from the ground the remains of the holy abbesses Thelchide and Aguilberte, and of St. Ebregisilus, bishop of Meaux, and translated them solemnly into the great church of Sainte-Marie, where they were kept very religiously until the French Revolution. At that sad period, the nuns of Jouarre having been dispersed, the relics indicated above, with the others which were venerated at Jouarre, were transferred to the church of Saint-Pierre, where they still are today. They are all honoured together during the octave of Pentecost, amid a great concourse of the faithful. The crypts in which they formerly rested still exist. They are remarkable for their elegance and for the marble columns which support them.

Propre de Meaux.

BLESSED HUGH OF MACON, BISHOP OF AUXERRE AND CONFESSOR (1151)

Hugh, of the illustrious house of the counts of Mâcon, was the fellow-student and childhood friend of St. Bernard. After his conversion he went to the abbey of Cîteaux, where he received the monastic habit from the hands of the abbot Stephen. Some time after his profession he was sent at the head of twelve monks to found the abbey of Pontigny, in the diocese of Auxerre. This house became as it were a nursery of holy prelates who shed the brightest lustre on the Order of Cîteaux. Hugh was the first of the Cistercians called to the episcopal dignity; he ascended the see of Auxerre in the year 1137, after having governed the abbey of Pontigny for twenty-two years.

Distinguished by the nobility of his sentiments, endowed with a marvellous patience, he was full of firmness against the oppressors of the Church or of the poor. Considering that hospitality is one of the virtues which a bishop ought to practise, he had promised to exercise it at his consecration; and so he wished his house to be as it were an inn for passers-by; he set over it a religious of Pontigny who was to receive with particular regard, even in the bishop’s absence, all who presented themselves. He applied himself all his life to

protecting and supporting the religious houses, to bringing them back to the observance of the Rule, and to ending the disputes which arose between them. The Order of Prémontré owed him great obligations. Ithier, a clerk of the cathedral, having told him of his design of bringing religious of that Order into the little monastery under the title of Saint-Marien, which he had just rebuilt beyond the Yonne, he at once exerted himself to obtain from the abbot of Prémontré a colony of these religious, whom he established there in 1138, and to whom he gave the vineyards adjoining their new house.

As he enjoyed a great reputation for learning and prudence, he was employed in many important negotiations and was highly regarded in the councils in which he took part. We see him, in 1139, appointed as mediator between Manasses, bishop of Meaux, and Risende, abbess of Faremoutiers; in 1142, between the abbeys of Flavigny and Fontenay. He was present at the dedication of Saint-Jean of Besançon, at that of the abbey of Fontenay, and, in 1144, at that of Saint-Denis, where he consecrated the chapel of Saint-Pélerin. He was then commissioned by the sovereign Pontiff to conduct an inquiry relating to the life of the canons regular of Sainte-Geneviève. Jointly with St. Bernard, he wrote to King Louis VII to conjure him to put an end to the war by reconciling himself with the count of Champagne. The church of Auxerre received the visit of Eugenius III in 1147, and Hugh had the honour of accompanying him to the dedication of the cathedral of Châlons-sur-Marne, which took place on the 26th of October of the same year.

Blessed Hugh was held to be one of the most prudent and most zealous prelates of the Church of France. St. Bernard gives him the title of Saint in four places in his works; the martyrology of France, the menology of Cîteaux and that of the Benedictines mention him with praise. An ancient menology of Auxerre calls him the honour of bishops, the model of all religion, and enumerates the gifts which he made to his cathedral.

Hugh died in the abbey of Pontigny on the 10th of October 1151, and was buried in the original chapel of that monastery; when, later, the present basilica of Pontigny was finished, the mortal remains of the pious bishop were transferred to it. In 1567 the Huguenots opened his tomb, and, having found his body almost intact and clothed in its pontifical vestments, they gave it to the flames, thinking that it was that of St. Edmund, which was kept in the same church.

Taken from La France pontificale, *by Fisquet, and from the* Légendaire d'Autun, *by M. the abbé Pequegnot. — Cf.* Acta Sanctorum.

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[1] St. Denys, bishop of Corinth, wrote a letter to Pinytus to exhort him not to impose on the faithful the heavy burden of continence, as if it had been necessary to salvation, wishing him to have regard to the infirmity of the common run of men. St. Denys feared, no doubt, that by an excess of zeal Pinytus might approach the error of the Encratites, who forbade marriage. That holy bishop made a reply to it in which, after having testified much esteem and respect for St. Denys and for his letter, he exhorted him, on his side, to give a stronger nourishment to his peoples, and to write them letters containing more perfect instructions, for fear lest, by always feeding them with milk, they should grow old in the infirmity and the languor of children. This letter induced Eusebius, St. Jerome and Baronius to put St. Pinytus among the ecclesiastical writers. — Dom Remy Ceillier, *Histoire des auteurs sacrés et ecclésiastiques*.

[2] St. Paulinus passed into England in 601, with St. Mellitus, St. Justus and several other missionaries. St. Gregory the Great sent them all there to be the fellow-workers of St. Augustine. On his arrival, Paulinus went to labour in the kingdom of Kent, where his prayers, his tears and his labours at first produced no fruit, heaven wishing to try his constancy and his fidelity. However, Edwin, king of Northumberland, declared himself afterwards in favour of Christianity: St. Paulinus baptized him on Easter day of the year 627, at York, with Osfrid, his son, and Hilda, his niece. The conversion of the king was followed by a great number of others: the pagans came from all sides to ask to be instructed, and as the churches were not large enough to contain all the catechumens, St. Paulinus baptized them in the Swale, near Catarrick.

Paulinus, having crossed the Humber, next preached the faith to the inhabitants of Lindsey, in the kingdom of Mercia. He baptized there Blecca, governor of Lincoln, and had a church of stone built in that city, in which he consecrated Honorius bishop of Canterbury after the death of St. Justus. When he saw himself obliged to abandon the church of York, he left the care of it to James, whom he loved tenderly and who continued his work with success. King Eadbald afterwards induced Bishop Honorius to consecrate Paulinus bishop of Rochester. Our Saint was bishop for nineteen years, both at York and at Rochester. Lantranc had his body raised from the ground, and it was enclosed in a fine shrine. The feast of this translation used to be kept at Rochester on the 10th of January. — Godescard and *Acta Sanctorum*.

[3] The contention of Father Papebroch, who confounds St. Clarus of Albi and of Lectoure (see our *Supplement* to vol. VI: *Les Apôtres de l'Aquitaine*) with St. Clarus of Nantes, cannot hold in the presence of the liturgical monuments of the Church of Nantes. While

Lectoure still shows the traditional place of the martyrdom of its apostle, Nantes places at Réguiny, a parish of the present diocese of Vannes, the place where St. Clarus, its first bishop-confessor, died. His body was transferred from there to Nantes some centuries after his death; but when the Northmen began to ravage Brittany, it was carried to Angers (878) and deposited in the church of the Benedictine abbey of Saint-Aubin, where it was kept in a shrine of silver-gilt until the Revolution.

The church of Nantes possessed the skull of St. Clarus; some others of his relics are shown in the parish church of Réguiny, dedicated to the holy bishop, and his tomb in a chapel built in the cemetery. — Note of the Rev. Father Aurélien, of the Celestines of France. — Cf. *Propre de Nantes*.

[4] We have given his life on the 9th of October.

[5] Lot, nephew of Abraham and a native, like him, of Ur in Chaldea, followed his uncle to Haran, then into the land of Chanaan, but left him to settle at Sodom. Beaten and taken by Chodorlahomor, king of the Elamites, he was delivered by Abraham. When the Lord wished to destroy Sodom, He warned Lot to go away from it with his family, but forbade them to look behind them. Lot's wife, having broken this prohibition, was changed into a statue of salt. Lot became, by an involuntary incest, the father of Moab and of Ammon, the heads of the Moabites and the Ammonites. In spite of this imperfection, we do not hesitate to rank him among the just, since St. Peter himself has given him this title in his Epistles. Besides, the martyrology of Ado and the old Roman martyrology name him on the 10th of October. — Cf. Baillet: *Vies des Saints de l'Ancien Testament*.

[6] The village of Saint-Ouen (*S. Audoenus*) is today in the Marne, near the little river of the Puys, 44 kilometres from Troyes.

[7] This refers to a kind of hunting which consisted in loosing on birds a falcon trained for the purpose.

11 October

Martyrologies

Eleventh day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Tarsus, in Cilicia, the feast of the holy martyrs TARACHUS, PROBUS and ANDRONICUS, who, after having languished a long time in foul dungeons, and undergone many torments and punishments during the persecution of Diocletian, for having confessed Jesus Christ, were beheaded and entered triumphant into the abode of glory. 304. — In the Vexin, the martyrdom of Sts. NICASIUS or NIGAISE, bishop of Rouen, Quirinus, priest, Scubiculus, deacon, and Pientia, virgin, under the governor Fescenninus. 1st and 2nd c. — The same day, the martyrdom of Sts. Anastasius, priest, Placidus, Genesius and their companions.[1] — In the Thebaid, St. Sarmatas, disciple of St. Antony, whom the Saracens massacred in hatred of Jesus Christ. 362. — At Besançon, St. GERMANUS, bishop and martyr. About 259. — At Uzès, St. Firminus, bishop and confessor.[2] 553. — In Scotland, St. Kenny (*Cannicus*), abbot. 598. — At Lierre, in Belgium (province of Antwerp), the death of St. GOMER or GUMMARUS, confessor. About 774. — In the territory of Rennes, St. Emilian, confessor. 9th c. — At Tarsus, in Cilicia, the holy women Zenais and Philonilla, sisters, near kinswomen of St. Paul according to the flesh, and of the number of his disciples in the faith. 1st c. — At Verona, St. Placidia, virgin. About 460.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Arras, St. BERTILLA, mentioned in the martyrology of France of the 3rd of January, and who must not be confused with St. Berthilla (Bertilia, Bertilla), widow, whose life we have given on the 18th of September. About 687. — In the diocese of Albi, the feast of the invention and of the translation of the relics of St. Salvius or Sauve, bishop of that see and confessor, whose life we have given on the 10th of September. 586. — In the diocese of Angers, St. Florentius of Bavaria, priest and confessor, patron of Roye, in the diocese of Amiens, whose life we have given on the 22nd of September. 440. — In the diocese of Auch, St. Faith of Agen, virgin and martyr, whose life we shall give on the 20th of October. 303. — In the dioceses of Autun, Montpellier, Nîmes, Rodez and Viviers, St. Firminus of Narbonne, bishop of the former

see of Uzès (*Ucetia*) and confessor, mentioned in the Roman martyrology of this day. About 560. — In the dioceses of Bayeux, Beauvais, Coutances and Versailles, St. Nicasius or Nigaise, bishop of Rouen and martyr, mentioned in the Roman martyrology of today. 1st and 2nd c. — In the diocese of Cambrai, St. WASNULPHUS or WASNON of Scotland, confessor, patron of the town of Condé. 700. — In the diocese of Chartres, St. Bruno, confessor, founder of the Order of the Carthusians, whose life we have given on the 6th of October. 1101. — In the diocese of Fréjus, St. Castor of Nîmes, founder and abbot of Mananque (arrondissement of Apt), then bishop of the former see of Apt, whose life we have given on the 21st of September. About 420. — In the diocese of Langres, St. Vinard or Guénard (*Vinardus*), religious.[3] 3rd c. — In the diocese of Limoges, St. Marien (Marein, Margeain, Morien, Morgeain), recluse and confessor, mentioned in the Roman martyrology of the 19th of August and in the martyrology of France of the 19th of September.[4] 6th c. — In the diocese of Lyons, St. Oyend or Eugend (*Eugendus*), fourth abbot of Condat and confessor, whose life we have given on the 1st of January. 510. — In the diocese of Marseilles, St. EUSEBIA and her companions, virgins and martyrs. — In the dioceses of Meaux and of Nantes, St. Francis Borgia, confessor, duke of Gandía and third general of the Society of Jesus, whose life we have given on the preceding day. 1572. — In the dioceses of Poitiers and of Tarbes, St. Savin of the Lavedan (*Sabinus*), confessor, whose life we have given on the 9th of October. 8th c. — In the diocese of Reims, St. Bridget of Sweden, widow, whose life we have given on the 8th of October. 1373. — In the diocese of Rennes, St. Clarus, bishop of Nantes and confessor, of whom we spoke on the preceding day (note 1 to the martyrology of France). 3rd c. — In the diocese of Rouen, St. Evodius or Yved, archbishop of that see and confessor, mentioned in the Roman martyrology of the 8th of October, in the martyrology of France of the 10th of this month, and whose life we have given on the 8th of July. 550. — In the diocese of Saint-Flour, St. Denis, first bishop of Paris and martyr, whose life we have given on the 9th of October. 117. — In the diocese of Sens, St. Romanus, bishop of Auxerre and confessor, mentioned in the Roman martyrology of the 6th of October, where we have given (note 1) some details on his life. About 564. — In the diocese of Strasbourg, St. Germanus, bishop of Besançon and martyr, mentioned in the Roman martyrology of this day. 407. — In the diocese of Tours, St. Venantius or Venance, abbot of Saint-Martin of Tours, and confessor, whose life we shall give on the 13th of October. 5th c. — At Toul, in the present diocese of Nancy, Sts. Susanna, Gontrude and Oda, sisters of St. Menne or Manne, virgin (3rd of October); of St. Libaire, virgin and martyr at Grand (7th of October); of St. Elophe, martyr near Soulosse (16th of October); and of St. Eucharius, bishop and martyr, near Pompey (22nd of October). — At Jouarre (Seine-et-Marne), in the diocese of Meaux, St. Agilbert, brother of St. Thelchide (10th of October), apostle of Ireland, then bishop of Paris.[5] 680. — At Cologne, St. BRUNO THE GREAT, bishop of that see and confessor. 965. — In the ancient Angoumois, St. Grauls (*Gradulphus*, *Gratulfus*), confessor.[6] 8th c. — At Lagny (Seine-et-Marne), in the diocese of Meaux, St. Ansilion, monk of Saint-Pierre of Lagny (*Latigniacum ad Matronam*) and confessor. 7th c. — In the former abbey of Pavilly (*Pauliacum*), in the diocese of Rouen, St. Juliana, virgin and abbess. Her body used to be kept in the church of Sainte-Austreberte, at Montreuil-sur-Mer (*Bragum monasterium*), in the diocese of Arras. 8th c. — In the Low Countries, the feast of the translation of St. Hadelin, abbot of Celles, in the diocese of Liège, whose life we have given on the 3rd of February. 696. — At Meaux, the birth into heaven of St. Sanctinus, bishop of that see, whose life we have given on the 23rd of September. — At Oloron (Basses-Pyrénées), in the diocese of Bayonne, St. GRATUS, first known bishop of the former see of Oloron and confessor. 6th c.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — The translation of the body of our Father St. Augustine, from the kingdom of Hippo to Cagliari in Sardinia, by the care of St. Fulgentius, bishop of Ruspe. On this occasion God worked numerous miracles.[7] 430.

Martyrology of the Order of St. Benedict. — St. Francis Borgia, confessor, of whom mention is made on the 10th of October.[8] 1572.

Martyrology of the Order of the Camaldolese. — The same as among the Benedictines.

Martyrology of the Congregation of Vallombrosa. — The same as among the Benedictines.

Martyrology of the Order of the Cistercians. — St. Bridget, widow, of whom mention is made on the 8th of this month.[9] 1373.

Martyrology of the Order of Friars Preachers. — In the diocese of Arras, the martyrdom of blessed Leger, bishop of Autun, who, for the defence of the truth, endured divers sorts of punishments and was at last put to death, on the 2nd of this month, by the orders of Ebroin, mayor of the palace of King Theodoric.[10] 678. — Likewise, St. Warein or Guérin, brother of blessed Leger, who was crushed with stones.[11] 669.

Martyrology of the Three Orders of St. Francis. — The octave of our seraphic Father St. Francis.[12] 1226.

Martyrology of the Order of Friars Minor. — The same as above.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — St. Bruno, confessor, of whom mention is made on the 6th of this month.[13] 1101.

Martyrology of the Order of the Hermits of St. Augustine. — The same as among the Canons Regular.

Martyrology of the Order of the Servites of the Blessed Virgin Mary. — The same as among the Cistercians.

Martyrology of the Capuchin Minors of St. Francis. — The same as among the Friars Minor.

Martyrology of the Order of St. Jerome. — The same as among the Canons Regular.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Barking, in England (county of Essex), St. Ethelburga or Edilburga, abbess of the Benedictine monastery of that place. She was an Anglo-Saxon princess, sister of St. Erconwald, bishop of London. Resolved to consecrate herself entirely to God, she left the world from her youth and generously made the sacrifice of all the advantages which she could promise herself in it. St. Erconwald afterwards made her abbess of the monastery which he had founded at Barking, and in this choice he had regard only to the virtue of his sister. Ethelburga always went before her religious in the way of perfection. Several of them died of the plague in 664. The abbess was one of those whom the scourge spared. After her death, visible marks of the divine power attested that she was enjoying the glory of the blessed. Her body was formerly kept at Nunnaminster, in the county of Winchester. End of the 7th century. — At Antioch (*Antiochia ad Daphnen*), a city of Turkey in Asia (Syria), St. Heraclius or Eraclius, martyr. — In Ethiopia (south of Egypt), St. Michael the Aragawi, monk and confessor, one of the nine principal propagators of the faith in Ethiopia. 4th c. — At Constantinople, St. Nectarius, patriarch and confessor. He was elected (381) bishop of that see in the place of St. Gregory of Nazianzus, who, on account of his continual infirmities, had resigned the episcopate. The emperor Theodosius had had a great part in the election of Nectarius; fearing therefore that it might not be well assured, because it had not been recognized by the Roman Church, he sent deputies of his court with bishops to beg Pope Damasus to confirm it. St. Gregory remained always united to Nectarius, his successor, and the latter on his side showed him much esteem and affection, obliging him in everything that depended on him. We have from St. Gregory a letter to Nectarius, in which he begs the patriarch to oppose the licence of the heretics and above all to obtain from the emperor the revocation of the permission which the Apollinarists had had to assemble. Nectarius presided at the council of Constantinople (394), and died on the 27th of September 397. His successor was St. John Chrysostom. — Also at Constantinople,

St. Sisinnius I, patriarch. After the death of Atticus (10th of October 425), there were great contentions touching the election of his successor. Sisinnius, though less eloquent than Philip and Proclus, on whom many persons were casting their eyes, was nevertheless preferred to them, because he had made himself celebrated by his piety, by his chastity, and by his charity towards the poor. He was ordained on the 28th of February 426 by a great number of bishops whom the emperor Theodosius had assembled for this purpose. Sisinnius gave from that moment proofs of his zeal for the preservation of the Catholic faith; for he wrote, jointly with all those bishops, a letter to Berinianus of Perge and to Amphilochius of Side, against the heresy of the Messalians, which had spread in Pamphylia. Unhappily he occupied the see of Constantinople only a few months. The impious Nestorius succeeded him. 427. — At Como, in Lombardy, St. Eupilius of Utrech, bishop of that see and confessor. The church of Sant'Abbondio of Como possesses his relics. 537. — At Alba, in Piedmont (*Alba Pompeia*), St. Eufrède, martyr. 7th c. — At the monastery of San Vincenzo al Volturno, in Italy, St. Paldo, first abbot of that place and confessor. 720. — At Salerno, a city of Italy, in the former kingdom of Naples, St. Grammatius, bishop of that see and confessor. 8th c. — At Vercelli, a fortified town of Upper Italy, in the intendancy of Novara, blessed Martin, confessor. 1503. — At Pavia, blessed Alexander Sauli, superior general of the Barnabites, afterwards bishop of Aleria and of Pavia, whose life we have given on the 23rd of April.

SAINT NICASIUS OR NIGAISE, FIRST ARCHBISHOP OF ROUEN, AND HIS COMPANIONS, MARTYRS AT ECOS, IN THE DIOCESE OF ÉVREUX

1st and 2nd centuries.

> *Le devoir, c'est une chose qu'il faut faire, et la fin, c'est le motif pour lequel elle doit être faite.*
>
> *Duty is a thing which must be done, and the end is the motive for which it must be done. Saint Augustin, lib. IV contra Julian., c. 3.*

According to tradition, St. Nicasius, whose Greek name signifies conqueror or victorious, saw the light in Greece. Some historians of his life add, on the testimony of the old manuscripts found in his church of Meulan, that he was born at Athens and that he was converted, with the great St. Denis, by the learned discourse which the apostle St. Paul made in the senate of the Areopagus. They went together to Rome, where Pope St. Clement was forming a company of holy missionaries for the conquest of the Gauls. St. Nicasius, having been consecrated bishop by the sovereign Pontiff, accompanied St. Denis as far as Paris; and after having fought for some time in that city the errors of paganism, he directed his steps towards the metropolis of Rouen. But that city, which still venerates him today as its first Pontiff, was not to see him within its walls; the Blessed one found in the Vexin the glorious death of the martyrs.

Nicasius took with him St. Quirinus and St. Egobille, whose country and extraction are not well known, but who were animated with the same zeal as he for the salvation of the infidels. Their first stations were at Conflans-Sainte-Honorine, at Andrésy and at Triel, where they made some conversions. Then they went to the village of Vaux, near Pontoise, which had for some time been infested by a horrible dragon: they won a signal victory over this monster; St. Quirinus bound it and led it before the people with the stole of St. Nicasius, and it then perished at their feet. The Saints urged these idolaters to renounce their errors and to embrace the faith of Jesus Christ: three hundred and eighteen persons then received baptism in a fountain which is still called at present the Fountain of Saint-Nicaise. The neighbouring places soon had a share in this grace; the inhabitants of Meulan, of Mantes and of the village of Monceaux began, from that time, to open their eyes to the light of the Gospel. A troop of demons who, quartered in a cavern, were doing incredible harm to passers-by, were driven out by our apostles.

However, as this country was not the term of the mission of these blessed travellers, they passed on in order to reach Rouen as soon as possible. When they were at La Roche-Guyon, they preached with so much

efficacy in the presence of Pientia, a noble widow of the place, that she was converted and wished to be regenerated in the saving font of baptism. By this means her castle was opened to St. Nicasius as to an angel from heaven. He found there a priest of the idols, named Clair, already very aged and who had lost his sight. He cured him and catechized him, then, having made him feel with his finger his spiritual blindness, more deplorable still than the bodily, he brought him to embrace Christianity. Several pagans imitated his example, and our holy preachers, on leaving that place, had the consolation of leaving there very great dispositions for the entire ruin of idolatry. The devil, seeing his empire half destroyed, stirred up against the authors of his defeat the sacrificers of the temples and the chief men among the people. These found a compliant executor of their homicidal designs in the governor Fescenninus, who had just shed the blood of St. Denis and his companions on the hill of Montmartre. This implacable persecutor of the Christian name, having set out in pursuit of our apostles with a troop of soldiers, had them seized by his archers and made them appear in his presence with their hands bound. He reproved them severely for the undertaking which they were making to overthrow the religion of the Romans in order to introduce a new one into the world. He treated them as seditious men, rebels against the laws of the State, impious, extravagant and visionaries. He threatened them with the most rigorous punishments if they did not adore Mars and Mercury, who were in greatest veneration among the Gauls. St. Nicasius answered him admirably on all these heads, and showed him, with his companions, the unshakeable resolution in which he was, not only to remain until death in the service of Jesus Christ, but also to announce His Gospel everywhere and to win for Him new servants without ceasing. So Fescenninus, despairing of overcoming them, condemned them on the spot to the scourge and to have their heads cut off: which was executed. This massacre took place at *Scamnis* (Ecos), between La Roche-Guyon and Les Andelys, near the river Epte, in the diocese of Évreux.

St. Nicasius is represented: 1° putting to death, by the power of the sign of the cross, the dragon of Vaux; 2° in a group with St. Quirinus and St. Scubiculus, his companions in martyrdom; 3° carrying his head in his hands, after the executioner had severed it from the trunk. St. Nicasius is patron of Rouen, of the Norman Vexin, and of Vaux near Meulan.

CULTE ET RELIQUES.

Veneration and Relics.

The bodies of the Saints were left on the ground to be the prey of the animals. But the following night they rose of themselves, and, each taking his own head in his hands, they crossed the river by a ford unknown until then, which has since been called the *Ford of Saint-Nicaise*; they then went to rest in a little island later named Gasny,[1] which today forms part of the mainland. Pientia, who was coming with Clair to gather them up, followed them, rendered them the duties of burial and had an oratory built over their tomb. This action, which could not remain secret, made known to her father, a cruel and obstinate idolater, that she was a Christian. He had her seized, and, by the authority which Fescenninus gave him, he condemned her first to be torn with strokes of the scourge, then he had her beheaded with the same Clair and other Christians who had had a part in her conversion. Her sacred remains, according to the order which she had given for them, were also carried into the island to be buried with St. Nicasius and his companions.

Several centuries passed without anyone touching these great treasures; but St. Ouen, knight of France, having been raised by his merits to the archiepiscopal chair of Rouen, had a priory built at the place where they were resting, dependent on the abbey of Saint-Pierre and Saint-Paul of Rouen, since called by his name, Saint-Ouen; and, not being able to bear that his metropolitan city should be entirely deprived of the relics of its first apostles, he took a part of them, which he transferred both into the same church of Saint-Pierre and Saint-Paul and into another, which he had built under the name of Saint-Nicaise. Besides, he made a present to Leudebold, bishop of Lisieux, sprung from the house of the lords of La Roche-Guyon, of several bones of St. Pientia, of her girdle and of some works made by her hand. This good bishop placed them in the chapel of

a castle, named Saint-Cande-le-Vieux, which he had at Rouen and which has also become a parish.

In the course of time, the relics of our holy Martyrs which were at Saint-Ouen were transferred to Condé, in the diocese of Paris, where a church was also built in honour of St. Nicasius; but, several years afterwards, there was made a translation of the arm of St. Nicasius, of a great part of the body of St. Quirinus and of some bones of St. Egobille, from Condé to Malmédy. Some authors say that from Malmédy they were carried into Lorraine, to a monastery called the Val-aux-Moines; and that from there they were brought back to Saint-Ouen of Rouen, where, in the 16th century, the Calvinist heretics profaned them and reduced them to ashes; but it is likely that this is to be understood only of a part, and that the other, especially the body of St. Quirinus, remained at Malmédy, where his memory and his feast are very celebrated. As for the relics which had remained at the priory of Gasny, they were transferred, towards the end of the 10th century, to Meulan-sur-Seine, by Robert, count of that town, and placed in the church of the island, dedicated under the name of Notre-Dame. Valéran, also count of Meulan, afterwards had a more magnificent church built there, which, without losing the title of the Virgin, also took that of Saint-Nicaise.

St. Nicasius, apostle of the French Vexin, is no longer the patron of the parish church of Meulan; the patron of that church is St. Nicholas, bishop of Myra. Nevertheless, St. Nicasius is held in great veneration there. That church possesses notable relics of this Saint, and some of St. Pientia. The shrine which contains these relics is kept in the church of Saint-Nicolas; it is carried in procession through the town every year on the day of the Ascension, as are a certain number of other shrines containing relics of different Saints. The authenticity of all these relics is well recognized. Among these shrines there is one which contains a relic of St. Gaucher, born at Meulan, and who died a regular priest at Limoges or in the neighbourhood of that city. Devotion to St. Nicasius draws to Meulan every year, at the feast of the Ascension, a considerable crowd of people.

Finally, as for the relics of St. Pientia, the episcopal city of Avranches, in Normandy, and that of Meulan-sur-Seine, of which we have just spoken, both glory in possessing them. Before the great Revolution, the parish of Meulan possessed the relics, and consequently the head of St. Pientia. Cardinal de Rohan, on leaving the castle of La Roche-Guyon (about 1830) to take possession of the see of Besançon, carried away with him, besides several other relics, a notable relic of St. Nicasius; his successor, Cardinal Mathieu, sent it as a present to the cathedral of Évreux, which has just ceded a part of it to the church of Ecos. At La Roche-Guyon there is no devotion nor feast in honour of St. Pientia. The chapel of the castle alone, hollowed out in the mountain about fifty feet below the ground, on the site of the grotto where St. Nicasius, apostle of that region, converted St. Pientia, preserves some memories of these two Saints.

The feast of St. Nicasius is celebrated today in the diocese of Rouen on the second Sunday of October.

To correct and complete Father Giry, we have made use of the Notes *which have kindly been communicated to us by M. Goubert, formerly a collaborator of M. Picot on the* Ami de la religion; *M. Ducorps, curé of Meulan and honorary canon of Versailles; M. the abbé Cochet, of Rouen; and M. Brunel, curé of La Roche-Guyon. — Cf.* Vie du Saint, *by Nicolas Davanne, etc.*

SAINT GERMANUS, BISHOP OF BESANÇON, MARTYR AT GRANDFONTAINE, IN THE SAME DIOCESE

About 259. — Pope: St. Dionysius. — Roman Emperor: Valerian.

> *Horti aquis irrigati non ita germinant sicut Ecclesia, si martyrum irrigetur sanguine.*
>
> *Les jardins qu'arrose une eau abondante ne sont pas aussi fertiles que l'Eglise lorsqu'elle est arrosée par le sang des martyrs.*
>
> *Gardens watered by abundant water are not so fertile as the Church when she is watered by the blood of the martyrs.*

Saint Jean Chrysostome.

St. Germanus succeeded St. Linus in the see of Besançon, and was honoured like him with the palm of martyrdom. He belonged by his birth to one of the most ancient and most distinguished Gallo-Roman families of Sequania. Having had the happiness of knowing Jesus Christ from his youth, he applied himself to serve Him with fervour, made himself remarked among the Christians, and deserved by his virtues to be raised to the priesthood. The chroniclers extol the perfection of his life; it was so great, they tell us, that the angels approached his person familiarly, conversed with him and served him at the altar during the divine mysteries. So eminent a holiness won for him several times the honours of persecution, even before he was raised to the episcopate; when he was invested with that dignity, his faith only became the more ardent and his ministry the more fruitful. He converted many pagans by the grace which God had attached to his discourses. No less zealous for the care of the altars than for the salvation of souls, he made precious vessels with his own hands, and so made even his leisure serve for the adornment of the holy place.

Valerian had just come to the empire. This prince, in the beginnings of his reign, had given the Christians particular marks of kindness and of clemency; but Macrianus, in whom he had placed all his confidence, managed to inspire him little by little with the hatred with which he was animated against religion, and changed this beneficent master into a formidable tyrant. It is commonly bad ministers who make bad princes. St. Germanus could not escape, in those days of storm, the searches of the persecutors. He appeared as many as seven times before the prefect of the province and heroically confessed the name of Jesus Christ. God, who wished to preserve him still for the good of his flock, took from the pagans sometimes the will, sometimes the means of destroying him. Whatever desire he had to die in torments, he believed nevertheless that, after having borne witness to the divinity of Christianity, it was his duty not to expose himself of his own accord to martyrdom. Such were the rules of the Church, which recommends prudence to her children at the same time as she inspires them with courage. St. Germanus therefore withdrew from Besançon, and sought a refuge at Grandfontaine. This village, situated two leagues from the episcopal city, was then a fortified town. The bishop remained hidden there for some time, at the beginning of the persecution raised by Aurelian.

The cruelty of this new emperor surpassed even that of his predecessor. The Gauls, which he had governed in the capacity of prefect under the preceding reign, had above all felt the effects of his fierce hatred against the Christians. Having become master of the world, he only became the more cruel, and presided himself, in the city of Troyes, at the interrogation and the martyrdom of St. Patroclus. It was probably in the same year that St. Germanus died for the faith (259). Pursued in his retreat by the prefect of the province, he obtained at last the grace of signing with his blood his belief in the divinity of Jesus Christ. The town of Grandfontaine, which had served him as a refuge, was the theatre of his martyrdom. He had been surprised in the midst of his prayer, and the heavenly voice with which he was conversing was heard even by his enemies. Some, touched by this miracle, were converted to Jesus Christ; the others, seeing in it only a magical conjuration, showed themselves still more furious than before. The Saint was on his knees; in spite of the clamours of the pagans, he remained in the same attitude, was pierced with arrows and then beheaded.

Some authors fix the date of this event in the year 396. Others have easily shown that, according to the very tenor of the legend, the holy Martyr occupied the see of Besançon before the reign of Constantine, during the persecutions of the primitive Church. This point of history is now settled. St. Germanus lived at the end of the 3rd century, and we must give him the third rank among the bishops of Besançon.

CULTE ET RELIQUES.

Veneration and Relics.

The body of St. Germanus is preciously kept at Baume-les-Dames. It may be believed that the abbey of Baume was established by Guntram, king of Burgundy, or by his minister Garnier, in fulfilment of a sacred

promise. It was then that it received for its endowment the body of St. Germanus, at the solicitation of the founder. Indeed, churches or cloisters were hardly raised without endowing these new sanctuaries with some notable relics. By placing them under the protection of a great servant of God, the respect of the people was won for them, and the pious liberalities with which they were loaded did not delay in making them very flourishing. The founder of the abbey of Baume had no difficulty in obtaining from the bishop of Besançon the body of St. Germanus in favour of the monastery which he had just built. The nuns, holily jealous of the sacred deposit which had been entrusted to them, put much zeal into honouring the relics of the illustrious bishop and into spreading his cult throughout the whole extent of their lands. His feast, which is celebrated on the 11th of October, used to draw to the abbey a great concourse of people from all the surrounding villages. But St. Germanus was invoked nowhere with more devotion than by the inhabitants of Baume. As soon as a rumour of war or a contagious disease began to spread terror in the town, the whole population pressed to the gates of the cloister to invoke at the foot of the altars the protection of the holy Martyr. When the harvests were in danger of being lost, the faithful confided their alarms to him and implored his intercession once more. In 1629, a fever, whose ravages were spreading every day, suddenly ceased in the midst of the public prayers. In gratitude for this favour, which was attributed to St. Germanus, the inhabitants promised to solemnize his feast every year in the parish church. This vow was pronounced on the 11th of October by the mayor, assisted by the municipal officers and the notables.

The spirit of unbelief which prevailed at the end of the following century did not alter this pious confidence. When the abbey had been closed during the revolutionary troubles, the relics of St. Germanus, protector of the town, were transported into the parish church on the 11th of October 1791, at the request of the general council of the commune and with the concurrence of all the authorities of the time. The inhabitants of Baume had solicited this translation with the most lively entreaties. It is thus that the venerated remains of St. Germanus have survived the storms of the French Revolution, protected by the faith and by the gratitude of the city. They are still today the object of public veneration, and the inhabitants of Baume rightly regard them as their richest treasure and their best safeguard.

The name of St. Germanus is found in all the martyrologies of our diocese; his office still forms part of our breviary, and several parishes of Franche-Comté have chosen this holy Martyr for their patron.

Extracted from the Saints de Franche-Comté. — *Cf.* Acta Sanctorum: *the Bollandists place St. Germanus in the 5th century. We have not followed them, because modern hagiographers, among others Ferron (*Documents inédits, *vol. II, page 112), have shown the falsity of that date.*

SAINT TARACHUS, SAINT PROBUS AND SAINT ANDRONICUS, MARTYRS AT ANAZARBUS, IN CILICIA

304. — Pope: St. Marcellinus. — Roman Emperors: Diocletian and Maximian.

> *Imitez les martyrs : ils ont triomphé des tyrans par leur modération et leur patience ; et vous aussi triomphez de la tyrannie de vos passions par les mêmes armes.*
>
> *Imitate the martyrs: they triumphed over tyrants by their moderation and their patience; and do you also triumph over the tyranny of your passions by the same arms.*
>
> *Saint Ephrem.*

The triumph of these three martyrs glorified the name of God during the persecution of Diocletian. The most probable opinion is that it was in the year 304, a time when the edicts were being carried out indiscriminately against all the Christians. The acts of St. Tarachus, St. Probus and St. Andronicus are one of the most precious monuments of ecclesiastical antiquity. The first three parts contain the interrogations which our saints underwent at Tarsus, at Mopsuestia and at Anazarbus, cities of Cilicia. It is an authentic copy of the proconsular registers, which the Christians bought for two hundred denarii from the public notaries. The

fourth part is by three Christians named Mark, Felix and Verus, who were eye-witnesses, secretly carried off the bodies of the holy martyrs and buried them, with the resolution of passing the rest of their life near the place where this precious treasure rested, and of asking to be buried in the same place when God should have called them to Himself.

Tarachus, Probus and Andronicus were of different ages and countries. The first was Roman by extraction, though born in Isauria. He had served in the armies of the empire; but he had since retired, for fear lest he should be obliged to do something contrary to his conscience. When he was arrested, he was sixty-five years old. Probus, a native of Pamphylia, had left a considerable fortune in order to be able to serve Jesus Christ with more freedom. Andronicus, the youngest of the three, was of one of the chief families of the city of Ephesus. Having been arrested all three at Pompeiopolis, in Cilicia, they were presented to Numerianus Maximus, governor of the province, on his arrival in that city. This official ordered them to be taken to Tarsus, where he was soon to go. When he had come there, the centurion Demetrius made the three confessors appear before him, telling him that these were the men who had already been presented to him at Pompeiopolis, as guilty of professing the impious religion of the Christians and of having dared to disobey the emperors.

Maximus, having addressed himself first to Tarachus, asked him his name. “I am a Christian,” answered the martyr. — Maximus. “Do not speak to me of thy impiety, but tell me thy name.” — Tarachus. “I am a Christian.” — Maximus. “Let him be struck on the mouth, to teach him not to give one answer for another.” — Tarachus, after having received a blow. “I tell you my true name. If you wish to know the one my parents gave me, it is Tarachus: when I bore arms, I was called Victor.” — Maximus. “What is thy profession? Of what country art thou?” — Tarachus. “I am of a Roman family, but born at Claudiopolis, in Isauria. I was a soldier by profession, but I left the service for my religion.” — Maximus. “Thy impiety has made thee unworthy to bear arms; but how didst thou leave the service?” — Tarachus. “I asked my discharge of Publio, my captain, and he granted it to me.” — Maximus. “In consideration of thy white hairs, I will procure thee the favour and the friendship of the emperor, if thou conformest to his orders; come and sacrifice to the gods, after the example of the emperors themselves.” — Tarachus. “The emperors are deceived by the demons in taking part in such a worship.” — Maximus. “Let his jaws be broken, for having said that the emperors are deceived.” — Tarachus. “Yes, I repeat it, they are men, and as such they are deceived.” — Maximus. “Sacrifice to our gods and renounce thy folly.” — Tarachus. “I cannot renounce the law of God.” — Maximus. “There is no other law, wretch, than that which we obey.” — Tarachus. “There is another, and you transgress it by adoring the work of your hands, statues of wood or of stone.” — Maximus. “Let him be struck on the face, to make him abandon his folly.” — Tarachus. “What you call folly is the salvation of my soul, and I will never abandon it.” — Maximus. “I will make thee abandon it, and I will force thee to become wise.” — Tarachus. “Do with my body all that you please; it is in your power.” — Maximus. “Let him be stripped, and beaten with rods.” — Tarachus, while he was being beaten. “It is now that you truly make me wise. The blows which you have given me strengthen me; they increase my confidence in God and in Jesus Christ.” — Maximus. “How canst thou deny the plurality of gods, since by thine own avowal thou servest two? Hast thou not given the name of God to a certain person called Christ?” — Tarachus. “Yes, for He is the Son of the living God; He is the hope of the Christians and the author of the salvation of those who suffer for love of Him.” — Maximus. “Renounce this extravagance; come and sacrifice.” — Tarachus. “I am not such as you think; I am sixty-five years old; I have been brought up in the truth and I cannot abandon it.” — The centurion Demetrius, affecting an air of pity, said to him: “Thou movest me to compassion; follow my advice and save thy life by sacrificing.” — Tarachus. “Keep thy advice for thyself, minister of Satan.” — Maximus. “Let him be loaded with heavy chains, and taken to prison.”

The centurion Demetrius having brought the second in age, Maximus said to him: “What is thy name?” — Probus. “My chief name, the one which is most honourable to me, is: Christian; but in the world I am called

Probus." — Maximus. "What is thy country? What is thy family?" — Probus. "My father was from Thrace; I am a plebeian, born at Side in Pamphylia, and I profess Christianity." — Maximus. "Thy name will be of no use to thee. Believe me, sacrifice to the gods to deserve my friendship and the favour of the emperors." — Probus. "All that is useless to me. I possessed a considerable fortune, which I left in order to serve the living God through Jesus Christ." — Maximus. "Let his clothes be taken off, and after he has been girded, let him be stretched out to be beaten with ox-hide thongs"… While the martyr was being beaten in this way, the centurion Demetrius said to him: "Have pity on thyself, my friend; see the ground all covered with thy blood." — Probus. "Do what you will with my body; your torments are delicious perfumes to me." — Maximus. "Thy folly is then incurable? What canst thou hope?" — Probus. "I am wiser than you, because I do not adore the demons." — Maximus. "Let him be turned over and beaten on the belly." — Probus. "Lord, my God, help Thy servant." — Maximus. "Ask him, while you strike him, where his protector is." — Probus. "He helps me and will help me, for I make so little account of your torments that I do not obey you." — Maximus. "See, wretch, thy body torn and the ground all covered with thy blood." — Probus. "The more my body suffers for Jesus Christ, the more my soul acquires strength and vigour." — Maximus. "Put irons on his feet and on his hands; let his legs be stretched in the stocks as far as the fourth hole, and let no one be allowed to dress his wounds."

When the third of the holy martyrs was before the tribunal, Maximus said to him: "What is thy name?" — Andronicus. "My true name is: Christian, and the one which I commonly bear among men is Andronicus." — Maximus. "What is thy family?" — Andronicus. "My father is one of the chief inhabitants of Ephesus." — Maximus. "Adore the gods, and obey the emperors, who are our fathers and our masters." — Andronicus. "The devil is your father when you do his works." — Maximus. "Young man, thou art insolent; knowest thou that I have torments all ready?" — Andronicus. "I am prepared for all that may happen to me." — Maximus. "Let him be stripped, let him be girded, and let him be stretched on the rack." Then the centurion Demetrius said to the martyr: "Obey, my friend, before thy body is torn." — Andronicus. "I would rather see my body put in pieces than lose my soul." — Maximus. "Sacrifice, or I condemn thee to a cruel death." — Andronicus. "I have not sacrificed to the demons from my childhood, and I will not begin today." Athanasius, cornicularius or comptroller of the army, said to him: "I am old enough to be thy father, and I have the right to give thee advice; obey the governor." — Andronicus. "Admirable advice, that of sacrificing to the demons!" — Maximus. "Wretch, we shall see whether thou art insensible to torments. When thou feelest them, thou wilt perhaps renounce thy folly." — Andronicus. "This folly is profitable to us who hope in Jesus Christ. The wisdom of the world leads to eternal death." — Maximus. "Torment him with violence." — Andronicus. "I have done no wrong, and yet you torment me like a murderer. I suffer only for the worship which is due to the true God." — Maximus. "If thou hadst the least feeling of piety, thou wouldst adore the gods whom the emperors adore so religiously." — Andronicus. "It is an impiety to abandon the true God in order to adore bronze and marble." — Maximus. "Thou darest to say that the emperors are guilty of impiety! Let his torments be increased; let his sides be pricked." — Andronicus. "I am in your hands, and you are the master of my body." — Maximus. "Put salt on his wounds, and rub his sides with pieces of broken tiles." — Andronicus. "Your torments have procured my body a true refreshment." — Maximus. "I will make thee perish by a slow death." — Andronicus. "Your threats do not frighten me; my courage is above all that your cruelty will make you imagine." — Maximus. "Put chains on his feet and on his neck, and keep him in a narrow prison." Thus ended the first interrogation. The holy martyrs underwent the second at Mopsuestia, in Cilicia, whither they were transferred in the train of the governor.

Flavius Caius Numerianus Maximus, governor of Cilicia, being seated on his tribunal, said to the centurion Demetrius: "Bring me these impious men who follow the religion of the Christians." — "Here they are, my lord," answered the centurion. Then Maximus said to Tarachus: "Old age is respected in many, because prudence and judgment ordinarily accompany that age. If thou hast made a good use of the time which I left thee, I presume that thy reflections will have inspired thee with other sentiments. It is to assure myself of this

change that I order thee to sacrifice to the gods." — Tarachus. "I am a Christian, and would to heaven that you and the emperors would leave your blindness to embrace the truth which leads to life!" — Maximus. "Strike his cheeks with a stone, and force him to renounce his folly." — Tarachus. "This folly is a true wisdom." — Maximus. "Thou hast all thy teeth broken, wretch: have pity on thyself, come to the altar, and sacrifice to the gods to spare thyself a more rigorous punishment." — Tarachus. "Though you should put my body in pieces, you will never make me change my resolution, because it is Jesus Christ who gives me the strength to triumph." — Maximus. "I shall know how to cure thee of thy folly. Let burning coals be brought; let his hands be stretched over the fire until they are burned." — Tarachus. "I do not fear a temporal fire whose force soon passes, but I fear the eternal flames." — Maximus. "See thy hands all burned; nothing then will be able to make thee wise? Sacrifice." — Tarachus. "If you have some other torments, you can employ them; I hope to be able to resist all your efforts." — Maximus. "Let him be hung up by the feet, and let his head be left in a thick smoke." — Tarachus. "After having endured the fire, could I dread the smoke?" — Maximus. "Pour vinegar and salt into his nostrils." — Tarachus. "Your vinegar has only sweetness for me, and your salt seems to me insipid." — Maximus. "Mix mustard with the vinegar, and pour them into his nostrils." — Tarachus. "Your ministers have deceived you; they have given me honey instead of mustard." — Maximus. "That is enough for the present; I will invent new tortures to make thee renounce thy folly." — Tarachus. "You will find me prepared to sustain your assaults." — Maximus. "Let him be put back in prison, and let another be brought to me."

Probus having been presented to him, he said to him: "Well! Hast thou reflected? Art thou disposed to sacrifice to the gods, after the example of the emperors?" — Probus. "I appear again before you with a new vigour. The torments which I have endured have only hardened my body; my soul is stronger than ever, and you can see the proof of it. I have in heaven a living God, whom I serve and whom I adore; I know no other." — Maximus. "What, wretch, our gods are not living?" — Probus. "Ah! can statues of stone and of wood, which are the work of the hand of men, be regarded as living? You know not what you do when you offer them sacrifices." — Maximus. "At least make amends for thy insolence by sacrificing to the great Jupiter; I will require nothing more." — Probus. "Can you then give the name of god to one who has defiled himself by adulteries, by incests and by other enormous crimes?" — Maximus. "Let his mouth be struck with a stone, to prevent him from blaspheming." — Probus. "Why treat me so? I have said of Jupiter only what those who adore him know. I have not wounded the truth; I take you yourself to witness of it." — Maximus. "Let the red-hot iron be applied to his feet." — Probus. "Your fire has no heat; at least I do not feel its force." — Maximus. "Let him be stretched on the rack, and beaten on the back with straps, until his shoulders are flayed." — Probus. "All your efforts are useless; invent some new punishment, and you will see the power of the God who is in me and who strengthens me." — Maximus. "Let him be shaved, and let his head be covered with burning coals." — Probus. "You have burned my head and my feet; you see nevertheless that I remain faithful to my God and that I despise your torments. My God will save me. Your gods can only destroy their adorers." — Maximus. "Dost thou not see, then, those who adore them around my tribunal, honoured by the good and by the emperors? They look upon thee with contempt, thee and thy companions." — Probus. "Believe me, if they do not repent, and do not serve the living God, they will all perish, because, against the cry of their conscience, they adore idols." — Maximus. "Strike him on the face, that he may learn no longer to say God, but the Gods." — Probus. "You ill-treat me; you disfigure my face unjustly, since I speak the truth." — Maximus. "I will have thy tongue cut out to put an end to thy blasphemies and force thee to obey." — Probus. "Besides this tongue, I have an interior and immortal one, over which you have no power." — Maximus. "Let him be taken to prison, and let the third be brought to me."

When Andronicus had come, Maximus said to him: "Thy companions at first refused to obey, and it was necessary to employ torments to overcome their obstinacy. In the end they yielded, and they will be liberally rewarded for their obedience. If then thou wishest to avoid the same torments, sacrifice to the gods, and thou shalt be honoured by our princes. But if thou persistest in thy obstinacy, I swear by the immortal gods and by

the invincible emperors, thou shalt not escape my just indignation." — Andronicus. "Why do you seek to deceive me by disguising the truth from me? My companions have not renounced the worship of the true God; and even if they had done so, I would never make myself guilty of a like impiety. The God whom I adore has clothed me with the arms of faith; Jesus Christ, my Saviour, is my strength, so that I dread neither your power, nor that of your masters, nor that of your gods. You can make trial of it by making me suffer all the tortures which the most refined cruelty shall inspire in you." — Maximus. "Let him be bound to stakes, and beaten with ox-hide thongs." — Andronicus. "There is nothing new nor extraordinary in this punishment." — Athanasius said to him: "Your body is nothing but a wound from the head to the feet, and all that seems nothing to you?" — Andronicus. "Those who love the living God count such treatment as nothing." — Maximus. "Let his back be rubbed with salt." — Andronicus. "Order, I pray you, that I be not spared; I shall be the more surely preserved from corruption by it, and the better able to bear your torments." — Maximus. "Let him be turned over, and beaten on the belly to reopen his first wounds." — Andronicus. "You saw, when I was led before your tribunal, that I was perfectly cured of the wounds which I had received at my first interrogation; He who cured me can do me the same favour again." — Maximus, addressing the guards of the prison: "Traitors that you are, had I not expressly forbidden you to let anyone at all enter to see this man or to dress his wounds?" The jailer Pegasus: "I swear by your greatness, no one has seen him, no one has dressed his wounds. He has been kept loaded with chains in the most remote spot of the prison. If you doubt my fidelity, here is my head; I consent to lose my life." — Maximus. "How then does it come about that no trace of his wounds is any longer perceived?" The jailer. "I do not know how he has been cured." — Andronicus. "Blind man that you are, do you not know that the physician who cured me is as powerful as He is tender and charitable? You know Him not. He heals not by the application of remedies, but by His word alone. Though He dwells in heaven, He is present everywhere; but once again, you know Him not." — Maximus. "These vain words will be of no use to thee; sacrifice, or it is all over with thee." — Andronicus. "My answers are always the same. I am not a child, to yield to threats or to caresses." — Maximus. "Do not flatter thyself that thou wilt prevail over me." — Andronicus. "You will never see me shaken by your threats." — Maximus. "Thou shalt not have despised my authority with impunity." — Andronicus. "Neither shall it be said that the cause of Jesus Christ succumbed under your authority." — Maximus. Let new tortures be prepared for the first time that I sit on my tribunal; meanwhile let him be loaded with chains, let him be shut up in a dungeon, and let no one be allowed to see him there."

It was at Anazarbus, in Cilicia, that our holy martyrs underwent a third interrogation. Tarachus, who appeared first, answered always with the same constancy. "Death," he said, "will put an end to my combats and will begin my happiness; long torments will procure me a greater reward." Maximus having had him fastened on the rack, he said to him: "I could claim the rescript of Diocletian, which forbids judges to put soldiers on the rack; but I will not make use of my privilege, lest you should suspect me of cowardice." — Maximus. "Thou flatterest thyself with the hope of being embalmed after thy death by the Christian women; but I shall know how to deprive thee of that advantage." — Tarachus. "You may do what you please with my body, both during my life and after my death." — Maximus. "Let his face be torn, and let his lips be cut off." — Tarachus. "By disfiguring my face, you have added a new beauty to my soul. Strengthened by the divine love, I fear none of your tortures." — Maximus. "Let red-hot spits be applied to his breasts, and let his ears be cut off." — Tarachus. "My heart will be none the less attentive to the word of God." — Maximus. "Let the skin of his head be torn off and let it be covered with burning coals." — Tarachus. "Though you should have my whole body flayed, you would not succeed in separating me from my God." — Maximus. "Let the spits be made redder still than the first time, and let them be applied to his sides." — Tarachus. "O God of heaven, cast Thine eyes upon me, and be my judge!" Maximus sent him back to prison, reserving him for the games of the following day. He then had Probus brought to him.

When the latter had arrived, the governor exhorted him anew to sacrifice. But as his exhortations were useless, he had him bound and hung up by the feet; after which the red-hot spits were applied to his sides and

to his back. “My body,” said Probus, “is in your power. May the Lord of heaven and earth consider my patience and the humility of my heart!” — Maximus. “The God whom thou invokest has Himself delivered thee into my hands.” — Probus. “He loves men.” — Maximus. “Let his mouth be opened, and let there be put into it wine and meats which have been offered to the gods.” Probus. “See, Lord, the violence which is done to me, and judge my cause.” — Maximus. “Thou hast preferred to suffer a thousand torments rather than to sacrifice, and yet thou hast just taken part in our sacrifices.” — Probus. “You must not boast of what you have made me do against my will.” — Maximus. “No matter, thou hast done it; promise that thou wilt do it willingly, and I will set thee free.” — Probus. “Know that even though you should force me to receive into my mouth all that has been offered on your abominable altars, I should not be defiled by it. God is witness of the violence which I suffer.” — Maximus. “Let the spits be made red-hot, and let his legs be burned. Well! Probus, there is no part of thy body which has not had its punishment, and thou persistest still in thy folly? Wretch! what canst thou hope?” — Probus. “I have given up my body to you, in order to save my soul.” — Maximus. “Let sharp nails be made red-hot and let his hands be pierced with them.” — “I give Thee thanks, O my Saviour, that Thou hast judged me worthy to have a share in Thy sufferings!” — Maximus. “The number of the torments which thou endurest only increases thy folly.” — Probus. “Would to God that you were not plunged in such a blindness!” — Maximus. “Thou hast lost the use of all thy limbs, and thou complainest of not having yet been deprived of that of sight! Prick his eyes, but little by little, until you have pierced the organ of sight.” — Probus. “Behold me now blind. You have deprived me of the eyes of the body, but you cannot take from me those of the soul.” — Maximus. “Thou persistest still in reasoning; but consider, then, that thou art condemned to a blindness which will not cease.” — Probus. “If you knew the blindness of your soul, you would find yourself more unhappy than I.” — Maximus. “Thou canst make no more use of thy body than a dead man, and thou speakest still?” — Probus. “As long as the natural heat shall animate the remains which you have left me of this body, I will not cease to speak of my God, to bless Him and to praise Him.” — Maximus. “What! thou hopest to survive these torments? Canst thou flatter thyself that I will let thee breathe a single moment?” — Probus. “A cruel death is all that I expect from you; and I ask nothing else of God but the grace to persevere to the end in the confession of His holy name.” — Maximus. “I will let thee languish as long as an impious man like thee deserves. Let him be carried away from here. Let care be taken to guard these prisoners well, so that their friends may not be able to see them. I destine them for the public games. Let Andronicus be brought to me, who is the most obstinate of the three.”

The answers and the conduct of the martyrs were in general very respectful towards the judges, however unjust and cruel they might be. This respect towards the powers is a duty in which those who are animated by the spirit of the Gospel do not fail. If on certain occasions the martyrs appeared to depart from this rule, they were acting by an extraordinary movement of the Holy Ghost. St. Paul called his judge a whited wall and threatened him with the wrath of God. Some martyrs followed his example by making sharp reproaches to their judges. “They were patient in torments,” says St. Augustine, “faithful in their confession, inviolably attached to the truth in all their words. It is true that they launched some darts of the Lord against the impious and that they provoked them to anger, but they healed several of them unto salvation.” It is from this point of view that we must consider certain expressions which the answers of St. Andronicus present. They are just reproaches made to the impiety of the ministers of justice; they are like darts which God employed to strike them and to awaken them.

The governor, pressing Andronicus to obey, told him that his two companions had at last sacrificed to the gods and even to the emperors. “You are playing,” Andronicus answered him, “the part of an adorer of the god of lies, and I recognize by this imposture that men resemble the gods whom they serve. May God judge you, minister of iniquity.” Maximus had rolls of papyrus set on fire, with which the martyr’s belly was burned. Then his fingers were burned with sharp points which had been made red-hot. The judge, seeing that he could not impose silence on him, said to him: “Thou must not expect to die once; thou shalt live until the day appointed for the games, that thou mayest see thy limbs devoured one after another by cruel beasts.” —

Andronicus. “You are more barbarous than tigers and more greedy for blood than the most inhuman murderers.” — Maximus. “Let his mouth be opened, to make him take of what has been sacrificed to the gods.” — Andronicus. “See, O my God, the violence which is done to me.” — Maximus. “What wilt thou say now? Thou hast tasted of what was offered on the altar. Behold thee initiated into the mysteries of the gods.” — Andronicus. “Know, tyrant, that the soul is not defiled by suffering involuntarily what it condemns. God, who knows the depths of hearts, sees that mine has not consented to this abomination.” — Maximus. “How long will thy imagination be led astray by this frenzy? It will not be able to deliver thee from my hands.” — Andronicus. “God will deliver me when it pleases Him.” — Maximus. “Here is a new extravagance. I will have thy tongue cut out to reduce thee to silence.” — Andronicus. “I ask you as a favour to have these lips and this tongue cut off, with which you imagine that I have taken part in your abominable sacrifices.” — Maximus. “Let his teeth be pulled out, and let that tongue which has uttered so many blasphemies be cut off to the root; let them then be burned and let the ashes be thrown to the wind, so that neither men nor women of his impious sect may be able to gather them up and keep them as something holy and precious. Let him be taken back to prison, until he is devoured by the beasts of the amphitheatre.”

The third interrogation of the holy martyrs being ended, Maximus sent for the pontiff Terentianus, who had the superintendence of the public games and spectacles, to charge him with giving the entertainment of the games on the following day. An innumerable crowd of people went to the amphitheatre, which was a mile from the city of Anazarbus. Many gladiators perished there, who were killed or devoured by the beasts. The Christians, placed on a neighbouring mountain, watched what was happening, awaiting with fear the issue of the combat of their brethren. At last the governor charged some of his guards to go and fetch the confessors who had been condemned to the beasts. Their torments had reduced them to so sad a state that they could not hold themselves up. They had to be carried into the amphitheatre. “We advanced as far as was possible for us,” says the author of their acts, “taking care, however, not to let ourselves be seen. The sight of our brethren reduced to this state made our tears flow; several even of the spectators could not keep from shedding them. Scarcely had the martyrs appeared when there was a great silence. People murmured publicly at the barbarity of the governor. There were several who left the games and returned to the city. The governor, irritated, had all the approaches guarded to prevent anyone from escaping, and gave orders to watch those who should wish to withdraw, so that he might afterwards question them. He had several beasts let loose, which, as if held back by an invisible force, did not approach the martyrs. Furious at so extraordinary a spectacle, he had those who had the care of the beasts beaten, as if they had been in collusion with them. These wretches, who saw themselves threatened with the last punishment, let loose a bear which had killed three men that day: but this animal advanced gently towards the martyrs and began to lick the feet of Andronicus. In vain did the martyr try to provoke it. Maximus, no longer master of himself, had the bear killed on the spot at the feet of Andronicus. Terentianus, fearing for himself, ordered a furious lioness to be let loose. The roarings of this animal frightened the most intrepid of the spectators. However, when it was near the martyrs, who were stretched on the ground, it lay down at the feet of Tarachus and licked them. Maximus, foaming with rage, had it provoked. The lioness, become furious, gave forth horrible roarings, and the spectators were so frightened by them that they cried out that its den must be opened to it. The confectors or gladiators were called, who finished off the martyrs. Maximus ordered their bodies to be put with those of the gladiators who had been killed, and had them guarded during the night by six soldiers, lest the Christians should carry them off: but under favour of the darkness and of a violent storm which scattered the guards, the faithful distinguished the three bodies by the effect of a miraculous light which made them known to them; they carried them away with respect on their shoulders, and hid them in a cave of the neighbouring mountains, where it was not likely that anyone would go to look for them. The governor punished the guards severely for having left their post. Three fervent Christians, Felix, Marcian and Verus, withdrew into the cave, resolved to pass the rest of their life there. Three days after the death of our holy martyrs, the governor left Anazarbus. The Christians of that city sent this account to the church of Iconium, asking it to communicate it to the

faithful of Pisidia and of Pamphylia, for their edification. The three holy martyrs consummated their sacrifice on the 11th of October, the day on which they are named in the martyrologies.

St. Tarachus is represented undergoing his interrogation. The judge signifies to him that he must adore an idol which he shows him. A brutal soldier holds a stone with which he is going to strike him if he refuses. At his feet, instruments of torture. — Sts. Probus and Andronicus are represented, sometimes beheaded after several tortures, sometimes fastened to a post with the breast pierced by a sword. — All three are represented in the arena, given over to the beasts.

Extracted from their Actes sincères, *published by Dom Ruinart. See Tillemont, vol. V, page 28.*

SAINT GRATUS OF LICHOS, FIRST KNOWN BISHOP OF THE FORMER SEE OF OLORON, AND CONFESSOR

6th century.

> *Martyrio majus quidquam est charitas proximi.*
>
> *L'amour du prochain est quelque chose de plus grand que le martyre.*
>
> *Love of one's neighbour is something greater than martyrdom.*
>
> *Saint Jean Chrysostome, Homélies.*

According to an ancient and respectable tradition, St. Gratus was born on the borders of the Soule, in the village of Lichos (Basses-Pyrénées, arrondissement of Orthez, canton of Navarrenx), where there were still shown, less than two centuries ago, the ruins of the house in which he was born, then called in Basque Gamichelu. His childhood and his youth were passed under the fire of the persecution of Euric. But the violences of the Arian prince did not shake his constancy; on the contrary, like another Tobias, he remained always faithful to his religion; his examples and his exhortations upheld a great number of Catholics in the faith of Jesus Christ, true God and true man together. And so he was carried to the episcopal throne by the votes of the clergy and of the people, as soon as the accession of Alaric II had restored a certain liberty to the Churches. Having become bishop, St. Gratus displayed in all his conduct the most eminent qualities. "He was," say the memoirs of the Church of Oloron, "a brilliant star of the Church of France, a prodigy of holiness, profound in humility, devoted to the care of souls, austere in his life, full of charity, a man of mercy and a father of the poor."

The new bishop had to fulfil the duties of an important charge which the legislation of the time conferred on him, that of defender of the city. Oloron still kept this title, as is proved by the signature of the Saint, *episcopus de civitate Oloron*. Now, at that time, each city had its defender, and the custom had prevailed that this defender should be the bishop himself; the Visigothic law recognized both this charge and this custom. As defender of the city of Oloron, St. Gratus had to protect his people against the vexations of the treasury and of the subordinate authorities, against private injuries and public despotism, against all its enemies, whether from within or from without. He acquitted himself of these noble functions as a man of heart, or, to put it better, as a Saint.

Religion above all called for his energy, because of the dangers to which the Arian sect, mistress of the country, exposed it. In this respect he showed himself "a powerful and generous enemy of the Goths," add the memoirs which we have already quoted, and by his pastoral vigilance he was able to preserve his flock from the contagion of heresy, while awaiting the help which other barbarians were coming to bring to Catholic worship.

For some years the Franks had been established in the north and in the centre of the Gauls. Clovis, their chief, had abjured paganism, received baptism from the hands of St. Remigius, and founded a monarchy which was one day to be named "the eldest daughter of the Church." Under his authority, the Gauls, the Romans and the

Franks, united in a single State, knew and practised only the faith of the Roman Church, in the countries situated beyond the Loire. Clovis, called, it is said, by the southern bishops, resolved to extend religious and political unity as far as the summit of the Pyrenees: he marched against the Visigoths. Worthy rivals of one another, Alaric and Clovis met on the fields of Vouillé, in Poitou. The shock was terrible for Alaric: he perished by the very hand of the king of the Franks, who, flying from conquest to conquest, destroyed the kingdom of Toulouse and pushed back his own to the furthest limits of Novempopulana (507). Then Oloron, the ancient Gallo-Roman city, became a Gallo-Frankish town.

St. Gratus profited by this change to heal the wounds of his church, in which he made the Catholic faith and morals flourish again. Less happy, in one sense, than his colleague, Galactorius of Béarn, who had been martyred by the Arians during the last war, the bishop of Oloron prolonged his days to the most extreme old age. But if he did not have the glory of shedding his blood for the defence of religion, he did not fail to imprint in all hearts such a veneration for his virtues that posterity recognizes and honours him as a Saint, not without having experienced many times the power of his protection. He is the secondary patron of the diocese.

CULTE ET RELIQUES.

Veneration and Relics.

The relics of St. Gratus, which escaped the misfortune of the times, still rest in the church of Sainte-Marie of Oloron. His feast is celebrated on the 11th of October. Before the Revolution, all the parishes sent their magistrates, banner at their head, to the solemn procession which took place on that day; those of Lichos occupied the first place in it, in their traditional quality of fellow-countrymen of the great Saint.

It was known, from the old Office of St. Gratus, that Joseph de Révol, bishop of Oloron and one of the greatest prelates of his time, found and identified, in 1710, the relics of his holy predecessor, deposited in a sort of cupboard behind the high altar of the cathedral. The 18th century had passed in a constant progress of the devotion of Oloron towards its well-beloved patron, when the Revolution came to overturn everything. It is useless to inquire how the relics of St. Gratus were withdrawn from the universal profanation. Let us say only that after the restoration of worship there was seen again on the altar of Sainte-Marie the bust containing the head, or rather the skull, of the holy bishop, and that in the cupboard situated behind the altar there was found once more a box filled with bones, which were regarded as the other relics of St. Gratus.

In the month of October 1844, Mgr Lacroix, bishop of Bayonne, identified for himself the relic contained in the bust and drew up an official report of this verification. As for the bones contained in the cupboard behind the altar, since this cupboard and the box were badly closed, since no positive document or testimony on the identity of these bones was produced, since finally it was established that they had remained too long exposed to the indiscretions of a great number of persons, the learned prelate did not think himself in a position to proceed to a rigorous recognition, and contented himself with sealing the old box with his seal, which he entrusted to the special keeping of the curé of the parish, while awaiting fresh light.

This light has at last come. Providence had saved from the general disaster an authentic copy of the official report drawn up in 1710 by Mgr de Révol; it was found in the archives of the metropolitan officiality of Auch by M. the abbé Darré, vicar-general, and communicated to the new Bollandists, who have inserted it in the fifty-sixth volume of the *Acta Sanctorum*. A discovery fortunate in the highest degree: for this report enumerates the smallest circumstances both of the reliquary and of the relics; as regards in particular the bones verified in 1710, they are all indicated by their proper name in the declaration of the surgeon called to examine them under the faith of an oath, the sieur Marsaing, who carries his care so far as to designate, one by one, the bones, great or small, which were then missing. With such a document there remained only a simple comparison to be made between the indications which are found in it and the deposit entrusted since 1844 to M. the curé of Sainte-Marie. It is M. the abbé Menjoulet whom Mgr of Bayonne delegated to make

all possible verifications, according to the wise rules of the Congregation of Rites. Let us quote the very words of the vicar-general of Bayonne:

“On the 2nd of June 1870 the inquiry was carried out in the following manner. With M. the abbé Lassalle, curé of Sainte-Marie, I had joined to myself M. the abbé Salefranque, canon of Bayonne, M. the abbé Lasserre, archpriest-curé of Sainte-Croix of Oloron, and some other priests of the town. Two able physicians, MM. Charles Crouseilles and Emile Casamayor, had kindly agreed to accept the task of making all the anatomical observations necessary to the inquiry.

“With the official report before our eyes, we verified without difficulty the identity of the box, sealed in 1844 by Mgr Lacroix. After having broken the seal, we found inside (besides the bones, which were handed over to the two physicians) several evident signs that this box is indeed the same of which the report of Joseph de Révol speaks: it is of walnut wood; it contained fragments of mouldy paper, on which we read the signature of the illustrious bishop, then his seal on red wax, then again the trace of an authentic deed attached under the lid, then finally a piece of taffeta, of a white reddened by time, and expressly mentioned in the report of 1710. These verifications, in which specialist workmen took part, leave no doubt remaining on the identity of the reliquary.

“Meanwhile the two physicians finished their observations; they had put the various bones in their natural place and had drawn up a complete list of them. It was then that the declaration of Marsaing, the surgeon of 1710, was read to them. I could not express the emotion which seized the assembly when it was established, on the one hand, that none of the bones indicated as missing in 1710 was found in our collection, and, on the other, that all the bones which are still found in it are expressly designated in Marsaing’s list. A certain number of those which that list contains are missing; but their absence is easily explained by successive distributions, over more than a century and a half, and even by pious thefts which the state of a badly closed cupboard and box favoured. The principal fragments are there: that is the essential thing, and it suffices to establish that no substitution has been made; that, consequently, we have there, at least in part, the relics identified by Joseph de Révol.

“Such was, in general terms, the result of the recognition, of which a formal and minutely detailed report was not omitted to be drawn up. The local tradition was found to be joined up again in the eyes of the whole assembly, and no one would doubt that the church of Sainte-Marie has the glory of still possessing the venerated remains of the first known bishop of Oloron.”

M. the abbé Menjoulet, in the Echo religieux des Pyrénées et des Landes.

SAINT EUSEBIA AND HER COMPANIONS, VIRGINS AND MARTYRS AT MARSEILLES

7th century.

> *Il vaut mieux mourir en aimant Dieu que vivre en l’offensant : c’est là l’épreuve du véritable amour.*
>
> *It is better to die loving God than to live offending Him: that is the proof of true love.*
>
> *Saint Bonaventure.*

At a short distance from the sea, and on the banks of a little river called the Huveaune, there formerly existed, near Marseilles, a monastery celebrated both for the name of its founder and for the heroism of the nuns who dwelt in it. The place was admirably chosen. The monastery rose in the midst of a vast plain, covered with beautiful meadows. No human dwelling was to be seen there. Everywhere silence, everywhere calm; it was the repose of the desert; one would have said it was the Thebaid. To right and to left appeared high hills covered with trees and verdure, which, separating these beautiful places from the dwelling of men, made of them an enchanting solitude. A pure and limpid river bathed the walls of the monastery, and went, after a

thousand windings, to carry its tranquil waters to the sea, an image of human life, which flows slowly away and goes to lose itself without return. In the distance is the sea, which, now peaceful and smooth as a mirror, reflects the azure of the sky, now, struck by the rays of the sun, shines, flashes, sparkles, or seems all on fire; and now, driven by the unchained winds, rises, chafes, roars and spreads over the shore, which it whitens with foam. From the places where the monastery stood one scarcely discovers the azure of the waves, and one hears a light murmur, as if to teach those who vow themselves to Christ that they must see the world only from afar; that its pomps, its riches, its glory, must scarcely be perceived, and that the vain noise with which it fills the universe must come to die away at their ears.

It was in the midst of this beautiful nature, in these solitary places, where everything formerly led to contemplation, that St. Cassian founded a monastery of women. He did still better than give a rule to the nuns whom he established on the banks of the Huveaune: he gave them the spirit which animated him, and he united them spiritually to the monks whom he had founded on the tomb of St. Victor. It was at this hearth of the love of God, of piety, of zeal, of detachment from the world, that the handmaids of Christ came to rekindle their fervour, and in this way they maintained among themselves charity, union, and the traditions of the past. And so, in those distant centuries, the monastery of the Cassianite nuns shone with the brightest lustre; it was cited as a model of regularity, and they were in everything the worthy spouses of Him to whom they had vowed their virginity. Their fervour was so renowned that they drew the attention of a great pope, a learned appreciator of merit, St. Gregory the Great. He wrote to their abbess a touching letter, in which one sees shining at once the condescension of a father, the gentleness of the pontiff, the piety of the Christian.

Now, at the end of the 7th century, there lived at Marseilles a young girl of the name of Eusebia, that is to say, pious. At the age of fourteen she renounced the world and entered among the Cassianites. The splendour of her virtue, and also the Spirit of God, impelled her companions to put her at their head; she became by election their superior, their abbess, and they greeted her with the sweet name of mother. This name was justly due to her, for she was truly their mother; she brought them forth for heaven, in the midst of tears and sorrows, on that beautiful day which the Church names the birthday of the martyrs: *Natalis*.

When she was charged with the government of her monastery, the times were very difficult. The Christian name had lost its lustre. Our princes no longer showed either talents, or vigour, or courage, and let their crown be torn from them and their peoples carried off almost without a struggle. A cruel and powerful nation had thrown itself upon Europe; it pillaged, sacked, slaughtered, and carried fire and sword through all the South. Nothing could resist its fury. The cross was paling before the crescent. Already Spain belonged to the Saracens; they coveted our France. They cross the Pyrenees, spread like a torrent through our provinces, seize our strong towns, and come even to encamp at the gates of Provence. The ravages which they made and the cruelties which they committed are beyond all expression. The monasteries were pillaged, devastated, burned, and the peaceful guests whom they sheltered massacred without pity. The churches were razed, and the priests, pursued without respite, no longer knew where to shelter their heads. Every day some new disaster was heard of, and people lived only in trouble, fear and tears.

The companions of St. Eusebia could not learn these sad tidings without being moved. Fear and dread froze their souls. Timid doves, exposed without defence to the cruel talons of the ravishers, they feared every moment to see the enemy throw himself upon them and tear them from their refuge. But Eusebia, doubtless by her gentle words, revived them, consoled them, made the hope of eternal goods shine before their eyes, and peace descended into their souls. Suddenly a terrible piece of news bursts upon them: Lérins has become the prey of the Saracens. The blood of the martyrs has flooded the earth; the sword has spared nothing. We seem then to see Eusebia, losing all hope of saving her life and thinking now only of heaven, gather round her her trembling companions and dispose them to give their life for Him whom they cherished.

Yet all hope was not lost. Marseilles, an immense and well-defended city, surrounded with strong walls and having trained troops, could offer a long resistance, even inspire fear in the Saracens, and forbid them its

approach. But soon this hope vanished. The governor of Provence, Mauront, a soul inclined to jealousy, to hatred, to vengeance, to all the black passions, does not fear to betray his country and deliver it to its enemies. He calls in the Saracens; he opens to them the gates of Marseilles. A horrible carnage begins in this unhappy city. Everywhere the sad image of war, everywhere blood and corpses; the houses are pillaged; all that there is of riches becomes the prey of the conqueror. A horrible tumult arises; the plaints of the dying, the cries of the wounded, the blasphemies of the enemies of Christ, strike the air. Fire is set in a thousand places; soon a vast conflagration is kindled; people flee in haste, they escape from so many miseries, they make for the mountains; the roads are filled with fugitives, whom fierce soldiers pursue. St. Eusebia and her companions could not see without shuddering the desolation of their country, and they knew by it the sad lot which awaited them. No one has thought of them in the midst of their solitude; there is no one who flies to their defence. How are they to escape the enemies of their faith? Whither flee? Where hide? Shall they throw themselves upon the roads and go and seek in some distant land a new country, a new refuge? But do they not know that the cut-throats are everywhere, and that everywhere their murderous arrows will be able to reach them? Shall they go and hide in the mountains? But they will soon perish there of cold, of hunger and of misery; and what is the good of delaying their martyrdom? Shall they implore the help of their fellow-citizens and of their brethren, and go and swell the troops of the fugitives? But is not that to expose their virtue, and to fail in the fidelity which they have sworn to their divine Spouse? They remain, they wait, they often cast anxious looks over the vast plain, to know whether the standards of the Moors are not to be seen floating in the distance.

One day they discover an unbridled soldiery advancing in tumult upon the monastery. The supreme day had come. Eusebia gathers her companions around her, leads them to the foot of the holy altars, and, all together pouring out both their hearts and their tears in the presence of their God, they beseech Him to inspire them with the strength and the courage to make, if need be, the last sacrifice. Suddenly the God who had once inspired Eleazar Maccabeus, and had communicated to him the strength to brave and even to seek out dangers; He who had once, in Alexandria, impelled a celebrated virgin, Apollonia, to an heroic act, takes possession of the mind of Eusebia. Thinking of the youth, of the beauty of most of her companions, she fears that the sword may spare them, that the enemy, sadly humane, may carry them off on his ships, and that they may go to be the ornament and the delight of some barbarian chief. She rises in their midst, communicates her fears to them, recalls to their remembrance the solemn promise which binds them to Christ, speaks to them with horror of the savage hordes which are already rushing upon their refuge, depicts to them the servitude in which they will groan, the evils of which they will be the victims, the insults with which they will be overwhelmed, the eternal shame which will attach to their name, if the infidel drags them in his train. When she sees that they are filled with the fire which animates her, that around her sobs break out, tears flow, and murmurs of approval greet each of her words: “Courage, O my companions, O virgins, courage; a few more hours of combat and the victory is ours. Death is better than dishonour; torments, sufferings, martyrdom, I prefer them to shame; and so I pray your God and mine to watch over our souls, and I beseech Him to take our life from us. I ask of Him for us all a glorious death. In the sad state to which we are reduced, we must dread life as the greatest of all our misfortunes; I hope that the sacred Spouse will not leave us in the moment of tribulation, that He will fly to our help when we have no more resource, and when the proud enemies of His name are triumphing and insulting Him. Christ upholds you, Christ revives you, Christ speaks to you by my mouth; hear His voice. Sacrifice this perishable beauty which may ruin your souls, immolate your charms, tear from your faces these deceitful graces, so that the enemy, in violating our refuge, instead of finding there the beauties which he seeks, may be able to discover there only objects of horror; and thus shall you be delivered, thus shall you escape your ruin. Imitate me, follow the steps which I show you, so that soon we may all together pass into a better life, where we shall celebrate our God, where we shall sing His praises eternally.” A divine air was spread over her features. She takes at once a sharp instrument, carries it to her face, and with force mutilates both her nose and her lips. The blood flows in abundance over her face and

reddens her garments. At the sight of her courage a general cry of pity rises around her, and a lively ardour penetrates all their souls. Her companions hasten to imitate her. Already all have passed the cutting iron over their faces, and all these blood-stained virgins, shedding their blood, the first-fruits of their martyrdom, but not letting fall a tear, calmly await their murderers. They were now for the earth only objects of disgust and horror; but in the eyes of the Spouse and of the holy angels, what touching beauties they put on, with what graces they shone!

Already the Moors are at the gates of the monastery; their cries of rage, their impious songs, the noise of arms, the sound of the bugle, come to strike the ears of the spouses of Christ, who thrill at once with joy and with terror. They congratulate themselves in advance on their booty; each one already in his mind chooses himself a wife. They enter the monastery; on their faces and in their eyes shines a ferocious joy; they come to the place where Eusebia and her companions were. They recoil in horror, they shudder at the sad spectacle which strikes their eyes. Seeing themselves thus disappointed in their hopes, they open their souls to vengeance, to fury, to rage. They draw the sword, they slaughter without pity around the holy altars these tender virgins, who had taken refuge there as in their last asylum. They uttered no complaint, not a murmur was heard, and, to the number of forty, they underwent with happiness the death which put an end to their anguish and began their eternal glory.

CULTE ET RELIQUES.

Veneration and Relics.

Two years after the martyrdom of Eusebia, all the leagued power of the Moors comes to expire on the plains of Tours. Charles Martel fights them, overthrows them, cuts them to pieces, and annihilates for ever the empire of the Moors in France. The soil of France was soon purified of their remnants. When peace had been restored to the Christians, they hastened to gather up the bones of Eusebia and her companions. A magnificent tomb received these precious relics. They were venerated by all the Christians in the crypt of Saint-Victor, near the principal altar. On the tomb was placed a stone which bore an inscription, touching and stamped with the simplicity of those ages of faith. Here it is in full, with the translation:

Hic requiescet in pace Eusebia religiosa Magna ancella Domini Qui in sæculo ab heneunte ætate suâ vixit Secolares annus XIIII et ubi à Domino Electa est in monasterio S. C. S. Cyrici Servivet annus quinquaginta recesset sub Die pridie kall. octobris, indione sextâ.

Here rests in peace Eusebia, a religious, A great handmaid of the Lord, Who spent from her birth Fourteen years in the world, and was chosen there by God For the monastery of Saint-Cassien and of Saint-Cyrice. She served God there for fifty years; she died On the eve of the calends of October, in the sixth indiction.

At the foot of the inscription is engraved a touching symbol, which is frequently met with in the catacombs. It is a chalice from which two doves come to drink. It was meant to figure that mysterious wine which brings forth virgins, or rather to signify the eternal rest, the peace, the happiness which Eusebia and her companions will have acquired after having drunk of the cup of bitterness and of sufferings. It is the only monument which recalls to the generations the devotedness of Eusebia. Formerly, when some remnants of the past still existed, in a community which belonged to the religious Order of Eusebia, each time that a young novice received the mysterious veil, the emblem of innocence, the heroism of Eusebia and her companions was solemnly recalled to her, and she was asked whether she would dare to display the same courage.

Now nothing any longer recalls these precious memories to the people of Marseilles. The ashes of Eusebia and her companions have been thrown to the wind; her tomb has been torn from the place which it occupied. Even the tombstone has not been respected; it adorns today the museum of Marseilles.

This notice, due to M. the abbé J.-B. Magnan, is extracted from the Conseiller catholique, *of Marseilles.*

SAINT GOMER OR GUMMARUS OF EMBLEHEM, CONFESSOR, IN THE DIOCESE OF MALINES

774. — Pope: Adrian I. — King of France: Charlemagne.

> *L'humilité d'une âme est d'autant plus précieuse qu'elle sort de la source de l'amour ou de la racine de la ferveur.*
>
> *The humility of a soul is all the more precious as it springs from the source of love or from the root of fervour.*
>
> *Richard de Saint-Victor.*

Gomer, also called Gommaire, was born at Emblehem, near Lierre, in the present diocese of Malines, about the beginning of the 8th century. His parents, who were equally noble, rich and pious, brought him up in the practice of the maxims of the Gospel. The childhood and the youth of our Saint were passed in innocence; he was pious, gentle, affable and full of compassion for the unfortunate. Pepin, having become, from mayor of the palace, king of the Franks, called him to the court. Gomer was able to preserve his innocence there; faithful to all his duties, he had none of the vices which are so common among courtiers. Fasting and prayer fortified him against the general corruption; he was generous, and in a manner prodigal, when it was a question of assisting those who were in need. Far from doing the least wrong to his neighbour, he sought to do good to everyone. Pepin, who, in spite of his faults, knew how to do justice to merit, entrusted to him the most important posts; he even proposed to him a match considerable for birth and fortune, in the person of Gwinmarie: the marriage was soon concluded and celebrated.

A short time after their marriage, Gomer was obliged to follow the prince to the war, and so to leave his house under the direction of his wife. But Gwinmarie was very far from resembling Gomer; she was a vain, capricious woman, of an intractable character. Her conduct became for her husband a continual source of very keen and very mortifying trials. Gomer suffered without complaining, awaiting his consolation from God alone. He employed every possible means to win her who, in spite of all her failings, was united to him by the most sacred bonds; but all his efforts were useless. Having been obliged to follow King Pepin in the different wars which he made in Lombardy, in Saxony and in Aquitaine, he was necessarily away from her for the space of eight years. On his return his troubles became greater still. He found the affairs of his house in the most deplorable state. His servants, his farmers and his vassals complained of the unworthy treatment which they had had to suffer. He granted them all the satisfaction which they asked.

Having set out to visit Rome, our Saint, one evening, thought he might have a tree cut down, on the edge of a forest, to rest his head. The owner abused him and threatened him on account of the damage which he had done him. Gomer excused himself humbly and promised to make it good. In fact, he passed the night in prayer, and the next morning he joined the two parts of the tree, which suddenly became as vigorous as it had been. The owner, having come back and seeing his tree standing and full of verdure as before, admired the virtue of Gomer, and, not thinking himself worthy to possess a piece of land where so holy a man had camped, he gave it to him with the tree which was in it. An angel also appeared to our holy Confessor, and declared to him that it was not the will of God that he should go to Rome; but what He required of him was that, on his land of Nivesdonck, he should build a hermitage, to serve him as a retreat during his life and as a burial-place after his death. The Saint obeyed the orders of heaven, built a church in honour of St. Peter, with a hermitage, and chose this place for his dwelling.

He did not for all that give up the care of his household: he went from time to time to his land of Emblehem, where he rendered to the poor and to the unfortunate all the duties of Christian charity. He clothed some, and gave to eat and to drink to those who were hungry and thirsty. He had an extraordinary care of the sick, and did not suffer them to want for anything. He received pilgrims and treated them with every kind of kindness; he assisted widows and made himself their protector. In a word, he was the common father of all persons who were in necessity. Meanwhile, far from imitating such fine examples, Gwinmarie continued her

ill-treatment of her servants. One day, when her reapers were tormented with thirst, she would not suffer them to take a moment's respite to go and refresh themselves. But the holy man, who happened to pass that way, struck the ground with his staff, and made a spring gush forth to quench their thirst, which is still to be seen today in the village of Emblehem. His wife was seized with a fever so violent that she was on the point of death. She had the Saint informed of it, and he at once restored her to health by the sign of the cross, and made her take a glass of water which he presented to her with his own hand. By his kindness, and still more by his prayers, he converted her entirely: Gwinmarie passed the rest of her life in the exercises of penance and died the death of the just.

St. Rumold, who had left the bishopric of Dublin, in Ireland, to come into the Low Countries, was enlightening all these provinces by his doctrine and by his examples. He formed so close a friendship with our Saint that, in order to have more freedom to converse with him on divine things, he marked out a place called Stadek, between the dwelling of the one and of the other, where both were to meet on an appointed day for this pious conference. The first time that they met there, the dry staffs which they had brought in their hands took root and bore flowers and leaves. All the neighbourhood was extremely edified by their union. There was a great concourse of people every time that they met. At last an oratory was built in that place, where, on the day of the conference, the holy Mysteries were celebrated. St. Gomer died in peace and in the kiss of the Lord, on the 11th of October, about the year 774.

He is represented conferring with St. Rumold on religious questions. He holds a staff which is putting out leaves, like that of his companion.

CULTE ET RELIQUES.

Veneration and Relics.

His body was at first buried in the church of Emblehem, where he had died; but, God having revealed to a holy nun named Vrachilde that he was to be buried in the church of Saint-Pierre, near his hermitage, he was put in a boat to be carried there. And then the boat went up of itself, without sail, without oars and without boatman, against the current of the water, until it had arrived at the place which divine Providence had marked out for it. This place, called Nivesdonck, was shortly afterwards named *Ledo* or *Ledi*. It is the name which is given to it in the partition of the kingdom which was made in 870 under Lothair, king of Austrasia. Finally, the affluence of the faithful, whom piety drew there to honour the memory of St. Gomer, gave birth to the town of Lierre.

The relics of the Saint were kept for several centuries in the chapel which he had built. They were afterwards transferred into the beautiful collegiate church of Saint-Jean, which took the name of Saint-Gomer, and which is today, as formerly, the parish church. These relics, whose authenticity was established in 1804 by the archbishop of Malines, Jean-Armand de Roquelaure, are kept in a magnificent silver shrine, made in 1682, a masterpiece of chasing and ornamentation, which the religious spirit of the people of Lierre was able to save from the cupidity of the revolutionaries of the last century.

Acta Sanctorum; Surius; Godescard.

SAINT BERTILLA, WIDOW, RECLUSE AT MARŒUIL, IN THE DIOCESE OF ARRAS (ABOUT 687)

Bertilla, a near kinswoman of St. Adalbald, came of a family illustrious among the Franks for its nobility and its great possessions, but much more illustrious still for its Christian piety. Brought up by her parents with the greatest care, she herself showed a rare piety from her earliest years. When she had grown up, she made it her delight to converse on holy things, to give herself to prayer, to hear and to meditate on the word of God, and to relieve the needs of the poor by every means in her power. In her contempt for worldly pomps, she made

use of the splendid garments which her condition called for only when she saw herself driven to it by absolute necessity. She was long and ardently sought in marriage by a young man named Guthland, whom his nobility and the purity of his morals rendered equally remarkable; Bertilla long resisted his wishes, and it was only by dint of entreaties and prayers that her parents brought her to resolve to give him her hand; for it was Christ alone whom she desired for her Spouse; the solitary life, hidden in God, was all the happiness to which she aspired in this world.

In the married state she changed nothing in her former manner of life, so that her husband, drawn by this salutary example and filled with admiration for her holiness, of his own accord took up the imitation of the pious exercises which he saw her practise, and consented to live with her in the most perfect continence. God having taken Guthland from this world, Bertilla gave herself up with a new ardour to the practice of good works. All the goods which she had inherited, both from her husband and from her parents, she distributed to various monasteries and colleges of Canons, with the exception of a small property named Marœuil (Pas-de-Calais, arrondissement and canton of Arras), which later she even gave to Our Lady and to the bishop of Arras, keeping only the usufruct of it. She built in this same place, at her own expense, a basilica in honour of St. Amand, near which she had a little dwelling made for herself, which had an entrance into the church, so as to give herself more freely to the worship of the heavenly Spouse. She passed several years there in solitude, in penance, and above all in the continual exercise of prayer, until one night, having come back into her dwelling after longer prayers than usual, and wearied with watching, she was seized there with an illness which brought her to the grave.

Her venerable body, buried in the church of Marœuil, rested there for about four hundred years. In 1081, Gerard II, bishop of Arras and Cambrai, yielding to the pious desires of the people and of the clergy, delegated some abbots to raise it from the ground. Afterwards it was several times transferred by episcopal authority, and in these latter times, peace having been restored to the churches of France, it has happily been carried back to Marœuil, where it is still today the object of public veneration.

Propre d'Arras.

SAINT WASNULPHUS OR WASNON OF SCOTLAND, PATRON OF CONDÉ, IN THE DIOCESE OF CAMBRAI (ABOUT 700)

The religious inhabitants of Condé (Nord) have honoured with a particular cult, for nearly twelve centuries, the apostle St. Wasnon, who came to preach the faith to their fathers. It is to be regretted that the Acts of his life, if they existed, have been lost: they might reveal to us many admirable traits of charity and devotedness. Let us at least recall what the most ancient authors have said of him.

St. Wasnon was born in the mountains of Scotland, and, like the other missionaries who came forth from those countries, he had passed the first years of his life in some monastery, to form himself there in learning and in holiness. Called into the Gauls by that voice of Providence which made itself heard so often at that time to the fervent religious with whom the Isle of Saints was filled, he landed in the provinces of the North, which he was to begin to edify by the example of all the virtues. According to the account of certain authors, St. Wasnon accompanied Mauger, better known under the name of St. Vincent, on his return from Ireland, whither, it is said, he had been sent by Dagobert, and he followed him into these countries, as did Sts. Fursey, Ultan, Foillan, Adalgisus, Etto and others besides. Whatever may be the truth of these circumstances which precede his arrival in our midst, it is certainly towards the middle of the 7th century that we meet him at the monastery of La Celle (Belgium), which the venerable St. Ghislain, who had also come from Athens into Hainaut at the voice of God, had built. Before that, St. Wasnon appears to have lived for some time in the forest of the Thiérache, in Picardy; but it would be difficult to say whether he evangelized the peoples of that country. We are equally ignorant of the reasons which determined his appearance in the abbey of La Celle,

which served him as a sort of retreat at the time when he began his first preaching in the country of Condé. If we hold to the vague and not very decisive terms of the most ancient hagiographers, it is evident that St. Wasnon was the apostle of that part of Hainaut, which he must often have travelled through, and that later St. Amand, who was as it were the father and the master of these courageous missionaries, entrusted to him in a special manner the direction of the monastery of Sainte-Marie of Condé, founded by his care.

St. Wasnon is cited among the bishops, the missionaries and the abbots who used to meet at various times in the monastery of Hautmont (Nord), with blessed Vincent, to converse piously on the truths of religion and on the means of winning souls to Jesus Christ. He laboured ardently at this holy work until the last days of his life, preaching the Gospel with zeal, striving to root out the ancient customs and practices of paganism, and directing in the ways of perfection the holy maidens who had consecrated themselves to God in the abbey of Sainte-Marie at Condé. It was there that he peacefully gave back his soul to God, about the year 700.

The feast of St. Wasnon goes back to the highest antiquity, and it is seen celebrated not only in the church of Cambrai, but also in those of Arras, of Liège, of Utrecht and of Leuze. We do not speak of that of Condé, which has always honoured him as its special patron and the defender of the city. His relics, enclosed in a silver shrine, used to rest there in the sanctuary: they must have been raised from the ground at least before the 9th century, since we see them carried to Saint-Omer, with those of many other Saints, to withdraw them from the fury of the Northmen (881). They remained there forty years, and were then brought back into the church and the monastery, which had been raised again from their ruins.

According to the custom of the Middle Ages, the body of St. Wasnon was present at several consecrations of churches; among others at that of the abbey of Saint-André, at Le Cateau, performed in 1021 by Gerard I, of Florines, bishop of Cambrai, and in 1070 at that of a church of the country of Ostrevant, performed by the bishops St. Lietbert of Cambrai and Radbod of Tournai. D'Outreman also relates, in his *Histoire de Valenciennes*, that these relics used to take part, with many others, in the procession established in honour of Notre-Dame du saint Cordon. Hugues Doignies, suffragan of Jean de Bourgogne, bishop of Cambrai, visited them on the 23rd of July 1431; Louis de Barlaymont, archbishop of the same diocese, did so likewise on the 27th of March 1586, eight years after they had been profaned by the Calvinists. The acts which record these two ceremonies give St. Wasnon the title of bishop. If some expressions of the ancient hagiographers express a doubt on this point, it may be said, it seems, that the tradition of all the churches which have kept his feast or which keep it still settles the controversy, and allows us to consider this Saint as one of the missionary bishops so numerous at that period in the provinces of the north of France.

St. Wasnon is generally invoked for the healing of diseases; but recourse is had to him more especially against lightning, storms and fires. This devotion, already ancient in the 15th century, has spread above all among the people since the 15th of October 1430, the day on which, the collegiate church of Condé having been consumed by a fire, the relics of the Saint were found, near the overturned high altar, intact and well preserved.

Even today, in moments of danger, the people of Condé and of the neighbouring countries have recourse with confidence to St. Wasnon. There is in that town a company of crossbowmen which has chosen him for its patron. His feast, formerly fixed on the 1st of October, is now celebrated in the diocese of Cambrai on the 11th of the same month.

Acta Sanctorum Belgii, translation by M. the abbé Destombes.

SAINT BRUNO THE GREAT, ARCHBISHOP OF COLOGNE AND CONFESSOR (965)

St. Bruno the Great had for father Henry the Fowler and for mother St. Matilda. He was born in 925, was entrusted from the age of four to Baldric, bishop of Utrecht, and made rapid progress in learning and in piety.

His intelligence was equal to all branches of knowledge, and in a short time he was very well versed in Greek and Latin literature. He completed his studies under Rather, one of the most celebrated men of his time. In 927 he went to the court, summoned by his brother Otto, who had just ascended the throne, and there he gave proof of wisdom, of piety and of a great spirit of justice. The hours which he could steal from prayer he devoted to the study of the classics. He obtained the most brilliant successes, but was not dazzled by them. Far from letting himself be taken by flattery, a reef which very few escape, he found in the praises with which he was loaded a motive for humbling himself and for distrusting his own strength.

In 950 St. Bruno embraced the ecclesiastical state, and in 953 he was named archbishop of Cologne. He was involved in the troubles which took place in Germany at that time. He became duke of Lorraine in the place of his brother, who was obliged to fall back before the enemies who were making war on him. When he had made the Lorrainers renew their oath of fidelity, he wrote to Pope Agapetus II to assure him of his fidelity, and the Pope in return sent him the pallium and granted him several privileges. St. Bruno displayed a great solicitude for the government of his diocese, but he turned his attention above all to the religious communities, which he made to flourish and prosper and into which he brought back fervour. He had an indefatigable activity and was equal to everything. He gave himself so entirely to each detail of his administration that one would have said that he had only that one affair to occupy him. The cares of government never made him neglect or forget his flock. His wise conduct made him loved by the good and feared by the wicked. One of the objects of his solicitude was above all to give holy pastors to the churches which were under his jurisdiction.

To his great joy he succeeded in bringing about a sincere reconciliation between Ludolf, his nephew, the cause of all the troubles, and the emperor Otto, his brother, who in 965 came back into Germany after having acquired the reputation of a skilful warrior and won brilliant victories over his enemies. He passed Lent at Mainz with Bruno in the exercises of piety; then they went to Cologne, where they entered in triumph, and after having celebrated together the feasts of Pentecost they parted in tears. Otto was setting out for the north of Germany, where the affairs of the State called him, and St. Bruno was going to Compiègne in order to smooth out, to the advantage of the Church and of the State, some difficulties still pending. Seized on the way with a violent fever, he had himself carried to Reims, where he expired in 965. His body was carried back to Cologne, where it was buried in the church of Saint-Pantaléon. The Saint had made a will by which all his fortune was devoted to pious works. This will may be seen in the Bollandists.

Acta Sanctorum.

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[1] Here is the version of the Bollandists: “In Sicily, very probably, the holy martyrs Anastasius or Athanasius, priest, Ampodius, Placidus, Faustus, Januarius, Martial, Marcellus and Juvinian.”

[2] To Narbonne returns the glory of having given birth to St. Firminus. He received his education under the guidance of his uncle Roricius, bishop of Uzès. This wise instructor formed his mind to the knowledge of the sciences and his heart to the practice of virtue. He remarked in him such happy dispositions that he raised him to the priesthood before the age required by the canons. St. Firminus was only twenty-two years old when he was placed on the see of Uzès. To sanctify himself in the exercise of this formidable ministry, he had recourse to prayer and to mortification, and showed by his virtues that the choice which had been made of him had been inspired by God. He was present at different Councils which were held at Paris and at Orléans, and showed great wisdom there. His reputation extended beyond the Gauls and spread into Italy. The poet Arator, subdeacon of the Roman Church, made his eulogy. He died at the age of thirty-seven, on the 11th of October 553.

[3] Vinard, son of Genitus, a Roman citizen, and of Alcia, came into the world during the persecution of the emperor Decius, and was entrusted to the care of the Roman pontiff Sixtus, to be instructed in letters, piety and religion; his progress answered perfectly to the zeal of his master. The death of his mother having thrown his father into a profound sadness, Vinard, employing the efficacious and numerous consolations which religion procures, succeeded in softening so bitter a grief. A Roman whose daughter was gravely ill begged him to succour her by his prayers; Vinard did so, and obtained a full success, which had for its consequence the conversion of this man with all his family. The miracles which God worked by his hands drawing upon him the attention of the pagans, he was accused before Dioscorus of Christianity and of magic. He overcame the threats and the punishments which were used to make him honour the idols, was thrown into prison and miraculously delivered, after he had converted a great number of persons by the spectacle of his invincible constancy in the confession and the defence of the Christian faith. Then he set out for the Gauls and came to settle a

few miles from Langres in a place named Celles. He built there a little oratory in honour of the blessed Virgin Mary, gathered round him some disciples, emulators of his piety and of his religion, and so passed the rest of his life, day and night in prayer, working miracles for the relief of human miseries, and at last flew away all glorious into the bosom of Christ. — *Propre de Langres*.

[4] See some details on his life on the 19th of August, vol. X, page 18, note 1.

[5] Agilbert was the son of Betto, a royal officer whose name is found on some gold coins struck at Meaux in the time of the Merovingian kings, and had for sister Thelchide or Théodechilde, who was the first abbess of Jouarre. After having received his first lessons from St. Ado, founder of the monastery of Jouarre and brother of St. Ouen, he went to Ireland to teach the holy Scriptures (about 640): he became there successively bishop of Dorchester and of Winchester. Having returned to France at the time of the death of Importunus (664–666), bishop of Paris, Agilbert was elected to succeed him. He governed his diocese with all the charity, the vigilance and the capacity of a prelate full of zeal and of experience. He had reached a great old age when he died, on the 11th of October 680, at the abbey of Jouarre, where he had gone to see his sister.

He was buried in the vault of the chapel of Saint-Paul, where his tomb was discovered on the 5th of April 1632, at the opening of the tombs of that ancient monastery, carried out in the presence of Queen Marie de Médicis, by Philippe Cospeau, bishop of Nantes. This tomb, which in these latter times has fixed the attention of archaeologists, is still to be seen in the crypt of Saint-Paul, at Jouarre, under an arch, to the north-west of the church. — *Gallia Christiana*.

[6] The mention has for its authors Du Saussay and Chastelain. The Bollandists declare that they do not dare to insert St. Grauls in their Collection, for want of serious documents. We shall not be blamed for having kept this mention: it may as well provoke the researches of the learned hagiographers of the diocese of La Rochelle and of Saintes.

[7] We have given the life of St. Augustine on the 26th of August.

[8] See his life on the 10th of October.

[9] We have given her life on the 8th of October.

[10] See his life on the 2nd of October.

[11] See, *passim*, in the life of St. Leger, on the 2nd of October.

[12] See his life on the 4th of October.

[13] We have given his life on the 6th of October.

[14] The name of Gasny, which is that of the place of their burial, comes from the Latin *Vadiniacum*, a word compounded of *Vadum Nicasii*, the Ford of Saint-Nicaise.

12 October

Martyrologies

Twelfth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Rome, the holy martyrs Evagrius, Priscian and their companions. — At Ravenna, on the Laurentine way, the birth into heaven of St. Edistius or Hedistius, martyr. 303. — In Lycia, St. Domnina, martyr under the emperor Diocletian.[1] About 303. — In Africa, the holy confessors and martyrs, to the number of four thousand nine hundred and seventy, persecuted by the Vandals under Huneric, an Arian king. Among them were bishops, priests and deacons, to whom had joined themselves a great number of Christians of every condition. They were all deported into a frightful desert for the defence of the Catholic truths. The Moors who were leading them treated them in a cruel manner; they pricked some with their javelins to force them to run; they bruised others with blows of stones. They bound several by the feet and, dragging them like dead bodies over rough roads, they tore all their limbs. At last they tormented them in so many ways that they made them all win the crown of martyrdom. Among them were the bishops Felix and Cyprian. About 485. — At Cilly, in Pannonia, St. Maximilian, bishop of Lorch.[2] About 284. — At York, in England, St. WILFRID, bishop and confessor. 709. — At Milan, St. Monas, bishop. While they were busy with the election of a bishop, he was surrounded with a heavenly light, a miraculous sign which marked him out for their votes and raised him to the episcopal see of that city. 249. — At Verona, St. Salvinus, bishop.[3] About 562. — In Syria, St. Eustace, priest and confessor. — At Ascoli, in the March of Ancona, St. SERAPHIN of Montegranaro, confessor, of the Order of Capuchins, illustrious for the holiness of his life and for his humility. The

sovereign pontiff Clement XIII placed him in the rank of the Saints. 1604.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Arras, St. Venantius, solitary and martyr, already mentioned in the martyrology of France of the 10th of October, and whose life we have given with that of St. Isbergue or Giselle, on the 21st of May. 8th c. — At Saint-Céré (Lot, arrondissement of Figeac), and in all the diocese of Cahors, St. SPERIA (Espérie, Spère, Exupérie), virgin and martyr, patroness of Saint-Céré. 760. — In the diocese of Chartres, St. Bridget of Sweden, widow, whose life we have given on the 8th of October. 1373. — In the diocese of Clermont, St. Géraud or Gérault, count of Aurillac and confessor, whose life we shall give on the 13th of October. 909. — In the diocese of Limoges, St. Francis Borgia, confessor, whose life we have given on the 10th of October. 1572. — In the diocese of Lyons, St. Wilfrid, bishop of York and confessor, mentioned in the Roman martyrology of this day. 709. — In the diocese of Strasbourg, St. Walburga, virgin and abbess, whose life we have given on the 1st of May. 778. — In the diocese of Tarbes, St. Gaudens, martyr in the diocese of Toulouse, whose notice we have sketched on the 30th of August. 475. — In the diocese of Tours, St. Clarus, bishop of Nantes and confessor. We spoke of him on the 10th of October (note 1 to the martyrology of France). 3rd c. — In the diocese of Reims, St. Donatian or Donatus, eighth archbishop of that see and confessor, mentioned in the Roman martyrology of the 14th of October, the day on which we shall give some details on his life. 389. — In the diocese of Langres, the feast of the Octave of the Reception of the Relics of St. Mammes, martyr at Caesarea in Cappadocia, patron of the city and of the diocese of Langres, whose life we have given on the 17th of August. About 275. — At Cologne, St. Pantalus, first bishop of Basel and martyr.[4] About 553. — At Vence (Alpes-Maritimes), in the diocese of Grasse, the consecration of St. Veranus, one of the most illustrious bishops of that ancient see. He is named in the martyrology of France of the 10th and of the 9th of September; we have given on this last day some details on his life. About 480. — At Bourges, St. Pion or Opion (*Opio*), priest and confessor.[5] — At Maaseick or Maeseyck, a town of Belgium (Limburg), Sts. Herlindis and Relindis (Renelle, Reinilde), virgins, abbesses of Eike (between Maestricht and Roermond), already mentioned in the martyrology of France of the 6th of February and of the 22nd of March. We have given on this last day (note 3 to the martyrology, page 592) some details on their life. About 745. — In Lorraine, St. Libaire (Libière, Livière), virgin and martyr at Grand, in the diocese of Saint-Dié, already mentioned in the martyrology of France of the 7th and of the 8th of October. We have given on the first of these days some details on her life. 361 or 362. — In the diocese of Tarbes, St. Gérin of Aureillan (*Girinus*), martyr.[6] Between 466 and 484. — At Amiens, the feast of the translation (1853) of the relics of St. Theudosia, martyr.[7] 3rd c.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of the Canons Regular. — At Piombino, in Tuscany, St. Cerbon or Cerboney, bishop of Piombino and confessor, at first a canon regular, who, according to the account of St. Gregory, shone by numerous miracles during his life and after his death, which came on the 10th of October. 6th c.

Martyrology of the Order of Friars Preachers. — At Bologna, blessed JAMES of Ulm (James the German), lay brother, of the Order of Friars Preachers, whom God made pleasing to heaven and admirable to the earth by the practice of the heroic virtues, and particularly of humility. 1491.

Martyrology of the Three Orders of St. Francis. — At Ascoli, in the March of Ancona, blessed Seraphin, confessor, of the Order of the Capuchin Minors, remarkable for the holiness of his life and his humility. The sovereign pontiff Clement XIII inscribed him in the Calendar of the Saints. 1604.

Martyrology of the Order of Friars Minor. — The same as above.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — St. Anacletus, pope and martyr, whose birth into heaven is celebrated on the 13th of July.[8] 96.

Martyrology of the Order of the Hermits of St. Augustine. — St. Lawrence Justinian, first patriarch of Venice, who made illustrious by the glory of his miracles and of his virtues the pontifical chair to which he ascended against his will on the 5th of September. His birth into heaven came on the 8th of January, but his feast is transferred to this day by our Order.[9] 1455.

Martyrology of the Capuchin Minors of St. Francis. — The same as among the Friars Minor.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

In England, St. EDWIN, king of Northumbria and martyr. 633. — At Mortara, a town of Italy (Piedmont), and at Novara, Sts. Amicus and Amelius, martyrs. Among the warriors who followed Charlemagne into the land of Italy, whither he carried his conquests, these two young adolescents, of noble race, were remarked among all for their lively piety and the ardour of their courage. Born on the same day of different families and without any relationship of kindred, they were baptized at the same hour; they had the same face, the same stature, the same gait, to the point that one could not distinguish the one from the other. Always together, in the army, in the church, they practised the same works of Christian charity, succouring the poor and the prisoners, passing the nights in prayer, observing the same fasts, mortifying their bodies with the hair shirt, raising their souls by prayer made in common. The two friends sought above all the glory of the Christian soldier; they wished to die fighting the enemies of God and of the Church, the pagan Saxons and the Lombards, oppressors of the Holy See. Such was the heroic martyrdom for which they were preparing themselves and which they met in the plains of Novara, in a battle against the troops of Desiderius. Charlemagne willed that the same tomb should unite in death these two brothers in arms, so united during their life. The church of Novara received this precious deposit; the numerous miracles worked since then by the intercession of the two soldiers of Christ have caused their names to be inscribed in the catalogue of the Saints.[10] About 773. — At Lodi Vecchio (*Laus Pompeia*), a village of Lombardy, St. Julian, bishop of that ancient see and confessor. In the 13th century, after the destruction of *Laus Pompeia* by the Milanese, his relics were transferred to the new town of Lodi (built in 1158 by the emperor Frederick, near the ruins of the ancient city founded by Pompey). About 324. — At Piacenza (*Placentia*), in Italy, St. Opilio, deacon and confessor. It is related that he was seen several times conversing with the angels. God granted him the gift of miracles; he healed the sick and delivered the possessed. Laden with merits, he fell asleep in the Lord on the 4th of the ides of October, and was buried in the church of Sant'Antonino at Piacenza, where a delicious perfume long breathed forth from his body. 5th c. — At Slane (*Sleptensis Civitas*), in the province of Lagenia or Leinster and the county of East Meath, in Ireland, St. Fièque (Fiec, Fiac, Fiag), bishop of the ancient see of Slane and confessor. He was baptized and promoted to sacred orders by St. Patrick, apostle of Ireland, who afterwards charged him with the spiritual government of all Lagenia. He built churches and monasteries there. 5th c. — At Pavia (*Ticinum*), a fortified town of the kingdom of Italy, on the Ticino, St. Rodobald II, bishop of that see and confessor. He administered his diocese for twenty-four years, and spent his rich patrimony generously in favour of his Church. His tomb enriches the crypts of the cathedral of Pavia. 1254.

SAINT EDWIN OR EDOUIN, KING OF NORTHUMBRIA AND MARTYR, PATRON OF YORK

633. — Pope: Honorius I.

> *La preuve la plus éclatante de la vertu des rois, c'est que leur autorité assure au peuple la paix, à l'Église la tranquillité, à la religion un accroissement agréable au Seigneur.*

The most striking proof of the virtue of kings is that their authority assures peace to the people, tranquillity to the Church, and to religion an increase pleasing to the Lord.

Jean de Salisbury.

Redwald, king of the East Angles, had given asylum to the son, still a child, of Ella, king of the Deirans, dethroned by his brother-in-law, the terrible Ethelfrid, king of the Bernicians; this young prince, named Edwin, had grown up at the side of Redwald, who had even given him his daughter in marriage. Ethelfrid, seeing in him a rival or a successor, employed with Redwald by turns threats and corruption to have the royal exile delivered up to him. The East Anglian prince was on the point of yielding, when one of Edwin's friends came by night to inform him of the danger he was running and offered to lead him to a refuge where neither Redwald nor Ethelfrid would be able to discover him. "No," answered the young and generous exile, "I thank thee for thy good will; but I will do nothing of the kind. What good is it to begin again to wander like a vagabond, as I have done too much, through all the regions of the island? If I must die, let it rather be by the hand of this great king than by a more common hand!" Nevertheless, moved and saddened, he went out and sat down on a stone before the palace, where he remained a long time alone in the darkness, a prey to a poignant uncertainty. All at once he saw appear before him, in the midst of the darkness, a man whose face and dress were unknown to him, who asked him what he was doing there, alone, at night, and added: "What wouldst thou promise to him who should deliver thee from thy sadness, by turning Redwald from delivering thee to thy enemies or from doing thee any harm?" — "All that shall ever be in my power," answered Edwin. — "And if," continued the unknown man, "one were to promise to make thee king, and a king more powerful than all thy ancestors and than all the other English kings?" Edwin promised again that his gratitude would be equal to such a benefit. Then the stranger: "And if he who shall have foretold to thee exactly such great goods gives thee counsels more useful for thy salvation and thy life than any of thy fathers or of thy kindred has ever received, dost thou consent to follow them?" The exile swore that he would obey in everything him who should draw him out of so great a peril to make him king. Immediately the unknown man laid his right hand on his head, saying: "When a like sign shall present itself to thee again, remember this moment, thy words and thy promise."

Whereupon he disappeared so suddenly that Edwin believed he had had to do not with a man, but with a spirit. A moment after, his friend ran up to tell him that there was no longer anything to fear for him, and that King Redwald, having confided his plan to the queen, had been turned by her from this treason. This princess, whose name has unhappily been forgotten, was, like most Anglo-Saxon women, all-powerful over the heart of her husband. She showed him that it would be unworthy to sell for gold his soul, and, what is more, his honour, which she held to be the most precious of all ornaments.

Thanks to the generous inspirations of the queen, not only did Redwald not deliver up the refugee prince, but, having sent back the ambassadors charged with Ethelfrid's rich presents, he declared war on him. Ethelfrid having been defeated and killed, Edwin was established king in Northumbria by his protector Redwald, who had become the head of the Anglo-Saxon federation. Like his brother-in-law Ethelfrid, Edwin reigned over the two united kingdoms of Deira and Bernicia; then, like him, he made vigorous war on the Britons of Cambria. Having thus become the dreaded chief of the Angles of the North, he found himself sought after and admired by the Angles of the East, who, at the death of their king Redwald, offered him the kingship. But Edwin preferred to repay the protection which he had received from Redwald and from his wife, by leaving to their son the kingdom of East Anglia. He reserved to himself, however, the military suzerainty which Redwald had exercised with the title of Bretwalda, which had passed from the king of Kent to the king of East Anglia, but which, from Edwin onwards, was no longer to be separated from the Northumbrian kingship.

Having reached this unhoped-for elevation, and deprived by death of his first wife, the daughter of the king of East Anglia, he sought another, and had a request made for the hand of the sister of the king of Kent, the

daughter of Ethelbert and of Bertha, descended from Hengist and from Odin by her father, and from St. Clotilda by her mother. She was called Ethelburga.[1] Her brother Eadbald, brought back to the Christian faith by Archbishop Laurence, at first rejected the request of the king of Northumbria. He answered that it was not lawful for him to give a Christian virgin to a pagan, for fear of profaning the faith and the sacraments of the true God by making her live with a king who was a stranger to his worship. Far from being offended at this refusal, Edwin promised that, if the princess were granted to him, he would do nothing against the faith which she professed, and that, quite on the contrary, she might practise her religion freely with all those who should accompany her, men or women, priests or lay people. He added that he himself would not refuse to embrace the religion of his wife if, after having had it examined by the wise men of his council, he recognized it as holier and more worthy of God.

It was on these conditions that her mother, Bertha, had left her country and her Merovingian family to cross the sea and come to marry the king of Kent. The conversion of that kingdom had been the reward of her sacrifice. Ethelburga, destined like her mother, and still more than she, to be the Christian initiator of a whole people, followed her mother's example. She furnishes us with a new proof of the great part of woman in the history of the Germanic races, of the noble and touching empire which those races attributed to her. In England as in France, as everywhere, it is always by the fervour and the devotedness of the Christian woman that the victories of the Church are begun or consummated. But the royal virgin was delivered to the Northumbrians only under the guard of a bishop, charged with preserving her from all pagan pollution by his exhortations and also by the daily celebration of the heavenly mysteries. This bishop, named Paulinus, was yet another of those Roman monks who had been sent by Pope St. Gregory to serve as coadjutors to Augustine. Having arrived with Ethelburga in the kingdom of Edwin, after having married them, he desired further that all this unknown nation, where he had just pitched his tent, might become the spouse of Christ. He laboured therefore with all his strength to add some Northumbrian neophytes to the little flock of the faithful who had accompanied the queen. But these efforts were long fruitless; they let him preach and they were not converted.

Meanwhile the successors of Gregory watched over his work with that marvellous and indefatigable perseverance which is the property of the Holy See. Boniface V addressed to the king and the queen of Northumbria two epistles which recall those of Gregory to the king and the queen of Kent. He exhorted him whom he called the glorious king of the English to follow the example of so many other emperors and kings, and above all of his brother-in-law Eadbald, by submitting himself to the greatness of the true God, and not to let himself be separated in the future from that dear half of himself which had already received by baptism the pledge of the blessed eternity. He conjured the queen to neglect no effort to soften and inflame the hard and cold heart of her husband, to make him understand the beauty of the mysteries in which she believed, and the admirable wage which she had received from her own new birth; so that those whom human love had made one body here below might remain united in the other life by an indissoluble union. With his letters he joined some modest presents, which certainly bear witness either to his poverty or to the simplicity of the time: for the king, a linen shirt adorned with gold embroidery and a cloak of Eastern wool; for the queen, a silver mirror and an ivory comb; for both, the blessings of their protector St. Peter.

But neither the letters of the Pope, nor the sermons of the bishop, nor the entreaties of the queen sufficed to triumph over Edwin's uncertainties. A providential event came to shake him without vanquishing him entirely. On the Easter Day which followed his marriage, an assassin sent by the king of the West Saxons made his way to the king and, under pretext of communicating to him a message from his master, tried to strike him with a poisoned two-edged dagger which he held hidden under his garment. Carried away by that heroic devotedness to their princes which was mingled among all the Germanic barbarians with such continual attempts against them, a lord named Lilla, having no shield to hand, threw himself between his king and the assassin, who had struck with such force that his steel reached Edwin himself through the body

of his faithful friend. In the very night of this chief feast of the Christians, the queen gave birth to a daughter. While Edwin was giving thanks to his gods for the birth of this child, Bishop Paulinus on his side began to thank Our Lord, affirming to the king that it was he who, by his prayers to the true God, had obtained that the queen should bring forth for the first time without mishap and almost without pain. The king, less moved by the mortal danger which he had just escaped than by the joy of being a father without the life of his dear Ethelburga having been endangered, was charmed with the words of Paulinus, and promised him to renounce the idols to serve Christ, if Christ granted him life and victory in the war which he was about to undertake against the king who had tried to have him assassinated. As a pledge of his good faith, he gave the bishop the child who had just been born, to consecrate her to Christ. This new-born daughter of the king, who was the first Christian of the Northumbrian nation, was baptized on the day of Pentecost with eleven persons of his household. She was named Eanfleda: she was destined, like most of the Anglo-Saxon princesses, not to be without influence on the fate of her country.

Edwin came out victorious from the struggle against the guilty king. Having come back into Northumbria, and although since his promise he had ceased to adore the idols, he would not receive on the spot and without further reflection the sacraments of the Christian faith. But he had Bishop Paulinus give him more exactly what Bede calls the reasons for believing. He often conferred with the wisest and most learned of his nobility on the course which they counselled him to take. Lastly, as he was naturally sagacious and thoughtful, he passed long hours in solitude, his mouth closed, but debating many things in the depth of his heart, and examining without respite which was the religion that ought to be preferred. Meanwhile Paulinus saw the time slipping by without the word of God which he preached being listened to, and without Edwin being able to decide to bow the loftiness of his intelligence before the life-giving humility of the cross. Informed of the prophecy and of the promise which had ended the king’s exile, he believed that the moment had come to remind him of them. One day, therefore, when Edwin was sitting all alone meditating, in the secret of his heart, on the religion which he ought to follow, the bishop came in suddenly and laid his right hand on his head, as the unknown man of his vision had done, asking him whether he recognized this sign. The king, trembling, wished to throw himself at the feet of Paulinus, who raised him up and said to him gently: “Well, behold you delivered by the goodness of God from the enemies whom you dreaded. Behold you, moreover, provided by Him with the kingdom which you desired. Remember to fulfil your third promise, which obliges you to receive the faith and to keep its commandments. It is only thus that, after having been loaded with the divine favour here below, you will be able to enter with God into the participation of the heavenly kingdom.” — “Yes,” answered Edwin at last, “I feel it; I must and I will be a Christian.” But, always faithful to his measured character, he stipulated only for himself; he said that he would confer about it with the great nobles, his friends, and with his counsellors, so that, if they decided to believe as he did, they might all together be consecrated to Christ in the fountain of life.

All having been unanimous in recognizing the falseness of the worship paid to the gods, the king immediately declared publicly that he adhered to the gospel preached by Paulinus, that he renounced idolatry and that he adopted the faith of Christ. All the Northumbrian nobility and a great part of the people followed the example of the king, who had himself solemnly baptized on Easter Day (627) by Paulinus, at York, in a wooden church, built in haste while he was being prepared for baptism. Immediately afterwards he had built around this improvised sanctuary a great church of stone, which he had not time to finish, but which has since become the admirable Minster of York and the metropolis of the north of England. The Northumbrians had made that city their capital, and Edwin established there the see of the episcopate with which his master Paulinus was invested. Thus was realized the great design of Gregory, who, thirty years before, from the very beginning of the English mission, had prescribed to Augustine to send a bishop to York and to confer on him the character of metropolitan of the twelve suffragan bishoprics whose foundation he was already dreaming of in the north of the country conquered by the Anglo-Saxons. For six years the king and the bishop laboured in concert for the conversion of the Northumbrian people, and even of the English population of the

neighbouring regions. The chiefs of the nobility and the principal servants of the king were baptized first, with the sons of Edwin's first marriage. The example of a king was, moreover, far from sufficing, among the Anglo-Saxons, to determine the conversion of a whole people, and, no more than Ethelbert and Augustine, did the first Christian king and the first bishop of the Northumbrians think of employing constraint. They must doubtless have needed more than one effort to overcome the rudeness, the ignorance or the indifference of the pagan Saxons. But consolations also abounded, for the fervour of this poor people and its thirst for baptism were often prodigious. Paulinus having come with the king and the queen, who often accompanied him during his missions, to a certain royal villa, quite in the north, all three had to remain there thirty-six days in succession, and during all that time the bishop did nothing else from morning till evening but catechize the crowd which flocked from all the villages round about, and then baptize it in the river which flowed close by.

Pope Honorius wrote to King Edwin to congratulate him on his conversion, as well as on the ardour and the sincerity of his faith, and to exhort him to read much the works of St. Gregory, whom he calls the preacher of the English and whom he recommends the king to take as his perpetual intercessor with God. But when this letter arrived in England, Edwin was already no more. The six years which passed from his conversion to his death certainly count among the most glorious and the happiest that it has been given to any Anglo-Saxon prince to know. He rapidly placed Northumbria at the head of the Heptarchy. To the south, his ardent zeal for the faith which he had embraced after such mature reflection overflowed even upon the populations which, without being subject to his direct authority, belonged to the same race as his subjects. The East Angles, or Eastern English, had offered him the rule over them and he had refused. But he used his ascendancy over the young king, who owed him his crown, to determine him to embrace the Christian religion with all his country. Eorpwald thus expiated the apostasy of his father, and Edwin thus paid the ransom of the generous pity which the East Anglian royalty had lavished on his youth and his exile. To the north, he extended and consolidated the Anglo-Saxon domination as far as the isthmus which separated Caledonia from Britain. He has left an ineffaceable trace of his reign in the name of the fortress built by him on the rock which even then dominated the mouth of the Forth, and which still rears its dark and alpine flanks, a true Acropolis of the barbarous north, in the bosom of the great and picturesque city of Edinburgh (*Edwin's burgh*). To the west, he continued, with less ferocity than Ethelfrid, but with no less bravery and success, the struggle against the Britons of Cambria; he pursued them even into the islands of the strait which separate Great Britain from Ireland; he took possession of the Isle of Man and of that other island which had been the last refuge of the Druids against the Roman domination, and which, from the conquest of Edwin, took the name of the victorious race of the Angles, *Angles-ey*. Within his States he made reign a peace and a security so unknown before and after his reign that it passed into a proverb; for people said that, in the time of Edwin, a woman with her new-born child could have crossed England from the Irish Sea to the North Sea without meeting anyone who did her the least wrong. People were grateful to him for that so minute care for the well-being of his subjects which led him to have copper cups hung beside the springs on the highways, so that passers-by might drink at their ease, without anyone thinking of stealing them, whether from fear or from love of the king. And so no one reproached him with the unwonted pomp which marked his train, not only when he went to war, but when he rode peaceably through the towns and the provinces, having carried before him, and in the midst of the military banners, the lance surmounted by a great tuft of feathers which the Saxons had borrowed from the Roman legions, and of which they had made the sacred standard of the Bretwalda and the sign of supreme dominion in their confederation. But all this greatness and this prosperity were about to be swallowed up in a sudden catastrophe.

There were other Angles than those of Northumbria and of East Anglia, already softened or broken into by the Christian influence; there were the Angles of Mercia, that is to say, of the great central region which stretched from the Humber to the Thames. The kingdom of Mercia was the last State born of the Anglo-Saxon conquest; it had been founded by those of the invaders who, finding all the places taken on the

eastern and southern coast of the island, had found themselves compelled to plunge into the interior. It became the centre of the pagan resistance and of its offensive returns against the Christian propaganda. The pagans of Mercia found a formidable chief in the person of Penda, sprung of royal race, but inflamed with all the passions of barbarism and above all devoured with jealousy of the fortune of Edwin and of the power of the Northumbrians. Since the conversion of Edwin, these fierce instincts had been reinforced by fanaticism. Penda and the Mercians remained faithful to the worship of Odin, of whom all the Saxon kings believed themselves the descendants. Edwin and the Northumbrians were no longer in their eyes anything but traitors and apostates. But, a thing more surprising, the primitive inhabitants of the island, the Christian Britons, more numerous in Mercia than in any other Anglo-Saxon kingdom, shared and excited the hatred of the pagan Saxons against the neophytes of the same race. These old Christians, always exasperated against the invaders of their island, took no account of the faith of the converted Angles and would on no account enter into communion with them. The Britons of Cambria, who had remained independent, but always threatened, vanquished and humiliated for nearly a century by Ida, Ethelfrid and Edwin, professed and nourished their antipathy with still more fury than the others. Their chief, Ceadwalla or Cadwallon, the last hero of the Celtic race in Britain, at first vanquished by Edwin and forced to take refuge in Ireland and in Armorica, had come back from there with a redoubled rage and auxiliaries of Celtic race to take up again the struggle against the Northumbrians. He succeeded in making an alliance with Penda against the common enemy. Under these two chiefs, an immense army, in which the Christian Britons of Cambria rubbed shoulders with the pagans of Mercia, invaded Northumbria. Edwin awaited them at Hatfield, on the southern frontier of his kingdom. He was crushed there. He perished gloriously, arms in hand, scarcely forty-eight years of age, by a death which has merited for him to be counted among the martyrs, on the 14th of October 633. The body of the holy king was buried at Whitby; but his head was buried in the porch of the church which he had had built at York. He has the title of martyr in the martyrology of Florus and in all the calendars of England. It is seen from the catalogue of Sped that he was the titular patron of two ancient churches, built one in London and the other at Brève, in the county of Somerset.

De Montalembert, Les Moines d'Occident; *Acta Sanctorum; Godescard.*

SAINT WILFRID OR WILFERDER OF ENGLAND, ARCHBISHOP OF YORK AND CONFESSOR

709. — Pope: Constantine. — King of Northumberland: Osred.

L'ennemi peut bien, par ses persécutions, affliger les justes ; les réduire, jamais.

The enemy may well, by his persecutions, afflict the just; subdue them, never.

Hugues de Saint-Victor.

This blessed prelate was born in England, in the year of Our Lord 634, Edbauld reigning in the kingdom of Kent, and St. Oswald in that of Northumberland. When he came into the world, there appeared over his father's house a column of fire which lit up the whole street, without, however, causing any damage: this was taken for a presage that he was one day to be a brilliant light of the Church. Having given, in his childhood, signs of a nature wholly inclined to virtue, he was sent by his father to the court of Queen Eanfleda, wife of King Oswy, the successor of Oswald. This princess received him with much kindness; and, remarking in him the desire for a retired life, she had him enter, at the age of fourteen, the monastery of Lindisfarne. He lived there some years in great piety, without, however, having yet the monastic tonsure. He learned the psalter of David and began to study the sacred books; but, seeing that the religious of that house, who were Scots, did not teach him the surest ways of perfection, he resolved to go to Rome to have himself instructed in them and to learn, at the same time, the ecclesiastical ceremonies and all the things which concerned regular discipline.

Eanfleda, his protectress, and Ercombert, king of Kent, to whom he communicated his design, having joined him for this purpose to St. Benedict Biscop, he set out at once on the road with him. In passing through Lyons, he paid his respects there to the archbishop St. Chamond. This prelate, recognizing at once, and at the mere sight of him, this young man whom nature and grace had laboured to make perfect, wished to keep him with him, and made him great offers to engage him to settle in France. But Wilfrid, who had no other thought than to give himself entirely to Jesus Christ, thanked him for the honour he was doing him and continued his journey.

As soon as he was at Rome, under the pontificate of Martin I, he visited the tomb of St. Peter, and obtained from him a great openness of mind to learn what he wished to know, and an easy expression to be able to repeat to the peoples of England what he should have learned. God, who was guiding him, directed him to a holy man named Boniface, archdeacon and counsellor of the Holy See, who interpreted to him soundly the four Gospels, unfolded to him the difficulties of the paschal cycle and showed him several other things which he had not been able to learn in his own country. Having thus had himself instructed in what he had proposed to himself, he took again the road to England, and first went to Lyons, to the holy archbishop who had shown him so much benevolence. He found him no less affectionate towards him than at his first passage; and so he remained three years with him, and received from his hands the clerical tonsure, to dispose himself to enter into sacred Orders. It was the design of the holy prelate to advance him in them and even to make him his successor and his heir; but the violent death which he endured soon after for justice's sake stopped the execution of this plan. Wilfrid wished to die with him, to have his share in the glory of martyrdom; however, as Ebroin's assassins recognized that he was a foreigner, they did him no harm. He came back, therefore, to England, and, by the favour and the help of Alcfrid, king of the Bernicians, he built a monastery at Stamford, and took possession of that of Ripon, which had previously been occupied by Scottish religious. The eminence of his virtue and of his wisdom was soon known in this employment.

He received sacred Orders at the hands of Agilbert, bishop of the West Saxons. He distinguished himself in a celebrated conference held in the monastery of St. Hilda, at Streaneshalch, today Whitby, in the presence of the kings Oswy and Alcfrid, son of the former (664), on the time of the celebration of Easter; the Scots and the Britons wished to follow the custom of the East; our Saint there defended vigorously the Roman custom. Nothing is more remarkable than the place in the discussion where the two parties equally recognize, in principle, the authority of the Holy See. Wilfrid having pointed out that Jesus Christ had said to St. Peter: "Thou art Peter, etc.," Oswy at once said: "Do you all, on both sides, acknowledge that Jesus Christ addressed these words to St. Peter, and that in addressing them to him He gave him the keys of the kingdom of heaven?" — "Yes," they answered, "we acknowledge it." — "Well," the king went on, "I declare that I will not oppose him who keeps the gate of heaven, and that I purpose to obey his orders, for fear that this gate should be shut against me." The resolution of the king was approved by the whole assembly. Named bishop of York, and consecrated in France, St. Wilfrid could not occupy that see till later, in 669.

As soon as he was in possession of his Church, he applied himself with an incredible zeal to bringing it into order. He introduced there the frequenting of the Sacraments, the recitation of the divine offices, the use of the ecclesiastical ceremonies and of the preaching of the word of God, and took care to form the morals of the faithful on the infallible rules of the Gospel: so that his diocese at once took on another face.

His zeal for the laws of the Church drew upon him the hatred of Egfrid, second son of Oswy. Shamefully persecuted by this prince, he embarked for Rome; but scarcely was he at sea when a tempest cast him on the coasts of Frisia. It was assuredly divine Providence that was leading him there. He was received there with benevolence by King Adalgise and by all his peoples, although they were idolaters. He preached Jesus Christ there, and he had the happiness of baptizing several thousands of them, and of thus opening the way for St. Willibrord to establish a new church there. After having passed the winter in that country, he went to Rome, where Pope St. Agatho gave him all sorts of marks of esteem and of benevolence. His cause was

examined in an assembly of bishops, and his innocence appeared there with such brightness that he was restored without any difficulty to the possession of his see. He was sent back, therefore, to England to continue there the exercise of his charge; but, the king being unwilling to give him entry into his States, he went among the Anglo-Saxons, to enlighten them with the light of the Gospel. His preaching had all the success that he could aspire to. Not only did he baptize a great number of them, but there were also several whom he raised to Christian perfection and whom he made enter the way of the evangelical counsels. He established in that region the monasteries of Bosenham and of Selsey. Besides loading the Barbarians with spiritual blessings, he drew upon them all sorts of temporal blessings; above all he delivered them from the scourge of the famine which a long drought had caused them; he procured them, by his prayers, an abundant rain which restored to their lands a happy fertility.

Meanwhile, Egfrid having died, his brother and successor, Alcfrid, recalled our Saint, in 686, to his diocese. He could not govern it long; being obliged to defend the ecclesiastical laws against the new king, as he had done against his predecessors, he was exiled again, five years after his restoration. This banishment was no less unjust than the first; John VII, who was seated on the chair of St. Peter, declared it such in full synod; and, not being able to suffer that such a pastor should be separated from his flock, he gave an apostolic brief by which he ordered his restoration. With this brief Wilfrid, who had withdrawn to Rome, came back into France to cross over again to his own country. Being at Meaux, he fell so grievously ill that it was not believed that he could recover; but God sent him the archangel St. Michael, who consoled him, strengthened him and restored him to perfect health. When he had returned to England, Brithwald, archbishop of Canterbury, and Ethelred, who, after having left the crown to embrace the religious life, had been made abbot of Barney, united their efforts to reconcile him with his prince and to obtain the execution of the judgment of the sovereign Pontiff; but it was in vain. God permitted, for the greater perfection of our Saint, that his persecution should last as long as the life of King Alcfrid, and that he should not be able to remount his see except under the reign of Osred, his son, who succeeded him. Then he applied himself with more fervour and tranquillity to the contemplation of the eternal truths and to drawing up the accounts of his whole life to appear at the judgment of God; which he usually did in the monastery of Undalum (today Oundla). At last, God wishing to reward him for his labours and his sufferings, he gave up his spirit in that same monastery, on the 24th of April 709, in the midst of the band of holy religious whom he had gathered there, and his body was carried to his former convent of Ripon.

That monastery having afterwards been destroyed, his relics were transferred for the greater part to the cathedral of Canterbury, and placed under the high altar of that church, in 959. Lanfranc had them enclosed in a shrine, and St. Anselm placed them to the north of the same altar, on the 12th of October. From that time they began to celebrate on that day the principal feast of the Saint, which had previously been kept on the 24th of April, as is seen from the ancient missal of the British church which is kept at Jumièges; from the ancient calendar of St. Maximus; from the martyrology in verse of Bede, which d'Achéry published, and from the ancient English martyrologies. It is said that the relics of St. Wilfrid are at present beside the tomb of the celebrated Cardinal Pole.

He is represented raising a child to life in order to give him baptism.

Father Giry had composed his account from Bede; we have completed it with the Bollandists, Peck, Histoire de Stamford, *Lingard, and above all Alban Butler.*

SAINT SPERIA, VIRGIN AND MARTYR, PATRONESS OF SAINT-CÉRÉ, IN THE DIOCESE OF CAHORS[1]

760. — Pope: Paul I. — King of France: Pepin the Short.

Le cœur trouve son repos quand il se fixe par le désir dans l'amour de Dieu.

The heart finds its rest when it fixes itself by desire in the love of God.

Hugues de Saint-Victor.

Blessed Speria was born, about the year 740, at the castle of Saint-Sérène, which was built on the summit of a mountain of the same name, situated on the right bank of the Bave, in the Quercy, and on whose ruins there rises today the little town of Saint-Céré (Lot, arrondissement of Figeac). Her father was called Sérène, and her mother

Blandina, a woman as commendable for her virtue as for her nobility. She received under the very eyes of her parents an education in keeping with her birth and with the rank which she was to occupy in the world. The beauty which she had received from nature, and to which virtue lent new charms, increasing with age, was the admiration of the whole country and the most ordinary subject of conversation. Everyone praised her modesty of bearing, and that love for God which shone in all her words and her steps; her heart was so inflamed with it that she formed, from the age of fourteen, the resolution to detach herself from all earthly objects and to live for Him alone.

When Speria was of an age to be married, several nobles of the neighbourhood cast their eyes on her, to ask her hand of her parents; but the Saint, strengthened in her first resolution at the sight of the dangers which she perceived in the world, made a vow of perpetual virginity, in order to put herself out of reach of their importunate suits. Wholly given to Jesus Christ, her divine Spouse, she occupied herself from that moment only in pleasing Him and in contemplating His infinite perfections; she praised Him at the rising of the dawn, addressing to Him her first sighs, and, when the sleep of the night came to interrupt her exercises of devotion, she thanked Him humbly for His benefits and fell asleep in peace and in the shadow of His wings. Thus, while the young virgin was leading on earth a life more worthy of angels than of men, death carried off, almost at the same time, her father and her mother, who left her, with her brother Clarus, heiress of their rich and vast patrimony. At that period, when the royal authority was almost annihilated in France, a great number of lords had taken advantage of it to make themselves independent and to make war on one another. Speria's brother soon found himself exposed to the outrages and the threats of a young lord named Helidius, who was his near kinsman. To put an end to their hostilities, some neighbouring lords who had remained strangers to all these dissensions proposed, and succeeded in having adopted, an arrangement according to which Helidius was to marry Speria. At this proposal, which was conveyed to her by Clarus, the blessed maiden, seized with trouble and astonishment, raises to heaven her eyes bathed in tears, leaves her brother without answering him a word, and runs to shut herself up in her room, where, after having given herself up for some time to sobs, she made this prayer to God: "Lord, who alone knowest the indissoluble bond which has united me to Thee for ever, see the anguish and the perils which surround me on every side, and be at this moment my refuge, my counsel and my strength." After this short but ardent prayer, she felt herself inspired to renew her vow and to withdraw into some solitude where she would offer in peace the perpetual holocaust of her heart.

Obedient to the voice of her Spouse, who was calling her into the desert, Speria puts off her rich garments, those superb adornments to which her high condition had until then condemned her and which she had always regarded as the reef of her profound humility, disguises herself as a peasant woman, so as not to be recognized, and, accompanied by a maidservant who carried some provisions, she leaves the castle secretly, goes down in haste the rough mountain of Saint-Sérène, crosses the Bave which bathes its foot, and enters the vast solitude of Leyme,[1] where, after having wandered some days, she fixed her retreat. It was into this frightful forest that the Spirit of God led the steps of the virgin, where, having just left the gilded apartments of her ancestors, she lodged in the trunk of an old oak, which sheltered her from the inclemency of the weather and served her as a temple, where she passed a great part of the nights in watching and praying; and, during the short space of time which the Saint granted to sleep, she rested on a bed of moss and leaves which she had heaped up there. Accustomed to live splendidly and to converse with persons of distinction, the

young Speria mortified her delicate body by rigorous fasts, and had, in this dark and silent forest, no other company than that of the wild beasts, nor other recreation than the singing of divine canticles, embellished by the accents of a melodious voice to which the echoes of the solitude replied.

The faithful companion of her flight, after having carefully noted the tree and the places round about, returned to Saint-Sérène, whence she brought her, at fixed times, part of the food which she needed, and revealed only after the death of the Saint the wonders of which she alone was witness.

In the midst of these austerities, the enemy of salvation, who multiplies his attacks and redoubles their violence in proportion to the firmness and the resistance which the elect oppose to him, came from time to time to trouble the imagination of the Virgin: at one time he represented to her that her retreat into the desert was perhaps the effect of an illusion; that virginity was neither the best way nor the surest for salvation, because the Creator had ordered the first inhabitants of the earth to increase and multiply; that it was acting against His views not to lend herself to the marriage arranged with Helidius, which would make her the mother of a numerous family that would be brought up in the fear of the Lord; that she alone could never render Him as much glory as a numerous posterity; and that, if everyone kept celibacy, the earth would soon be reduced to a solitude; at another time he recalled to her memory all the deplorable circumstances of the last war, ready to flare up again if she persisted in her resolution: that she would be responsible for all the blood which was going to be shed, for all the burnings and the brigandage which might be committed, and that, even if she felt an attraction for celibacy, this particular taste ought to be sacrificed to the public good.

To all these suggestions of the evil spirit, the Saint opposed fervent prayers, invoking the sacred names of the divine Persons and imprinting on her forehead the august sign of our redemption: “No,” she sometimes cried, “I have not been led into the desert by a spirit of error, since I withdrew here only to preserve that chastity which I have vowed to Jesus Christ; and in pronouncing that vow I did nothing but obey that sweet invitation which I seemed to hear from my childhood: ‘My daughter, give Me thy heart.’ Marriage is good and holy, no doubt; but the state to which He has deigned to call me is still more perfect and more pleasing to the Lord, since He compares it to the life which the angels lead in heaven, and since, to honour it, He willed to be born of a virgin and to choose for His beloved a virgin apostle. In ordering our first parents to multiply, He did not therefore subject each of their descendants to the same law. I have irrevocably bound myself to love Thee alone, O my God, and Thou art my witness that, if I refuse the hand of Helidius, it is so as not to break the vow which I made of my own free choice. Nothing in the world shall henceforth be able to detach me from Thy service, to which I have consecrated myself entirely; yes, rather die than cast a profane glance towards this world which I esteem myself a thousand times happy to have abandoned.” It was thus that the virgin Speria lived in the desert from the middle of July until the twelfth of October.

Meanwhile Clarus, after the hasty flight of his sister, who had left without communicating her design to him, was in strange perplexity: he thought at first that, smitten with some other young knight, she had taken flight in order to avoid the suit of Helidius, for whom she had always shown aversion. To render, then, to his cousin the good offices which he had promised him, Clarus went over the mountains of Auvergne, the districts of the Quercy, the Rouergue and the Limousin, and visited all the towns and castles where he suspected that Speria might have taken refuge; but no one could give him any news of her, and everyone remained astonished at so extraordinary a departure. After three months of useless journeys, Clarus came back home more grieved and more agitated than ever, believing that she had perhaps put herself to death so as not to fall under the power of a man who until then had done so much harm to their family.

Some time after, in concert with Helidius, he gathered all his vassals to explore with them the neighbouring forests where he thought she had taken refuge. They had already gone over two-thirds of the forest, and the sun had run half its course, when one of them, pressed by thirst, came upon a rivulet in which pure water was flowing; wishing to quench his thirst at the very source, which he judged not to be far off, the scout began to follow the channel, which led him close to an oak of remarkable girth; after he had quenched his thirst,

continuing his task, he puts his head forward towards the opening of the oak — O surprise! he sees Speria there on her knees, her eyes raised to heaven, and praying so attentively that she did not notice him. He goes back without having spoken a word to her, and runs to carry the news to Clarus, who cried with an accent of joy: “Speria is found!” This cry, repeated from one to another, reaches in an instant the ears of Helidius, who was at the far end of the forest. The searches cease at once; all the vassals, impatient to see again the daughter and the sister of their lord, gather round their chiefs, who, guided by the author of the discovery, go to the oak, where they find the virgin still at prayer: she was so strangely disfigured by fasts and austerities, and the old clothes which she wore so disguised her countenance, that they had at first some difficulty in recognizing her. Clarus begged her with tears to come back to her father’s house and to give her hand to Helidius, to set on their reconciliation the seal of conjugal union. But Speria, motionless, let escape no sign of trouble or emotion, announcing by her bearing the calm of her soul and the firmness of her resolution; then, with a face on which serenity and gentleness reigned, she answered: “Dearest brother, if I had not long since renounced the world, the reasons which you allege against my retreat would be sufficient to engage me to come back to your house, there to lead the kind of life which you propose to me; but, having by a secret vow promised to have no other spouse than my Saviour Jesus, I can no longer re-enter the commerce of the world, which I have abandoned with just reason; for, as you know, virtue, ceaselessly exposed to its contempt or to the torrent of its bad examples, runs the risk of making shipwreck there. Ah! if it were given you to taste how sweet is the solitary life which I lead, far from blaming its austerity, you would prefer it to all the noisy pleasures of the world.

“Cast your eyes on these beeches, whose tops seem to touch the clouds, on these oaks, on these chestnut trees, which stretch out their branches and sway their boughs laden with fruit; there the nimble squirrels play, there thousands of birds sing the praises of the Creator and make the most pleasant concerts heard. Compare these living creatures with those which painters have tried to represent in your drawing-rooms; see these trees, these rocks, these springs in reality: by how much do they surpass those which artists have placed in your apartments! But what is more attractive here than all these magnificent spectacles is that I enjoy here an inward repose, a tranquillity of soul unknown to those who let themselves be carried away by the agitations and the cares of the world. Leave me then in peace, dear brother, in this solitude, where I believe myself the happiest woman on earth.”

Clarus, incensed at seeing his sister persevere in her refusals, which he believed founded on invented motives, and giving free course to the indignation which he had at first been able to contain in his heart, burst out in these terms: “I am not to be paid with the foolish dreams of a disordered brain; your lot depends on my will; at the age you are, it is not for you to choose; I have done it for you, it only remains for you to obey; the marriage with Helidius suits you, let that suffice; declare your consent here, or else resign yourself to suffer all the evils which my just anger can raise up against you; and, if the harshest treatment cannot overcome your obstinacy, I shall no longer be for you that brother who loved you so tenderly; count on it that I shall be your executioner, and that with my own hand I shall shed your blood to make you expiate all the griefs which you cause me.”

“The blood which you threaten to shed,” said Speria with a firm voice and an assured countenance, “does not belong to me; it is Jesus Christ’s, to whom I have consecrated it; I should esteem myself happy to shed it to the last drop, if it is to procure His glory and to show you how far the divine love with which this blood is all on fire can carry a soul; I know that a moment of affliction would procure me an incomparable glory, and one that will never have an end. If your anger can be sated only by my death, abandon yourself to its brutal impulse; but know, wretched man, that this moment of vengeance will cost you an eternity of torments.”

At this answer full of energy, the brother, furious and more carried away than before, turns to Helidius: “Let us avenge,” he said, “dear cousin, let us both avenge this insult which is common to us; I promised it to thee and I will keep my word: my sister shall be thy wife willingly or by force; she is going to promise it to thee,

or else thou shalt see her fall dead at my feet." — Helidius, by turns a prey to fits of love and of rage, at last broke silence: "Thou must resolve to give me satisfaction," he said, addressing Speria, "or else my love will change into cruelty, and this head in which thou hast conceived this contempt will be struck off; in two words: either thou shalt be my wife, or thou shalt be no one's." — "Yes," she answered, "I would be yours, Helidius, if I were to be the wife of a mortal man; but I cannot be, and never shall be, united to any but Jesus, to whom I have given my heart and my life." Saying these words, she withdrew apart, knelt down, raised her eyes to heaven, and made this prayer to God: "Lord, it is in Thee that I have hoped from my childhood; let me not be confounded, but lend an attentive ear to my humble prayers; be my protector, my refuge and my strength; deliver me from the snares which the enemies of my salvation are come to lay for me; Lord, into Thy hands I commend my soul."

Then Helidius, driven by fury and despair, advances with great strides, seizes the Saint by the hair with one hand, and with the other deals her a heavy blow of a scimitar on the head. Her innocent blood flows in abundance; her body and her garments are dyed with it, the earth is watered with it, it spurts even upon the murderers, who still have the ferocity to contemplate for some moments the victim of their barbarity; but soon terror seizes their souls, they take flight through the forest and go to hide in the mountains of Auvergne and of the Quercy, until, by order of Waifar, duke of Aquitaine, they were arrested and punished with the last penalty.

It is related that the Saint raised up with her two hands the head which had been severed from the trunk, and that she carried it from the place of her martyrdom to the spring near which her body was buried, and which has since kept the name of *Fountain of St. Speria*; this precious monument, preserved for more than a thousand years with religious care, is to be seen today in a crypt, under the pavement of the parish church of Saint-Céré. The brook on whose banks this atrocity was committed was long called the Brook of the Barbarians,[2] in memory of this barbarous deed.

Thus died St. Speria, at about twenty years of age, in the year of Jesus Christ 760, on the 12th of October, the day on which the office of the Saint has always since been said in the diocese.

A picture of fairly large size, placed in the nave of the church of Saint-Céré, near the altar of Saint-Jacques, represents on one side the Virgin Mary in tears, standing at the foot of a great Christ, and on the other the trunk of St. Speria, kneeling, holding in her right hand her bleeding head. She is also represented coming out of the forest, her head in her hand, on one of those old tapestries which cover the side walls of the choir. The old escutcheon of the churchwardens' pew, set today in the new pew of the fabric, shows, in half relief, the trunk of St. Speria standing, holding her head in her hands.

CULTE ET RELIQUES.

Cult and Relics.

Shortly after the death of St. Speria, whose body was buried near the spring which has since borne her name, a chapel was built which included the tomb and the spring within its walls, to celebrate there every year the day of her martyrdom, and to satisfy the devotion of those who went there ceaselessly to obtain by her intercession the health of the body or the spiritual graces of which they might have need. The report of the wonders which were worked every day at Sainte-Spérie increased this concourse more and more, and with the offerings which the Christians deposited there, hostelries were built to lodge some of those who came to visit the tomb of the Saint. The affluence of the pilgrims devoted to her, whose number went on increasing, caused the land adjoining the chapel to be cleared, in order to build houses there. The chapel having soon become insufficient to hold the numerous inhabitants of the market town or the strangers, a great church was built on the same spot in honour and under the invocation of St. Speria. The church, with the township which depended on it, was afterwards ceded to the Benedictine religious of Carennac; at last, industry and commerce succeeding insensibly to all those movements which piety inspired, and the goodness of the soil,

which cultivation made more fertile every day, gave increase to this town, which kept the name of Sainte-Spérie until the 17th century, and which gave it up after the castellany of Saint-Sérène, or Saint-Seren, as it was written in the Middle Ages, had passed to the house of Turenne; the castle ceased to be inhabited, the seat of justice was transferred to the town of Sainte-Spérie, which was among its dependencies and always kept the name of castellany of Saint-Seren; this denomination passed insensibly from judicial or notarial acts into the mouth of the public, which soon forgot this transfer and grew accustomed to give to the town the name which it found in the public acts, took from the town of Sainte-Spérie its true name, to substitute for it that of the old castle, which one even has some difficulty in recognizing in the present manner of writing Saint-Céré. It is thus that the Saint has loaded with favours the town which owes its birth to her.

For a very long time the church of Sainte-Spérie has no longer possessed the relics of its patroness. A fairly unanimous oral tradition, and some manuscripts of the last centuries, which cite no authority, state that the English carried them off when they were forced to evacuate the Quercy, and *that they left them in Spain*. However that may be, it results from various documents: 1st, That the relics of St. Speria Sérène existed at the monastery of Lesterps, then in the diocese of Limoges, today Lesterps, in the diocese of Angoulême. The patroness of Saint-Céré being the only one who bore these names, and no other Saint bearing the name of *Speria* or that of *Sérène* being found in the Roman martyrology, it becomes almost certain that these relics were those of St. Speria of Saint-Sérène, daughter of Sérène; for, according to all the writings concerning this Saint, *Speria* was her baptismal name and *Sérène* is used to designate the name of her family or the place she came from. Moreover, it is certain that her family, the castle and the lordship bore the name of *Saint-Serenus* as long as the Acts were written in Latin, and that of *Saint- Séren* when they began to write them in French. It is therefore natural to think that, these relics having been left at Lesterps by the English, instead of continuing to call them *relics of St. Speria Sérène*, people grew used little by little to calling them, by abbreviation, *relics of St. Sérène*. 2nd, The English having been finally driven out of the Quercy in 1451, it was probably in that year that the relics of St. Speria were carried off from the parish of Saint-Céré and taken to the abbey of Lesterps; it was the more or less direct road to go from the Quercy to England. 3rd, The town of Poitiers having been besieged by the Calvinists in 1569, it follows that the church of Lesterps and the relics which it contained were burned at that time, and that unhappily we can no longer keep the hope of finding them again.

We have taken this biography from the Vie de sainte Spérie, *by M. l'abbé Paramelle, and from* Notes inédites *due to the kindness of the same author.*

BLESSED JAMES OF ULM OR THE GERMAN, DOMINICAN RELIGIOUS AT BOLOGNA (1491)

Fra Giacomo, or Blessed James of Ulm, was born in that city in the year 1407, of an honourable family of merchants. In his youth, Fra Ambrogino tells us, his pupil and the oldest writer of his life, our Blessed one gave himself to the mechanical arts, for which he had an extraordinary aptitude, and also to painting on glass, in which his fellow-countrymen had acquired a great reputation. At the age of twenty-five, seized with the holy desire of venerating the tomb of the Prince of the Apostles, he set out for Rome; and there, on that soil bathed with the blood of so many martyrs, he experienced, it seems, such sweet and great consolations that he resolved to spend his whole life there. But, money having come to fail him, he went to Naples to enlist in the armies of Alfonso, king of Aragon, and some months later fought valiantly in the battle in which that unfortunate prince lost his crown and his liberty. After four years of service, during which he was able to win the confidence of his chiefs and the esteem of his brothers in arms by his courage and his good conduct, disgusted with the licentious life of the camps, he left the army and, to earn his living honourably, put his intelligence and his arms at the disposal of a citizen of Capua. In the year 1440, feeling himself violently tormented by the so legitimate desire of embracing his old father and of seeing again his dear native land,

from which he had been absent for seven years, he took again the road to Germany; he had already reached Bologna and was thinking of continuing his way, when all at once, one day when he was praying fervently before the tomb of St. Dominic and placing his long and perilous journey under the protection of that great patriarch, he heard in the depth of his heart a mysterious voice which exhorted him to sacrifice his earthly country and to devote himself entirely to the conquest of the heavenly country. At once our Blessed one, understanding whence this voice came, knocked at the door of the convent of Saint-Dominique, humbly asked to put on the habit of the lay brothers, and obtained it; he was then thirty-four years old.

During the fifty years which he still lived in the Order, he distinguished himself in it by the practice of the highest virtues, and showed himself always as good a religious as he had been a good soldier. He died on the 11th of October 1491, at the age of eighty-four. Leo XII, in the year 1825, inscribed him among the Blessed, and the Church honours his memory on the 12th of October.

Let us say a word about his artistic works. — On putting on the habit of St. Dominic, our Blessed one had to take up again the painting on glass, the practice of which he had abandoned for some ten years, that is to say, since he had left his native town. He was charged by his superiors to adorn the church and the convent with stained-glass windows; and on this occasion, says the chronicle, he acquired a great reputation; but unhappily almost all his works, so praised by his contemporaries, have disappeared, and there remains of him no more than a little medallion at the entrance of one of the dormitories of the convent; it represents Jesus on the cross between Mary His mother and John His beloved disciple. However, the beautiful windows which he executed for the great basilica of San Petronio and for the oratory of Blessed Helen, in the Bentivoglio palace, at Bologna, still exist. It is enough to examine them to judge of the prodigious talent of their author, and to understand the honourable place to which he has a right beside the greatest masters in this branch of art. Blessed James further found, the first, the means of giving to glass a transparent yellow tint by employing oxide of silver; if, then, painters on glass today know this process so long sought after and have adopted it, it is to our Blessed one that they are indebted for it.

At his death, Blessed James of Ulm left in the cloister two pupils: Fra Ambrogino, the historian of his life, and Fra Anastasio, who inherited not only his talents and his processes, but also his virtues, and shed a new lustre on the convent of San Domenico at Bologna.

He is represented near a glass-painter’s furnace, to indicate the art which he practised in his Order. He is also sometimes painted with a cross in his hand, on account of his devotion to the passion of Our Lord.

Extract from the Année Dominicaine.

SAINT SERAPHIN OF MONTEGRANARO, LAY BROTHER OF THE ORDER OF CAPUCHINS (1604)

The year 1540 saw St. Seraphin born at Montegranaro, in the March of Ancona. His parents were destitute of the goods of fortune, but rich in virtue. His mother especially was so pious that everyone admired her and that the women set her before themselves as a model. She laid in the heart of her son the seeds of all the virtues, and Felix, as he had been named at Baptism, was able to answer to the care which his mother took to form him to virtue. Nothing childish was to be seen in his exterior and his conduct. He loved prayer, and, knowing already the value of time, he let not the least particle of it be lost. His father, a poor mason, placed his son early with a peasant to keep the cattle. The young servant of God had from then on all the time to give himself to prayer. He had carved a cross on an oak, and before this cross he passed hours in adoration; which did not prevent him from fulfilling his employment with the greatest fidelity. In the evening, when he had come in, he took little food, and, after having given some hours to sleep, he rose and spent the rest of the night conversing with his Saviour.

The time of trials had come. Death had just carried off his father. Obliged to go back to his father's house, he had to obey his brother, whose character was violent and choleric. This brother was a mason: he wished to teach this trade to Felix, and, without pity for his age, he treated him like a beast of burden, without a complaint ever coming from the mouth of him who was the object of so much harshness. This situation lasted for several years. At sixteen, having heard read the book of Denis the Carthusian on the last things, Seraphin took the resolution, in order to save his soul and to escape the dangers which one runs in the world, of entering the Capuchins. He went to the convent of Tolentino, where he took the name of Seraphin, under which he is known. He was eighteen years old, and he understood that he had not entered a religious Order to practise virtue, but to attain to perfection. He made such rapid progress that his brethren were astonished at it. At the end of a year he was admitted to pronounce his vows. This was for him the occasion of such joy that on that day he kissed the feet of all the Fathers. From then on he applied himself to establishing in himself a perfect purity of conscience and to avoiding everything that might tarnish it; he dreaded the lightest sins and held them in horror. In reward he obtained in abundance the lights of heaven, and soon became very skilled in the science of the Saints. He had his heart on fire with the flames of divine love, and, one day when during a recreation he was obliged to go up into the pulpit to address his brethren, he was able to find such accents that the religious, touched and filled with wonder, blessed God for having given so lively a faith and so much fervour to this poor brother. The love of God was his life; he would have wished to give his blood to prove his love to God; he solicited the favour of going into the countries of the infidels to suffer martyrdom there, but his superiors did not think they ought to grant him this favour and deprive their community of this model of virtues.

A sincere charity for his neighbour accompanied the love which he had for God. He was affable, kindly to everyone and always ready to render a service. But it was above all the poor who had the greatest share in his affection. He put to work all the means that were in his power to relieve them, and for this he often deprived himself of necessaries. A famine having come, he contented himself with four ounces of bread a day, in order to be able to give more to those who were hungry. God, in reward for his virtues, granted him the gift of miracles; he knew the future and read in the secret of hearts; but, as his humility was great, he did everything to hide the prodigies which he worked. His reputation for holiness became such that his superiors were obliged to take from him the office of quester, because, when he went out, the crowd pressed upon his steps and cut pieces from his cloak.

He was forewarned of his death and announced it to his brethren. He was sixty-four years old when he expired, on the 12th of October 1604, after having edified the Order of Capuchins for forty-six years. Numerous prodigies were worked at his tomb. In 1610 Pope Paul V permitted the inhabitants of Ascoli to pay him public veneration, and Clement XIII canonized him on the 16th of July 1767.

Cf. Continuateurs de Godescard; Acta Sanctorum, *vol. VI of October;* Vie de saint Séraphin, *by Father Pierre-Benoît Giovanni, Capuchin.*

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[1] The Bollandists attack the version of the Roman martyrology. "We must not read," they say, "*in Lycia*, but at Anazarbus (today Anzarba), in Cilicia, under the prefect *Lysias*; the Greek Menaea favour this version." — This St. Domnina, martyr at Anazarbus, must not be confused with her namesake, martyr in Syria, whose notice we have sketched on the 4th of October, with that of her two daughters, Sts. Berenice and Prosdoce.

[2] Maximilian, first known bishop of Lorch or Laurach (*Lauriacum*), in Austria, was born at Cilley or Cilly (*Claudia Celeia*), in Styria, and was entrusted, at the age of seven, to a pious ecclesiastic named Oranius, who took charge of his education. The young pupil made marvellous progress in piety; his virtues raised him to the see of Lorch, which he made illustrious up to the time of the persecution of Numerian (284). Evalisius, his prefect in Noricum, published at Cilley a severe edict by which he ordered sacrifice to the idols. Maximilian resisted with constancy, and his courage was crowned with martyrdom. The place where he was beheaded is still shown outside the walls of the town. The Christians carried his body by night into a common tomb, whence St. Rupert had it transferred to Lorch. Under Henry II (1002–1024), his relics were carried to Passau (Bavaria, Circle of the Lower Danube), where they are still honoured today. — Cf. *Continuateurs de Godescard* and *Acta Sanctorum*.

[3] His relics rest in the church of Santo Stefano at Verona. — *Acta Sanctorum.*

[4] Pantalus or Pantulus owed to his learning and to his virtues his elevation to the episcopate. His apostolic labours converted most of the idolaters who dwelt near the banks of the Rhine: he joined to the zeal of a missionary the courage of a Martyr. The Huns having made an invasion into the country, he set the affairs of his Church in order and sought to preserve himself from the fury of these barbarians, who seized him and put him to death with St. Ursula and her companions, about the year 553. His body was buried at Cologne in the church of the Machabees, where his relics were kept for a long time. His head was transferred to the cathedral of Basel, and remained there until the so-called Reformation. He was the patron of his episcopal city, as well as of that part of Upper Alsace which depended on the diocese of Basel. — L'abbé Pétin, *Vie des Saints*.

[5] The Bollandists place among their *Praetermissi* this mention of the French martyrologist, on the pretext that they did not succeed in satisfying themselves as to the cult paid to St. Pion or Opion. Perhaps they did not have to hand the Breviary of Bourges of 1734, in which our Saint is mentioned. This authority is not suspect, for it is known that this Breviary revised its legends in too absolute a fashion, and one fatal above all to the traditions of the Bas-Berry. — Cf. Veillat, *Légendes du Berry*; and the *Nova Bibliotheca* of Father Labbe.

[6] Little is known of St. Gérin of Aureillan. Under the domination of the Arian Goths who ravaged the south of the Gauls, he was martyred at the same period as St. Gaudens and St. Liberata. It is found in old manuscripts that "St. Gérin was beheaded at Tarbes on the bridge of the Adour. His head, falling into that river, was carried away by the waters. A woman of the village of Aureillan, blind for a long time, was washing herbs in the waters of the river. She met between her hands the head of the holy Martyr, the mere touch of which suddenly gave her back her sight. The inhabitants of Aureillan, witnesses of the prodigy, procured the body of their holy fellow-countryman and built for him a chapel where this precious treasure was long kept with veneration. St. Gérin became the patron of Aureillan, a market town of about fifteen hundred souls at the gates of Tarbes." — *Notes locales*.

[7] On the 1st of April 1842 there were discovered at Rome, in the catacombs of Sant'Ermete, near the *Via Salaria*, the remains of a Christian woman, accompanied by the objects which an accredited opinion regards as the indicative signs of martyrdom (an earthen vase, in which there are to be seen, on the inside, remains of blood), with a marble slab bearing this inscription: *To Aurelia Theudosia, most sweet and incomparable wife. Aurelius Optatus to his most innocent spouse, laid here on the eve of the calends of December, of the Amiens nation.*

Mgr de Salinis, informed of this discovery, conceived the idea of bringing back into her own country the holy woman of Amiens, whose body had been granted to Mgr Pallavacini, who had carried it off to Genoa. His negotiations succeeded, and on the 9th of October 1853 the relics arrived at Amiens; on the 12th of the same month took place the ceremony of the translation, the grandest of which the city of Amiens has ever been witness. The relics of St. Theudosia, enclosed in a shrine in the style of the 13th century, are exposed in the chapel of the cathedral which bears her name and which was formerly under the title of Saint-Augustin. A relic of the Saint was transferred (16th of October 1855) to the church of Saint-Leu. Other less important fragments have been given to the communities of Amiens and to a great number of parish churches. St. Theudosia is especially honoured at Montmarquet, an annexe of La Fresnoy. A church of the diocese of Poitiers has been consecrated to her.

The sovereign Pontiff had authorized Mgr de Salinis to have the feast of St. Theudosia celebrated annually throughout his diocese, on the day that he should choose. An episcopal ordinance of the 3rd of October 1855 fixes this solemnity on the 12th of October when that date falls on a Sunday, and, in the other cases, on the Sunday which follows the 12th of October. — M. l'abbé Corblet, *Hagiographie d'Amiens*, vol. III, page 526.

[8] See his life on the 13th of July.

[9] We have given his life on the 5th of September.

[10] L'abbé Darras, *Histoire générale de l'Église catholique*, vol. XVII, page 524.

[11] That is to say, noble protectress; for this word *Ethel*, which recurs so often in Anglo-Saxon names, is nothing but the German word *edel*, noble.

[12] *Alias*: Espérie, Spère, Exupérie.

[13] Leyme, or l'Herme, is derived from the Latin word *Eremus*, which means desert. The name Leyme, or the desert, was given at that time to all that extent of country which today forms the parishes of Saint-Vincent, Bannes, Leyme, the northern part of Aynac, and that which is to the south of Saint-Céré. Later the name of Leyme was restricted to the monastery of the Order of Cîteaux alone, which was founded in this forest about fifty years after the death of St. Speria: this foundation is attributed, with much likelihood, to Louis, king of Aquitaine, one of the sons of Charlemagne.

[14] The brook which was long called *Barbare* or *Barbaro*, and which in the vulgar idiom today bears the name of *Riou de la Bro*, derived, as is seen, from the ancient *Rivo Barbaro*, takes its source at the top of the parish of Saint-Jean-Lespinasse and, flowing from south to north, passes near the villages of La Blancherie, La Négrie, La Maynardie and Narbonnez, divides the suburb called La Croix-de-Lagarde, and falls into the Bave almost opposite the centre of the town of Saint-Céré. People have frequently busied themselves with gathering the spangles of gold which this brook carries along.

13 October

Martyrologies

Thirteenth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

In England, St. EDWARD, king, who died on the 5th of January, and is honoured today on account of the translation of his body. 1066. — At Troas, a town of Asia Minor, the birth into heaven of St. Carpus, disciple of the blessed apostle Paul. 1st c. — At Cordova, in Spain, the birth into heaven of the holy martyrs Faustus, Januarius and Martial, who were first tormented on the rack, then had their eyebrows shaved, their teeth torn out, their noses and ears cut off, and at last consummated their martyrdom by the punishment of fire.[1] About 304. — At Thessalonica, St. Florentius, martyr, who, after several other torments, was consumed by fire. About 350. — In Austria, St. Colman, martyr.[2] 1012. — At Ceuta, in the kingdom of Fez, in Mauritania, the execution of seven blessed martyrs of the Order of Friars Minor, DANIEL, SAMUEL, ANGELUS, DOMNULUS, LEO, NICHOLAS and HUGOLINUS, who, for having preached the Gospel and fought the sect of Mahomet, were loaded with insults, laden with chains, scourged, and at last beheaded by the Saracens, who thus made them win the palm of martyrdom. 1221. — At Antioch, St. THEOPHILUS, who was the sixth bishop of that city after St. Peter. 181. — At Tours, St. VENANTIUS, abbot and confessor. 5th c. — At Subiaco (*Sublaqueum*), in the Campagna of Rome, St. Chelidonia, virgin.[3] 1152.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Nantes, St. Edward the Confessor, king of England, mentioned in the Roman martyrology of this day. 1066. — At Cambrai, St. Berthoald, fifth bishop of Cambrai and of Arras. He was born, it is believed, of the royal blood of France, and was present, in 625, at the council of Reims, which was held under Sonnatius, bishop of that city. He held the see of Cambrai and Arras for eight years and had for successor St. Aldebert or Ablebert. 627. — In the Limousin, St. Peter of Limoges, first bishop of Braga (*Bracara Augusta*), in Portugal, and martyr, mentioned in the Roman martyrology of the 26th of April. 1st c. — In Guyenne, St. Géraud or Gerard of Corbie, abbot, founder of the monastery of La Grande-Sauve, whose life we have given on the 5th of April. 1095. — In the diocese of Limoges, St. LEOBON, solitary, a native of Saint-Étienne-de-Fursac (Creuse, arrondissement of Guéret, canton of Grand-Bourg). 6th c. — In the dioceses of Rodez and of Saint-Flour, St. GÉRAUD or GÉRAULT, count of Aurillac and confessor. 909. — In the former Cistercian abbey of Foigny (*Fusniacum*), in the diocese of Soissons, St. Gerbrand, abbot of Claer-Camp (*Clarus Campus*, Order of Cîteaux), in the former diocese of Leeuwarden, in Frisia. It is said that his soul appeared carried into heaven by the ministry of the angels.[4] 1218. — At Trèves, St. Lubentius or Louveins (*Lubentius*), priest and confessor. Formed from his tender childhood in all the virtues, he came to Trèves under the direction of the holy bishop Maximin, who conferred the priesthood on him. It is claimed that St. Paulinus, bishop of Trèves, sent him with some priests into Aquitaine to fetch the body of St. Maximin, his predecessor, and that he brought this precious treasure to Trèves. Lubentius preached the faith in the neighbourhood of Coblenz (*Confluentes*), particularly at Covern (*Cuberinus*), in the Rhine Province, and converted the inhabitants of that country. It is claimed that his relics were carried in a miraculous manner to Dietkirchen, where they are still the object of the veneration of the faithful.[5] 369. — At Marseilles, St. Antoninus, bishop of that see and confessor. His body, which was at Saint-Cannat (Bouches-du-Rhône, arrondissement of Aix, canton of Lambesc), was transferred, in 1277, to the cathedral of Marseilles. About 580. — Near Gannat (Allier), in the diocese of Moulins, St. Procula, virgin and martyr, whose life we have given on the 9th of July. 11th or 12th c. — At Spire (*Augusta Nemetum*), a town of Bavaria (Circle of the Rhine), the venerable Reginbald or Raimbault (*Reginobaldus*), bishop of that see and confessor. He first practised the most heroic virtues in the cloister, and afterwards reformed, with the greatest success, the abbeys of St. Afra at Augsburg, of Ebersberg (archduchy of Austria) and of Lorsch or Laurisheim (Hesse-Darmstadt). The see of Spire having fallen vacant by the death of Reginger (1033), Reginbald was called to the government of that diocese. The cathedral of that city owes to him, in great part,

the magnificence of which it is proud today. 1039. — At Orleans, the translation of St. Mamertus, archbishop of Vienne and confessor, whose life we have given on the 11th of May.[6] 477. — In the diocese of Saint-Brieuc, St. Maurice or Moriz, abbot of the Cistercian monasteries of Langonet and of Carnoët, in Brittany, whose life we have given on the 5th of October. 1191. — In the diocese of Troyes, St. Lupien (Lupence, Louvent, *Lupentius*), abbot of Saint-Privat in the Vivarais and martyr, whose life we shall give on the 22nd of October. About 584.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Basil. — At Armento, in Lucania, St. Luke or Lucas, abbot, of the Order of St. Basil, founder of the monastery of Carbone or San Carbonio, illustrious for the holiness of his life and the glory of his virtues, protector and special patron of the same town. 993.

Martyrology of the Order of Cistercians. — In the diocese of Quimper, in the province of Brittany, St. Maurice, abbot, of the Order of Cîteaux, who gave great and glorious marks of holiness.[7] 1191.

Martyrology of the Three Orders of St. Francis. — At Ceuta, in the kingdom of Fez, the execution of the seven blessed martyrs Daniel, Samuel, Angelus, Domnulus, Leo, Nicholas and Hugolinus, of the Order of Friars Minor, who, for having preached the Gospel and refuted the sect of Mahomet, were loaded with insults, laden with chains, scourged and at last beheaded by the Saracens. They obtained the palm of martyrdom on the 10th of this month. 1221.

Martyrology of the Order of Friars Minor. — The same as above.

Martyrology of the Order of the Capuchin Minors of St. Francis. — The same as among the Friars Minor.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Augsburg (*Augusta Vindelicorum*), a town of Bavaria (Circle of Swabia and Neuburg), St. Simbert (Simpert, Limpert, Lintpert), bishop of that see and confessor. His parents, who were very commendable for their virtues and their piety, seeking to procure him a Christian education, entrusted him to the religious of the famous abbey of Murbach (*Morbacum*), formerly situated six leagues from Colmar, in the neighbourhood of Guebwiller. Simbert answered the wishes of his parents and in a short time obtained distinguished successes in his studies; but he did not neglect to form his heart to virtue at the same time, and became a holy and fervent religious. After the death of St. Thosso, bishop of Augsburg (778), Charlemagne, who knew all the great men of his vast empire, cast his eyes on Simbert: he took possession of his see in that same year 778, while continuing to govern his community of Murbach (for he had become its abbot). The new bishop gave his clergy wise regulations, in order to awaken their slumbering ardour and engage them to labour without respite to bring back good morals among the people; then he applied himself to making the last traces of the disorders caused by the wars disappear, above all by the irruption of the Huns, who had burned (798) the suburbs of Augsburg. He occupied himself also with the temporal affairs of his Church, and, among other works of that kind, he restored in all its splendour the church of St. Afra, burned by the enemies, and founded institutions for the relief of the poor.[8] 807. — At Chalcedon, today Kadi-Keui, a town of Bithynia, on the Thracian Bosphorus, the holy martyrs Marcellus, Adrian and their companions, mentioned in the martyrologies of St. Jerome. About 310. — At Genoa (*Genua*), a town of Italy, in the Sardinian States, St. Remo or Romulus (*Romulus*), bishop of that see and confessor. "He was for his flock," the archives of that church tell us, "a father rather than a master; his gentleness, his charity, his zeal won him the esteem and the veneration of all those who knew him." He died at Matutia (today San Remo), carrying with him the

regrets of the whole province. He was buried there in the crypt of San Siro, and numerous miracles came to make his tomb illustrious. At the time of the invasion of the Saracens, his precious relics were transferred to Genoa. About 360. — In Leinster or Lagenia, a region of Ireland, the holy virgins Fyncane (Fincane, Fintane, Finsèque, Frinsèque) and Findoche or Frudoche. They were honoured especially at Trim, in the county of East Meath. 526 or 706. — In Scotland, St. Congan or Comgam, abbot and confessor, who died and was buried, it is believed, in the little island of Iona or Icolmkill, one of the Hebrides. Beginning of the 8th c.

SAINT GÉRAUD OR GÉRAULT[9] OF AUVERGNE, COUNT OF AURILLAC AND CONFESSOR

909. — Pope: Sergius III. — King of France: Charles III, the Simple.

> *L'âme, attirée par l'ineffable douceur de Dieu, se dérobe en quelque sorte à elle-même ; elle est ravie ; elle s'échappe d'elle-même pour jouir de Dieu et de ses délices.*
>
> *The soul, drawn by the ineffable sweetness of God, steals away in some sort from itself; it is ravished; it escapes from itself to enjoy God and His delights.*
>
> *Saint Augustin.*

He was the son of Geraldus and of Adaltrude, both sprung from the first nobility of the kingdom. He was born in Auvergne in the year 855, under the reign of Charles the Bald, and received from his parents, who were very virtuous, a wholly Christian education, to which he answered perfectly by his gentleness, his modesty, his obedience, his uprightness and a thousand other good qualities which shone forth in him from his childhood and which gave a presentiment that God destined him for a high holiness. He was trained in arms and in hunting, according to the custom of the nobles. But an indisposition which came upon him, seeming by its length to make him unfit for war, led his parents to withdraw him from these exercises and to apply him to study: which was very useful to him all the rest of his life. His health having been restored, he took up again his first occupations; but he did not cease to read the holy Scriptures and books of piety, in which he found a marvellous unction and sweetness.

The death of his parents having made him master of immense possessions, he did not make of them a subject of pride and ostentation, and did not let himself go to the luxury and the debauches of youth; but he kept himself always within the bounds of the fear of God, strengthening himself by prayer and by the continual union of his spirit with God. He forgot his duty, however, one day. Tempted by the devil and by the flesh, he cast a guilty look on a young slave girl; he was meditating a criminal design, but when he was about to carry it out, God enlightened him: he saw the abyss into which he was about to throw himself, he groaned over it before God, and, mounting his horse again with all speed, he withdrew without having carried out the evil which the devil had inspired in him. However, knowing that the inward consent which he had given to the sin had made him guilty, he did a very severe penance for it; and God, who leaves nothing unpunished in His servants, chastised him very harshly for it by the loss of his sight, which lasted him a whole year, and which he suffered with an admirable patience and resignation, regarding it as an effect of the mercy of the Lord and a means which He gave him to expiate his fault. He was ever afterwards extremely on his guard, preserving the greatest modesty in his looks and avoiding all the occasions of sin.

Nothing was better regulated than his day. He rose at two o'clock in the morning to recite Matins, either in the church with the clergy, or in his chapel with several ecclesiastics whom he always had about his person; this he did even on his journeys, and he continued it until his death, although seven years before it he had become blind. The rest of the night he remained in prayer, so occupied with God that he did not seem to have the use of his senses. On solemn days he spent the whole morning in the church, sometimes rapt in ecstasy, and at other times with his eyes bathed in tears; he went back again after dinner, so as to lose nothing of the praises which were offered in the temples to the divine Majesty. After having heard Mass on working days,

he gave a public audience to all those who wished to speak to him. Everyone then had freedom to come in to him, the poor man as well as the rich, the peasant as well as the gentleman. He listened to everyone with an admirable gentleness and patience, rebuffed no one, refused nothing of what he could grant, did not put off to another time what he could settle on the spot, and did not send on to his officers what he could carry out himself. The petitions of widows and orphans were always the best received, and he answered them so favourably that no one left his audience dissatisfied.

On fast days he did not dine until three o'clock in the afternoon. At other times he dined early, for the convenience of those who were to dine only after him. His table was at once frugal and magnificent. He always had priests and religious eat at it; and he had also, beside it, a table for the poor, whom he often served with his own hands. Reading was never omitted there, to nourish the soul together with the body; but, to recreate the company, he sometimes interrupted it and put learned and pious questions to the scholars whom he had invited there. His meal was usually followed by pleasant conversation and by bodily exercise; but both were accompanied by so much modesty that it was easy to see that he did not take this diversion for his pleasure, but from propriety and necessity. The rest of the day he employed either in regulating the affairs of his State, or in settling disputes, or in instructing his servants, or in visiting the poor, the sick and the prisoners, or in reading the sacred books, or in some other practices of charity and piety.

He possessed in an excellent degree all the virtues of a great prince. His prudence shone in all his actions; he never engaged himself in bad parties; he undertook nothing from passion and gave no one occasion to attack him and make war on him. His opinions were always so judicious that there was nothing in them to censure or to add. He never did anything without counsel; and he consulted, not interested or vicious people, but the wisest and most virtuous men of his State. And as for the things of his conscience, he followed the direction of St. Gausbert, bishop of Cahors. This singular discretion put him in great esteem at the court of France and with the most Christian kings who reigned in his time, to whom he was always very faithful, although the kingdom was then divided into various factions.

His justice was not less than his prudence. He was always afraid of having another's goods: having learned that a cloak of Levantine stuff which he had bought at Rome was worth more than he had been charged for it, he sent the rest of the price to the merchant, although he was already near re-entering France. If his people did the least damage in the countryside when he travelled, he paid for it at once according to the estimate of those who had suffered it. He suffered no scandalous crime in the lands under his rule, and he punished severely the oppression of the poor and the harassing of widows and wards. He repressed with an admirable vigour the insolence and the tyranny of the gentlemen, even to taking up arms to subdue them and to force them in their towns and their castles. This is what he did to the governor of Seré, named Arbault, who had set himself up as a petty tyrant over all his neighbourhood. He often assembled his Estates to learn the disorders of all his county and to bring effective remedies to them. He saw to it also that the ordinary judges rendered justice promptly and faithfully, without letting themselves be corrupted by favour or by presents.

Yet there was nothing more clement and more mild than he: he readily pardoned those who gave hope of amendment; he even sometimes let prisoners escape after having made them conceive a great regret for their crimes. He never made war except by force and when constrained to it for the preservation of his country and the defence of his subjects. Before beginning it, he tried every way of gentleness and of agreement, so as not to be obliged to shed the blood of his enemies. In the heat of battle, he wished his soldiers to blunt the points of their weapons, or not to strike with the edge, in order to cause more fear than harm; and yet, what is admirable, he always carried off the victory, and it is unheard of that he was ever defeated. He even spared the spoils of those whom he had vanquished, and did not allow his soldiers to pillage the enemy's country. This is what gained him the surname of the good count, and drew upon him in such a way the respect and the love of his neighbours that no one any longer had the audacity to attack him or do him wrong. There were only Aymon, count of Poitiers, Adelelme, his brother, and Geoffroy, count of Turenne, who dared to

encroach upon his lands; and in fact Adelelme one day took the castle of Aurillac. But God showed on many occasions that our Saint was under His protection, now by making great troops appear around him, although his army was very small; now by striking with panic terrors those who wished to attack him; now by making him invisible when they were near to assaulting him. He retook in a moment the castle which that lord had surprised; and, without his troubling himself about it, divine justice avenged him for this outrage by taking away the life of him whom envy and hatred led to persecute him.

He had a great devotion to the apostles St. Peter and St. Paul, and a profound veneration for the Holy See. His great occupations did not prevent him from making the journey to Rome at least seven times to satisfy this devotion. On the way he always had his chapel carried with him, so as to acquit himself of his exercises of piety with the same fervour as he would have done in his palace. His occupation on his pilgrimages was to visit the churches, to honour the holy relics, to give great alms to the poor and to converse with God in prayer: which he did, says St. Odo, with such reverence that it was easy to see that he was wholly penetrated with the thought of the presence of his sovereign Lord. At last his fervour led him to found and to build a beautiful abbey of the Order of St. Benedict in his capital town, to make it depend immediately on the Holy See, and to cede to it, by a gift between the living, his county of Aurillac with most of his other lands and lordships: he reserved to himself only the usufruct of them. Every time he went back to Rome, he carried a purse hung at his neck, in which there were ten pieces of gold, which he offered at the altar of the holy Apostles, to bear witness that he was their vassal and that he held from them in fief the property which he had reserved to himself. He gathered in this monastery a great number of religious, and he himself would have entirely left the world to shut himself up there, if St. Gausbert, his director, had not represented to him that it was more fitting that he should keep his dignity in appearance, for the good and the relief of his subjects, observing besides, in his palace, most of the things which he would see observed in the cloister. From that time his fasts were more rigorous and more frequent, his prayer more assiduous, his clothing simpler and his retreats more usual: far from learning anything from the religious of his abbey, he himself served them as a model; besides, this was before the reforms of Cluny and of Cîteaux, and in an age when the misfortune of wars had caused a great relaxation in monastic discipline.

God worked great miracles to bear witness to the eminent holiness of the blessed count. The water in which he had washed his hands gave sight to the blind, walking to the lame and healing to every kind of sick person. If it happened that on his journeys no fish or wine was found for his meal, divine Providence sent some in a miraculous manner. The sick were healed as soon as he touched them; but he was so humble and so modest that he avoided, as far as was possible to him, those striking actions which might win him esteem. Seven years before his death he became blind, and this infirmity only perfected his patience and all his virtues. At last, foreseeing that his end was near, he withdrew to Gézeinac, in the Quercy, which was also of his domain; there he regulated all the affairs of his succession with an admirable prudence, to prevent there ever being disputes between his abbey of Saint-Pierre and two nephews whom he was leaving as heirs; then, assisted by Adalard, bishop of Clermont, he gave back his soul to God, to go and receive the immortal wage of his good works: it was on the 13th of October 909.

He is represented holding a church, as founder and protector

CULTE ET RELIQUES.

Cult and Relics.

His death was followed by several miracles to which St. Odo of Cluny and some other grave persons have borne witness. It is related that, his body having been stripped to be washed and embalmed, he at once covered himself with his hand; this he did three times, and until he had been covered with a shroud, to show how dear purity had been to him during his life. His body was carried with extraordinary pomp to Aurillac, where he had desired to be buried. He was buried in the church of the monastery, near the altar of

Saint-Pierre; afterwards several translations of his body were made within the same church.

In the 16th century his shrine, which was of silver, was carried off by the Calvinists, who scattered his bones; but the faithful found means to gather up a part of them. The abbey of Aurillac gave birth to the town of that name, which afterwards became very considerable and was for a long time the capital of Upper Auvergne. This abbey, after having maintained itself in regular discipline with much reputation until the 15th century, was given at that time to commendatory abbots, who let relaxation enter it. This is what caused it to pass in the following century to secular canons, who changed it into a collegiate chapter, while keeping the commendatory abbot, with the approval of Pope Pius IV.

The parish of Saint-Gérault, at Aurillac, possesses the venerated remains of its holy patron. They rest at present in its church, rebuilt on the foundations of the one which the illustrious Saint had raised under the patronage of the holy apostles Peter and Paul. A great concourse of pilgrims has come for nine centuries to honour his memory there.

To compose this biography we have made use of Baillet, of the Vies des Saints du Limousin, *by M. Labiche de Reignefort, and of* Notes locales *due to M. l'abbé Peyrac, curate of the parish of Saint-Gérault, at Aurillac. — Cf.* Vie du Saint, *by Odo of Cluny, and the Reverend Father Dominique de Jésus, in his* Histoire parénétique des trois saints patrons de la Haute-Auvergne.

SAINT EDWARD III, THE CONFESSOR, KING OF ENGLAND

1066. — Pope: Alexander II.

> *Dans la maison du juste qui vit de la foi, ceux qui commandent sont les serviteurs de ceux auxquels ils paraissent commander.*
>
> *In the house of the just man who lives by faith, those who command are the servants of those whom they seem to command.*
>
> *Saint Augustin.*

God often gives bad princes in His anger; but a good king is also the most precious present that He can make to a nation. "A wise king," says Wisdom, "is the upholding of the people." And Ecclesiasticus: "As the judge of the people is himself, so also are his ministers; and what manner of man the ruler of a city is, such also are they that dwell therein. An unwise king shall be the ruin of his people; and cities shall be inhabited through the prudence of the rulers." The truth of these maxims is confirmed by the happiness which accompanied the reign of Edward the Confessor.

King Ethelred II had by Elgiva, his first wife, Edmund, surnamed Ironside, who succeeded him. He afterwards married Emma, daughter of Richard I, duke of Normandy; by her he had two sons, Alfred, and Edward, whose life we are giving. The reign of Ethelred was unhappy because he was weak. The Danes, who for about sixty years had not troubled Great Britain, came to attack it on all sides and committed horrible ravages there. Ethelred bought from them a shameful peace, and did not blush to bind himself to pay them every year a considerable tribute, which was raised by a tax to which was given the name of *Danegelt*. Swein or Sweyn, king of the Danes, made the conquest of all England a short time after, that is to say in 1015. This prince died the same year, leaving a son named Knut or Canute.

Ethelred, who had withdrawn into Normandy, came back to England when he had been informed of the death of Sweyn, and he remounted the throne; but he died the following year, leaving Mercia and some provinces of his States still in the hands of the Danes. Edmund Ironside came forward to succeed his father. Unhappily for him, he had to do with powerful enemies, and he had to fight several battles. At last things came to the point that a treaty was proposed on both sides; it was concluded near Gloucester, and it was settled that Canute should have the kingdom of Mercia, of Northumberland and of East Anglia.

A short time after, Edmund was shamefully assassinated by a Dane whom he had loaded with benefits. The Dane Canute took advantage of this occasion to seize all England.

Emma had withdrawn into Normandy with her two sons Alfred and Edward. Canute asked her in marriage of Duke Richard, her brother, and she was granted to him; but the two young princes remained in Normandy, at the court of Richard II and of his successors, Richard III and William the Conqueror.

Canute reigned nineteen years in England. He was magnificent, liberal, brave and zealous for religion; but ambition tarnished the lustre of his virtues. He died in 1036, and his States were divided among his children: Swein had Norway, Harold England, and Hardicanute Denmark. Alfred and Edward came from Normandy to Winchester to see Emma, their mother. Godwin, who commanded in Wessex and who had chiefly contributed to establishing the authority of Harold in that part of England, agreed with the king to draw the two princes to the court, with the design of having them secretly put to death. Emma, mistrusting what was being plotted, feared for her children; she contented herself with sending Alfred, and found pretexts for keeping Edward with her. Godwin went to meet Alfred, but it was to seize his person: he first had him shut up in the castle of Guildford, whence he was taken to Ely. His eyes were put out, and he was put in a monastery, where he died a few days after. Edward went back promptly to Normandy, and Emma withdrew to the count of Flanders. After the death of Harold, which happened in 1039, Hardicanute came to England with forty Danish ships and had himself acknowledged king there. Prince Edward also came there from Normandy, and he was received by the new king with the regard which was due to him. He demanded vengeance for the death of his brother; but Godwin escaped it by swearing an oath that he had had no part in the sad end of Alfred. Hardicanute, a vicious prince, died suddenly in 1041. Sweyn, another son of Canute, was still living and reigned in Norway; but the English, weary of living under the domination of foreign kings, who treated them with indignity, resolved to re-establish their legitimate princes on the throne. It was the only means they had of freeing themselves from a heavy yoke which they had borne with impatience for more than forty years. On the other side, the virtues of Edward had won over the enemies of his family, and everyone agreed in wishing to restore to him the crown of his fathers. Leofric, earl of Mercia, Siward, earl of Northumberland, and Godwin, earl of Kent, who was at the same time governor of the kingdom of Wessex, the three most powerful men of the nation, were the principal authors of the revolution which brought England back under the dominion of its true masters.

Edward had been formed in the school of virtue, and he had made good use of it. He knew how to value the goods of this visible world at their just worth. He had never sought consolation save in virtue and in religion. Brought up in the palace of the duke of Normandy, he had been able to preserve himself from the corruption of the vices which reigned at that prince’s court; he even applied himself to acquiring the contrary virtues from his childhood; he was faithful to the practices which Christianity prescribes, and he loved to converse with persons of piety. All his outward actions bore the stamp of modesty. He spoke little, but it was neither from ignorance nor from want of talent; all the historians agree, in fact, in saying that he was of a wisdom and a gravity beyond his age. His love for silence came, then, from a ground of humility, and from the fear of losing recollection or of falling into the faults which the itch to speak ordinarily brings with it. His character was composed of the happy union of all the Christian and moral virtues. There was to be distinguished in him, however, an admirable gentleness, which had its source in a profound humility and in a tender charity which embraced all men. It was easy to perceive that he was entirely dead to himself: hence that horror of ambition and of everything that could flatter the other passions.

If he mounted the throne of his ancestors, it was because he was called to it by the will of God; and so he proposed to himself no other end than to make religion loved and to come to the help of an unhappy people. He was so far removed from every feeling of ambition that he declared that he would refuse the most powerful monarchy if, to obtain it, the blood of a single man had to be shed. Even the enemies of the royal family rejoiced to see him on the throne. All congratulated themselves on having a Saint for king, above all

after so many misfortunes under whose weight the nation had groaned; they hoped that the public and private evils were going to be repaired by his piety, his justice and his beneficence. Edward was crowned on Easter Day of the year 1042, at the age of about forty.

In spite of the critical circumstances in which he mounted the throne, his reign was one of the happiest that had ever been seen. Even the Danes established in England feared him, loved him and respected him. Although they regarded themselves as masters of the country by virtue of a pretended right of conquest, although they had been its masters for forty years, and although they had filled with their colonies the kingdoms of Northumberland, of Mercia and of East Anglia, they were nevertheless not seen to stir anywhere, and from the time of which we are speaking there was no more question of them in England. Pontanus, one of their historians, calumniates the English when he accuses them of having massacred all the foreigners under the reign of Edward. Such an undertaking would have been as dangerous as it was unjust and barbarous; its execution would doubtless have made more noise than a massacre which happened under Ethelred II, at a time when the Danes were less powerful and less numerous. If it is asked what became of those in question, we shall answer that, having mingled with the English, they afterwards formed only one and the same body of people with them, with the exception of some who from time to time went back to their own country.

Sweyn, son of Canute, who reigned in Norway, fitted out a fleet to come and attack England. Edward put his kingdom in a state of defence, and sent into Denmark Gunhild, niece of Canute, for fear that, if she remained in England, she might secretly favour the projected invasion. Meanwhile the king of Denmark, also called Sweyn, made an irruption into Norway, which caused the expedition against the English to fail. A short time after, Sweyn was dethroned by Magnus, son of Olaf the Martyr, whom Canute the Great had despoiled of Norway. In 1046 Danish pirates appeared at Sandwich, then on the coasts of Essex; but the vigilance of Edward's chief officers forced them to withdraw before they had been able to ravage the country, and they did not dare to appear again afterwards.

Edward undertook only one war, which had for its object the restoration of Malcolm, king of Scotland, and it was ended by a glorious victory. There were some movements in the interior of the kingdom, but they were appeased with as much promptness as ease. Men saw then what a king can do who is truly the father of his subjects. All who came near his person tried to regulate their conduct by his examples. At his court were known neither ambition, nor the love of riches, nor any of those passions which unhappily are so common among courtiers and which little by little prepare the ruin of States. Edward seemed solely occupied with the care of making his peoples happy; he lessened the burden of the taxes, and sought every means to leave no one in suffering. As he had no passions to satisfy, all his revenues were employed in rewarding those who served him with fidelity, in relieving the poor, and in endowing churches and monasteries. He made a great number of foundations whose end was to have the praises of God sung in perpetuity; the various establishments which he made were never a burden to the people. The revenues of his domain sufficed him for all the good works which he undertook. Taxes were not yet known, or they were resorted to only in time of war and in very pressing necessities.[1] The holy king abolished the danegelt which had been paid to the Danes in his father's time, and which had afterwards been carried into the sovereign's coffers. The great men of the kingdom, imagining that he had exhausted his finances by his alms, levied a considerable sum on their vassals without informing him, and brought it to him as a gift which his peoples made him for the maintenance of his troops and for the other charges occasioned by the public expenses. Edward, having learned what had happened, thanked his subjects for their good will and desired that the money should be given back to all those who had contributed to make up the sum. All his conduct showed that he was perfectly master of himself. He had an evenness of soul which never belied itself in any circumstance. His conversation was pleasant, but accompanied by a certain majesty which inspired respect; he loved above all to speak of God and of spiritual things.

Edward had always held purity in singular esteem, and he preserved this virtue on the throne by the love of prayer, by the flight of occasions, by the practice of humility and of mortification. He watched with care over all his senses and took the wisest precautions to guard himself from the least stain. Meanwhile people desired to see him married, and he could not resist the instances which the nobility and the people made to him on this point. Godwin set everything to work so that the prince's choice should fall on Edith, his daughter, who joined an eminent virtue to all the qualities of body, heart and mind. One thing held the king back: it was that he had made a vow to keep perpetual chastity. He commended himself to God, then he disclosed to her who was proposed to him as his wife the engagement which he had contracted. Edith entered into his views, and they agreed, the one and the other, that they would live in the state of marriage as brother and sister. It is by an effect of calumny that some writers have attributed St. Edward's resolution to the hatred which he bore to Godwin. Such sentiments are incompatible with the high virtue which he professed; he was besides incapable of treating with the injustice which is supposed of him an accomplished princess to whom he had united himself by the most sacred bonds.

Godwin was the richest and most powerful subject of the kingdom. Canute had made him general of his army, had created him earl of Kent and had made him marry his sister-in-law. He was afterwards high treasurer and duke of Wessex, that is to say, general of the army in all the provinces situated to the south of Mercia. Devoured by ambition, he often violated the divine and human laws. Swein, the youngest of his sons, walked in his footsteps, and even carried licentiousness to the most guilty excesses. Edward punished him by exile, but he pardoned him afterwards. Godwin himself, having made himself guilty of several crimes, was threatened with outlawry if he did not appear before the king, who was then at Gloucester. He refused at first and took flight; but he came back soon with an army to attack the king. Some of his friends asked his pardon, and, although Edward was the victor, he pardoned him and restored him to his former state. During Godwin's rebellion it was thought necessary to shut Edith up in a monastery, for fear that her dignity might be used to stir up the vassals and the friends of her father. In spite of this precaution, Edward was none the less attached to the queen, who on her side loved him tenderly, and they lived always, the one and the other, in the most intimate and the most perfect union.

We cannot dispense ourselves from relating at some length the famous ordeal through which the mother of the holy king passed. Here is the manner in which the fact is related by several historians. Some courtiers, jealous of having alone the confidence of the king, undertook to ruin the queen mother in his mind. Knowing Edward's piety, they covered themselves with the mask of hypocrisy and feigned a zeal for religion which they were very far from having. Emma often saw the pious Alwin, bishop of Winchester, and she found in his counsels wise rules of conduct for the affairs of her conscience. This connection was represented in the colours of crime. Robert, whom the king had brought with him from Normandy, and who from abbot of Jumièges had become archbishop of Canterbury, let himself be imposed upon by the calumny. The enemies of the princess did not stop there; they recalled her marriage with Canute, whose hatred for the family of her first husband was known. They added that she had favoured Hardicanute to the prejudice of the children whom she had had by her first husband and of the whole Saxon line; that she had consented, by the articles of her second marriage, to the exclusion of the legitimate heirs; that she had approved the plan of making all England pass to the posterity of Canute, a plan from which, however, Canute afterwards departed, by giving Denmark to Hardicanute and England to Harold, whom he had had by a first wife; that this prince's right to England was founded only on an unjust conquest, etc. It was not possible for the queen to clear herself of these latter imputations, and only her repentance could have effaced them; but Edward was not sensible of them, because he willingly forgot everything that was personal to himself. It was not the same with the accusation which bore upon her morals. The king found himself in a cruel perplexity: on the one side, the crime seemed to him too atrocious to give credit to it; on the other, he feared to make himself guilty of connivance at such a scandal. He charged the bishops to take cognizance of this affair, and he willed that they should assemble at Winchester. Alwin was forbidden to leave the city, and at the same time the queen was

shut up in the monastery of Wherwell, in Hampshire. The first assembly having decided nothing, a second was held, in which several bishops were of opinion that no further action should be taken in the affair. This is what the king ardently desired; but the archbishop of Canterbury insisted so strongly on the enormity of the scandal and on the necessity of applying an effective remedy to it, that the most rigorous course was taken. Emma, like another Susanna, was about to be the victim of her accusers; and, seeing no means of proving her innocence, she had recourse to God, and, full of confidence in Him, she offered to undergo the trial called ordeal or *ordalie*.[2] The day having been fixed, she spent in prayer the night which preceded it. When the moment had come, she walked barefoot and blindfolded over nine red-hot ploughshares which had been placed in the church of St. Swithin at Winchester. Having done herself no harm, she broke out in gratitude towards heaven, which had protected her in so visible a manner. The king, struck by the prodigy, threw himself at his mother's feet and asked her pardon for his excessive credulity. In thanksgiving for the miracle, he gave considerable property to the church of St. Swithin. The queen and Bishop Alwin also enriched it with their goods for the same motive. The archbishop of Canterbury went back to Normandy and withdrew into the monastery of Jumièges, after having made a pilgrimage to Rome in expiation of his fault. Emma was restored to her former state, and died at Winchester in 1052.

The following year Earl Godwin was carried off by a sudden death. Harold, his son, succeeded him in all his dignities. He vanquished the king of the South Welsh, who were making incursions into Edward's States. Some years after, this prince was taken prisoner and put to death by the king of the North Welsh. The latter sent the head of his enemy to Harold, so that he might present it to Edward. The holy king, naturally generous, left the provinces conquered by his troops in Wales to the two brothers of the prince who had just perished.

In 1058 Edward lost the pious and brave Siward. It was he who, the year before, had restored Malcolm III to the throne of Scotland, of which the usurper Macbeth had despoiled him. In this war he gave the highest idea of his courage. Someone having told him that his son had been killed on the field of battle, he asked whether he was wounded in front or behind; and when he was assured that he had fallen arms in hand and that he was wounded in front, he consoled himself, saying that he had always desired such a kind of death for himself and for his son. His virtue was all the more solid and meritorious because he was of a fiery and impetuous character. He was buried in the church of St. Mary, at York.

Some time after, Leofric also died. He was a man of eminent piety and consummate prudence. The abundant alms which he distributed to the poor, the churches which he built or repaired, the celebrated monastery which he founded at Coventry, were the public monuments of his zeal and of his charity; but he joined further to his virtues a profound humility. The privileges which he granted to the city of Coventry have made his name immortal in that country. Edward found as much help as consolation in the pious and wise counsels of this great man. Alfgar, son of Leofric, was made duke of Mercia; but he did not show himself worthy of his father.

St. Edward made himself famous above all by his laws. He adopted what was useful in those which were then followed, and he made the changes and additions which he believed necessary. Afterwards his code became common to all England under the name of the Laws of Edward the Confessor, a title by which they are distinguished from those which the Norman kings gave. They still form part of British law, except on some points which have since undergone changes. The penalties inflicted on the guilty by these laws are not severe; they recognize few crimes punishable by death; the fines are determined in a fixed manner and do not depend on the will of the judges. They provide for the public safety and assure to each individual the property of what he possesses. There was seldom occasion for severity, because care was taken that the laws were observed and justice was well administered. "The wise administration of the pious king," says Gurdon, "had as much and even more power over the people than the text of the laws." — "Edward the Confessor," the same writer says again, "that great and wise lawgiver, reigned in the hearts of his subjects. The love, the

harmony, the understanding which there was between him and the general assembly of the nation[3] produced a happiness which became the measure of that which the people desired under the following reigns. The English and Norman barons appealed to the law and the government of Edward." The following trait of the holy king is related. One day when he was dozing in his palace, he saw a servant come twice to take some money which had been left lying there. This servant having come a third time, the prince warned him to take care, and contented himself with making him feel the danger to which he would be exposed if he were discovered. Edward's private treasurer, having arrived some time after, flew into a great rage at what had happened. Edward tried to calm him by telling him that this wretched man had more need of money than they. This action has been blamed by some moderns; but it may be justified by saying that the king made the culprit understand all the enormity of his crime; that he believed, from the warnings which he had given him, that he would correct himself in the future; that he regarded the wrong done to him as a personal wrong; and that he was persuaded that he could pardon this fault all the more easily because nothing contrary to the administration of public justice would result from it.

Few princes have been seen who showed themselves as zealous as Edward for the happiness of their peoples. He took the unfortunate especially under his protection, had the laws observed, and willed that justice should be rendered with as much integrity as promptness. He took for his model King Alfred, who regarded it as one of his chief duties to enlighten ceaselessly the conduct of his judges. William the Bastard, duke of Normandy, was himself the witness of the virtues and the wisdom of his kinsman when, in 1052, he came to see him in England.

Edward, during his exile in Normandy, had made a vow to go and visit the tomb of St. Peter at Rome, if God put an end to the misfortunes of his family. When he had established himself firmly on the throne, he prepared rich offerings for the altar of the Prince of the Apostles, and arranged everything to put himself in a state to cross into Italy. Having then convoked the general assembly of the nation, he declared there the engagement which he had contracted, and made them feel the obligation which he was under of showing his gratitude to God. He then proposed the means which seemed to him most suitable to make commerce flourish and to maintain peace; he ended by putting his subjects under the protection of heaven. The chief men of the assembly alleged the strongest reasons to dissuade him from the carrying out of his design. After having praised his piety, they represented to him with tears the dangers to which the State would be exposed; that they would have to fear at once the enemies within and without; that they imagined they already saw all calamities falling upon the kingdom. Edward was so touched by their reasons and their prayers that he promised, before undertaking anything, to consult Leo IX, who then occupied the chair of St. Peter. He sent to Rome for this purpose Aelred, archbishop of York, Herman, bishop of Winchester, and two abbots. The Pope, persuaded that the king could not leave his States without exposing his people to great dangers, dispensed him from the fulfilment of his vow; but it was on condition that he should distribute to the poor the money which he would have spent in coming to Rome, and that he should build or endow a monastery in honour of St. Peter.

Sebert, king of the East Angles, had founded the cathedral of St. Paul's in London. Some authors have also attributed to him the foundation of a monastery in honour of St. Peter, which was outside the walls and to the west of the city. It is said that this monastery occupied the site of an ancient temple of Apollo which an earthquake had overthrown: but the silence of Bede leads to the belief that it was built later by some private person and that it was a small thing in its origin. It was called Thorney. The Danes having destroyed it, King Edgar had it rebuilt. Edward, after having repaired it, made considerable donations to it; he willed further that it should be honoured with exemptions and privileges, which he obtained from Pope Nicholas II in 1059. It was given the name of Westminster, on account of its situation. It has since become very famous through the coronation of the kings and the burial of the great men of the kingdom. It was the richest abbey in all England when the monasteries were destroyed there.

Several ancient historians relate various miracles worked by the holy king. A leper begged him earnestly to carry him on his royal back into the church of St. Peter, saying that that Saint had promised that he would be healed by this means. This good and holy prince lent himself to this repulsive ceremony and obtained the leper's healing. By the sign of the cross he healed a woman of a cancerous tumour recognized as incurable. Three blind men recovered their sight by applying to their eyes the water which had served him to wash his hands. He merited to see Our Lord Jesus Christ during the holy sacrifice of the Mass and to receive His blessing visibly.

Edward made his residence at Winchester, at Windsor and in London, but most commonly at Islip, in the county of Oxford, where he was born.[4] In former times the lords of the kingdom dwelt in the country and lived among their vassals; they went to court only at the great feasts and on some extraordinary occasions. The feast of Christmas was one of the chief ones at which the nobility repaired to the king. Edward chose it for the dedication of the new church of Westminster, so that the ceremony might be carried out with more solemnity. The most distinguished persons of the kingdom were present at it. The king signed the act of foundation, and had inserted at the end of it terrible imprecations against those who should dare to violate the privileges of his monastery.

After the Prince of the Apostles, the Saint to whom he had the most devotion was St. John the Evangelist, that perfect model of purity and of charity. Here on this subject is a charming story. Edward never refused the alms which was asked of him in the name of St. John the Evangelist. One day, having nothing else, he gives his ring to a stranger who begged of him in the name of St. John. Some time after, two Englishmen who were going to Jerusalem to visit the holy sepulchre lost their way one evening and found themselves overtaken by night. As they no longer knew what to do, a venerable old man put them back on their way, led them to the city, and told them that he was the beloved disciple of Jesus Christ; that he cherished singularly their prince, Edward, on account of his chastity, and that he would assist them also through all their journey for his sake. Then he put into their hands the ring which that prince had given to the poor pilgrim for love of him, assuring them that it was he himself, disguised as a poor man, who had received it; and he charged them to carry it back to him and to tell him on his part that at the end of six months he would come to fetch him, to take him with him in the train of the spotless Lamb. These two men, having returned to England, reported to the king all that the holy Evangelist had told them, and presented his ring to him. The king received it melting into tears, and gave thanks to God for so great a favour. The historians of his life relate that this Saint, in reward for his piety, made known to him in a supernatural manner that the moment of his death was approaching.

In making the foundation of which we have just spoken, Edward hoped to raise a monument which would attest to future ages his zeal for the glory of God and his devotion to the Prince of the Apostles. He wished to give to God true servants, who would perform on earth the function of the angels, who would make up for the imperfection of his good works and who would take his place when he should live no longer. He renewed at the same time the offering which he had already made, and which he made every day to the Lord, of himself and of all that he possessed.

Having fallen ill before the ceremony of the dedication of the church of Westminster, he was none the less present at it to the end; but he was obliged to take to his bed. He thought only of preparing himself for death by fervent acts of piety and by the reception of the sacraments. All the lords of his court showed the keenest grief. Seeing the queen melting into tears, he said to her: "Weep no more; I shall not die, but I shall live; I hope, in leaving this land of death, to enter the land of the living, there to enjoy the happiness of the Saints." He then commended her to Harold and to other lords, and declared to them that she had remained a virgin. He expired peacefully on the 5th of January 1066, in the sixty-fourth year of his age, after a reign of more than twenty-three years.

St. Edward is represented sometimes giving alms to a leper or healing him; sometimes carrying a poor sick man on his shoulders.

CULTE ET RELIQUES.

Cult and Relics.

After his death, the miracles which took place at his tomb contributed much to the establishment of his cult. Blind men recovered their sight there, some paralytics were healed there, and sick people were delivered there from the quartan fever with which they were tormented. William the Conqueror, who mounted the throne of England in 1066, had his body enclosed in a magnificent coffin, which in its turn was placed in a shrine of gold and silver. Thirty-six years after the death of the Saint, in 1102, his body was raised from the earth by the bishop of Rochester, who found it whole, flexible and without corruption, with his garments, which seemed still quite new. Blessed Edward was canonized in 1161 by Alexander III, and his feast was set on the 5th of January. Two years after, St. Thomas, archbishop of Canterbury, made a more solemn translation of it, at which King Henry II was present, accompanied by fourteen bishops, five abbots and all his nobility. This prince carried this holy deposit on his own shoulders through the whole cloister of the abbey of Westminster. This translation took place on the 13th of October, the day on which his principal feast has since been celebrated. The national council of Oxford, held in 1222, ordered that it should be of obligation in England.

The kings of England, out of respect for the memory of the Saint, received his crown at their coronation, and made use of his dalmatic and his maniple. The crown having since been changed, the one which was substituted for it kept the name of St. Edward.

We have taken this account from the Vies des Saints *of Alban Butler, which we have revised and completed.*

SAINTS DANIEL, SAMUEL, DONULUS, LEO, HUGOLINUS, NICHOLAS AND ANGELUS, FRIARS MINOR, MARTYRS AT CEUTA, IN MAURETANIA

1221. — Pope: Honorius III. — King of France: Philip II, Augustus.

> *Le Seigneur présente des luttes aux Saints, afin que les combats les conduisent à la victoire, et la victoire à la couronne.*
>
> *The Lord offers struggles to the Saints, so that the combats may lead them to victory, and victory to the crown.*
>
> *Saint Bonaventure.*

The seraphic Father Francis of Assisi had three times sought the occasion of martyrdom. His example and the recent triumph of his five children martyred in Morocco in 1220 had inspired many other Friars Minor with an ardent desire to die for Jesus Christ.

Daniel, provincial of Calabria, a man of eminent holiness, asked Brother Elias, vicar general, for permission to go and preach the faith to the Moors, with six other religious, named Samuel, Donulus, Leo, Hugolinus, Nicholas and Angelus.

Having received the obedience of the Vicar general and the blessing of Francis, the holy missionaries embarked, in 1221, at a port of Tuscany, from which they passed to Tarragona, in Spain. Their first design was to go directly to Morocco, to mingle their blood with that of their brethren; but certain reasons, favourable to their pious enterprise, made them take the road to Ceuta.

Daniel arrived there first with three companions, the master of the vessel not having been willing to take more of them. They stopped outside the town, in a suburb where all the Christian merchants of Pisa, Genoa and Marseilles resided. Entry into the town was strictly forbidden to Christians. Their occupation was to distribute to these merchants the bread of the divine word, while waiting for their companions, who arrived on the 29th of September.

On the following Friday, the first day of October, they conferred together on the dispositions they had to make and the helps they needed for the hard combat that was preparing. The next day, Saturday, they confessed to one another and received holy communion, without which, when it could be received, St. Cyprian would not have the confessors of the faith exposed to martyrdom: “because,” he says, “it is the body and blood of Jesus Christ which give the courage to endure torments.” St. Chrysostom and St. Bernard also say that the most holy Eucharist is the strongest defence that can be opposed to the temptations of the devil and the allurements of sin.

The seven brethren went forth from the holy table, according to the expression of St. John Chrysostom, like roaring lions, breathing nothing but fire and flames, and no longer able to contain the ardour which consumed them. On the evening of the same day they washed one another’s feet, to imitate the Son of God who washed the feet of His disciples before His passion; and on the Sunday, very early in the morning, when there were few people in the streets, they entered the town, their heads covered with ashes, and began to say aloud: “There is no salvation but in Jesus Christ.”

They had not walked long before being arrested, loaded with blows and brought before the king. In his presence and before the great men of the Court they courageously repeated what they had said to the people: “That one must believe in Jesus Christ, and that there is no salvation to be hoped for save in His name alone.” They proved this truth by strong reasons and eloquent words. The king, seeing them poorly clad and hearing their outspokenness, took them for madmen, and believed that their shaven heads, with a crown of hair, were a mark of it. However, to try their constancy, and also because they had despised Mahomet and his doctrine, he had them thrown into a frightful prison, where they remained eight days, loaded with irons and treated without pity.

Their captivity did not prevent them from writing to the Christians of the suburb of Ceuta. The letter was addressed to the priest Hugh, who had charge of the Genoese, and to two religious, one a Friar Minor, the other a Friar Preacher, who had lately arrived from the depths of Mauretania. This precious document, being all that remains to us here below of the holy martyrs, we insert in this notice with all the respect that is due to a relic.

“Blessed be God, the Father of our Lord Jesus Christ, the Father of mercies and the God of all consolation, who comforteth us in all our tribulation! It is He who, having shown our father Abraham the victim that he was to offer Him, sent him to travel the earth as a pilgrim and a fool, justifying him because of his faith, which had merited for him the title of friend of God. Thus He has taught us to appear fools in the eyes of the world, if we wish to be found wise before the divine Majesty. The Saviour has also said to us: ‘Go, preach the Gospel to every creature; the servant must not be greater than his master, nor the disciple above him who teaches him. If men persecute you, remember that they have persecuted Me, Me the first.’ And we, very little and very unworthy servants of Jesus Christ, touched by these words, have left our country and have come here to preach the Gospel, for the glory of God and the salvation of our souls, for the edification of the faithful and the confusion of obstinate infidels, according to this word of the Apostle: ‘Being before God the good odour of Christ, we are to some the odour of life, and to others the odour of death’; the Saviour Himself had said: ‘If I had not come, and if I had not preached to them, they would not have sinned.’

“We have therefore entered this town of Ceuta to preach to the people the name of Jesus and His holy law; we have even announced to the king the good news of salvation; but he, treating us as fools, has had us thrown into prison; and it has seemed fitting to us to inform you of it. Although, by the grace of God, we have much to suffer here, we are nevertheless greatly consoled in our Lord, in whose goodness we have put all our confidence, hoping that He will be pleased to accept the sacrifice of our life. For this, may glory and honour be rendered to Him for ever! *Amen*.”

The judge, named Arbaldo, wishing to observe through a crack in the wall what the captives were doing in their prison, saw them freed from their chains, their faces shining with an extraordinary brightness, and melodiously singing the praises of God with an incomparable joy. The king, informed of this prodigy, had the confessors brought before him on the Sunday morning, the tenth day of October, and offered them great riches if they would become Mussulmans. They answered with intrepidity that they could have only a profound contempt for all the things of earth, and even for life, when they thought of the happiness of the life to come. The king had them separated, in the hope of reducing them more easily, and they were tempted each one in private by promises and by threats; but the holy confessors, with an equal constancy, defied torments and despised pleasures.

As Father Daniel was speaking with great force, a Saracen, transported with anger, dealt him a great blow on the head with a scimitar; and as another Saracen exhorted him to become a Mussulman if he wished to avoid worse treatment, the Saint answered him that he ought much rather to think of being converted himself to the Christian faith, if he wished to avoid hell, where Mahomet already was, and to which the Koran could only lead him.

Having returned to their prison, the holy confessors threw themselves at the feet of Father Daniel, their superior, who had so gloriously begun the martyrdom in which they all hoped to share, and, shedding tears of joy, they said to him: “We give thanks to God, and to you, my Father, for having procured us the palm of martyrdom. Our souls will follow yours; bless us and die; willingly will we die with you: the combat will soon be over, and afterwards we shall have an eternal peace.” Daniel embraced them tenderly, blessed them, and further animated their courage with these words: “Let us rejoice in the Lord, my dearest brethren; this is a feast-day for us; heaven is open to us, the angels are coming to meet us and surround us. Yes, it is to-day that we are going to receive the crown of martyrdom, and that crown will never fade!”

In fact, the king, seeing that they were unshakable, condemned them all to have their heads cut off. They were stripped of their garments and, with their hands tied behind their backs, were led to the place of execution, preceded by a herald who proclaimed the cause of their death. The holy martyrs advanced joyful and proud as if they were going to a wedding feast, triumphantly singing the praises of God in the midst of their punishment; they knelt down to commend their souls to God, then they calmly presented their heads to the executioner, who struck them off one after another, while their souls flew away into the bosom of God, to enjoy there eternally the glory reserved for martyrs. Thus was accomplished the triumph of the seven Friars Minor, on the tenth day of October of the year 1221.

CULTE ET RELIQUES.

Cult and Relics.

The infidel populace broke the heads of the holy martyrs and cut their bodies to pieces; these mutilated remains were gathered up by the Christians, who laid them first in the warehouse of the merchants of Marseilles, and later buried them in the suburb of Ceuta. Some years later these precious relics were transferred to the church of Sainte-Marie, near Morocco, where God made the glory of these Saints shine forth by an infinity of miracles, and notably by a great light which the Moors themselves perceived every night above the church where the holy bodies rested. Afterwards an Infante of Portugal, having obtained them from a king of Morocco, had them carried to Spain, where new miracles made them very celebrated. However it may be with these various translations, it is not now known with certainty in what place the relics of the seven martyrs rest. It has pleased God to hide this treasure from us, but let us not doubt it, He will know well how to be Himself the guardian of these sacred bones, to which He will one day restore life and immortality.

The numerous miracles worked by these holy martyrs led the peoples to honour them solemnly; however, the Franciscan family did nothing to honour their memory until 1516, when it obtained from Pope Leo X

permission to recite their office. This Pope solemnly declared them martyrs and fixed their feast on the 13th of October. Their names are inscribed in the Roman martyrology. Their feast is celebrated not only in the whole Order of Saint Francis, but also in several dioceses, notably in that of Braga, in Portugal.

Taken from the Annales franciscaines.

SAINT THEOPHILUS, SIXTH BISHOP OF ANTIOCH AND CONFESSOR (181)

Theophilus, successor of Eros in the episcopal chair of Antioch, and the sixth bishop of that city since the apostle St. Peter, was at first engaged in the errors of paganism. Incredulous towards all the truths of our faith, he had above all a great aversion for the dogma of the resurrection of the dead. But after he had applied himself to considering the traces of the divinity marked out in nature, had come to know the writings of the Prophets and had remarked how the Spirit of God had made them foretell so many events concurring to the same end and coming to pass long afterwards, he could not keep from believing what he saw so clearly proved. He obeyed God, abjured his errors and openly confessed that he was a Christian. Eros having died, Theophilus was chosen to be the sixth bishop of Antioch. This election took place in the eighth year of Marcus Aurelius, the year 168 of Jesus Christ.

The heretics were at that time causing many troubles in the Church, striving to stifle in it, with the cockle of their errors, the holy seed of the doctrine of the Apostles. But the holy pastors watched without ceasing, always busy pulling up this cockle from the field of the Church; now they warned the faithful to beware of it, now they openly attacked the heretics, either confounding them in private disputations or refuting their errors in public writings. Theophilus distinguished himself in this war by a book which he composed against Marcion, which was still to be seen in the time of Eusebius and of St. Jerome, but which has not come down to us, any more than the one which he had written against the heresy of Hermogenes. In this work he several times made use of the authority of the Apocalypse of St. John.

His three books *To Autolycus* have had a happier fate and still exist to-day. Theophilus composed them at different times and did not finish them until shortly before his death, about the year 181. Autolycus, to whom he dedicated them, was a pagan, but very skilled in the sciences and so eager to learn that he spent nights in reading. The first of these books seems to be the result of a conference which they had had together. The second is written in a manner altogether different from the first, and the third in the form of a letter; but all treat of the principles of religion.

Besides the treatises which Theophilus had composed against Marcion and against Hermogenes, he had also written several others which are lost. Neither Eusebius nor St. Jerome specifies them; they content themselves with saying that they were to be seen in their time, and that most of them were instructions or little treatises for the edification of the Church. The little that remains to us of the works of St. Theophilus must make us regret those which have not come down to us. The style of them is elevated, polished and varied; the turn of the thoughts lively and pleasing, the reasonings just and pressing; they are full of curious researches concerning the opinions which the poets and the philosophers held of their false divinities, and it cannot be doubted that Theophilus excelled in the knowledge of profane antiquity. He also loved allegories; and there is almost nothing literal in the explanations which he gave of the work of the six days. His opinions on religion are very orthodox.

The books of St. Theophilus *To Autolycus* were printed in Greek at Zurich, in 1546, in folio, with the writings of Tatian and of some others, through the care of Conrad Gesner, from a manuscript which John Frisius had had at Venice; in Latin, at the same place and in the same year, in the translation of Conrad Clauser. It is this version which was followed in the *Bibliothecae Patrum* of Paris, in 1575, 1589, 1609, 1644; of Cologne, in 1618, and of Lyons, in 1677; in the *Orthodoxographa*, printed in Greek and in Latin at

Basle, in 1555, in folio; in the edition of St. Justin at Paris, 1615 and 1636; at Cologne, 1686, in folio; and in the *Auctuarium* of the *Bibliotheca Patrum*, at Paris, 1624, in folio, with the notes of Fronto Ducaeus. The latest and the most correct of all the editions of the Books *To Autolycus* is that of Oxford, of 1684, in duodecimo. The one which Christopher Wolf gave at Hamburg, in 1724, surpassed even the preceding one. M. Caillau has given the Latin version of the Books *To Autolycus*. M. de Genoude has translated the three Books *To Autolycus* into French.

Dom Ceillier, Histoire des Auteurs sacrés et ecclésiastiques.

SAINT VENANT OR VENANTIUS, ABBOT OF SAINT-MARTIN OF TOURS (5TH CENTURY)

St. Venant was of a considerable family of Berry. Betrothed to a young person, he spent his time in amusements while waiting for the wedding day. But God inspired him to visit the tomb of St. Martin at Tours; there he felt his heart quite changed, and, following the attractions of divine grace, he renounced the world and went to throw himself at the feet of the abbot Silvanus, who admitted him into his monastery and gave him the tonsure with the religious habit. As soon as he saw himself clothed in the livery of penance and of the cross, he began in earnest to fight against himself and to do violence to all his passions. He excelled above all his brethren in humility and in charity. After the death of Silvanus he was elected abbot in his place.

His holiness was afterwards made manifest by many miracles. One day, not being able to celebrate Mass because of a disease of the eyes which prevented him from reading, he had it said for him in the renowned basilica of Saint-Martin, and, when the priest had come to the blessings of the host, he saw a venerable old man, clad in ecclesiastical garments, come down from the rood-loft by a ladder and approach the altar to bless the heavenly gifts. It was doubtless St. Martin, who wished to make him know that he was present in spirit at all the sacrifices which were offered in his church. Another time, as he was returning in the morning from visiting the churches of Tours, he heard angels singing the *Sanctus* in his own. He stopped short, leaning on his staff, and, when he was asked what stopped him and whether he had some heavenly vision, he cried out, with tears in his eyes: “Woe to us, cowardly and slothful as we are! In heaven they have already almost finished the celebration of the holy Mysteries, and we have not yet begun them”; and in that very hour he had Mass begun. Both of these things happened on a Sunday. As on another day the Lord’s Prayer was being said at Mass, at these last words, *Sed libera nos a malo*, he heard a voice from the depth of the earth repeating the same words. It was a priest named Bassin, who was imploring the suffrages of the Church to be delivered from the flames of purgatory. Then our Saint went up to his tomb and, animated by a lively faith, asked this departed one what must be done for his relief. The soul answered him what it desired of him, and he at once accomplished it.

Although these visions are celebrated testimonies to the holiness of Venant, St. Gregory nevertheless relates several miracles which God worked to give it greater lustre. There was brought to him, he says, a child who was suffering great pains in the thighs and legs. He rubbed these limbs with blessed oil and made him lie for an hour on his bed; and, after praying for him, he gave him back to his mother in perfect health. He also drove away, by the sign of the cross, several dangerous and even pestilential diseases. He delivered persons possessed by invoking the Holy Trinity. He made himself so formidable to the devils that, when they appeared to him in hideous forms, his word alone, strengthened by the saving sign of our Redemption, put them to flight. His special grace was for curing tertian fever and quartan fever, and for tempering the burning heat of other fevers. At last, laden with years and merits, he left this mortal life to go and enjoy immortality in heaven. This was about the middle of the 5th century.

The same miracles that he had worked during his life still continued at his tomb. A part of his relics were, before ’93, at the abbey of Saint-Germain des Prés, at Paris, whither they had been carried through the piety of St. Germain, bishop of the same city; the rest at Tours, where they were honoured with much devotion.

He is represented: 1° in the costume of a religious, a hood on his head, a book, and a sword at his loins; the sword is partly hidden by an escutcheon with armorial bearings; 2° in the costume of a count, holding a sword, and blessing with his right hand a lion-cub seated near him; 3° in solitude, driving away the devil; 4° holding an escutcheon and a sword, sometimes a book.

Taken from St. Gregory of Tours: La Gloire des Confesseurs.

SAINT LÉOBON OF SAINT-ÉTIENNE DE FURSAC, SOLITARY, IN THE DIOCESE OF LIMOGES (6TH CENTURY)

Léobon was born in the 5th century in the village of Saint-Etienne de Fursac (Creuse, arrondissement of Guéret, canton of Grand-Bourg), in the diocese of Limoges. Having early felt the emptiness and nothingness of the things of earth, and having resolved to bid the world an eternal farewell, he withdrew to a mountain near Saint-Etienne, built himself a little hermitage there and led the solitary life in it. All his time was divided between prayer, meditation on eternal things, holy reading and the work of his hands. He was courageous in temptations, submissive and resigned in afflictions, humble and modest in his actions and his speech, poor in spirit and in will, chaste in body and in heart.

Of this last virtue he gave a striking example. Some young debauchees one night sent into his cell a woman of evil life to corrupt him; then, before the eyes of this courtesan, the Saint lay down on burning coals, begging her to do the same. Now the fire did him no harm: such a miracle terrified the unhappy woman, who made haste to take flight. Touched by this prodigy, the young men came themselves to implore a pardon which he generously granted them. Nevertheless Léobon did not think he ought to stay any longer in that place; he left it to go and settle at Salagnac (Dordogne), where he found a suitable retreat and continued his life of penance and mortification.

It was above all after the death of Léobon that God manifested his holiness by miracles: the most celebrated were those which took place in 994. At that time a pestilential fire, known by the name of *mal des ardents*, was working cruel ravages in the whole of Aquitaine. As all the resources of the medical art were powerless against this strange disease, a solemn supplication was ordered throughout the diocese of Limoges, and everywhere the relics of the Saints were carried in procession. The inhabitants of Salagnac therefore brought the shrine of St. Léobon out of its retreat, opened it, and, taking the bones that were enclosed in it, they steeped them in wine, which the sick afterwards drank and which cured them. While the holy body was being carried to Limoges, a young man ran from La Jonchère (Haute-Vienne, arrondissement of Limoges, canton of Laurière) to meet it, and was publicly cured of the pestilential fire, near Ambazac.

St. Léobon is patron of Salagnac, where his head was still to be seen in 1405, and where he is invoked for the cure of acute fevers. He is also one of the patrons of the church of Ladignac (Haute-Vienne), and he had a chapel in that of Saint-Hilaire-Lastours (arrondissement of Saint-Yrieix) as well as in the cathedral of Limoges. There used to be, on the day of his feast, a great concourse of people, exposition of the Blessed Sacrament and a sermon in the church of La Brugère, near Limoges, where he was honoured as secondary patron of that little parish.

Proper of Limoges; Saints du Limousin, *by Labiche de Reignefort.*

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[1] Prudentius calls these three Martyrs “the three crowns of Cordova.” It is said that their relics were discovered at Cordova, in 1584, with those of some other Martyrs. — Baillet.

[2] A Scot by nation, Colman or Coloman was, according to some historians, of royal blood. Having undertaken out of devotion a pilgrimage to the Holy Land, he was passing through Stockerau, a market town situated three leagues from Vienna, when he was arrested by the inhabitants, who took him for a spy sent by the Slavs. The peoples neighbouring on Austria, Moravia and Bohemia were then waging a cruel war on one another. Colman had to suffer every kind of torment: at last they hanged him, with two brigands, on a withered tree. Striking miracles confirmed his innocence; for, while the bodies of the two thieves were eaten by the birds of prey, that of the Saint remained without corruption. After the body of the Saint had remained hanging a whole year on the tree, and the tree itself had begun to grow green again, this phenomenon caused a sensation, and the body was solemnly buried in a neighbouring chapel. Henry I, then margrave of Austria, later had it transferred to his residence of Melk and buried in the cathedral (13th of October 1014). — Cf. *Continuateurs de Godescard* and *Acta Sanctorum*, vol. VI of October.

[3] Chelidonia was born at Cicoli (Further Abruzzo), and spent her youth in the fear of God, the horror of sin and the contempt of worldly vanities. Having grown up and resolved to vow to God a perpetual continence, she withdrew into the mountains near Subiaco and led there a very austere life. She went to ask of the bishop of that town the veil of virgins, which was granted her. God loaded this holy soul with miraculous favours: from all sides the sick flocked to her to ask the help of her powerful prayers, which often gave them back their health. After having lived to the age of sixty in the exercises of the harshest penance, she fell asleep holily in Our Lord (1152). Her body was carried, a little later, to the monastery of Subiaco. — *Acta Sanctorum*, 13th of October.

[4] One would look in vain for the life of St. Gerbrand in the Bollandists, who, not being sufficiently satisfied as to his cult, did not dare to insert it in their Collection on the sole authority of Ferrari, Molanus, Ménard, Wion, Henriquez, Bucelin and Chastelain, the authors of this mention. — Cf. *Praetermissi*, 13th of October.

[5] *Continuateurs de Godescard* and *Acta Sanctorum*.

[6] The body of St. Mamertus, buried at Vienne, was afterwards, by order of Pope John III (560–574) and of King Guntram, carried to Orleans and placed in the cathedral of that city, where it was held in great veneration. His head was placed apart in a silver shrine, and the other relics in a second shrine of the same metal. They were burned in the 16th century by the Calvinists.

[7] See his life on the 5th of October.

[8] His body was placed in the church of St. Afra, where many miracles were worked through his intercession. Immediately after his death, he was honoured as a Saint. At the request of Peter, bishop of Augsburg, in 1450, and after an inquiry in due form, he was solemnly canonized by Pope Nicholas V, and his feast was fixed on the 13th of October in the church of Saint-Ulric. In 1622 it was raised to the rank of a diocesan feast.

His relics were raised from the earth in 1491, under Bishop Frederick II of Hohenzollern, and the following year they were interred with great pomp, in the presence of the emperor Maximilian I and of the princes of the empire. They rest today in a chapel which bears his name. — *Continuateurs de Godescard*; l'abbé Hunckler, *Histoire des Saints d'Alsace*; *Vie du Saint*, by Adilbert, prior of Saint-Ulric, at Augsburg.

[9] In Latin: *Geraldus*.

[10] The imposition of taxes became fixed and permanent only under the reign of Edward III, in England, and under the reign of Philip of Valois, in France.

[11] *Ordeal* is composed of two Saxon words, *or*, great, and *deal*, judgment. The trial of which we are speaking was instituted to learn the truth of facts which were not sufficiently proved. First, the accused person purged himself by oath, if the judge and the accuser required it to be taken and were willing to be satisfied with it. Sometimes the oath was confirmed by twelve compurgators, who swore that they believed that the accused had spoken the truth. When the oath was not admitted, the great purgation was ordered, which was of three kinds, namely: the hot iron, boiling water and cold water. 1st, The hot iron, which the accused took in his hand, or on which he walked barefoot; 2nd, boiling water, into which the accused put his hand up to the wrist and even up to the elbow; 3rd, cold water, into which the accused was thrown. This trial was resorted to chiefly to discover sorcerers. Originally only the judges employed it; but its use became frequent in England among the people under the reign of James I and of the two Charleses. It appears from the manuscript history of the miracles worked at the shrine of St. Thomas of Canterbury, which was composed under Henry II, that the king's officers and the country judges often made use of it in criminal trials. The ordeal was preceded and accompanied by ceremonies, fasts and prayers. These trials are authorized by the laws of Edgar and by those of his successors.

The learned Agobard, archbishop of Lyons, who died in 840, composed a good work against these pretended judgments of God: he proves in it that one tempts heaven by employing them; that they are contrary to the divine law and that they destroy the precept of charity. They were condemned by the Council of Worms, in 829.

Alexander II, who had been the director of William the Conqueror, proscribed these trials by a decree which still exists. A Council held at Mainz in 837 having ordered that of the hot iron for servants suspected of crime, Pope Stephen V protested strongly against this order, in a letter addressed to the very bishop of Mainz. This trial and the others had been condemned in ancient times by St. Gregory the Great.

Such practices, which are not of divine institution and to which the promise of a supernatural effect is not attached, are true superstitions, and it is tempting God to have recourse to them. They took their rise among the peoples of the North, and their origin was pagan. The Holy See proscribed them everywhere as soon as it had knowledge of them.

Spelman speaks of the first legal condemnation of the ordeal in England. It is recorded in a letter which King Henry III addressed in the third year of his reign to his officers of justice who were in the north of the kingdom; but celebrated jurists claim that it was suppressed the same year by an act of parliament.

Purgation by oath was called legal purgation; that which was done by the ordeal was called vulgar purgation. In the places where these trials were authorized by some particular bishops, God sometimes miraculously honoured with His protection pious persons who submitted to them, in reward for their faith and their simplicity. Among others is cited the example of the monk Peter, surnamed Igneus, who lived at Florence in 1057. The author of the *Esprit des Lois* claimed that the persons in question had been able to harden their hands to the point of bearing boiling water and of touching red-hot iron; but this conjecture has been treated as pure imagination. How, indeed, can one conceive that the back of the hand, and even the whole arm up to the elbow, could have been hardened in this way? Purgations by single combat between the accuser and the accused were authorized among the Burgundians, the Saxons and the Lombards. William the Conqueror introduced them into England, and they subsisted there until after the reign of Henry III; but they were always condemned by the Holy See.

[12] The assembly of the Estates of the nation was called *Wittena Gemot* or *Mycel Synod*. There is no agreement on the degree of authority which it had, nor on the quality of the persons who composed it; it appears from the etymology of the name given to it that only the great thanes, or lords and governors, were admitted to it. There is, however, mention of the permission, approval and consent of the people in the charters of Ina, Egbert, Alfred, Edgar, Canute, etc. From this some authors conclude that the commons voted in the general assembly of the nation.

[13] Hearne, a learned antiquary, shows in his edition of the *Itinerary* of Leland that St. Edward's palace at Islip was in the place called Court-Close. The remains of a moat, today filled in, are still to be seen there. At some distance from there is the chapel of the holy king, which still exists, but which is used for profane purposes. The font in which he was baptized is in the gardens of Sir George Brown, at Kiddington.

14 October

Martyrologies

Fourteenth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Rome, on the Aurelian Way, the birth into heaven of St. CALLISTUS, pope and martyr, who, by order of the emperor Alexander, after having long suffered the torment of hunger and having been bruised every day with blows of clubs, was at last thrown from a window of the house where he was guarded to the bottom of a well, which was the place of his victory and of his triumph. 222. — At Caesarea, in Palestine, St. Fortunata or Fortunée, virgin and martyr, who gave up her soul to God during the persecution of Diocletian, after having overcome the torments of the rack, the fury of the beasts and several other punishments. Her body was afterwards carried to Naples.[1] 303. — Also, St. Carponius, St. Evaristus and St. Priscian, brothers of St. Fortunata, who were flayed and likewise obtained the palm of martyrdom. 303. — Also, St. Saturninus and St. Lupus. — At Rimini, St. Gaudentius or Gaudens, bishop and martyr.[2] 4th c. — At Todi, St. Fortunatus, bishop, who, according to the account of St. Gregory, displayed an extraordinary power in driving out unclean spirits. 6th c. — At Würzburg, St. BURCHARD, first bishop of that city. About 752. — At Bruges, in Flanders, St. Donatian, bishop of Reims.[3] About 389. — At Trier, St. Rusticus, bishop.[4] About 574. — The same day, the death of St. DOMINIC LORICATUS. 1060. — In the Campagna of Rome, St. Bernard of Arce, confessor. Beginning of the 13th c.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Beauvais, St. ANGADRISMA, virgin, abbess of the Oratory. About 695. — In the dioceses of Cambrai, Carcassonne, Nantes, Nice, Perpignan and Strasbourg, St. Callistus, pope and martyr, mentioned in the Roman martyrology of this day. 222. — In the diocese of Châlons-sur-Marne, St. MENEHOULD

(*Manechildis*), virgin, patroness of Bienville, in the diocese of Langres. About 490. — In the diocese of La Rochelle, feast of the invention and of the translation of St. Eutropius, commonly Ytrope, bishop of Saintes and martyr, whose life we have given on the 30th of April. 1st c. — In the diocese of Mainz, St. Burchard, bishop of Würzburg, mentioned in the Roman martyrology of this day. About 752. — In the diocese of

Ajaccio, St. Fortunée or Fortunata, virgin and martyr at Caesarea of Palestine, mentioned in to-day's Roman martyrology. 303. — At Metz, St. Celestis, bishop of that see and confessor.[5] 3rd c. — Formerly, at Lyons, feast of the translation, from Egypt to Lyons, of the relics of St. Justus, archbishop of that see and confessor, whose life we have given on the 2nd of September. 390. — At Vienne, in Dauphiné, St. Agratus or Agricius and St. Castorius, bishops and confessors.[6] About 711. — At Cambrai, St. Rothad, or Rhotade, twentieth bishop of Cambrai and of Arras. He succeeded St. John I (879), and administered the united dioceses of Cambrai and Arras in a time of extraordinary disturbances and miseries, in the very midst of the invasions of the Northmen. Arras and Cambrai were taken by these barbarians: murder and fire came to display their horrors there. St. Rothad fulfilled his duty as pastor in these mournful circumstances, and the gratitude of his people proclaimed it loudly by the cult which was decreed to him, although none of his particular actions has been handed down to history. He survived these disasters only a few years; his body, laid in the church of Saint-Aubert, was afterwards carried to Magdeburg in Saxony, in answer to a request made to the bishop Fulbert by Otto the Great, emperor of the West. 886. — At Limoges, the venerable mother Isabel of the Angels, foundress and first prioress of the Carmelite nuns of Limoges. She was a native of Villecastin, in the diocese of Segovia, in Spain. She died at the age of seventy-nine and was buried in the church of the Carmelite nuns, where her tomb was still to be seen before the Revolution. 1644.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — At Rimini, St. Gaudens or Gaudentius, who from a canon regular became bishop of that see and was

massacred by the Arians, whose heresy he was attacking, and so merited the palm of martyrdom. 4th c.

Martyrology of the Order of Friars Preachers. — At Trino (in the former duchy of Montferrat), Blessed Magdalen Panateri, virgin, of the Order of St. Dominic, who, uniting innocence with patience, merited to be honoured with heavenly favours, and at last, laden with merits and virtues, obtained the crown of the Saints in heaven.[7] 1503.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Gaza, in Palestine (to-day Gazzah), St. Cosmas (*Cosmas*), bishop of that see and confessor. He was of Jerusalem, and was surnamed Philogregorius, doubtless because of the great love he bore to the labours and the holiness of Gregory of Nazianzus. He had been brought up in the very house of St. John Damascene, whose fellow-student and friend he was, by another Cosmas, surnamed the Elder, an Italian monk, whom the father of John Damascene had ransomed from the hands of the Saracens. Suidas said of him that he was a man of wit; that he was perfectly skilled in making hymns and spiritual canticles, and that what he had produced in this kind surpassed what had been done until then or would be done in the future. Cosmas is the author of the verses which are found in Latin in the *Bibliotheca Patrum* of Lyons. His work is precious because it has preserved for us several poems of St. Gregory which we did not know. In it are found, besides, numerous elucidations of sacred, ecclesiastical, civil and philosophical history. About 781. — In the diocese of Naples, St. Fortunata or Fortunée, virgin, martyr at Caesarea of Palestine, mentioned in to-day's Roman martyrology. 303. — In Cappadocia, with St. Saturninus and St. Lupus, martyrs, mentioned in the Roman martyrology of this day, the holy martyrs Ampodius, Modestus, Lucian, Simplicius, Saturus and Placidus, mentioned by the apographs of St. Jerome. — At Cordova, St. Lupus and St. Aurelia, martyrs, mentioned in the same source.

SAINT CALIXTUS OR CALLISTUS I, POPE AND MARTYR

222. — Roman Emperor: Alexander Severus.

Corona aurea super mitram ejus expressa signo sanctitatis.

Vous verrez au-dessus de sa mitre une couronne d'or : ce sera pour vous une preuve de sa sainteté.

You will see above his mitre a crown of gold: this will be for you a proof of his holiness.

Eccli., XXXIX, 14.

After the death of St. Zephyrinus, St. Callistus, a Roman and son of Domitius, was raised to the Apostolic See. And indeed, there was need of a pastor no less wise and no less generous than he to govern the Church, at that time when she was groaning under the bloody persecutions of the emperors and of their officers. *Ecclesiastical History* tells us that he made a decree on the fast of the Ember Days, according to the tradition come down from the Apostles, to draw the blessing of God in each season of the year, first upon the universal Church, then upon each individual and upon the goods of the earth. He built in honour of the Blessed Virgin a church called Sainte-Marie beyond the Tiber, in a place where, at the time of her child-bearing, a miraculous oil had come forth from the earth to announce to men the coming of Jesus Christ, who is the anointed of the Lord. He also had a cemetery built on the Appian Way, which is called the cemetery of Callistus. The acts of his martyrdom show us his zeal for the instruction of the faithful, for the conversion of idolaters and for the establishment of Christianity. Here is what they relate:

"In the time of the emperor Alexander Severus, the part of the Capitol which faced the south had been burned by a fire from heaven, and the left hand of the golden statue of Jupiter, which was in a temple dedicated to his honour, had come off of itself and had been melted in the fire: the soothsayers and the priests came to find the emperor, or rather, according to the remark of Cardinal Baronius, one of those famous jurists, a sworn enemy of Christianity, to whom he had given the sovereign government of the city, to pray him to order public sacrifices in order to appease the anger of the gods. But on the following Thursday, a day consecrated to the worship of the same Jupiter, while they were busy early in the morning with this ceremony, a furious tempest suddenly arose, although the air had before been very serene; four priests of the idols were struck by the lightning, and the altar of this false god was reduced to dust. At last there came a day when the immense city was covered with a fog so thick and so black that the people went out in crowds to seek air and light in the Roman countryside. A group of these fugitives, having come as far as the temple of the Urberavennates, on the other bank of the Tiber, heard the Christian psalmody, whose chants were escaping from the Christian *coenaculum* consecrated by St. Callistus, who at that moment, assisted by his clergy, was presiding over the assembly of the faithful. The pagan crowd soon heaped itself up in that place.

"Palmatius, a man of consular rank, was among these fugitives. He at once imagined that the misfortunes which had just happened had been caused only by the enchantments of these Christians; and in this belief he came to the praetorium to make a report of what he had discovered. 'The disasters with which the wrath of the gods overwhelms us,' he said, 'are only too well justified by the crimes which defile our city. It is time to purify Rome.' — 'Let it be purified,' answered the praetor. 'But what is in question?' — 'The Christians, who profane our great city.' — 'I have already ordered many times,' said the praetor, 'that they be severely punished if they refuse to sacrifice to the gods.' — 'Well!' resumed Palmatius, 'at this moment, when mourning has spread over the city, I have just heard a multitude of Christians singing their sacrilegious hymns and giving themselves up to their incantations in the region beyond the Tiber.' — 'Go,' said the praetor; 'I give you full power to constrain these rebels to sacrifice to the gods.' — Palmatius took some soldiers and returned to the region of the Urberavennates. By his order ten soldiers went up to the *coenaculum* where the assembly of the faithful was gathered under the presidency of Callistus. When they reached the vestibule, where an old man was, the priest Calepodius, these ten soldiers were suddenly struck with blindness, and they cried out: 'Bring us torches: in this darkness it is impossible for us to see anything!'

The priest Calepodius said to them: ‘It is the God who sees all things who will have struck you with blindness!’ The soldiers came down groping their way.

“Palmatius, seeing them come back in this state, was seized with terror. He returned to the tribunal. The praetor had the soldiers brought to him; he verified their blindness and cried out before the whole crowd: ‘Citizens! you have the proof of the guilty sorceries of this impious sect!’ At the same time, at the urging of Palmatius, he prescribed for the next day an expiatory sacrifice to Mercury. Palmatius, with all his family, was at the Capitol the next day; he brought calves and pigs which were to be immolated to the god. The people were pressing round the altar and the ceremonies were about to begin, when a vestal named Juliana, suddenly seized by the devil, cried out: ‘The God of Callistus is the living and true God! Your impieties draw down His anger upon you. He will destroy your empire, because you refuse to adore Him.’ This word pierced the heart of Palmatius like a shaft of light. He did not share the opinion of the praetor on the alleged sorceries of the Christians, and the sudden prodigy he had witnessed the day before had already strongly shaken him. In this state of mind he left the Capitol. Making his way to the region of the Urberavennates beyond the Tiber, he entered alone into the *coenaculum* where the Christians were gathered, and came and prostrated himself at the feet of Callistus. ‘I acknowledge,’ he said to him, ‘that Jesus Christ is the only true God. The demons have just proclaimed it in my presence. I conjure you, therefore, snatch me from the servitude of the demons whom I have adored until now. You preach a baptism: baptize me.’ The bishop Callistus answered: ‘Do not make sport of the truth thus by a sacrilegious imposture.’ — ‘Lord,’ cried Palmatius, ‘I am not deceiving you. I was leading the soldiers who were struck yesterday with a sudden and complete blindness; I have just heard to-day Juliana, the vestal. These two prodigies have converted me to the faith of Christ, your God and mine.’ The priest Calepodius then said to the bishop: ‘Blessed Father, do not refuse the grace of baptism to this man who implores it.’ The bishop acquiesced in his request.

“Calepodius then took upon himself the instruction of the neophyte. Palmatius passed that day in fasting and prayer. The next day the basin serving for baptism was filled with water from a well which was in that house. Callistus blessed it, and when Palmatius had been brought near the font, the bishop asked him: ‘Do you believe with all your heart in God, the Father almighty, creator of things visible and things invisible?’ — ‘I believe,’ answered Palmatius. — ‘Do you believe in Jesus Christ, His Son?’ — ‘I believe.’ — ‘Do you believe in the Holy Ghost, in the Catholic Church, in the remission of sins and in the resurrection of the flesh?’ — At this moment Palmatius melted into tears, and, in a voice broken by sobs, he cried out: ‘I believe, Lord! I believe! The Lord Jesus Christ, the true light, has just appeared to me. I have seen Him; He has illuminated my soul!’ — Callistus therefore baptized him, him, his wife, his children and all his household, which was made up of forty-two persons of both sexes. From that day Palmatius thought of nothing but relieving with his riches the want of the poor Christians. He went through the various regions of the city and the crypts of the catacombs, seeking out the brethren detained in prison or hidden underground, and procured them clothing and food.

“A month later the praetor was informed that Palmatius, having become a Christian, was propagating the new faith. Orders were given to arrest him. The tribune Torquatus therefore seized him and led him to the Mamertine prison, from which, on the third day, he was brought, loaded with irons, to the tribunal. The praetor, on seeing him, had his chains taken off. ‘Palmatius,’ he said to him, ‘have you gone mad, then? Is it true that you have abandoned the worship of the gods to adore a crucified man?’ — Palmatius made no answer to this question. After a few moments of silence the praetor added: ‘Speak with full confidence; you have nothing to fear.’ — ‘Since you give me this assurance,’ said Palmatius, ‘I will tell the truth.’ — ‘Except for insults against the gods,’ resumed the praetor, ‘you may say everything.’ — ‘Excellent magistrate,’ then said Palmatius, ‘if you will reflect upon it, you will see that these gods of whom you speak are of human manufacture. Whom ought we to adore? Judge yourself whether the work of a mortal hand can ever be a divinity; I appeal to your enlightened knowledge. Command one of your gods to speak and to answer me

when I question him; if he answers me, I engage myself to serve him.' — 'But still,' said the praetor, 'you adored them from your childhood; why have you abandoned them?' — 'I was truly blind,' answered Palmatius; 'now that the truth has been manifested to my soul, I beseech Jesus Christ my God to pardon the error of my ignorance.' The praetor smiled at these words and, turning to the senator Simplicius, said to him: 'Take Palmatius away: his madness is harmless; calm his mind by your wise conversation; bring him back to respect for the gods. The republic has need of men like him.' The prisoner was then clothed in garments befitting his rank; Simplicius took him to his house and recommended his wife and his stewards to treat him with the greatest consideration.

"Palmatius took advantage of the kindness of his host only to give himself up exclusively to fasting and prayer. He did not cease to beseech with tears the almighty Father and Jesus Christ His Son to accept his penance in expiation of his past errors. One day a catechumen named Felix, whose wife had been paralysed for four years, came and threw himself at the feet of Palmatius. 'Confessor of the faith,' he said to him, 'pray for your handmaid Blanda, my wife; obtain that she may rise from her bed of pain to come with me and receive baptism. For a long time she has been stricken with a paralysis which deprives her of all movement; and our means have been exhausted without success during this cruel infirmity.' Now the senator's wife was present at this conversation. Palmatius, without making any answer, prostrated himself on the ground and, weeping, prayed thus: 'Lord my God, Thou who hast deigned to enlighten my soul with a ray of Thy grace, manifest at this moment the eternal glory of Jesus Christ, Thy Son. Heal Blanda, Thy handmaid; snatch her from her bed of pain, that all may acknowledge that Thou art truly the Creator of the universe!' A few moments later Blanda was seen running up; she was cured, and, addressing the confessor: 'The Lord Jesus Christ,' she said to him, 'has taken me by the hand and has healed me. Baptize me in His name!' Palmatius sent for the bishop Callistus, who came and baptized Blanda and her husband Felix. The senator Simplicius, a witness of these marvels, himself threw himself at the feet of Callistus and asked him to admit him and all his household to the grace of baptism. 'Let it be so done,' answered the bishop, 'and may the Lord fill up in His granaries the measure of His harvest!' Callistus therefore catechized Simplicius and all his family. Together they received baptism, to the number of sixty-eight persons of both sexes. The priest Calepodius in his gladness said: 'Glory to Thee, Jesus Christ our Lord, who deignest thus to enlighten Thy creatures and to snatch them from the empire of error!' Meanwhile the prefect of the praetorium, at this news, had the newly baptized arrested and condemned them to perish by the sword. They all underwent the punishment, and their heads were exposed at the various gates of Rome, in the hope that this example of severity would stop the spread of the Christian faith. "The blessed Calepodius, arrested himself, also had his head cut off[1] on the day of the calends of May (1st May 222): his body was dragged by the populace through the streets of the city and then thrown into the Tiber, opposite the island of Lycaon.[2] Callistus had taken refuge with ten of his clerics in the house of Pontianus.[3] From this retreat he solicited some fishermen and obtained from them that they would search for the body of Calepodius. The fishermen explored the river, discovered the precious remains and brought them back to the blessed bishop. He received this treasure with a holy joy. The body of the martyr was covered with spices and wrapped in linen cloths. To the singing of sacred hymns Callistus laid it, on the 6th of the ides of May (10th May 222), in the catacomb which still bears to-day the name of Calepodius. Meanwhile the prefect of the praetorium was actively seeking the bishop Callistus. He was told that he was in the house of Pontianus, on the other bank of the Tiber, in the quarter of the Urberavennates. He had the house secretly surrounded by soldiers, with orders to let no kind of food whatever enter it. For four days Callistus remained entirely deprived of nourishment; but fasting and prayer gave him new strength. The prefect of the praetorium, then redoubling his cruelty, gave orders that every morning the prisoner should be beaten with clubs, and he enjoined that anyone who should try during the night to get into the house should be put to death. Now one night the blessed Calepodius appeared to Callistus and said to him: 'Father, take courage, the hour of reward is drawing near; your crown will be proportioned to your sufferings.' Meanwhile the bishop, always in prayer, did not cease to address his supplications to the Lord. Among the soldiers who

kept guard over him there was one, named Privatus, who was suffering cruelly from an ulcer. He came and prostrated himself at the feet of the holy bishop, saying: ‘Heal me! Your God, who restored health to a paralysed woman, can well make the ulcers which are devouring me disappear.’ — ‘My son,’ answered Callistus, ‘if you believe with all your heart in Jesus Christ, and are baptized in the name of the Holy Trinity, you will be cured.’ — ‘I believe,’ said Privatus; ‘and if you deign to baptize me with your own hand, I am certain that the Lord will cure me.’ The blessed Callistus administered baptism to him, and at that instant the ulcer disappeared. Privatus, in the transports of his gratitude, cried out: ‘The Lord Jesus Christ, whom Callistus preaches, is the only true and holy God. All the vain and dumb idols shall be cast into the flames. Christ is the eternal God!’ The prefect of the praetorium, exasperated at this news, had Privatus scourged with leaded whips until he expired. By his order a stone was hung round the neck of Callistus, and from a window of the house he was thrown headlong into a well, which was afterwards filled up with rubble to the brim. Seventeen days later the priest Asterius, accompanied by clerics, came during the night to clear the opening of the well; he took away the body of Callistus and buried it with honour in the catacomb of Calepodius, on the Aurelian Way, on the eve of the ides of October (14th October 222). A week later Asterius was arrested by order of the praetor and thrown into the Tiber from the top of the Milvian bridge. The body of this martyr was found again at Ostia, and buried in that city by some Christians on the 12th of the calends of November (21st October 222), under the reign of our Lord Jesus Christ, the God who liveth for ever and ever!”

St. Callistus is represented: 1° blessing a church, because he is held to have founded the basilica of Sainte-Marie beyond the Tiber, at the place where a fountain of oil had appeared about the time of the birth of our Lord; 2° with a stone round his neck, with which he was thrown headlong into a well after having been thrown out of the window.

CULTE ET RELIQUES.

Cult and Relics.

The house where St. Callistus had been guarded was afterwards changed into a church of his name, served by Benedictine religious; there is to be seen the well consecrated by his martyrdom. Pope Paul I and his successors, seeing the cemeteries without walls and abandoned since the devastations of the barbarians, took out of them the bodies of the most illustrious Martyrs and had them carried to the principal churches of the city. Those of Callistus and of Calepodius were transferred to the church of Sainte-Marie beyond the Tiber. About the year 854 his sacred bones were carried to the abbey of Cysoing, in the present diocese of Cambrai, by the count St. Everard, to whom this precious treasure was given by Pope Leo IV in acknowledgment of the services he had rendered to the Church in the holy war against the Saracens, as Cardinal Baronius has remarked under the year 893.

The abbey of Cysoing having been given, about 887, to the Church of Reims by Rodulf, son of the marquis Everard, the body of St. Callistus was likewise given to that Church. Dodilo, bishop of Cambrai, opposed their translation, and it was only after the repeated entreaties of the archbishop Fulk that the relics were brought to Reims, and they were preserved there until 1792.

There are several authentic documents which prove the existence of these relics at Notre-Dame before 1793: an arm of silver-gilt, enriched with precious stones, containing a relic of St. Callistus; a shrine of copper with figures of silver, in which were the entire head and several relics of the Saint, bequeathed by Rodulf under the pontificate of Fulk. In 1584, on the 7th of October, the cardinal de Guise signs the official report of the relics contained in this shrine. In 1621, on the 29th of May, the arm of St. Callistus is granted to the Chapter of Lille, at the prayer of Mgr Gabriel de Sainte-Marie, suffragan of the archbishop of Reims and canon of the church. In 1793 these reliquaries were sent to Paris with the treasury of the church. As for the relics, a former servant of the cathedral has affirmed that he had it from his brother that they had been laid under the

pavement of the church.

There remains at Notre-Dame only the memory of St. Callistus and a chapel which is dedicated to him. In the rite of Reims the feast of this holy Pope was a double by reason of the relics preserved in the cathedral.

When His Eminence Cardinal Gousset was on the point of choosing his title of cardinal at Rome, he chose that of Saint-Calliste in preference to the others, in memory of the veneration which the inhabitants of Reims had had and still have for this Saint.

The church of Beauvais possessed relics of St. Callistus, which had been given to it in 1217 by the bishop Miles de Nanteuil. These precious remains have not been at Beauvais since 1793, the time at which they were profaned.

To compose this biography we have made use of the Histoire de l'Eglise, *by M. l'abbé Darras, of the* Liber Pontificalis, *of the* Actes de saint Calliste, *and of* Notes *furnished by M. the vicar general of Beauvais and by M. Ch. Cerf, canon of Notre-Dame de Reims.*

SAINT MENEHOULD OF PERTHES, VIRGIN, PATRONESS OF BIENVILLE, IN THE DIOCESE OF LANGRES

About 490. — Pope: St. Felix III. — King of France: Clovis I.

> *Sous l'influence d'une rosée céleste et d'un jeûne sévère, une vierge calme les feux qu'allume la jeunesse, et, dans une enveloppe terrestre, mène la vie des anges.*
>
> *Under the influence of a heavenly dew and of a severe fast, a virgin calms the fires which youth kindles, and, in an earthly envelope, leads the life of the angels.*
>
> *Saint Jérôme.*

Menehould saw the light at Perthes, in Champagne, not far from the town of Saint-Didier, to-day Saint-Dizier. Her father, named Sygmare, was count of the Perthois; he was a man illustrious no less by his piety than by his rank and his birth. Her mother, no less illustrious by birth, piety and virtue, was named Lintrude. Menehould, the youngest of her sisters, whom she saw advancing rapidly in the practice of all the Christian virtues under the direction of a holy priest named Eugene, commendable for his learning and his holiness, wished to imitate their examples. Docile to the good movements of the grace which God poured abundantly into her heart, she did not let herself be outstripped on the road of virtue. For ten years Menehould and her sisters vied with one another in holy ardour on the paths of perfection. Then, of their own accord, the seven sisters formed the design of vowing their virginity to God and taking Jesus Christ alone for their portion. The bishop of Châlons, St. Alpinus, received their vow, gave them the veil and blessed them. On her return to her father's house, Menehould at once set to work to raise herself, with the grace of God, to the highest summit of perfection.

Her time was divided between prayer and the work of her hands; prayer was her principal occupation. Her first care was to converse in meditation with the heavenly Bridegroom. But as the mind cannot always hold itself on the heights of contemplation, as it needs rest, and as on the other hand idleness is the mother of all vices, she did not disdain to handle the distaff and the spindle: the product of her work was for the churches or for the poor. To this she joined a complete, blind and prompt obedience to her parents, and cut off with the sword of mortification all her evil inclinations and earthly affections. Thus she filled the lamp of her soul with the oil of all the virtues, so as to be always ready to present herself before the Bridegroom whenever it should please Him to call her to Himself.

One year Sygmare took Menehould with him to Château-sur-Aisne, later called the town of Sainte-Menehould, a place comprised in the government of the Perthois, of which it formed the boundary on that side. She stayed there some time. The vast marshes which surrounded the castle, in the midst of which

the village was partly built, made the country unhealthy. Its inhabitants often found themselves a prey to pestilential diseases, occasioned by the exhalations which these foul places gave off, and by the want of circulation of the air, too much confined because of the surrounding woods. The daughter of Sygmare had accompanied her father to Château-sur-Aisne when the inhabitants were afflicted with a contagious disease which spread into the neighbourhood. It is said that this pious and charitable girl made use of all her knowledge to come to the help of the sick, and that by her care and her prayers she succeeded in turning away, if we are to believe tradition, the scourge which was desolating the town. No doubt from this came the devotion to St. Menehould against pestilential diseases, as is seen in ancient litanies where her name is found invoked with that of St. Roch.

The distinguished birth and the holy and exemplary life of Menehould, and her active and salutary zeal beside the sick, made the inhabitants regard her as a guardian angel who deserved their gratitude and their homage. The renown and the virtues of this virtuous maiden soon spread far and wide like a perfume of holiness and of charity. Everyone hastened to see and bless this benefactress and to receive the care and help which she took pleasure in lavishing on those who needed them. From then on she was regarded as a Saint and was given the name of one. When the people in their adversities thought they ought to have recourse to this virgin, they commonly said that they were going to St. Menehould. And at last, when she left Château-sur-Aisne never to return, she left in their hearts a long memory of her benefits and her piety. It may be believed that from that moment the Christian religion began to establish itself at Château-sur-Aisne, and that it is to this holy maiden that is owed the shining before the eyes of the inhabitants of the light of the faith, which had not yet enlightened those parts. Some historians say that St. Alpinus of Châlons drove out of his diocese all the Jews who were settled there. Two of these Jews lived in the village below Château-sur-Aisne. To escape the exile with which they were threatened, they became Christians and gave all their goods to found a hospice, which they administered, it is said, for the rest of their lives. Manuscripts state that St. Menehould had been the first directress of this hospice, and that she had shown the example of the most perfect devotedness for the relief of the sick.

If an ancient tradition is to be believed, Château-sur-Aisne is not the only place in that country which enjoyed the presence and the benefits of St. Menehould. It is asserted that she sometimes withdrew to the hamlet called Laneuville-au-Pont, which was then beginning to form on the river Aisne, and that there, on a hill known since by the name of Côte-à-Vignes, this virgin had a cell where the people went to find her, and where it is said that she worked several miraculous cures. It is related that one day, during the greatest heat, several persons who had climbed this hill, finding themselves tormented by thirst there, the Saint, planting her spindle in the ground, made a spring gush out of it, whose water served to quench the thirst of those who had come to visit her.

After the death of her father and mother, Menehould remained with her two sisters Amée and Hoïlde, who took care of her youth. She afterwards withdrew to a little town called Bienville, situated on this side of Saint-Dizier, on the banks of the Marne. There her days flowed by in prayer and works of mercy towards the poor. Menehould survived her sisters only to retrace their virtues and to surpass them in holiness. Nothing equalled her profound humility, her gentleness, her charity, her inviolable purity, her entire detachment from all created things: no one could see her or hear her without becoming better, without feeling touched with a lively desire to imitate her. United to God by continual prayer, the vehemence of her love made her endure a sort of martyrdom. She sighed only after invisible goods. She mortified her flesh more than her sisters, and purified her soul in the sacred fire of divine love. At last, after a pure and fervent life, wholly filled with good works and virtues, worthy, in a word, to be presented to God, she left the earth to go and enjoy in heaven the presence of Him who is the joy of His Saints. She died at Bienville, at an advanced age, on the 14th of October, about the year 490.

A picture which is to be seen in the church of Laneuville-au-Pont represents her striking the ground with her spindle to make the spring gush forth, with astonished persons near her. — The window of the sanctuary of the church of Bienville represents twelve of the principal incidents of the life of the Saint.

CULTE ET RELIQUES.

Cult and Relics.

The body of St. Menehould, buried in the church of Bienville, rested there until 866, when it was carried with pomp to the monastery of Saint-Urbain through the care of Erchenraus, thirty-second bishop of Châlons. Long afterwards, on the 14th of October 1380, under Archambaud, also bishop of Châlons, an arm and a rib of the Saint were given to the town which prides itself on bearing her name. Every year since that time the feast of the virgin of Bienville has been solemnly celebrated at Sainte-Menehould on the 14th of October, and her relics, formerly laid in a very finely carved wooden shrine, are exposed during the octave in a chapel where a great number of country people have always been seen flocking to offer this virgin their vows and their prayers. Subsequently to this donation, the abbey of Saint-Urbain made a present to the same town of a spindle which the Saint had used, and this new gift, joined to the first, was enclosed in the same reliquary, which let these objects be seen under glass for the veneration of the people. Every year, on the day of the Assumption, the shrine of St. Menehould was carried in procession through the principal streets, and also venerated for some time in each particular church. This was renewed on the following day, the feast of St. Roch, in memory of a pestilential disease which formerly desolated the country, and from which it is asserted that it was delivered by the intercession of St. Menehould and of St. Roch. It is one of these religious ceremonies that was to be seen represented in an immense picture hung on the walls of the chapel where the exposition of the arm of the Saint takes place and where her statue is placed. In 1793 sacrilegious hands scattered these holy relics. Some pious persons, however, gathered up fragments of them, which are exposed to the gaze and the public veneration during the octave of this holy patroness of the town.

The place where the Saint made a spring gush forth, situated, as we have said, on a hill called Côte-à-Vignes, near Laneuville-au-Pont, has always been, and still is to-day, frequently visited by numerous pilgrims, by the inhabitants of the village and of the neighbouring parts, who are accustomed to go there to invoke her. There is kept and carefully maintained in the niche of the fountain the statue of St. Menehould, whom the people call the good virgin of Côte-à-Vignes. Those who make the pilgrimage devoutly take water from this fountain, which they regard as consecrated by the charity of our Saint. The inhabitants of this village celebrate every year, in a solemn manner, the feast of St. Menehould, who, however, is not the patroness of their parish, but in memory of her benefits and her ancient protection. M. Tostin, former curé of Laneuville-au-Pont, has had a cast-iron staircase placed, with steps likewise of cast iron, on each of which an invocation of the Litany of the most holy Virgin Mary is engraved in relief, to go up from the foot of the hill to the miraculous fountain.

In 1849 a little chapel was erected at Bienville in honour of St. Menehould; it is visited by numerous pilgrims, sick and others. It stands beside a fountain which bears the name of Fontaine de Sainte-Ménehould, to which people come almost every day to draw water for the intention of certain sick persons variously afflicted.

Her cult has survived all the revolutions of time and of human passions; it has spread far: it is seen in honour as far as Palluau, in Berry.

St. Menehould is the patroness of the makers of lanterns and of lantern-makers.

Taken from the Beautés de l'histoire de la Champagne, *by M. l'abbé Boitel, and from a pamphlet entitled:* Souvenirs historiques de sainte Ménehould, vierge, patronne de Bienville, *by M. the curé of Bienville. — Cf.* Vies des Saints de la Haute-Marne, *by M. l'abbé Godard, and* Diocèse ancien de Châlons-sur-Marne, *by*

Edouard de Barthélemy.

ST. ANGADRISMA OF RENTY, VIRGIN, ABBESS OF L'OROER, IN THE DIOCESE OF BEAUVAIS

About 695. — Pope: Sergius I. — Kings of France: Clovis III; Childebert III.

> *Voulez-vous paraître belle? méprisez la beauté du corps et attachez-vous à orner votre âme.*
>
> *Do you wish to appear beautiful? despise the beauty of the body and apply yourself to adorning your soul.*
>
> *Saint Jean Chrysostome.*

Angadrisma was the daughter of a lord named Robert, count of Renty, in the primitive diocese of Thérouanne (present diocese of Arras), and keeper of the seals of France under the reign of Clotaire III. The name of her mother is not known, but it is said that she was of no lesser birth, and that her good qualities answered perfectly to those of her husband. This excellent daughter, to whom nature had given a very rare beauty, received from the one and the other an altogether holy education; and so, from her tenderest years, she gave herself with an admirable fervour to the exercises of Christian piety. St. Omer, her bishop, who singularly loved this illustrious family, was her first director, and by his wise counsels he perfected the virtues which the instruction of her parents had already brought to birth in her soul; and St. Lambert, her first cousin, who afterwards was abbot of Saint-Wandrille and archbishop of Lyons, although he was not much older than she, did not fail to contribute exceedingly, as much by his example as by the fervour of his discourses, to making her hate the world and kindling in her heart a great fire of divine love. As she soon recognised the advantages of virginity over marriage, and how much more glorious it is to have a God for bridegroom than to subject oneself to a man changeable and subject to death, she bound herself by vow to keep it all her life; and, so that the flesh might not have the strength to rise up against the spirit, she weakened it by fasts, vigils and other austerities which her fervour inspired in her.

Meanwhile the count her father, who knew nothing of her consecration, seeing her of an age to be married, betrothed her to Ansbert, son of Siwin, a gentleman of great merit and a rich lord of Chaussy near Mantes.[1] Angadrisma was much surprised at this engagement, which had been made without her knowledge; but as she had a profound respect for all her father's wishes, and greatly feared to displease him, she did not resist the proposal he made to her of it; resting in all things on the care of divine Providence, she made as if she were quite willing to have Ansbert for husband. Ansbert, for his part, wanted no wife, and it was only respect for paternal authority that made him consent to this marriage. They therefore communicated their sentiments to one another, and, seeing that both of them were resolved to keep their chastity inviolably, they addressed themselves to the Father of mercies, and begged Him with great instance to inspire them with what they should do for the accomplishment of this design. The blessed Angadrisma in particular asked Our Lord that it might please Him to make her so deformed that she should be the object of the love of no mortal man. We have already remarked, in the life of St. Ansbert, that her prayer was granted, that her face appeared all at once covered with leprosy, and that, as the physicians saw no remedy for this ill, it was resolved among the parents that they would go no further and that the proposals of marriage should be broken off; Angadrisma, moreover, frankly avowed to her father that she had vowed her virginity, and that it was for this reason that the Son of God, who had chosen her for His bride, did not wish her to be possessed by another.

After this rupture, to which no one was opposed, Angadrisma, who apparently had been brought to the house of the lord Siwin, was taken to St. Ouen, archbishop of Rouen, of whom she humbly asked the veil of virgins: the holy archbishop granted it to her willingly, and then, by a marvel of divine power, she appeared in the sight of everyone perfectly cured of her leprosy, and her former beauty was restored to her with such advantages that it was easy to see that she had lost it only because the Son of God wanted her for Himself alone. Then St. Ouen, who took a particular care of her guidance, placed her in a community of holy virgins

of his diocese, to be formed there in all the practices of the religious life. She appeared in the midst of these earthly angels like a sun in the midst of the stars. Her humility, her patience, her submission of mind and her charity were admirable. She was the first at all the spiritual exercises, and the last to take relief and to excuse herself from the burdensome offices of the community. So brilliant a virtue caused her to be transferred to a celebrated abbey of the Order of St. Benedict, which was called the Oratory, or, according to the manner of speaking of that time, l'*Oroer des Vierges*.[2] It is believed that this was in order to be its superior. However, her modesty made her refuse that rank, of which she esteemed herself unworthy. She remained there some time in that of a simple nun, until, as her prudence and her holiness continually shed new lustre, the sisters, delighted with so great a virtue, at last obliged her to take their direction.

The wisdom of her government soon showed that this choice came from heaven. She was a mother more by the maternal care she had for her daughters than by the title of her dignity of abbess. Her example was the living rule of her monastery: she ordered nothing that she did not also do herself, or that she would not have been disposed to do if the sisters had permitted her. In short, she made her abbey flourish more by the lustre of regular observance than by the abundance of its goods and by the great number of daughters of quality who came to range themselves under her discipline.

At that time enclosure had not yet been introduced into the monasteries of nuns as it is now. Thus our Saint, having the liberty to go out, did so only for works of piety and to visit the tombs of the holy martyrs Lucian, Maximian and Julian, who planted the faith in the Beauvaisis at the cost of their blood and their life. She had also a singular respect for St. Evrou, of whom there were relics in her church, dedicated under the name of Notre-Dame. It is said that, fire having broken out in this sacred place, she had the courage to take these holy bones and oppose them to the violence of the flames, which threatened the building with a general conflagration: which had so happy a success that the fire went out at the same instant. This miracle must no doubt be attributed to the merit of the holy confessor; but the faith of Angadrisma also contributed much to it; God willed to honour by one and the same prodigy a Saint who already reigned with Him in heaven, and a Saint who served Him faithfully on earth. She worked besides a multitude of other miracles, the detail of which has not come down to us.

For thirty years Angadrisma governed her monastery with an admirable wisdom. By her patience, her gentleness, her austerities, her absolute detachment from the things of earth, she constantly edified the humble daughters of whom God had made her the mother. Before dying, she wished to inspire in them one last time, by her example, the sentiments which must always animate Christian souls at the remembrance of their sins and their miseries. “On the point of receiving my God and my Judge,” she said to them, “I, your unworthy abbess, ask your pardon for all the bad examples I may have given you, and for the pains of which I have been the cause for you. I do not deserve this pardon, I know; but you will have pity on me and on my weaknesses.” She then received the divine Eucharist in a heart on fire with love, and went to share in heaven the glory and the joy of the elect. She died on the 14th of October, towards the end of the seventh century, aged more than eighty years.

She is represented sometimes standing in the habit of a nun, sometimes receiving the Child Jesus in her arms from the hands of the Blessed Virgin.

CULTE ET RELIQUES.

Cult and Relics.

Miracles were not slow to make the tomb of Angadrisma illustrious, and to make her name and her cult famous throughout the whole region. In the ninth century her relics, withdrawn from the ravages of the Northmen and carried into the church of Saint-Michel, preserved the town of Beauvais from the fury of those barbarians. Later they protected it again against the devastations of the English. But it was above all during the memorable siege of 1472 that the people of Beauvais felt the effects of the Saint’s protection. Eighty

thousand Burgundians, led by Charles the Bold, were besieging Beauvais. A last assault, more decisive than the others, was about to triumph over the courageous resistance of the besieged; the town was on the point of being taken and given over to pillage. Seeing that salvation could not come from men, the people of Beauvais turn their eyes towards heaven. They invoke the blessed Angadrisma, who has already delivered them from so many perils. Her shrine, which from the first day of the siege had been carried by young girls on to the ramparts of the town, appears there again. At this sight the courage of the valiant defenders of the city revives, their strength is increased a hundredfold, a warlike ardour seizes even the women. In the thick of the fight a young girl, Jeanne Laîné, is seen to attack a soldier about to plant the standard of Burgundy on the top of the wall, and with a stroke of her hatchet to throw him down into the ditch. The Burgundians, repulsed on all sides, withdraw, leaving more than three thousand soldiers killed beneath the walls of the town, while the besieged have to lament the loss of only twenty-four men: which confirmed the people of Beauvais in the thought that God, through the intercession of St. Angadrisma, had come to their help. After this victory Jeanne Laîné, who will henceforth be called Jeanne Hachette, went to lay up in the church of the Jacobins the glorious standard which she had taken from the enemy, and the shrine of the Deliverer was carried back in triumph into the sanctuary of the church of Saint-Michel, which no longer exists to-day.

From that time the cult of St. Angadrisma, which John de Marigny, bishop of Beauvais, had already revived in the year 1321, was more celebrated than ever. Louis XI willed that a solemn procession should recall every year the memory of the protection with which the Blessed one had covered the town. This ceremony still takes place in our days on the Sunday nearest to the 27th of June. The clergy of Saint-Étienne and of the various chapels of the town join the clergy of the cathedral, with whom they go to the square of the Hôtel-de-Ville. There is solemnly carried in this procession the shrine which contains a small portion of the relics of St. Angadrisma.

Vie des Saints de Beauvais, by M. l'abbé Sabatier; Notes locales *furnished by M. Millière, vicar general of Beauvais.*

ST. BURCHARD OR BURCKARD, FIRST BISHOP OF WÜRZBURG AND CONFESSOR (752)

Burchard was born in England of parents illustrious for their nobility and for their piety. His childhood was altogether holy; it was never possible to remark in it the vices and disorders of that age. Falsehood never came out of his mouth; there was seen in his conduct neither obstinacy, nor inconstancy, nor rashness, nor immodesty, nor levity. He was perfectly submissive to his parents and to his masters, courteous and kindly towards the servants, assiduous at prayer and at divine service, and so restrained in all his actions that it was easy to see that God destined him to be one of the richest ornaments of the ecclesiastical state. The world soon disgusted him, and, as soon as he had studied enough to render service to the Church, he left his goods, his friends and his own country, and came into France in the habit of a pilgrim, to sacrifice himself for the salvation of souls. When he was of an age to receive Orders, feeling himself called to the sacred ministry, he had himself promoted to it and was made a priest, so as to be able to appease every day the anger of God by the oblation of the holy Sacrifice, and also to have more authority to preach His word and to convert the infidels.

At that time the great St. Boniface was labouring with incredible zeal to destroy idolatry and to re-establish Christianity in Germany, and was asking on all sides for workers to second him in this enterprise. Burchard, being informed of it, came to find him and offered himself to go wherever he wished to proclaim the Gospel of Jesus Christ. St. Boniface at once recognised the eminent virtue of this holy missionary, and, having every day new proofs of his holiness, he resolved to have him made bishop of the city of Würzburg, which had been won to the faith by the preaching of St. Kilian and his companions, martyrs. For this purpose he took him to Rome, and presented him to Pope St. Zachary; the latter, at the prayer of Pepin the Short and of the

same St. Boniface, erected that city into a bishopric; then, having sure testimonies of the merit of Burchard, he consecrated him its bishop with his own hands. After this consecration, the two prelates, furnished with the blessing and with apostolic letters, returned to Germany, and St. Boniface solemnly installed St. Burchard in his new bishopric, and gave him for his subsistence a sufficient revenue, which he took from the goods of his own archbishopric of Mainz.

Burchard, seeing himself established pastor of the sheep of the Son of God, applied himself wholly, for forty years, to governing them well and leading them in the ways of salvation. He was the father of orphans, the support of the poor and of widows, the refuge of the afflicted and the hope of the sick. He took such care to root out vice and to make the Christian virtues flourish throughout the whole extent of his diocese, that in a short time a marvellous change was seen there. He made himself the model of his flock. His humility was so great that he would never have any but vestments of little value. His very crozier was only of elder-wood. He had so much gentleness and kindness that he made himself loved by everyone: there was no mind that he did not bend and win. In short, he acquired such a reputation among the great men of the kingdom of France, that they made him one of their deputies to Pope St. Zachary in the important and delicate affair of the elevation of Pepin the Short, stock of the second race of our kings, in the place of Childeric, who ended the first race.

His devotion led him to cause the relics of the first apostles of Würzburg, St. Kilian, St. Colman and St. Totman, martyrs, to be honoured; and so, after fervent prayers, he raised them from the ground, and, having put them in precious shrines, he placed them in a monastery which he had built expressly in their honour. But, as he desired nothing so much as to join the repose of the contemplative life to the busy cares of the active life, he founded on the river Main another abbey, which he dedicated under the invocation of Our Lady and of St. Andrew, for twelve choir religious bound to the canonical hours. He came there very often to enjoy with more tranquillity the ineffable delights of union with his God. At last, after having borne for forty years the heavy burden of the episcopate, he died full of merits at the castle of Hohenburg, where he had retired with six of his religious. It was the 9th of February 752. His body was carried into the monastery which he had had built on the Main; but in the course of time, after several miracles worked by his intercession, it was transferred into his church of Our Lady and St. Andrew. Hugo, bishop of Würzburg, authorised by an order of Pope Benedict VII, made the translation of his relics about the year 983, on the 14th of October, the day on which his principal feast has since been celebrated.

St. Burchard is patron of Würzburg; he is invoked against the gravel and pains in the kidneys.

Surius, *Godescard*, Acta Sanctorum.

ST. DOMINIC LORICATUS, PENITENT, RELIGIOUS AT FONTE AVELLANA, IN ITALY (1060)

The severity with which Dominic punished himself for a fault which was not his own is well able to confound those who, having committed slight faults deliberately, imagine that they obtain pardon for them without doing true penance for them. Having shown in his youth a great desire to embrace the ecclesiastical state, he received from his parents permission to follow his vocation; but they made a present to the bishop so that he should confer the priesthood on him. No sooner had he learned what had happened than, seized with horror at the sight of a crime so severely condemned by the laws of the Church, he would exercise no ecclesiastical function; he even formed the resolution of consecrating himself to the exercises of the most rigorous penance. There was in the desert of Montefeltro (March of Ancona) a holy man named John, who led a very austere life. Eighteen disciples full of fervour had come to live under his direction. They forbade themselves the use of wine, of meat and of every kind of milk food. They fasted on bread and water every day except Thursday and Sunday. The time they gave to sleep was very short; they employed the rest in prayer and the work of their hands. They kept perpetual silence, and conversed together only on Sunday

evening, between Vespers and Compline. Severe flagellations formed part of their penance. Dominic, after having spent some time in the hermitage of Luceolo, went to find the superior of these holy hermits and begged him with much humility to receive him among his disciples. The favour he asked was granted him, and he soon surpassed all the brethren in austerities.

Some years having passed in this way, he obtained from his superior permission to pass into the hermitage of Fonte Avellana (province of Spoleto). St. Peter Damian then had its direction. Although he was accustomed to seeing great examples of virtue, the fervour of his new disciple caused him admiration. Dominic wore on his flesh a cuirass of iron, which has since caused him to be surnamed *Loricatus*, "the Cuirassed"; he never took it off except to take the discipline.

About that time people were beginning to commute with considerable ease the canonical penance which was prescribed for certain grave sins. The granting of indulgences became more frequent; pilgrimages or other good works were substituted for canonical penance. There was seen also to come in at that time the practice of voluntary flagellations, and it was believed that one could make up for a year of canonical penance by three thousand strokes which one gave oneself while reciting ten psalms. Dominic distinguished himself above all the others by his fervour in this kind of austerity. As he was often ill, his superior sometimes obliged him to drink a little wine; but he gave it up as soon as he found himself better. He appeared always animated by the same spirit of penance, even in his last illness. The night before his death, he again recited Matins and Lauds with his brethren. He expired while Prime was being sung, on the 14th of October 1060.

He is represented: 1. clothed in a cuirass or a coat of mail; 2. holding a discipline in his hand.

See his life by St. Peter Damian, and another, more extensive life, with several dissertations, by Tarchi. It was printed at Rome in 1751.

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[1] In 1564 there was, in a convent of Naples, an altar dedicated to St. Fortunée. As this altar was threatening ruin, the abbess wished to have it restored. An architect who was consulted declared that the altar must be entirely demolished; but the following night he saw in a dream a virgin of ravishing beauty, who forbade him very severely to undertake this demolition, adding that it was the concern of a worthier person. Terrified, the architect hastened to go and communicate this news to the abbess. She went at once to the church, knelt before the altar and prayed God to enlighten her on the true meaning of this vision. When she had finished her prayer she rose to go away; but scarcely had she taken a few steps when the front part of the altar fell down. The bishop of Naples, Octavian, informed of these facts, came to visit the place, accompanied by other ecclesiastics. Under the altar were found the relics of St. Fortunée and of her brothers, as well as a picture representing their martyrdom. A new altar having been built, these precious relics were laid in it after a solemn procession. — Doctor Stolz, *Vies des Saints*.

[2] What above all makes the cathedral of Rimini, built on the ruins of the temple of Castor and Pollux, venerable in the eyes of faith is the episcopal blood with which it was reddened by order of the emperor Constantius II, second son of Constantine (337–361), protector of the Arians and an Arian himself. At the time of the too famous Council, St. Gaudens, bishop of Rimini, was foiling with an irresistible logic the wiles of Ursacius and Valens. To answer him Constantius employed the logic of tyrants: he had him slaughtered by the lictors of the proconsul. — Mgr Gaume, *Les trois Rome*; Baronius, *Notes au martyrologe romain*.

[3] Nothing is known of the life of St. Donatian or Donatus, eighth bishop of Reims and confessor (370– 389). He was buried in the church of Saint-Agricol. What has made him celebrated was the translation of his body, in 863, by Baldwin I, called Iron-Arm, first count of Flanders. Baldwin had these relics laid first at Turnhout, then at Bruges, in the church of Notre-Dame; and at last they were transferred to a collegiate church founded in 961 by Arnulf the Great, count of Flanders, which took the name of Saint-Donatien. This church, at the request of Philip II, king of Spain, was erected into a cathedral in 1559. St. Donatian has thus become the patron of the city of Bruges and the tutelary protector of West Flanders. His principal feast is celebrated on the 14th of October, the day of his death, and those of his various translations on the 6th of January, the 24th of May and the 30th of August. — *Gallia Christiana nova*; Dom Remy Ceillier.

[4] We have spoken of him in the life of St. Goar, volume VIII, page 71.

[5] St. Celestis laid the foundations of the Church of Metz with St. Clement, whom he succeeded in the episcopate and whose work he developed by the eminence of his doctrine and by the holiness of his example. It is much to be regretted that the historical documents concerning the foundation of the Church of Metz and the labours of its first bishops have been lost in the catastrophes, fairly frequent, which that city has undergone in the course of the ages. Tradition, however, has preserved the memory of their eminent holiness; as to their apostolic labours, the rapid developments which the Church of Metz early took attest their importance and their greatness.
St. Celestis was buried at the feet of St. Clement. In 832 the archbishop Drogo transferred the relics of the holy pontiff to the Benedictine monastery of Maurmunster or Maurmoutier (*Mauri monasterium*), near Saverne, in the diocese of Strasbourg. These

venerable remains disappeared in the devastation of the monastery during the French Revolution, with the exception of a bone long preserved in the church of the village of Many (Moselle, arrondissement of Metz, canton of Faulquemont), in the diocese of Metz. This precious relic is still kept and venerated in the same place to-day. — *Proper of Metz.*

[6] It is not altogether certain that St. Agricius and St. Castorius occupied the see of Vienne. Those of our readers who might wish to inform themselves on this question of controversy may read the dissertation published by the Bollandists on this subject (vol. VI of October, pages 545–556).

[7] Blessed Magdalen of Trino attached herself to the Lord by the vow of virginity in the flower of her age. In order to belong to God in a more perfect manner, she solicited urgently the favour of being admitted into the Third Order of St. Dominic; having been received into this pious society, she took as her model the illustrious St. Catherine of Siena, and gave herself up like her to fasts, vigils, prayer and the practice of mortification. She was above all remarkable for her charity towards the poor. Among the spiritual favours which her virtues merited for her are cited the gift of prophecy, and it is asserted that she foretold the calamities which afflicted Italy at the end of the 15th century; that she obtained of the Lord that Trino, her native town, should be preserved from the misfortunes which threatened the country; and that she knew the hour of her death three years before it came. Magdalen peacefully gave back her spirit to her Creator on the 15th of October 1503. Pope Leo XII approved her cult on the 22nd of September 1827. — *Continuateurs de Godescard* and *Année dominicaine*.

[8] He is mentioned in the Roman martyrology of the 10th of May, the day on which the Church keeps his feast.

[9] This island, called sometimes Lycaonia, sometimes Tiberina, by the ancient authors, is called to-day the island of Saint-Barthélemi, because of the church built on its banks in honour of the holy Apostle, and known as a cardinal's title under the name of *S. Bartolomeo nell' Isola*.

[10] The house of Pontianus was later converted into a church, which bears the cardinal's title of *Saint-Calliste*; its last titular was Mgr Gousset, archbishop of Reims.

[11] We gave his life on the 9th of February, volume II, page 408.

[12] Oroer, a village of the canton of Nivillers, is two leagues distant from the town of Beauvais (Oise), on the road to Amiens, between Guignecourt and Abbeville-Saint-Lucien. The abbey was destroyed by the Northmen in 851, and was not rebuilt until 1036, by Drogo, bishop of Beauvais, but on another site. This monastery, rebuilt at the village of Saint-Paul, was soon enriched by the liberality of the bishops of Beauvais and of the neighbouring lords.

15 October

Martyrologies

Fifteenth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Avila, in Spain, St. TERESA, virgin, mother and mistress of the Brothers and Sisters of the Order of Carmelites of the strict Observance. 1582. — At Rome, on the Aurelian Way, St. Fortunatus, martyr. — At Cologne, the birth into heaven of three hundred[1] Martyrs, who reached the end of their combat during the persecution of Maximian. About 287. — At Carthage, St. Agileus, martyr, on whose feast St. Augustine preached publicly to the people. About 310. — In Prussia, St. BRUNO, bishop of the Ruthenians and martyr, who, preaching the Gospel in that country, was seized there by impious men, who cut off his feet and his hands and cut off his head. About 1009. — At Lyons, St. Antiochus, bishop, who, after having worthily discharged the duties of the high office to which he had been raised, merited to be crowned in heaven.[2] About 410. — At Trier, St. Severus, bishop and confessor. 5th c. — At Strasbourg, St. AURELIA or AURÈLE, virgin. 1027. — At Cracow, St. Hedwig, duchess of Poland, celebrated for the care she took of the poor, as for her brilliant miracles: Pope Clement IV placed her in the Catalogue of the Saints, and afterwards Innocent XI permitted her feast to be celebrated on the 17th of this month.[3] 1243. — In Germany, St. Thecla, abbess.[4] About 769.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Amiens, Laval, Le Mans, Nantes, Paris, Saint-Dié and Verdun, St. Teresa, virgin, named in the Roman martyrology of this day. 1582. — In the diocese of Amiens, memory of St. Wulfran, archbishop of Sens, apostle of the Frisians, patron of Abbeville, whose life we gave on the 20th of March. 720. — In the diocese of Le Mans, St. LEONARD OF VANDŒUVRE, solitary. About 570. — In the diocese of Marseilles, St. CANNAT, bishop of that see and confessor. About 487. — In the dioceses of Soissons and Rennes, translation of St. Basle or Basolus, hermit, whose life we shall give on the 26th of November. 620. — In the diocese of Strasbourg, St. Aurelia, virgin, different from St. Aurèle or Aurelia, virgin and solitary, honoured the same day at Strasbourg and named in the Roman martyrology of to-day.[5] 4th c. — In the former Cistercian abbey of Notre-Dame de Quincy (*Quinciacum*), in the primitive diocese of Auxerre, Blessed Walter (*Galterus*), twelfth abbot of that monastery and martyr.[6] 1244. — At Vienne, in Dauphiné, St. Dié (Deodatus, Theodatus), bishop of that see and confessor. About 707. — At Sombernon, in the diocese of Dijon, St. Baudry (Beurey, Baldéric, Burroy), shepherd, already named in the martyrology of France of the 8th of July, where we gave some details of his life. About 709. — In Lower Brittany, St. Conogan (Conocain, Guénegan, *Conoganus*), bishop and confessor. It is believed that he was an Irishman by nation, and that, after having embraced the religious state in the abbey of Landevenec (Finistère, Order of St. Benedict), he succeeded St. Corentin in the see of Quimper. He took part in the labours of the council of Vannes (465), and he appears there under the name of Albinus (*Albinus*), which is the Latin translation of his Breton name (the Breton word *guen* means *white*).[7] Towards the end of the 5th c. — At Cazeaux-Fréchet (Hautes-Pyrénées), in the diocese of Tarbes, St. Calix or Calixtus of Huesca (Aragon), martyr, companion in arms of Sancho Abarca II, king of Aragon and Navarre, who came to the help of the inhabitants of the valley of Aure, surrounded by the Saracens.[8] About 1003. — At Saint-Bertrand de Comminges (*Lugdunum Convenarum*), in the diocese of Toulouse, the death of St. Bertrand, bishop of the former see of Comminges and confessor, whose life we shall give on the following day. 1130. — At Vienne, in Dauphiné, Blessed Philippa de Chanteliman (*de Campo Telimano*), virgin, a native of Changy (Loire, arrondissement of Roanne, canton of La Pacaudière), in the present diocese of Lyons. 1450. — At Valenciennes, in the diocese of Cambrai, the death of Blessed Philip, surnamed *the Noble*, count of Namur and confessor, celebrated for his zeal for divine worship. He founded churches and monasteries. His body was carried from Valenciennes into the church of Saint-Aubin at Namur, where he was buried first in the choir, then in the chapel of the Four Angels. 1212.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Benedict. — At Avila, in Spain, St. Teresa, virgin, mother and mistress of the Brothers and Sisters of the Order of Mount Carmel, of the strict Observance. 1582. — In Prussia, St. Bruno, bishop of the Ruthenians and martyr, who, preaching the Gospel in that country, was seized by impious men, who cut off his hands and his feet and cut off his head. About 1009. — In Germany, St. Thecla, abbess, who by her example stirred up many persons to embrace the religious life. About 769.

Martyrology of the Order of the Camaldolese. — The same as among the Benedictines.

Martyrology of the Congregation of Vallombrosa. — The same as among the Benedictines.

Martyrology of the Order of the Discalced of the Most Holy Trinity. — The dedication of the churches of our sacred Order.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — At Avila, in Spain, St. Teresa, virgin, mother and mistress of the Brothers and Sisters of the Order of Carmelites of the strict Observance. 1582.

Martyrology of the Order of Discalced Carmelites. — The same as above.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Capua (*Vulturnum*), a town of the former kingdom of Naples (Terra di Lavoro), St. Modestus and St. Lupulus (Lupible, Luplile, Lupile, Libule, Lubule), martyrs, named in the martyrology of St. Jerome. — At Benevento, on the Calore, a fortified town of the kingdom of Italy, St. Tammarus or Tamarus, bishop of that see and confessor. He was one of those priests who, during the persecution of the Vandals, after having suffered various torments for the Catholic faith, were exposed on an old ship to the mercy of the waves, and carried from the coasts of Africa to those of Campania. The Roman martyrology, on the 1st of September, says that "these priests, having dispersed into various places of that province, were set over the government of several churches and gave a marvellous increase to the Christian religion". Tamarus governed the church of Benevento, and merited by his virtues to be counted among the Saints. There was formerly, outside the walls of the town, a chapel dedicated under his invocation. His relics are kept to-day in the cathedral church, under the high altar. End of the 5th c. — At Catania, a town of Sicily, chief town of the intendancy of that name, St. Sabinus, bishop of that see and confessor. The inhabitants of Catania, witnesses of his high virtues, had chosen him for their first pastor, and for some time they were able to congratulate themselves on the happy choice they had made. But soon the cares of the world displeased the holy bishop, who desired to lead a more perfect life in a solitude far from the eyes of men. He therefore withdrew into the desert and gave himself up wholly to his favourite exercises, prayer, fasting, vigils, mortification. Brilliant miracles came to attest the holiness of the pious solitary: at his voice lepers were healed and demons took flight. God revealed to the virtuous hermit the secrets of the future, and the people came in crowds to hear his prophetic word. Blessed Sabinus saw numerous disciples throng around him, and learn, beside so great a master of the spiritual life, the science of Christian perfection. About 760. — In the East, Blessed EUTHYMIUS THE THESSALONIAN, abbot and confessor. 886. — At Barletta (*Barolum*), a town of the kingdom of Italy (Terra di Bari), St. Roger of Normandy, bishop of Cannae on the Aufidus (Capitanata), and confessor. His body rests in the monastery of Santo Stefano at Barletta. 12th c. — At Venice, a town and port of the kingdom of Italy, St. Thierry or Theodoric the German, priest and confessor, of the Order of Carmelites. It is related that he made himself celebrated by his love of mortification, and that for this purpose he constantly wore a tunic of iron which made his flesh bleed.[9] About 1377. — In England, St. Oswald, bishop of Worcester and archbishop of York. He was brought up by his uncle, St. Odo, archbishop of Canterbury, who took particular care of his education. It is related that he was very charitable, and that he always had at his table twelve poor men whom he served himself after having washed and kissed their feet. He died at Worcester, in a monastery he had founded (29th of February). His body was afterwards transferred to York. 992.

ST. LEONARD OF VANDŒUVRE, SOLITARY AND ABBOT IN THE DIOCESE OF LE MANS

About 570. — Pope: John III. — King of France: Chilperic I.

> *Solitaria vita cœlestis doctrinæ schola est ac divinarum artium disciplina.*
>
> *La vie solitaire est l'école de la science céleste et des arts divins.*
>
> *The solitary life is the school of heavenly knowledge and of the divine arts.*
>
> *Saint Pierre Damien.*

The solitude of *Vandopera* (Vandœuvre), on the banks of the Sarthe, at the place where the parish of Saint-Léonard des Bois (Sarthe, arrondissement of Mamers, canton of Fresnay-sur-Sarthe) is seen to-day, enjoyed a great renown in the sixth century. The first of the solitaries who came to settle there seems to have

been St. Leonard; he was the most illustrious, and he is the only one whose name has passed to posterity.

Leonard was born towards the end of the fifth century, but it is not known in what country.[1] Animated by an ardent desire to serve God, he left his family, his goods and his country, and fled secretly into the country of Maine, so as to find a solitude there. St. Innocent received him with kindness, and himself pointed out to him a place where he would find what he desired. It was the place, then very deserted, called Vandœuvre. The holy hermit built himself a little cell there, and spent some years there in the exercises of the most austere penance. God tried him by violent temptations, from which he came out victorious.

After these struggles, in which great souls are formed, God made known to him the designs He had upon him: many solitaries who lived in the neighbouring deserts and on the wild banks of the Sarthe came to find him and begged him to be their guide in the ways of perfection. Leonard could not refuse them, and he became their abbot. A short time afterwards he raised a monastery and gathered them in it under a common rule. He built also a basilica for the offices of the monks, and had it dedicated in honour of St. Peter. It appears that from its origin this monastery was numerous, and that it needed fairly vast buildings, since it took three years to construct them, in spite of the great number of those who took part in these works. The inhabitants of the neighbourhood hastened to bring the religious the help of their labour; what is more, these voluntary workmen furnished, both for themselves and for the community, the provisions of every kind that were needed. It was not necessary to make bread or to prepare other food during all that time, and yet no one lacked anything, so eager was charity to help the servants of God.

Many persons of every rank abandoned their goods, distributed the price of them to the poor and came to put themselves under the guidance of Leonard. The devil made use of this concourse of so many generous souls to stir up against the holy abbot several persons, who went to find King Clotaire and gave him to understand that this monk who dwelt at Vandœuvre with his disciples was turning his subjects away from their obedience to him, was inducing them to get rid of their goods, and was attributing to himself an entire authority over them. Clotaire, whom his crimes had made suspicious, easily gave way to these suggestions, and sent commissioners to the spot, charged to inform themselves of the reality of the facts, and, if they found them true, to drive out the monks and the abbot.

The envoys hastened to fulfil their mission; at the very moment when they were entering the enclosure of the monastery, a young man of rank, endowed with all the qualities suitable for the exercise of arms, was presenting himself to Leonard, and explaining to him that he had just sold all his fortune, that he had given the better part of it to the poor, and that he was bringing the rest for the needs of the community, in which he desired to spend the rest of his days. The royal commissioners, witnesses of this conversation, said among themselves: “What need is there to make new inquiries? Here is the proof, here are the testimonies of the truth which our master wishes to know! Are we not ourselves the witnesses of it?” However, they addressed themselves to Leonard, and asked him who had given him the boldness to corrupt the subjects of the king of the Franks, persuading them to despise his orders, and taking away his men-at-arms from him. “Already,” they added, “all this country runs after thee and after thy like; if this goes on, if you are left free to act as you are doing, it will soon be no longer the kingdom of Clotaire, but thine and that of thy monks.” They then employed all the subtlety their minds possessed to make the servant of God fall into the snares they laid for him; but they did not succeed, for his great holiness made him perfectly master of himself, and he was always able to answer them with texts of Scripture full of aptness and appropriateness. “I have repeated,” he said to them, “these words of the Lord: *Go, sell what thou hast, and give it to the poor, and follow me.* I have also said these words which came from the mouth of Truth itself: *Whosoever shall leave his father and his mother, his wife, his children, his brethren, his sisters, his houses and his lands for my sake, shall receive an hundredfold, and life everlasting.* If I have taught,” he added, “only what Our Lord Jesus Christ commands to be taught, why do you wish to trouble me?”

They had nothing just or sensible to answer, and so they told him simply that they admired his manner of life, and that they would themselves like to imitate it. Then they withdrew, and made the king a faithful report of all they had seen. Clotaire, who in spite of his great faults sincerely loved the servants of God, readily laid aside the uneasiness he had conceived at the instigation of the wicked; he gave thanks to heaven, and afterwards helped Leonard in the enlargement of his monastery.

The holy abbot, living henceforth in peace under the shield of the royal protection, saw the number of his disciples increase still more; he knew how to make himself lovable to everyone, he possessed a profound knowledge of the holy Scriptures, and a holiness which made him the object of the veneration and love of all. Two of the greatest bishops of that time, St. Germanus, who governed the Church of Paris, and St. Domnolus, who was the second successor of St. Innocent in the see of Le Mans, had a singular affection for him, and showed him much confidence.

St. Domnolus often sent him to his friend the bishop of Paris when he could not go himself.

One day when Leonard was praying alone in his cell, a serpent, climbing on to the solitary's feet, rose up along his legs and his back, and came out at the top of his garments; then it fell to the ground at his feet and expired, without having done him any harm and without having been able to turn him from his prayer. From that time, as his disciples attested to the historian who relates this fact, no serpent was ever again seen in that place.

St. Leonard ended his long career on the ides of October (the 15th of that month), under the reign of Chilperic (561–584). He died in the arms of St. Domnolus, who had been warned by a revelation of the approaching death of the servant of God. At the same time Leonard knew in a supernatural manner of the arrival of the holy bishop, and ordered his disciples to prepare a reception worthy of such a guest. He likewise announced to them that he would die on the day after the arrival of the prelate, and the event was in fact accomplished in that manner. The funeral of the holy abbot was moreover remarkable for several prodigies, for while his body was being carried to the grave some blind men recovered their sight.

He is ordinarily represented wearing a monastic habit, with a serpent around his body. He is implored particularly for the cure of deafness.

CULTE ET RELIQUES.

Cult and Relics.

The religious who dwelt in the abbey founded by St. Leonard had not ceased, since their re-establishment in the sixth century, to give themselves there to prayer and to work. More fortunate than many other monasteries, that of Vandœuvre seems to have passed through the storms of the successive revolutions which changed the fate of the province of Maine without having felt their repercussion in too grave a manner; such was the lot of several abbeys whose revenues were modest and which were situated in a deep solitude. But at the approach of the Norman pirates the monks of Vandœuvre understood that their obscurity and their destitution would not protect them against the enterprises of those pagans, led by a blind fanaticism and as greedy for sacrilegious profanations as for riches. Fearing with reason that the precious remains of their founder might be scattered, they carried them as far as the wild mountains of the Morvan, in the diocese of Autun. There they found a hospitable roof in the dwelling of the monks of Corbigny (*Sanctus Petrus de Corbiniaco apud Æduos*). St. Leonard worked in the new sanctuary where he rested as great a number of miracles as in the solitude of Vandœuvre; the piety of the inhabitants of those regions greeted with enthusiasm the wonderful guest who manifested his coming by innumerable benefits, and the crowd of pilgrims at his tomb was seen to be as numerous in Burgundy as it had been in Maine. The concourse of the saint abbot's clients gave rise to the town of Corbigny-Saint-Léonard. The abbey itself, dedicated at first under the patronage of St. Peter, was not very long in taking the name of Saint-Léonard and rendering to the

holy abbot of Maine the honours due to a patron. Finally, the lustre spread by the cures obtained in the church of Corbigny through the merits of our illustrious abbot caused people soon to fall into the habit of designating him almost indifferently by the name of St. Leonard of Corbigny or of St. Leonard of Vandœuvre. At the beginning of the tenth century, William, lord of Bellême (Orne), had just built a sanctuary in that town when the body of St. Leonard of Vandœuvre was discovered on his lands. The news of this event was greeted by the whole region with great demonstrations of joy; but no one felt it more keenly than the lord of Bellême. He had the holy relics carried into the church he had just built, which was dedicated to the holy solitary with an extraordinary solemnity. King Robert, the archbishop of Tours, the bishop of Le Mans and the bishop of Séez, three prelates united by the bonds of blood to the lord of Bellême, several other bishops and abbots, Richard II, duke of Normandy, Herbert Wake-Dog, and a crowd of other lords were present at this feast. The cult of St. Leonard of Vandœuvre had not been forgotten in Maine and the neighbouring regions. It seems nevertheless to have taken new developments from that day. The churches of the first sons of St. Francis who came to settle at Séez and at Alençon, under the reign of St. Louis, were dedicated under the title of our holy abbot; but the sanctuary where he henceforth received the greatest honours was the basilica of Bellême. Several centuries after this dedication and this translation the anniversary was still solemnised every year, and the concourse of pilgrims made this feast celebrated in the whole of France.

At the taking of Corbigny by the Calvinists in 1562, the relics of St. Leonard were dispersed. However, the church of Varzy (Nièvre) still possesses to-day a radius bone of the Saint. It is preciously kept in a reliquary in the form of a clothed arm, out of which comes a hand: the whole is of painted and gilded wood, adorned with fleurs-de-lis.

St. Leonard has remained the patron of the parish which has taken the place of his monastery and which is named Saint-Léonard des Bois. He is likewise patron of Droupt-Saint-Basle, in the diocese of Troyes. He was moreover honoured with a public cult in a great number of dioceses, even in countries foreign to France.

We have made use, in composing this biography, of the Continuators of Bollandus, Vita sancti Leonardi, abbatis, *published from three nearly similar manuscripts, one of the abbey of Saint-Calais, another of Saint-Sauveur of Utrecht, and the third of Chartres; of the* Histoire de l'Église du Mans, *by the Reverend Father Dom Paul Piolin; of the* Saints de Troyes, *by M. l'abbé Defer; of the* Hagiologie Nivernaise, *by Mgr Crosnier; and of the* Histoire de l'Église, *by M. l'abbé Darras, volume XVIII.*

ST. EUTHYMIUS OF OPSO, OR THE THESSALONIAN, ABBOT AND CONFESSOR

886. — Pope: Stephen V. — Emperor of the East: Leo VI the Philosopher.

> *Placer son espérance en des choses fragiles et passagères, c'est vouloir établir un fondement solide sur des eaux courantes.*
>
> *To place one's hope in fragile and passing things is to wish to establish a solid foundation on running waters.*
>
> *Saint Grégoire le Grand.*

There was, not far from the town of Ancyra in Galatia, a market town called Opso, rich, well peopled and sought after because of its healthiness. It was there that the blessed Euthymius was born, in the year of grace 824. His parents were persons in easy circumstances and above all virtuous, edifying everyone by their truly Christian conduct. Sober and mortified, gentle and humble, peaceable and indulgent, they loved to exercise hospitality towards the poor and strangers, in whom faith showed them the living image of the Saviour. The father was called Epiphanius, and the mother Anne. Their son received at baptism the name of Nicetas, which suited so well this child of benediction, who became a conqueror of the passions and a model of the Christian virtues. Gentleness and uprightness, submission and charity towards others, such were the

particular traits remarked in him. Little inclined to the games of childhood, he loved to frequent the church and showed a profound respect to all his kindred. At the age of seven he lost his father and remained with his two sisters, Mary and Epiphania, with his mother, who preferred to keep continence rather than bind herself with new ties. When later Nicetas had to enrol in the army, he none the less continued to occupy himself with the care of the house, for which he had shown aptitude, and he served his mother as protector, advocate, consoler, everything. The moment came when it was necessary to think of his future. Thanks to his mother's solicitude, Nicetas found a wife worthy of him. Euphrosyne (such was her name) belonged to a family at once rich and considerable in the country. They had a daughter, to whom the name of Anastasia was given; but their union did not last long: for Nicetas was already thinking of giving himself entirely to God in the religious career. The execution of the project was fixed for the day after the Exaltation of the Cross, a day consecrated to the memory of St. Nicetas, his patron (the 15th of September). That day he went out of the house as if to go and see his horse, which was grazing in the neighbouring fields, and took advantage of that moment to leave the country. He was only eighteen years old. His elder sister, Mary, was already settled and lived with her husband in his family.

Mount Olympus was then one of the most renowned centres of Eastern asceticism. It was there that the two holy brothers Cyril and Methodius, apostles of the Slavs, were formed; it was there that Joannicius, surnamed the Great, shone by the lustre of his eminent virtues. It was therefore towards this celebrated solitude that the young pilgrim directed his steps. His expectation was not disappointed: for he had the happiness of obtaining there Joannicius himself as the guide of his soul. The latter, from the beginning, put the virtue of the young candidate to a hard trial. One day when several religious had come to hear the counsels of their holy director, Joannicius asked whether none of them had ever committed a misdeed; and as all answered in the negative, he turned towards Euthymius and cried out in a tone of feigned anger: "Seize this young man here and bind him, for he is an evildoer." Questioned by them, and fearing to let slip so precious an occasion of humbling himself, the newcomer confessed that he was a great criminal, worthy of the most severe punishments, and added that he was ready to endure them in expiation of his sins. Those present fixed astonished looks upon him. As for Joannicius, he contemplated Euthymius with satisfaction; he knew that this humble avowal was inspired by an ardent desire for the religious life, and he already foresaw the future glory of the postulant. Taking up the word again, therefore: "Leave him free," he said, "for he is innocent, and let this trial serve you as a lesson. Ah! if, in the flower of his age and wholly a stranger to the trials of the religious life, this young man has given proof of so profound a humility, to what perfection will he not rise after having taken the habit of a monk?" This incident thus turned to the glory of Euthymius and drew on him the general esteem. But his modesty was alarmed at it, and it is perhaps to forestall the snares of vainglory that he changed his dwelling and put himself under the guidance of another old man called John, renowned for his union with God. The new master initiated Euthymius into the practices of the religious life, and some time afterwards he conferred on him the angelic form (so the religious habit is called in the East), and gave him the name of Euthymius, in memory of the great Saint who had borne that name and who has remained so illustrious in the annals of Eastern asceticism. When the disciple was sufficiently versed in the religious exercises, he was sent to the monastery of Possidinion, where the cenobitic life was led, so salutary for beginners and so suited above all to form them in solid virtues. The hegumen of this convent was called Nicholas, a religious very commendable for his attachment to the Catholic faith, as much as for the prudence with which he directed his disciples in the ways of the interior life. Employed in low and humiliating offices, Euthymius acquitted himself of them with an admirable submission, esteeming himself happy to have found in them an efficacious remedy against the perverse inclinations of nature, and a weapon against the memories of the past by which the devil sometimes came to trouble his peace. By thus springing forward, in the following of the divine Master, in the ways of voluntary humiliations, Euthymius advanced with rapid steps and merited signal favours from heaven. Among other gifts, the Lord granted him a great attraction for prayer, and, what is ordinarily its fruit, an ardent desire for a more rigorous retreat, a desire whose

accomplishment was hastened by the sad events which then came about in the Church of Byzantium.

After the death of St. Methodius, patriarch of Constantinople, who had contributed so much to destroying the iconoclast heresy, the patriarchal see was occupied by St. Ignatius. The cruel persecutions which this generous Pontiff had to suffer from the emperor Michael the Drunkard and his worthy satellites, the uselessness of the efforts he made to bring back these profoundly corrupted hearts, and the love of peace, threatened by ever-increasing troubles, all this determined Ignatius to leave his see and to seek in the silence of retreat the repose which he could not find in the midst of grandeur. He therefore renounced his office, after having exercised it for ten years. It was to the detriment of the Church; for he had as successor Photius, so sadly celebrated for his ambition even more than for the extent of his learning.[1] But as the retirement of Ignatius was not entirely spontaneous, a great number refused submission to the new patriarch, whose legitimacy they contested. The hegumen Nicholas was of their number. Seeing his community without a pastor and exposed to the dissensions of the parties, Euthymius, who shared the views of his beloved master, took refuge on Mount Athos, which later became the principal centre of asceticism in the East, but where at that time (about the year 863) the monastic life was only just being born. Before going there, the Blessed one desired to receive the great habit, the symbol of the religious perfection towards which one bound oneself to tend; with this aim he returned to Olympus to the celebrated ascetic Theodore (the old man John being dead), told him of his desire and was admitted to profession. Eight days afterwards he bade farewell to Mount Olympus, where he had stayed about fifteen years in all, and set out on his way, accompanied by a monk named Theocteristus.

Arrived on Mount Athos, Euthymius at once began to climb the painful path of the evangelical counsels, giving himself generously to the practice of the virtues which the solitary life demands. His companion, not feeling strong enough to follow him in it, was obliged to take the road back to Olympus. Euthymius then found another companion, named Joseph, who had come to settle on the Hagion Oros long before him, and who may be counted among the first Athonite religious. He proposed to him to take no other food for forty days than herbs, so as to draw down the graces of heaven by this rigorous fast and to expiate past sins. The proposal was accepted and generously carried out. Encouraged by this first success, Euthymius proposed to his companion another trial more difficult than the preceding one: it was a matter of remaining shut up in a cave for three years without ever coming out of it, except to go and gather acorns, chestnuts and herbs which were to serve them for food, and of having no communication with the other solitaries who dwelt on the mountain. Joseph accepted the new proposal, for he had an upright and simple soul, although he was, the biographer remarks, an Armenian by origin. To relate all the austerities to which they condemned themselves during this long retreat would be a difficult thing. It suffices to say that their prayer and their fasting were almost continual; the silence was broken only by rare conversations on purely spiritual matters; they suffered cold, for want of clothing to cover themselves sufficiently. The bare earth served them as a bed; besides numberless genuflexions, they imposed on themselves other bodily mortifications, which a multitude of insects came eagerly to multiply.

So the first year was scarcely ended when Joseph, at the end of his strength, left his retreat and went to join the other monks, whose number was increasing, although it is not known exactly whether they lived in community or separately. As for Euthymius, he redoubled his fervour, both because he saw himself in a perfect solitude and because he needed to fortify himself further against the assaults of the devil, who tempted him in various ways. Sometimes this enemy of salvation suggested to him thoughts of pride and discouragement, sometimes he inspired in him regret at having lost his companion. Euthymius was not even sheltered from visible enemies; thus one day, at full noon, while he was making his prayer, a band of corsairs invaded the cave, and, on his refusal to come out of it, they dragged him to the edge of a neighbouring precipice and, but for an intervention of heaven, would have thrown him over it. To this must be added the scorpions, whose stings, without being mortal, gave him cruel wounds. In spite of all these trials the servant

of God persevered in his first resolution, and when, the term of his voluntary reclusion having arrived, he reappeared in the midst of the other ascetics, who were awaiting him with impatience, he was received as a messenger from heaven, for they had been informed by Brother Joseph of the manner in which he lived in his solitude. Meanwhile Euthymius received a message from his former spiritual master, Theodore, who begged him to come and fetch him on Mount Olympus to bring him to the Hagion Oros. Yielding to the prayer of the pious old man, he took again the road to Olympus in company with the bearer of the message, Theocteristus, the very one who was spoken of above. But as Theodore's strength was weakened by long austerities, and his body needed certain attentions which a stay on Mount Athos hardly offered, Euthymius found for him a place at once pleasant and solitary, had a modest cell built for him and served him there with a filial devotion. This place was called Macrosina.

However, great as his solicitude was, it did not preserve Theodore from a cruel illness, of which he soon afterwards died at Thessalonica, where he had been carried. He was buried in the church of St. Sozon. At the news of his death Euthymius left the mountain to go and pray at the tomb of his venerated master and implore his intercession. The inhabitants of Thessalonica, who had heard of the brilliant virtues of the blessed man, came in crowds to meet him and received him with great honours. As the throng still continued, and zeal for souls still prevented him from withdrawing from it altogether, Euthymius bethought himself of the means of satisfying his attraction for solitude without, however, depriving the faithful of his word. To this end he withdrew into a tower situated outside the city towards the East, and from there, a new Simeon Stylites, he instructed those who came to hear him. After having stayed a fairly long time in this tower and worked several extraordinary cures, which will be mentioned further on, he resolved to return to Mount Athos. Before leaving he received the diaconate from the hand of the archbishop of Thessalonica, Theodore, which caused him great joy; for he could henceforth communicate himself, a precious advantage for a dweller in the solitude. However, this joy was not without a mixture of apprehension; he soon perceived, in fact, that the sacred character with which he was adorned drew visitors to him in still greater numbers. This obliged him to seek elsewhere a safer refuge, and he took refuge with two other companions, John Colobus and Simeon, in the New Island, to-day called the island of St. Eustratius. This island was, it is true, entirely deserted, but because of its very isolation it did not offer enough security; thus they were once assailed by corsairs, and would have been dragged into captivity if Our Lord had not made the ship which was carrying them off motionless and obliged the pirates to ask pardon of their captives.

This incident served as a warning to the blessed Euthymius. So as not to expose himself again to the same danger, he withdrew with his disciples into the country called Vrastama, while John Colobus settled at Siderocapsa and Simeon in Hellas, Mount Athos no longer offering the same security as before. At Vrastama there then dwelt the venerable old man Joseph, who has been spoken of more than once in this account; he died there soon after the arrival of Euthymius, at a very advanced age. We who write these lines, says the biographer Basil, saw his body in the very cave where he died; we touched it with our own hands, and great was our astonishment to see it incorrupt and giving forth an oil whose perfume we smelt for three days. Euthymius built cells there for his companions, among whom was also the celebrated ascetic Onaphre, to whom he assigned a cell apart. For himself he chose as his dwelling a deep ravine, which he left only to go and visit his nascent community or to converse with God on the mountain. It was in one of these intimate conversations with the Lord that he heard a voice which said to him: "Euthymius, go to Thessalonica, and there, towards the east of the city, thou shalt find a high mountain called Peristera, from which a spring of water gushes forth and where there is a sheepfold, formerly a splendid temple of St. Andrew the apostle. Purify it and make of it a monastery. I will be thy help. It is enough to live in solitude and to fight against demons long since vanquished." Docile to the voice of heaven, Euthymius left the retreat of Vrastama and embarked for Thessalonica in company with two brethren, Ignatius and Ephrem. Arrived in that city, where he was received like an angel come down from heaven, he went with guides to Peristera, there discovered in fact the traces of the church, and, thanks to the help of the Thessalonians, who were surprised at this

discovery, he raised in honour of the holy Apostle a new church, adding to it two side chapels, of which one (on the right side) was dedicated to St. John the Forerunner, the other to St. Euthymius the Great, his beloved patron. The convent and the church were completed in 863, the fourth year of the reign of the emperor Basil the Macedonian. The Saint had taken an active part in the construction of these buildings, helping the workmen and so encouraging them to work by his example; to which must be added the prayers to which he devoted whole nights. And so the work was blessed by God: the desert was changed into a city; persons of every age and every condition hastened eagerly to put themselves under the guidance of the Blessed one. Offerings flowed in from all sides: some brought cattle, others brought sacred vessels and various objects no less necessary for the use of the community, asking in return only the alms of prayer. The holy founder, for his part, never ceased to recommend to God the souls of which he had the direction, and as he knew the dangers to which one is exposed at the beginning of the religious career, he had it at heart to forearm his religious against the attacks of the invisible enemy, by communicating to them the fruits of his long experience in instructions which at the same time breathed a heavenly wisdom.

“Touched by his sublime teachings, I too,” says Basil the biographer, “put myself under his guidance, and I had the happiness of receiving the tonsure from his hand at Ormylia, in the church of the great St. Demetrius, martyr and wonder-worker. Following his counsel, I remained for some time in an isolated cell, giving myself to contemplation and to the study of the divine law. Later the attraction of glory made me prefer to the silence of solitude the noisy and agitated life of cities. It was then that, animated by the zeal of this Blessed one, I burned the heretical book of an apostate religious named Antony, who taught Manichaeism and lived at Cranea.

“I will mention here the prediction which the Saint made concerning my person, and which bears witness to the gift he had of knowing the future. According to the custom received among monks of remaining in the church during the seven days which follow the tonsure, I was making my retreat and was already at the fourth day when the Blessed one came into the church towards the hour of noon and, taking me aside, said to me: ‘Unworthy as I am to receive light from on high, nevertheless, Basil, since you have entrusted yourself to my direction solely in the interest of your soul, the divine Goodness has deigned to communicate to me a ray of its grace which has revealed to me what is to happen to you one day. Know then that the love of learning will make you leave the monastery and that you will become an archbishop; remember then me, who am your father in Jesus Christ, as well as your former brethren in religion and the whole community.’

“This is the place to relate some of the miracles worked by the servant of God. Thus, one day when I and another brother, John, surnamed the Silent, had lost our way in a completely desert place, where we were dying of hunger and exhaustion, all at once the Saint appears, offers us food and enables us to continue on our way. Another time, when the Blessed one and I were rather far from the monastery, in a place called Cranea, he made known to me the departure of the two brothers John and Antony, who could not get on with the rest of the community! — At Thessalonica, while he was living in a tower, a man possessed by the devil was delivered by the prayer of the holy stylite and by means of the anointing which he gave him. Likewise, at Peristera, he delivered from the devil a monk named Hilarion, who was later taken again by the evil spirit for having blamed the conduct of the Saint. These two miracles took place under my eyes. I will add a third, which happened on Mount Athos: one day his disciples wished to go up to the summit of the mountain without having any serious reason for doing so, and without listening to the counsel of the Blessed one, who tried to dissuade them. Now, while they were on their way there, snow fell in such great abundance that the imprudent travellers ran great risk of perishing, when the tender father ran to their help, thus sparing them the torments of hunger and cold.”

After having governed his flock for fourteen years, he at last had the occasion to see his family again after an absence of forty-two years. The result of this meeting was that the men entered his monastery, while the women took the veil in a convent built on a piece of land which he bought for this purpose, where they had as

abbess the Blessed one's own sister, called in religion Euthymia. Both convents having afterwards been entrusted to the care of the metropolitan of Thessalonica himself (it was Methodius), and St. Euthymius seeing himself thereby delivered from the cares of administration, he resumed his life as a stylite in the tower near the city, where, however, he remained only a short time because of the great throng of visitors. He took refuge again on the Hagion Oros, in the part of the eastern slope which stretches from the hermitage of St. Anne to the laura of St. Athanasius, a true desert where even in our days only a few cells scattered here and there and a single hermitage (that of Causocalyle) are to be seen. It was in this solitude that he spent the last years of his life. Knowing beforehand the day of his death, he wished to prepare for it in good time, far from all intercourse with men, who penetrated even into his retreat. On the day of the feast of the translation of St. Euthymius the Great he invited all his companions to his table, and after having celebrated with them the memory of his holy patron, he bade them farewell. The next day, the 8th of May, he left Mount Athos without saying anything to anyone, and, accompanied by a single monk named George, he made his way towards the *Holy Island*. This was his last dwelling; at the end of five months he ended his life there, after a slight illness, on the 15th of October of the year 886.

Two months afterwards the religious of Peristera deputed two of their brethren, Paul and Blaise, charged to bring back the venerable remains of their founder. The envoys found the body of the Saint in the very place where he had given up his soul to God, and without the least corruption. These precious remains were brought on the 13th of January to Thessalonica, and laid with honour in that city, so rich in relics of the holy servants of God. Hence comes the surname of Thessalonian which has been given to the blessed Euthymius, although it was not his native country. The Greek Church celebrates his memory on the 15th of October.

The author of this Life is St. Basil, archbishop of Thessalonica, whose memory the Greek Church celebrates on the first day of February. Not having been able to find the original text anywhere, we were obliged to content ourselves with a Russian translation, made from a Greek manuscript kept on Mount Athos, and published in the Patericon *of that mountain (Saint Petersburg, 1860). We have given it here almost without modifications.*

ST. TERESA[2] OF AVILA, VIRGIN, FOUNDRESS OF THE DISCALCED CARMELITE FRIARS AND NUNS

1582. — Pope: Gregory XIII. — King of Spain: Philip II.

> *Nous n'obtenons pas un pur et parfait amour de Dieu, parce que nous ne donnons pas tout à Dieu, mais seulement l'usufruit, et que nous nous réservons le fonds et l'héritage de nos affections.*
>
> *We do not obtain a pure and perfect love of God, because we do not give all to God, but only the usufruct, and because we reserve to ourselves the capital and the inheritance of our affections.*
>
> *Maxime de sainte Thérèse.*

Even if all tongues were silent, and there were no pen in the world to represent the merits and the great actions of this incomparable virgin, the Orders of the Discalced Carmelite friars and nuns alone, who acknowledge her as their foundress and their mother, and who spread throughout the whole Church so pleasing an odour of sanctity, would sufficiently make her eulogy. And so, to write her life worthily, one would need to employ, not the pen of a mortal man, but rather the point of that heavenly arrow with which an angel pierced her heart and inflamed it with the holiest ardours of divine love. One would need to be filled with the same spirit with which she herself was filled, whether in her sacred converse with God, or in the establishment of her different monasteries, or in composing her excellent books, which are the admiration of all spiritual persons. One might say that the history which she wrote of herself, by order of her confessor, suffices to make her known and to disclose the inestimable gifts which she received from heaven; but her humility made her suppress many things which are to her praise, and lower in everything the merit and the

glory of her finest actions, while she is marvellously ingenious in exaggerating her smallest faults; it is therefore necessary to add much to what she wrote in it.

St. Teresa was born at Avila, in the kingdom of Castile, in Spain, on the 28th of March 1515. Her father, who was called Alphonsus Sanchez de Cepeda, was a gentleman of great merit, whose nobility was enhanced by many virtues. Her mother, who was only the second wife of this lord, also had excellent qualities, and she was named Beatrix de Ahumada. They had several sons and two daughters before the birth of our Saint; but, although she was the younger in the order of nature, she was nevertheless the elder in the order of the divine predestination. Immediately after her birth, she was carried to the church of the parish of St. John, where she received, with baptism, that beautiful name of Teresa which she was to immortalize by the holiness of her life. She gave, from her childhood, fair presages of an eminent sanctity. At the age of seven, she occupied herself with a marvellous ardour and satisfaction, together with the youngest of her brothers, in reading the lives of the Saints and the history of their sufferings; and they were also so penetrated with the thought of eternity, as much of the pains of hell as of the happiness of the Saints in heaven, that they continually repeated these words: “For ever, for ever, for ever.” These considerations made them form a plot to go out secretly from their father’s house and to go among the Moors, to find there the occasion of martyrdom. Their departure was secret enough: but, as they were advancing in the direction of Africa, one of their paternal uncles met them, and, having learned from their own lips the purpose of their journey, persuaded them to put off this good design to another time, and brought them back to their parents.[1] When they had returned, seeing well that they could not be martyrs, they thought of becoming hermits, and for this purpose they set up for themselves, in the garden of the house, little cells, to withdraw from the world and to say their prayers more quietly. Our Lord from that time communicated to Teresa some sparks of that spirit of prayer which she afterwards had in so eminent a degree; and, as she had no master to guide her in it, she made use for this of some very devout pictures which were in the house, and above all of one which represented Our Lord instructing the Samaritan woman at the edge of a well; she learned to desire ardently the living and saving water which springs up unto life everlasting. Besides this, she recited her beads with fervour, which her good mother recommended to her exceedingly, and she also gave many alms, willingly depriving herself of her little comforts in order to assist the poor.

Her mother, though very pious, made her run great dangers without meaning to: she loved and read romances, books of chivalry, and, not foreseeing the harm which they might do to her daughters, she allowed them to read them unknown to their father, who would never have suffered it. Teresa acquired new tastes from them: she took pleasure in having white hands, a fresh and pleasing complexion, curled and adorned hair, clothes neat and in the fashion, and in never being without some perfume: but in all this she had no evil intention. She lost her mother at the age of twelve: catching a glimpse of the greatness of the loss she had just suffered, she went to a sanctuary of Our Lady,[2] and, throwing herself at the feet of her image, she besought her with tears to be a mother to her: from that time the Blessed Virgin always assisted her in an extraordinary manner. To the danger of books was added for Teresa that of company. Some young people, her first cousins and of about her own age, took to coming to see her and having long conversations with her; there was also a young girl among her kinswomen, very lively, of a light and fickle disposition, who got so far into her good graces that it was impossible to separate her from her. These conversations slackened, in the heart of the Saint, the precious sentiments of piety which the Holy Ghost had caused to spring up there. These faults, which she afterwards deplored with a holy exaggeration, never went, as she writes herself, as far as mortal sin, because God, in His goodness, had given her two faithful guards to preserve her from that misfortune. The first was a natural horror of everything contrary to purity; in all these idle conversations she had no criminal aim or intention. The second was an extreme fear of losing her honour, which she cherished above all the things of the world.

However her father, who was a man of good sense, perceiving the danger she was in by remaining longer at home, resolved to deprive himself of her company, notwithstanding the affection he had for her, and to put her to board in a convent. He took as a pretext the marriage of her elder sister; he said that it was in no way fitting that at her age she should remain alone in his house without a mother and without a sister. The convent where he put her was that of the Augustinian ladies of Avila, called Our Lady of Grace, where many other girls of quality were brought up.[3] Teresa entered it out of pure obedience and without any inclination to be a religious, or to lead a more retired life; but, the grace of Jesus Christ joining with the good examples and the wise remonstrances of the religious of this monastery, who were very virtuous and very prudent, she little by little recovered the spirit of devotion and fervour which she had had in her childhood. She began again to recite many vocal prayers, and to feel a holy envy of those who were drawn to mental prayer and who had the gift of tears. There came to her also a desire to be a religious, not in this monastery, which she thought too austere for her, but in another where she had a friend, with whom she would have been delighted to live; in which she owns that she was following the inclination of her heart rather than the good of her soul. But, at the end of eighteen months, a great illness which came upon her obliged her father to withdraw her from this boarding-school and to bring her back to his house, so as to have her better cared for there. He then sent her into the country, to her elder sister, who loved her tenderly and would have wished to have her always with her, because indeed she had so much compliance and affability that she made herself loved by everyone. On this journey she paid a visit to one of her uncles, her father's brother, named Peter Sanchez de Cepeda, who, after the death of his wife, had withdrawn to one of his estates, situated in the little town of Hortigosa, four leagues from Avila, to spend there the rest of his days in the exercises of the solitary life. She had some holy conversations with him, and was so touched that she resolved from that time to begin a more spiritual life. What also profited her much was that this man of God, who took extreme pleasure in reading, made her read books of devotion in the vulgar tongue, among others the Epistles of St. Jerome, which gave her a great distaste for the things of earth and awakened in her all the desires she had formerly had for the goods of eternity.

She then received the great gift of the religious vocation, and, so as not to leave this talent unused, she pressed her father so earnestly that he at last allowed her to enter the monastery of the Incarnation at Avila, of the Order of Our Lady of Mount Carmel, to take the habit there. She confessed herself that, when she went out of her house to go there, she felt so much repugnance and contradiction in her nature that it seemed to her as though all her bones were being put out of joint and her heart torn from her bowels; but she generously overcame this difficulty, and she had at last the happiness of being clothed with the holy habit of Our Lady on the 2nd of November 1533, at the age of eighteen. Her soul was at the same time clothed with so abundant a grace that all her past drynesses were changed into showers of sweetness and consolation. From that time God made her a present of that admirable gift of tears, which lasted her all her life, and she made very fitting use of it in the course of her noviciate, to weep bitterly for the sins which she had committed in the world and to obtain pardon for them from the infinite goodness of her Spouse. She accompanied them also with many austerities and mortifications beyond those which were prescribed by the Rule. We do not wish to stop here to relate in detail the heroic acts of humility, of patience, of submission of mind, of obedience and of the other virtues which she showed in this first state of fervour; we will say only that all the religious were so edified by her conduct that, notwithstanding her infirmities, which were great, and the weakness of her constitution, they judged her very worthy to make profession. Thus she pronounced her vows a year after her clothing, with an unspeakable joy and satisfaction at seeing herself for ever the spouse of Jesus Christ and the humble servant of His most holy Mother.

As soon as she had made profession, she was afflicted with great pains of the heart, with continual vomitings and with many other illnesses, which often took from her all manner of feeling. Her father, who loved her no less in the state of the religious life than when she was with him, obtained from her superiors leave to have her carried to a place called Becedas. As it was the beginning of winter, she had to stay, while waiting for the

spring, with her sister, who desired extremely to have her. Her uncle, of whom we have already spoken, did not fail to go and see her there and to converse with her, as before, of the things of God. He also put into her hands an excellent book entitled *The Third Alphabet*, by Father Francis de Osuna, of the Order of Friars Minor, which taught how to make mental prayer. Teresa read it eagerly, finding it in conformity with her attraction and meeting in it what she had long been seeking, and what none of her directors had been able to explain to her. As at the same time she felt herself inwardly drawn to the life of the spirit, she began to love solitude more, to go to confession more often and to labour more carefully at the mortification of the senses and the purity of the heart. She strove also never to lose sight of Our Lord, and to fill herself with the consideration of His mysteries: which caused Him to lead her little by little, first into the prayer which we call quiet, which is a sweet repose in God present, and then into the prayer of union, which is a simple, tranquil and loving enjoyment of that infinite principle of all good things.

The spring having come, she was taken to the place chosen for her cure; but, far from finding healing there, she became still more ill; she did not fail, nevertheless, to heal spiritually a priest there, adulterous, sacrilegious and scandalous, to whom she went to confession, and who was obliged to avow his disorder to her; she assisted him so powerfully by her holy counsels and by the tears she shed for him at the foot of the Saviour's cross, that she procured for him the spirit of compunction and penance, and a very Christian death. Her father, seeing that her health did not improve, had her come to his house to have her seen by the physicians; they all judged that she was consumptive and that she could not recover from this disease. Indeed, her stomach no longer performed its functions, her body was dry and emaciated, and her limbs stiffened so much through the contraction of the sinews that she was sometimes all distorted. One day of the Assumption she fell into so strange a swoon that she was held to be dead for four days; so that her grave was prepared in her monastery, and the religious, her sisters, who did not keep enclosure, came to pray to God around her body. They wished to have her carried away, but her father, who still felt a little pulse in her, prevented it, assuring them that she was not dead. At the end of four days she awoke as from a deep sleep, and, complaining that she had been disturbed, she said that in this ecstasy she had seen heaven and hell, the graces which she would receive from the liberal hand of God, and some signal favours which He would confer on others for her sake. She then wished to return to her convent, where, through the merits of St. Joseph, whose feast she celebrated every year with much fervour, she began to get up and to walk.

The monastery in which St. Teresa lived had no enclosure: the religious often received visits there, and formed ties with persons from outside who came to converse with them for long hours: a source of such great perils, says St. Teresa, that religious men or women who find themselves in this case would be better off, for the salvation of their souls, in their father's house or settled in the world. Our young Saint, who was so amiable and herself much inclined to honourable friendships, also made the acquaintance of a person who came often to see her. She did not fall into disorder; she did not even think of it, and did not suspect the danger: she remained obedient, free from hypocrisy and from slander, loving God. But she abandoned prayer for more than a year (from twenty-six to twenty-seven years of age); she took it up again on the advice of Father Vincent Baron, who also made her communicate every fortnight. Our Lord Himself had given her two warnings: He appeared to her one day in the parlour with a severe and indignant countenance; another day, she and the person with whom she was talking saw, quite close by, a horrible and mysterious monster which frightened them. Besides this, an old religious, her kinswoman, often warned her of the danger she was running. She remained nevertheless, from about the age of twenty until that of forty, loving God, but without her heart being entirely closed to the world. But one day when she saw the image of Jesus covered with wounds, she was so touched that she felt her heart as though breaking.

St. Magdalen, whom she invoked, also assisted her in a sensible manner, as did St. Augustine, whose Confessions she read with the greatest fruit; she drew from them, for her small faults, the sentiments of repentance which St. Augustine showed for his disorders. From that time her soul never ceased to remain

holily united to God, who granted her extraordinary favours in her prayer. Not believing herself worthy of them, she at first took for illusions this suspension of the senses, this inward calm, this intellectual sight of the highest mysteries of our faith, these sudden feelings of the presence of God which occupied her whole soul, these transports of love and this repose in the Divinity which she felt quite often. St. Francis Borgia, who was of the Society of Jesus, relieved her of this doubt, and made her understand that, walking in humility and always beginning her prayer with some point of the Saviour's passion, she had no reason to fear illusion in these graces, which were given her without her having sought them. She had also very wise confessors in the same Society, who sustained her marvellously well in this extraordinary way and who obliged her to join the exercise of mortification and penance to these so sublime degrees of prayer. She had at first much difficulty in ridding herself of certain particular friendships, which, although they seemed to her innocent (because, being of an extremely generous nature, she thought she ought to love in a special way the persons who showed her affection), nevertheless put a great hindrance to her perfection. For this she said for some time, by order of her confessor, the hymn *Veni Creator Spiritus*; and one day when she was saying it, she entered into a sudden rapture, and she heard in the depth of her heart these words of her Spouse: "I will no longer, My daughter, that you should have any friendship with men, but that all your converse should be with the angels"; and at that very instant this passion for particular friendship, which she had not been able to overcome by a thousand efforts, was so extinguished in her that it was no longer possible for her to love anyone except in God and for God.

From that day Our Lord often favoured her with His secret and intimate communications, instructing her Himself in what she should do for His service, and disclosing to her in what manner she should conduct herself so as to be more pleasing to Him. As there was nothing she dreaded more than being deceived by the devil, there came to her yet another fear, that these words were not spoken by her divine Master, but by some evil spirit who had undertaken to lead her astray. Her confessor consulted five or six masters, who were all of opinion with him that what happened to her in prayer was not from God but from the devil; that, therefore, she must be withdrawn from this exercise, solitude forbidden her and her communions cut down. This decision was for her a subject of great pain, all the more so because those who were informed of it took her for a visionary, and some even spoke of having her exorcized, as if she had been possessed and obsessed by the devil. Moreover, all her actions were curiously observed, and if any imperfection escaped her, a great mystery was made of it, and it was inferred that all the graces she believed she received from heaven were nothing but pure illusions.

During this trial, which lasted two or three years, she never lost patience, but remained always in a perfect submission to the will of God. Besides, Our Lord did not fail to visit her and to instruct her in various ways. He said to her one day: "Fear nothing, My daughter, it is I who speak, and I will never abandon you." This word was so penetrating and so efficacious that it dispelled all her doubts and convinced her clearly and surely that it was He. Moreover, this same word so took away from her the dread of the devil and of all his artifices that, far from fearing him, she sometimes defied him, saying to him: "Come now with all your diabolical escort; for, being a servant of Jesus Christ, I wish to know what your strength is and what you can do against me." At other times her loving Spouse appeared to her, sometimes under sensible forms, sometimes under purely intellectual representations, and at the same time worked in her soul marvellous effects of detachment and sanctification. She was commanded to make the sign of the cross, to turn her back, to leave her oratory and to change her place when she had these visions; she did so out of obedience, although she knew surely that it was her Beloved who was visiting her; but, far from driving Him away by this apparent incivility, she charmed Him still more and obliged Him to return more frequently. "You do well, My daughter," He said to her once, "to obey your directors, and you must act in this way; but I will at last make them know that it is I Myself who honour you with My presence."

Teresa one day presented a cross to Him, as one would do to the devil to drive him away. He took it into His hands (for He was not frightened of the cross) and gave it back to her. But this cross of ebony then appeared to our Saint to be composed of four precious stones of a beauty and value beyond estimate; and afterwards it always appeared to her in this way, although in fact it had not changed its nature and appeared to others only as ebony. It is this cross which restored sight to Magdalen of Toledo, and which afterwards worked many other miracles. At last Our Lord, to manifest the truth of these visions further, kindled in an instant in the heart of His beloved so great a fire of the love of God and so ardent a desire to see Him, that the present life was no longer anything for her but a long martyrdom. She was wounded with a divine wound, which, while making her languish and die, caused her an ineffable pleasure, to which all the pleasures of the world cannot be compared. It was at this time that she several times saw at her side a seraph of marvellous beauty, who, having a dart in his hand, pierced her heart with it. This dart was of fine gold and rather long, and at the end there was a point of iron which was on fire. When he thrust it into her heart, it produced there a flame of love so excessive that she could scarcely bear its vehemence; and when he drew it out, it seemed as though he were tearing out her bowels: he left her so inflamed that she was as though out of herself. The pain of her sacred wounds made her let fall groans; but their sweetness, which was no less, so inebriated her that she no longer wished either to see or to speak, but only to enjoy the sweetness of her pain and the delights of her love. So many marvellous effects at last convinced the servants of God whom she consulted about her conduct that these operations came from heaven, and that there was no longer any deceit to fear in them. Four great lights of the Church, who then illumined Spain by their holiness and their doctrine, confirmed her in this sentiment; namely: St. Louis Bertrand, St. Peter of Alcantara, Father John of Avila and the Reverend Father Louis of Granada; but these extraordinary ways always served her directors as occasion to rebuff her, to ill-treat her in words and to be extremely harsh to her: which Our Lord Jesus Christ permitted for her great perfection.

The more her love increased, the more the graces of her Beloved multiplied. She often had ecstasies and raptures: her body, seconding the ardours of her soul, rose above the earth and remained suspended in the air. This happened to her one day, among others, in the presence of Dom Alvarez de Mendoza, bishop of Avila, who, wishing to give her communion, found her raised up above the window through which the religious ordinarily received the sacred host. For two years Our Lord was almost always at her side to instruct her, console her, strengthen her and lead her to actions worthy of the greatness of her love. Afterwards this sensible presence was changed into an admirable and continual assistance of the three divine Persons, who showed themselves to her in the manner in which a creature still mortal is capable of seeing an immortal God: which lasted fourteen years, and almost until her death. She was also honoured with the visits of the Blessed Virgin, of St. Joseph, of the apostles St. Peter and St. Paul, of the ten thousand Martyrs, of St. Dominic, of St. Francis, of St. Catherine, of St. Clare, and of a great number of other men and women Saints, who took pleasure in conversing with this true lover of their sovereign Lord.

Teresa, for her part, purchased these favours by vigilance over herself, by a marvellous fidelity and by extraordinary penances with which she continually chastised her body. It is true that in the beginnings of her conversion her great illnesses prevented her from tormenting herself; but as they still continued and she did not hope to see the end of them, she resolved to have no further regard for them, and not to fail, however weak and infirm she might be, to afflict herself every day with new tortures. She clothed herself, upon her bare flesh, with a hair-shirt of tin-plate pierced on all sides in the manner of a grater, which scraped and flayed all her skin. She often covered herself with blood, now with brambles and nettles, now with cords furnished at the end with points of iron, now with a bunch of keys. Her watchings and her fasts were excessive; she shed tears in such great abundance that they alone were capable of exhausting her whole body. In short, she had a thousand other means of making herself suffer. If the devil, or the flesh, or even her friends represented to her the little health that remained to her, she answered in a word: “It does not matter; I must die in any case.” And when they wished to persuade her to take some rest, she said: “It is not rest that I

need now, but sufferings and crosses."

Zeal for the glory of her Spouse could never be satisfied. She strove to re-establish the Order of Our Lady of Mount Carmel, of which she was a religious, in its first vigour, by the entire and perfect observance of the Rule which it received from the hands of St. Albert, patriarch of Jerusalem. She knew the disorders which the Lutherans and the Calvinists were causing in Germany and in France, ruining the churches, profaning the altars, scattering the relics of the Saints, and committing all the sacrileges which the rage of the devil can inspire in furious and desperate heretics: "It is very reasonable," she said, "that, while the enemies of Jesus Christ are ruining the sacred temples which our fathers dedicated to Him, we should build new ones to repair His honour, and that we should show no less ardour in His service than these instruments of hell display fury and rage against Him." First she conferred about this design with some virtuous religious of her monastery of the Incarnation; they entered so fully into her sentiments that one of them, who was her niece and still a boarder, offered a thousand ducats to buy a house for this purpose. Madame Mary Guyaumar, her intimate friend and one of the most considerable ladies of the city of Avila, also relished this undertaking and promised to provide for the subsistence of the religious who should begin it. The affair was recommended to Our Lord with many prayers and tears, that He might give it His blessing and open to her the means of carrying it out. The following day, as Teresa was making her thanksgiving after communion, this divine Lover appeared to her, and after having shown that He approved her design, which was for His greater glory, He gave her assurance that this convent of the strict observance would be made, and that His divine Majesty would be served there with great fervour. Then He commanded her to call it St. Joseph's, and told her that this glorious patriarch would be at one of the doors to guard it, that Mary, His most holy Mother, would guard it at the other door, and that He Himself would stand in the midst, so as to uphold it against all the powers of the world and of hell. It is past belief what obstacles the devil caused to be put on all sides in the way of this new foundation: some mocked at it as at an impossible undertaking; others forestalled the superiors so as to prevent them from lending a hand to it; others again decried the holy mother as a restless and ambitious woman, full of foolish and ridiculous imaginations. However, with the permission of the bishop and of the provincial of the Carmelites, and the approval of many holy persons of various Orders, a house was secretly bought, work was done to arrange it in the form of a monastery, and letters were diligently written to Rome to obtain from the Pope the powers necessary for this establishment.

The affair dragged on extremely, because Teresa had scarcely any money to continue the building; moreover, the brief was a long time in being dispatched in the form in which it had to be, so as to forestall all manner of disputes and lawsuits. During this interval the provincial of the Carmelites, who had been greatly cooled in this affair and had even withdrawn his permission, sent Teresa an order to betake herself, as soon as possible, to Toledo, to console there Mary de la Cerda, who had just lost her husband. She obeyed his order immediately, without either the necessity of her presence for the completion of her building, or the advice of several persons who were of opinion that she should excuse herself by letter from this obedience, making her hesitate on this score for a single moment. God did her business in her absence. She remained six months with this lady; and, the very night that she returned to Avila, the Pope's brief that she was awaiting arrived; and the bishop, to whom it was addressed and who was to be the superior of this new monastery, happened to be in the city to make its establishment. It was to be feared that he would refuse to consent to it, because the holy Mother wished it to be without any revenue and founded solely on poverty. But St. Peter of Alcantara, who was also in Avila at the same time, and to whom his incomparable virtues and his great miracles gave an extraordinary credit, wrote to him in terms so strong and so touching (a violent illness prevented him from going to see him himself), that he gave his consent to all that was wished. Thus, in the year 1562, on St. Bartholomew's day, the Blessed Sacrament was placed, by his authority, in the house which had been made ready, and to which the name of St. Joseph was given; and the holy Mother, who had come out of her convent of the Incarnation on account of an illness of her brother-in-law, gave the habit of Discalced Carmelite of the strict Observance to four novices, who, it is true, brought no dowry, but were very virtuous

young women, full of strength and generosity to bear the whole austerity of the Rule.

The year of this beginning of the reform of Our Lady of Mount Carmel is very notable, since it is the same in which the Calvinists, having made themselves masters, by force of arms, of many great towns of France, committed there the most execrable sacrileges that have ever been committed by heretics. For, without speaking of the priests and religious whom they massacred with unheard-of cruelties, of the bodies of the Saints which they took out of their shrines or their tombs to burn them and cast their ashes to the wind, of the churches which they pulled down, of the altars which they profaned and of the sacred images which they broke in pieces, they trampled under foot, in a countless number of places, the body and the precious blood of Jesus Christ; then, having pillaged the chalices, the corporals and the other furnishings dedicated to the sacred ministry, they turned them to profane uses. By an admirable effect of Providence, at the very time when these impious men were striving to abolish in France all the marks of the true religion, a simple woman, destitute of all human help, was beginning in Spain a holy Congregation, which was to build no fewer churches and raise no fewer altars, throughout the whole extent of the Christian world, than the fury of these monsters had pulled down, and which was to make up for their abominable actions by the faithful and constant practice of the holiest exercises of the Christian and religious life.

If the devil had let himself loose against the first plans for the monastery of St. Joseph, he made no lesser efforts to ruin it after its establishment. First he stirred up in the heart of the holy Mother a scruple at not having kept exactly enough the Rules of obedience in the conduct of her undertaking, and an extreme repugnance at leaving her convent of the Incarnation, where she had always found herself very well, to come and lodge in so poor a house. But this temptation was soon dispelled: for it pleased the goodness of God to enlighten our Saint with a heavenly light; and she took, at the feet of the Blessed Sacrament, the resolution to pursue without ceasing the permission to live in this new monastery. The enemy had recourse to other weapons: he put it into the heads of the governor, the aldermen and the principal citizens of Avila, that the convent of St. Joseph would be too great a burden on the city, and that, the number of poor houses there being already great enough, it would not be prudent to suffer the establishment of this one. Thus Teresa received an order to return without any delay to her house of profession, and never to meddle with that of St. Joseph; then it was put under deliberation to pull down its buildings, to send the novices back to their parents, and to ruin entirely these beginnings of reform. Teresa obeyed without contradiction, abandoning her work to the wise Providence of God, who was its author; but, as for the rest, it never came to execution; for the Reverend Father Dominic Bañez, that learned and pious doctor of the Order of St. Dominic, and the Reverend Father Peter Ibañez, of the same Order, a man very versed in spiritual things, negotiated this affair so skilfully that the whole storm was dispelled. The holy Mother was even at last permitted to leave her convent of the Incarnation for ever, and to come into that of St. Joseph, with as many religious from the former as she should find disposed to embrace her reform. Four only accompanied her; and with this little troop she entered, joyful and triumphant, into her dear Bethlehem, where she was received with incredible joy by the four novices whom she had left there all alone. Our Lord crowned the joy of this solemnity with extraordinary graces with which He had the goodness to favour her: for, having appeared to her, not only did He thank her for what she had done and endured for the re-establishment of the Order of His blessed Mother, but He also put a crown of gold upon her head, a mark of the victory she had gained over all the powers of hell; and, besides, the Blessed Virgin showed herself to her with a great mantle, with which she covered her together with all her daughters who had placed themselves, and who were afterwards to place themselves, under her guidance.

The design of our admirable Reformer in this new establishment was not to command in it, but to observe exactly all the points of the Rule of her Order in the state of submission and obedience. Thus, as soon as she had founded her monastery, she named one of the eight religious prioress, another sub-prioress, and reserved for herself only the happiness of obeying them. But the superiors ordered otherwise; for, knowing how

necessary it was that she who had produced this happy plant should also have the care of cultivating it, they commanded her to govern the house of St. Joseph as its first prioress. She refused as much as she could to accept this office, which had always seemed to her very heavy; but it was not possible for her to be exempted from it: she began, by a divine inspiration, to prescribe to her daughters the manner of life which they were to observe, in conformity with the first spirit of their Rule.

Here is the order of the exercises which was followed at St. Joseph's of Avila, and which, save for slight differences, is still observed in our own day in the monasteries of the daughters of St. Teresa. At nine o'clock in the evening the religious assembled in choir to chant Matins and Lauds. The office ended, they made the examination of conscience. Then the points of the next day's meditation were read. These exercises lasted until about eleven o'clock. The signal for rest was then given. They rose at five o'clock from Easter Day until the 14th of September, and at six at other times. After rising, they spent a whole hour in mental prayer. Prayer ended, they said the little hours and heard holy Mass. Each then withdrew into her cell, or into the place of her office, to occupy herself there with work. The Saint wished them to work apart and not in a common room, so that they might more easily keep themselves in the presence of Our Lord and continue to converse with Him. Some time before the meal, the signal was given for the examination of conscience. On the fast-days of the Order, dinner was at eleven o'clock; on the fast-days of the Church, at half-past eleven; at other times, at ten. The fast began on the 14th of September, feast of the Exaltation of the Holy Cross, and continued until Easter. After the meal, which was always accompanied by a pious reading, the religious assembled to take their recreation together; but during this time they were to occupy themselves with some work. At two o'clock they went to choir to chant Vespers. Each religious then withdrew into her cell to make a spiritual reading. After this reading, they occupied themselves with their work or their offices until Compline. Compline having been recited, the religious devoted once more, as in the morning, a whole hour to prayer. Then came the meal, which was followed by recreation. At the end of recreation the signal was given for the great silence, which was to be observed until the next day after the recitation of Prime.

St. Teresa was the living Rule of her whole community, by her exactness at the psalmody, at mental prayer, at the assistance of the sick in the infirmary, and even at the lowest offices of the house. She remained five years in this convent of St. Joseph with much consolation and repose. All the religious inclined of themselves to what was most perfect, and those of the city who had been most opposed to her foundation were the first to bless God for having upheld her against their vain undertakings. But this was not the term of the services which Our Lord expected from His dear Spouse: one day when she was praying Him, with tears in her eyes and with great insistence, to disclose to her the means of gaining for Him new souls which should all be on fire with His love, He appeared to her and said to her: "Wait, My daughter, and you will see great things." Indeed, a short time afterwards the Most Reverend Father General of the Carmelites came to make his visitation in Spain, and, having conversed with St. Teresa and all her community, he was so edified to see the first fervour of his Order flourishing again among them that he permitted the Saint to found as many houses as she should find occasion for, not only for women, but also for men. This was without doubt for Teresa a great field in which she could exercise her zeal and display the ardour she had for the glory of her divine Lover. She made the second foundation for nuns at Medina del Campo; the third at Malaga; the fourth at Valladolid; the fifth at Toledo; the sixth at Pastrana; the seventh at Salamanca; the eighth at Alba; the ninth at Segovia; the tenth at Beas. She made others besides at Seville, at Caravaca, at Villanueva de la Jara, at Palencia, at Numantia, at Granada and at Burgos. And for men, she had the consolation of seeing fifteen convents of them established during her life, and even one at Genoa and another in Mexico, where the strict Observance was kept with a holy fervour.

We do not undertake to describe here the pains she had to endure, the persecutions she overcame, or the heroic acts of prudence, fortitude and confidence in God which she showed in all these foundations. Never was a work more thwarted, and never was a work conducted with more wisdom, moderation and firmness

than this. She herself composed its history at great length, in a book entitled *Of her Foundations*, to which readers may have recourse. On her journeys she was as recollected and united to God, and she kept her Rule there as exactly, as in the solitude of her monasteries. Her heavenly Spouse visited her in the open country as in the secrecy of her oratory, and everywhere showed her inestimable tenderness. He disclosed to her great secrets, revealed to her things to come, prescribed to her what she was to do; and one day He said to her, with marks of a quite extraordinary friendship: *Deinceps, ut vera Sponsa, meum zelabis honorem. Jam ipse sum totus tuus et tu tota mea*; "henceforth, as a true Spouse, you will be filled with zeal for My glory. I am now all yours, and you, by a blessed return, are also all Mine." However, whatever command she received in her revelations, she never departed from obedience to her superiors; because, she said, I can be deceived in taking a false revelation for a true one, but I cannot be deceived in obeying those whom God has given me to guide me.

In the interval of these foundations the holy Mother was twice elected prioress of the monastery of the Incarnation at Avila, where she had made profession; once by the Reverend Father Peter Fernandez, of the Order of St. Dominic, whom His Holiness had named apostolic visitor of the Carmelites of Spain, and another time by the votes of all the religious. The first time, she went there and worked wonders, as much for the spiritual as for the temporal affairs of the house, which were equally in disorder. The second time, Our Lord did not permit her to be confirmed in it, so that she might apply herself with more repose to the government of her new monasteries. But at last, in the year 1580, Pope Gregory XIII entirely separated the reform of the Discalced Carmelite friars and nuns which she had made from the Mitigated Carmelites, without the provincials of the latter being able afterwards to assume any authority over the convents of the Discalced. This separation was as it were the seal of her institute. She survived it two years. As her convent of St. Joseph was subject to the bishop, while all the others which she had established since were dependent on the superiors of the Order, she arranged that the first should follow the form of the others: so that she left them all under the direction and government of the Fathers whom she herself had established. Thus God granted her two years of calm before her death; but before coming to that blessed hour which united her to Jesus Christ, her dear spouse, for all eternity, it is necessary for us to make some reflections on the virtues of which she gave such rare examples throughout her life.

Her faith was so great that it seemed as though she saw what she believed. She has left in writing that she never had a temptation against this virtue. The less she understood a mystery, the more affection and devotion she had in believing it. She wished her daughters to be simple and in no way curious, principally in points of the doctrine of the faith. Her lights were always so pure and her doctrine so holy, that she never had reason to dread the examination of the inquisitors; and so her writings came out of their hands without their having changed a letter in them. What gave her most joy was that she had the happiness of being a daughter of the Church. There are no practices and ceremonies of this same Church which she did not esteem extremely and for which she did not have a profound respect. She honoured images, and set great store by indulgences, holy water, blessed bread, *Agnus Dei* and other like things, which are instruments that God makes use of for our protection and for our sanctification. She said that she would willingly give her life to defend their holiness. The evils which the heretics were doing on all sides in Christendom caused her an inexpressible grief. She wept for them continually at the feet of her Spouse, and performed countless penances to stop their course, and one of her greatest regrets was that her sex prevented her from going throughout the world to fight heresy publicly.

The foundations of her convents are so many proofs of her unshakable confidence in the help of God. When all things failed her, when her affairs seemed to her most desperate, when no money remained to her, when she had only a little bread and a little water for herself and for her daughters, with straw to lie on, and when all the powers, ecclesiastical and lay, had united together to thwart and ruin the good works which the Holy Ghost had inspired in her, it was then that she was most tranquil and most firm in the expectation of the

divine protection. Never did any persecution trouble her or make her abandon what Our Lord asked of her, what she had undertaken with the advice of her directors and the permission of her superiors. And so she experienced countless times how liberal and magnificent God is towards persons who hope in Him. In a moment, those who were most incensed against her changed their sentiments and made themselves her protectors; what seemed bound to ruin her designs served, on the contrary, to make them succeed better: furniture, provisions and money were brought to her from various places from which she could least hope for them. Those who had calumniated her and wished to make her pass for a hypocrite were obliged to avow her holiness, without her having opened her mouth or written anything in her defence. In short, God watched and worked for her, because she sought only His glory and rested entirely upon Him.

All her words and her actions came forth from the great furnace of divine love with which her heart was on fire. By this love she rejoiced infinitely that God is what He is, and possesses the inestimable treasures of glory and happiness enclosed in His essence. By this love she took part in all the honour He receives in heaven through the adorations of the Angels and the Saints, and on earth through the acts of religion of all His faithful servants. By this love she conceived an inexpressible gladness when, in the Creed of the Mass, it was sung that His kingdom shall have no end: *Cujus regni non erit finis*. By this love she would have given a thousand lives to banish sin from the world and to win all hearts to His service. By this love she wept inconsolably for the crimes and abominations with which she knew the earth was filled, and she performed strange austerities to make satisfaction for them. By this love she withdrew from company and from conversation with creatures, as far as was possible for her, so as to be alone with her Beloved. By this love she desired with a holy impatience to be delivered from the prison of her body, so as to go as soon as possible to enjoy the loving embraces of the Divinity. By this love she was insatiable for crosses and often repeated these beautiful words: *Aut pati aut mori*: “I cannot live without suffering: I must suffer or die.” By this love all her pains, however great they might be, seemed small to her, and there were no labours which she did not undertake with joy for the advancement of His glory. By this love she lived only on Him, spoke only of Him, could relish only Him, and all the pleasures of the world, outside Him, seemed to her unbearable. By this love she made that vow, so eminent and so difficult to fulfil, of which before her there was no example in the Acts of the Saints, always to do what she should believe to be the most perfect and the most pleasing in the eyes of His divine Majesty. In fine, this love was so much the master of all her faculties that she obeyed it in everything and did nothing except by its prompting. Our Lord responded to this love with graces and tenderness almost incredible. We have already remarked that He often honoured her with His presence, that He often conversed with her and that He disclosed to her great secrets which no man could know. One day the eternal Father made Himself felt by her and said to her: “My daughter, I have given thee My Son, the Holy Ghost and this Virgin,” and He showed her Our Lady; “what canst thou give Me in exchange?” Another time Jesus Christ placed Himself before her, and, presenting to her His right hand, pierced with a nail, He said to her: “Look well at this nail; it is the sign of the sacred marriage which I contract with thee; henceforth thou shalt be My spouse, and no one shall be able to separate thee from My love.” Then there took place in her soul an operation of grace so high and so perfect that she could not bear its extent, and she was obliged to say to her spouse that He should either increase her capacity or set more bounds to His graces. At another time, as she was making her thanksgiving after communion, He placed Himself sensibly beside her, and, taking her hands, He carried them to His side, telling her that He had her always in His heart and that He would never forget her. When she founded the monastery of Seville, He paid her a quite singular visit and said to her: “Thou knowest well, My daughter, the marriage which is between thee and Me; so thou art all Mine and what I have is thine. My labours and My sorrows belong to thee, and thou mayest ask My Father for their fruit as for a thing that is thine own.” She already knew well that all the pains of the Son of God are ours; but she assures us that there was then made to her so special an appropriation of them that it seemed to her she had been made mistress of a great lordship. On other occasions her Spouse assured her that He would grant her all that she should ask of Him, and that He had so much love and goodwill for her that He

could refuse her nothing. Hence it came that she sometimes spoke to Him with a marvellous familiarity, as a well-beloved daughter would speak to her father and a wife to her husband.

There would be admirable things to say about her devotion to the Blessed Sacrament of the altar, a consequence of her love of Jesus Christ. One of the reasons which most powerfully moved her to found monasteries was that there should be new churches where Masses should be said and where the Blessed Sacrament should be adored. She communicated as often as was possible for her, and she obtained at last leave to communicate every day: which she did for twenty-three years; and from that time the vomiting which came upon her every morning ceased, and she had only that of the evening. One cannot express the purity of heart and the fervour with which she approached this great Mystery. She never did so without going to confession if she felt herself guilty of the least venial sin; the flames of her love then increased so excessively that she was like a burning furnace and a great fire capable of consuming everything. Her reverence in communicating was no less than if she had seen, with the eyes of the body, Our Lord in all the splendour of His majesty. As she extremely recommended to all her daughters to make good use of the time that He was in their stomach, that is to say, as long as the sacramental species remained there without being consumed by the natural heat, she took good care not to lose a time so dear and so precious. Now she remained there at the feet of her good Master, like a Magdalen listening to His divine lessons; now she pressed Him to her heart and embraced Him as her all, her only one and her well-beloved. Most often she was so absorbed and so out of herself that she had no use of her senses. She was seen to come from communion all radiant and all covered with light. She was seen during her thanksgiving raised from the ground and suspended in the air. Sometimes the holy Eucharist healed her of her ills and took from her all manner of pains, which she herself assures us happened to her every day for three months. She ordinarily felt so great a hunger for it that she would have done and suffered all things to possess it; and nevertheless, when her confessor forbade her to communicate or her illnesses made it impossible for her to do so, she was not at all troubled by it; but she abandoned herself entirely to the will of God in the matter. Our Lord often showed Himself sensibly to her in this august Sacrament, now as a child of incomparable beauty, now in the state of His sufferings, now in the glory of His Resurrection. One Palm Sunday, when she was striving to entertain her dear Spouse well, in recompense for the Jews having let Him leave Jerusalem and return to Bethany without offering Him dinner, having received the sacred host she was for some time unable to swallow it, and during this time it seemed to her that she had her mouth full of blood and that her face and her body were also all covered with it; she felt this blood as though still quite warm and quite newly come out of the veins. Her sorrows were then inexpressible; her divine Lover spoke to her and told her that she should have no fear; that His mercy would never fail her and that He willed that His blood should be for her a source of graces; that He had shed it with much sorrow, but that she should enjoy it with sovereign delights. From this devotion to the holy Eucharist came the great, the profound and the intimate reverence which she bore to priests, by whom this mystery is effected. She humbly kissed their hands, prostrated herself on the ground, in the middle of the road, to receive their blessing, and could not bear that ill should be spoken of them or that the respect due to them should be lacking. She saw one day one of them carrying the sacred host, whom two devils were holding by the throat to strangle him. She knew that he was in mortal sin, and she prayed for him with so many tears and sighs that she obtained for him contrition for his sins and an efficacious will to amend. Lastly, this same devotion made her take extraordinary care of everything that serves for the celebration of Mass: such as chalices, corporals, altar-cloths and priestly vestments, and she wished them to be very clean and to be handled with reverence.

To these sentiments of piety must be joined the veneration she had for the Blessed Virgin, for St. Joseph and for a great number of other Saints. She had chosen from her childhood the Mother of God for her own mother, and she had for her all her life the tenderness of a grateful daughter, full of a wholly cordial affection. She performed many devotions in her honour; she wished that in all her convents there should be several chapels and several oratories of her name; she recommended her religious to regard her as their

special protectress; she had recourse to her in all her needs; in short, she spared nothing to show her how much esteem and love she had for her. And so she often enjoyed the happiness of her apparitions, and God granted her great graces through her intercession.

One of the glories of the providential mission of St. Teresa in these latter centuries has been to propagate the cult of St. Joseph throughout the whole Catholic Church. “St. Teresa,” says the celebrated Patrignani, “was one of the most resplendent stars, one of the finest diamonds in the crown of St. Joseph. She was chosen by God to extend his cult throughout the whole world, and to put, as it were, the finishing touch to this great work.” It was she who caused the first Christian temple in his honour to be built, that of St. Joseph of Avila, the cradle of the reform of Carmel. Of seventeen monasteries which she founded after that of Avila, there are only five which are not dedicated to St. Joseph; but she implanted his cult in all of them, put them all under his guard, and always had the statue of this glorious protector placed above one of the doors. Moreover, as one reads in the juridical informations for her canonization, she placed with her own hands, at the entrance door of all her monasteries, the image of the Blessed Virgin and of St. Joseph fleeing into Egypt, with this inscription: *Pauperem vitam gerimus, sed multa bona habebimus, si timuerimus Deum*: “We lead a poor life, but we shall possess great goods if we fear God.”

In all her writings there shows through this tender and filial devotion which she had for St. Joseph, and by the ravishing simplicity of her burning words she communicates it to the soul of the reader. In her admirable *Counsels* she says: “Although you honour many Saints as your protectors, have nevertheless an altogether special devotion to St. Joseph, whose credit is so great with God.” St. Teresa bequeathed to her whole Order the holy ardours of her zeal for the glory of St. Joseph. Following her example, Carmel has never ceased to labour to extend his cult, and one may say that it has rivalled in zeal the ancient Carmel, to which Benedict XIV renders this testimony: “It is it,” says this great Pope, “which, according to the common opinion of the learned, brought over from the East to the West the praiseworthy custom of honouring St. Joseph with the most solemn cult.” At the end of the eighteenth century there were already counted, in the Order of Carmel alone, more than a hundred and fifty churches under the invocation of St. Joseph. As soon as St. Teresa had begun, all the religious Orders laboured in emulation to propagate this cult. Soon, from every point of the Catholic world, the glorious St. Joseph was invoked, and people pressed around his altars. It is therefore to St. Teresa that the glory belongs of having brought a cult so dear to Catholic piety to that degree of splendour and universality in which we see it to-day.

We have in Ribera a list of the Saints whom our blessed foundress revered most particularly; one of the principal was St. Dominic, whose children had helped her so much for the establishment of her reform. One day he appeared to her in her room in the monastery of the Holy Cross, and was two hours with her, during which he disclosed great mysteries to her and inflamed her with new flames of divine love.

It would be to enter a bottomless abyss to wish to speak of her prayer. Not only was she raised to the degrees of this converse with God, but one may say that the Holy Ghost gave her to the Church to disclose all its paths, its secrets and in general its whole conduct. The history which she composed of her life is nothing but a description of the ways by which God led her little by little to intimate union with Him; she takes occasion in it to mark the reefs which one may meet on this road, and which she avoided by a great care in consulting learned men, an indispensable precaution in supernatural ways, and by a special grace by which she was always forestalled. Her other books are also on the same subject; she speaks in them not so much by speculation as by a long experience of the various mansions through which the soul must pass to arrive at the peaceful and constant enjoyment of what it loves.

Her charity towards her neighbour corresponded to the love she had for God. She would have given a thousand lives, she would have endured a thousand deaths, she would have suffered the most horrible tortures to save one soul. She singularly loved the directors and preachers employed in the ministry of souls’ salvation. She received them with joy, entertained them and had them entertained as well as was possible for

her, and prayed to God for them with a particular fervour. She wept bitterly for the death of Father John of Avila, because of the great good which souls received from him. She herself drew many persons, by her prayers, by her letters and by her discourses full of force and unction, out of the disorders in which they were plunged, and she led many to mortification, to prayer and to the practices of devotion. There are even very celebrated doctors who are indebted to her for having applied themselves to meditation and to the exercises of the interior life, and she endured for this horrible persecutions on the part of the devil, even to being threatened, beaten, outraged and covered with wounds. And if she did so much by herself for the salvation and sanctification of souls, what has she not done for this purpose through her children and through the holy Order which she established? Is it not to her zeal and her charity that must be referred the countless number of conversions which they have made, not only in Europe, but also beyond the seas and among the most barbarous nations? The charity of our Saint extended also to the souls in purgatory, and she delivered many of them by her tears and her penances. Lastly, she also took care for the relief of bodies, and she procured it now by alms, for which she took the bread from her own mouth and deprived herself of the most necessary things, now by services which she rendered to the sick, now by miracles which she worked in favour of the afflicted and of those whom she saw overwhelmed with pains. Let us add, as a proof of the excellence of her charity, that she forgave with all her heart all those who did her harm, that she loved them tenderly, that she excused their outbursts, that she prayed for them with fervour, and that she procured for them all the good that was possible for her: which often won her the hearts most embittered and most envenomed against her.

She possessed humility and patience in a very eminent degree. Her nothingness was so perfectly known to her, and she penetrated so deeply into the original corruption of her nature, that she had only sentiments of contempt for herself; she could not bear to be esteemed; and she destroyed in people's minds, as far as she could, the good opinion which was held of her virtue. She would have wished her faults to be published, and she herself published them and set them before the eyes of those who praised her. One sees in the history she composed of her life the care she takes to lessen the worth of her actions, to exaggerate her least sins and to make herself pass for a criminal. She wished to make her general confession in it, but she could not obtain permission. She was never more content than when she was insulted, or calumniated and accused of some crime. She would then answer that they were beginning to know her, that she was being treated only according to her deserts. She was persuaded that all her sisters were making great progress in virtue, and that she alone remained behind: "Everyone advances to perfection," she says in one place of her life; "there is only I who do not advance at all. I am good for nothing, and this is not humility in me, but the pure truth." Someone said to her one day, considering the graces with which heaven favoured her: "Mother, beware of vainglory." — "Of vainglory," she replied; "I do not know what I should have it about; I shall do much, seeing what I am, not to despair." One of her greatest pains was when the favours she received from her Spouse appeared outwardly through ecstasies and raptures. She hid them with more care than the proud hide their defects, and when they had been discovered she did not wish to be esteemed the more for them. She lowered herself to the vilest offices and the most disgusting employments of her convents; and, superior and foundress though she was, she acknowledged her faults before the community and performed public penances for them. Her life was nothing but a continual series of very violent illnesses, contradictions and persecutions; but the sharper her pains and the more atrocious the persecutions, the more cheerful, content and satisfied she was seen to be. She laughed in the midst of reproaches, insults and false witness, without being in the least disturbed by them, and she even owned that there was no music more pleasing to her than that. When she was loaded with blows, when she was forbidden to continue her foundations, when she was threatened with being taken before the Inquisition, when the devil made her break her left arm by a fall, her spirit remained in the same calm as in the sweetest enjoyment of heavenly consolations. In a word, Teresa desired glory for God alone; and for herself she sought only contempt and sufferings.

On this great foundation of humility she raised in her heart all the virtues which are the soul and the spirit of the religious life. The consideration of Jesus Christ born and dying in extreme poverty made her love

tenderly the state of the evangelical poor. Her first design was that her convents should be without revenues and should live only on alms; but this arrangement having been changed by the regulation of the superiors, she wished, nevertheless, that her buildings should be small, simple and rough, even to the point of asking God, as far as conscience could permit, that, if ever her daughters built proud and sumptuous edifices, these should fall on them and crush them all: these are her own words, reported by Ribera. She extremely recommended them to be poor in their furniture and in their clothing, to have nothing of their own, to ask nothing for themselves from their relatives, to rejoice when necessary things failed them, and to work themselves to provide for their needs. None was poorer than she, and, although she was very clean and did not love uncleanliness, she took pleasure, nevertheless, in having the poorest room, clothes and furniture of the house. The bull of her canonization states expressly that she kept her virginity until death. One of her confessors, out of respect for her angelic purity, called her a virginal treasure. Another said that he did not regard her as a creature composed of flesh and blood, but as an angel free from the disorders of concupiscence. She owned one day that she understood nothing of things concerning impurity about which she was consulted, and that in her whole life she had had nothing to confess on this matter. We have related many heroic acts of her obedience; but one of very great perfection must not be omitted: an ignorant confessor having commanded her to burn a rich commentary which she had made on the Canticle of Canticles, in which she explained the sacred intercourse of the Spouse with the Bride, she burned it immediately, preferring obedience in this to all the lights which she had received from heaven. She said that, if one should come to command her a thing and her superiors forbade it to her, she would rather do their will than what had been ordered her by that heavenly spirit: and, in fact, she lived in so perfect a dependence on her superiors that she obeyed the inspirations and revelations of Jesus Christ Himself only in so far as they were in conformity with their orders.

She possessed eminently the four cardinal virtues: prudence, justice, fortitude and temperance. Her gratitude towards God and towards her benefactors was marvellous. Her austerity could be moderated only by the prohibitions her directors laid upon her. In short, she was a precious vessel into which the Holy Ghost had taken pleasure in pouring the whole fullness of His graces. If she possessed those which we call sanctifying, she had also most of those which are called gratuitous. Her mind was so enlightened with the gift of prophecy that Dom Alvarez de Mendoza, bishop of Avila, used to say: “If the mother affirms it, even should the thing be impossible, it will come to pass.”

Many miracles are related which she worked before her death. She restored to life one of her nephews, five years old, by pressing him, dead, to her bosom. She healed two religious by her touch: the one sick with a high fever and an erysipelas on the face; the other tormented with a pleurisy. She so multiplied, at her convent of Villanueva, a heap of flour which could last only a month, that it was sufficient to feed her whole community for six months, and that it was still found entire after that time. God gave her also a high wisdom and a perfect discernment of spirits for the guidance of her religious, men and women. She read their interior, penetrated their inclinations, knew their weak side and knew the most suitable means of engaging them in the pursuit of perfection.

Teresa, after having lived in so great a holiness, came at last to such an excess of pure love that she could no longer live without enjoying the happy embraces of her Beloved. He assured her that, if He had not created heaven, He would create it for her alone, and that He wished to put her in the enjoyment of the good which she desired with such ardour. She had finished her last foundation at Burgos, and she wished to return to her convent of Avila, of which she was prioress; but when she was at Medina del Campo, the Reverend Father Antony of Jesus, vicar provincial of her reform, obliged her to go to Alba. On the way she fell into so great a weakness that she fainted. Having arrived at Alba on the eve of St. Matthew, she was obliged to go to bed, because she could no longer hold herself up; but on the next day and the following days she got up, went to Mass, communicated and performed the functions of her visitation. On St. Michael’s day she again

performed her devotions; but afterwards she was put to bed and it was no longer possible for her to get up; nevertheless she remained all night and the following day in a very eminent prayer. It was then that she learned from heaven the day of her death; eight years before, she had learned the year of it, which she had had marked in figures in her breviary. She then said admirable things to her daughters to confirm them in the love of their state and in attachment to the strict observance which they had embraced, and to raise them to God by a perfect detachment from all the things of this world. The Father Vicar provincial begging her to ask Our Lord for the prolongation of her life, she answered that she was not necessary on earth.

On the 3rd of October, the eve of her death, at about five o'clock in the evening, she asked to receive the holy viaticum. She could scarcely move; and when she was obliged to do so, it was only with the help of two religious. As they were preparing to bring her the Blessed Sacrament, she said to those who were around her bed: "My daughters, I ask you, for the love of God, to keep faithfully the rules and the constitutions of our Order"; then she added, speaking of herself: "Forget the bad examples which this unfaithful religious has given you, and forgive them me." She was answered only with sobs and tears. When she saw the Blessed Sacrament enter her cell, she gathered the little strength that remained to her, raised herself briskly to a sitting posture, and would even have got down from her bed to receive it if she had not been prevented. Her face appeared inflamed and of an admirable beauty. She said many things of devotion to the God of goodness who was coming to give Himself to her; these among others were remarked: "O my Lord and my Spouse, the moment for which I sighed with such ardour has at last arrived; it is just that I should enjoy Your presence; it is time, O my God, that I should go out of this life; may Your good pleasure, I pray You, be accomplished." She also thanked God for having caused her to be born a Catholic. "In fine, Lord," she often repeated, "I am a daughter of the Church." She then asked God to forgive her sins, and she engaged her companions to ask the same thing of Him for her, adding that "she hoped to be saved by the merits of Jesus Christ."

After the ceremony was finished, the religious asked her to say a few words of edification to them; but she refused; only from time to time she recommended them to observe their rule and their constitutions well, and to obey their superiors faithfully. She was often heard to repeat these verses of Psalm L: "A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise. Cast me not away from thy face; and take not thy spirit from me. Create a clean heart in me, O God!" and particularly this verse: "A contrite and humbled heart, O God, thou wilt not despise." She had it almost always on her lips, until the moment when she lost the power of speech. At nine o'clock in the evening she desired to receive the sacrament of Extreme Unction, and she received it with much piety, herself helping to recite the psalms, and answering the litanies and the prayers. When the ceremony was finished, she again thanked God for having made her a child of the Church. Father Antony then asked her whether she desired her body to be carried to Avila. This question seemed to displease her: "Must I have a will of my own?" she answered him humbly; "and will they not indeed give me a corner of earth here?"

She passed the night in great pains and in heroic acts of patience. The next morning she placed herself on her side with a crucifix in her arms, in the same posture in which it is customary to represent St. Magdalen; she remained in this state until nine o'clock in the evening, without moving her feet or her hands. During this time, which was fourteen hours, she was so inflamed with the sacred fire of divine love, through the consideration of what she hoped for, that, being no longer able to resist it, she ended her life in the midst of these chaste flames, in which she had always lived. And even on the day after her death she revealed to a religious of her Order of eminent holiness that she had not died *vi morbi*, through the violence of her illness, but through an ardour and an impetuosity of love whose vehemence she had not been able to bear: *intolerabili divini amoris incendio*, as is related in the bull of her canonization. Our Lord honoured her at this last hour with His dear visit, accompanied by an infinite number of angels and glorious souls, and above all by the ten thousand martyrs, who had previously promised her to be present there, as she had declared to the countess of Osuna, her intimate friend.

She died on the 4th of October in the evening, in the year of grace 1582. But as in that year the Roman calendar was reformed by the suppression of ten days, so that the 5th of October became the 15th, it is reckoned as if she had died on the evening of the 14th or on the 15th. There were at that very hour striking testimonies of her happiness. One religious saw her soul go out of her mouth in the form of a dove of admirable whiteness. Another saw it in the form of a luminous crystal which rose towards heaven. A tree near her cell, which had long been dry and which had even been almost entirely covered with lime and rubbish, became green again and began to bear flowers, although the season was against it. Her face appeared extremely beautiful and without any wrinkle, though it had had them before. There came forth from her body a very sweet odour which perfumed the whole room and which communicated itself generally to everything that had touched it, even to the hands of those who washed it; which caused all her clothes to be carefully preserved: they were distributed to her monasteries, where they have since been the instrument of many miracles. She herself appeared after her death to many persons to make known to them the eminent degree of glory to which she had been raised: as to Mother Catherine of Jesus, whom she healed of an abscess in the side, and to one of her religious, a great servant of God, to whom she said: “We who are in heaven, and you who are on earth, must be united by one same spirit of love and purity: we, in seeing the divine essence; you, in adoring the Blessed Sacrament and rendering to it the same duties which we render to the Divinity: we, in enjoying; you, in suffering. And know, and tell it to my daughters, that the more you suffer, the more you will enjoy.” She had also appeared before her death to one of her religious at Salamanca to tell her that the same day she would enter into beatitude.

In the church of Our Lady of Mount Carmel, at Avila, there is to be seen a magnificent statue of St. Teresa. She has been represented at the moment when she saw, with so profound a feeling of sorrow, Our Lord covered with wounds. Her face breathes something of that indefinable sadness which one sees painted on the features of a *Mater dolorosa*. — In the same place, in the cloister of the monastery, one sees fresco paintings retracing her life. One of the scenes which most strike the eye is that in which the Saint, at the age of seven, is met on the road to Salamanca by one of her uncles, when, with her young brother, she was going with hurried steps to the country of the Moors to seek the palm of martyrdom. There is a heavenly expression on this face, radiant with beauty and innocence, which divine love colours with its fires. Must I then, the angelic Teresa seems to say, sacrifice to the duty of obedience so much happiness and glory as martyrdom promised me! — At the high altar of the chapel dedicated to St. Teresa in the church of the monastery of the Incarnation at Avila, there are to be seen two pictures: the one represents the Saint wounded by the angel; the other, which is immediately below, represents her writing her works. — She is also represented: 1° seeing Jesus Christ, who appears; 2° rapt in ecstasy; 3° an angel pierces her heart with a flaming arrow, symbol of divine love; 4° praying for the souls in purgatory; 5° on her knees. Two branches of a tree come out of her breast and end in two flowers whose cups bear figures of religious men and women of her Order; 6° seeing, during an ecstasy, the place which she would have occupied in hell if she had not been converted.

CULTE ET RELIQUES. — ÉCRITS.

Cult and relics. — Writings.

Her body was buried in the choir of her monastery of Alba, very deep in the earth and covered with a great quantity of stones and lime, so that it might not occur to anyone to have it carried off. But, as a very sweet odour continued to come forth from it, it was dug up nine months afterwards and found entire, even flexible and pliable as it had been after her death. The left hand was cut off and carried to the Discalced Carmelite nuns of Lisbon, where it has worked many miracles and where it is still preserved to-day. The left arm was left at Alba, and the rest of the body carried to the monastery of St. Joseph at Avila, on the 24th of November 1585. But a short time afterwards, by the command of Sixtus V, it was restored to the convent of Alba de Tormes. This convent still possesses the body of St. Teresa, her heart and her left arm. The last translation of it that was made took place on the 15th of October 1760. This holy body, which has remained flexible,

exhales a delicious perfume; adorned with rich garments, placed in a shrine of silver, which is itself enclosed in a tomb of jasper built into the very wall of the high altar, thirty feet above the level of the nave, this holy body is seen from every point of the church and seems to adore the Blessed Sacrament. Behind the great wall of the high altar are two oratories, one above the other: the upper is for the tomb of the Saint: it is there that the Carmelite nuns kneel before her holy body; the lower contains the heart and the left arm of St. Teresa. The heart is in a globe of transparent crystal supported by a magnificent reliquary. One notices in it the wound made by the angel. Father Bouix, who in 1849 had the happiness of holding this sacred heart in his hands and venerating it, also attests that a heavenly odour is exhaled from it.

A letter which the Secretary of Mgr the Bishop of Avila did us the honour of writing to us in 1859 confirms the preceding details and adds: “For my part, and according as the accounts preserved in the archives of this bishopric bear witness, I can affirm to you that formerly there oozed or flowed from the body of St. Teresa an oily liquid, endowed without doubt with marvellous virtues.”

The arm of the Saint is enclosed in a tube of thick but transparent crystal, curved with a slight bend towards the elbow. From the shoulder to the elbow the flesh has been removed and distributed as relics in various parts of the world. The forearm is intact; it is large and beautiful; its flesh appears living and flexible; and, although the crystal has no opening, this holy relic, like that of the heart, exhales a wholly heavenly odour.

In 1615 one of her feet was transferred to Rome and placed in the convent of Santa Maria della Scala, where the popes Paul V and Gregory XV paid it great honours. Afterwards Elizabeth of France, wife of Philip IV, king of Spain, obtained a finger of the hand; and, having had it enshrined in a reliquary of gold, she made a present of it to her mother, Queen Mary de’ Medici, who gave it to the monastery of the Incarnation of the Carmelite nuns of Paris.

The Carmelite nuns of Paris have also, besides the middle finger of the right hand of their holy mother, rather notable relics of her flesh; lastly, they possess her mantle, brought in 1604 by the six Spanish Carmelite nuns who came to found the first monastery of Discalced Carmelite nuns in France.

The Carmel of Brussels is in possession of the fifth finger. The Carmelite nuns of Brussels possess also another fine relic of St. Teresa: a collar-bone.

The forefinger of this same hand is in the convent of Regina Cœli, at Rome. One of her fingers is venerated in the monastery of the Carmelite nuns of Seville. The left hand is at the Carmel of Lisbon.

God has willed to glorify the cradle of St. Teresa; it is to-day one of the finest sanctuaries of Carmel. A church and a monastery of Discalced Carmelite friars rise where the ancient dwelling of the Cepedas stood. In the plan of the church the apartment where the Saint was born, and that which she inhabited for nearly fifteen years, have been respected. They form a little sanctuary enclosed in the large one, which is beside the chapel of Our Lady of Mount Carmel. It is in this retreat, sanctified by her birth and her stay, that the Carmelite friars preserve the relics which they possess of their glorious foundress. These relics are: 1° a finger of the right hand; 2° her rosary; 3° an *alpargata* or sandal; 4° the staff which she used on her journeys. One sees, moreover, beside the door, a cross of four to five feet, made with the wood of the apartment where the Saint was born. Day and night lamps burn in this sanctuary; every morning the adorable sacrifice is offered there, and prayer rises there unceasingly towards heaven.

The cradle of St. Teresa escaped destruction during the revolutionary storm; but there are to-day only three secularized Carmelite friars who watch over its keeping. They have been left the church, a few cells and the cloister; the rest of the monastery has been taken from them. At the beginning of the eighteenth century, the Reformed Carmelites of Spain and Italy having asked the Holy See for the institution of a particular feast to honour the wound made by the angel in the heart of their holy foundress, Pope Benedict XIII acceded to their request, and granted, on the 25th of May 1726, to the religious men and women of the Reformed Carmel a

proper office for the feast of the Transverberation of the heart of St. Teresa. This office at first contained only the prayer and the lessons; but afterwards the same sovereign Pontiff permitted a complete Mass and office to be said for this feast.

This office is recited even by the Carmelites of the Common Observance, and the whole of Spain has adopted it.

Benedict XIV, in his brief *Dominici gregis* of the 8th of August 1744, granted in perpetuity a plenary indulgence to all the faithful who should visit the churches of Carmel from the first Vespers of the Transverberation until sunset on the day of the feast, which is celebrated on the 27th of the month of August. It is true that this brief speaks only of the Spanish congregation of the Carmelites; but Clement VIII, in his bull *In apostolicae dignitatis culmine* of the 13th of November 1600, having granted to the Italian congregation participation in all the privileges, indulgences, etc., granted or to be granted to the Spanish congregation, it is clear that the whole of Carmel enjoys this favour of Benedict XIV.

Pope Paul V beatified her in 1614, and Pope Gregory XV canonized her in 1622. The Church keeps her office as a double by the command of Pope Clement IX. Spain has adopted her as its patroness and protectress, after the apostle St. James the Greater; and France, which had made her shed so many tears that the Catholic faith might be maintained there when it was exposed to the fury of the Calvinists, showed itself perfectly grateful for this grace in receiving her nuns at Paris in 1604 and her friars in the year 1610, on the recommendation of Pope Paul V. Her Order has since spread extremely throughout this country, where, among the great fruits which it produces there, it maintains and increases devotion to the Blessed Sacrament, to the Blessed Virgin and to the glorious patriarch St. Joseph.

The works of St. Teresa are: 1° her *Life*, written by herself; 2° her *Letters*, to the number of more than two hundred; 3° the *Manner of visiting the monasteries*; 4° the *History of her foundations*; 5° the *Counsels to her Religious*; 6° the *Way of perfection*; 7° the *Castle of the soul*; 8° her *Thoughts on the love of God*; 9° her *Meditations on the Pater*; 10° a *Canticle* or gloss after communion; 11° *Meditations after communion*.

Her letters offer every kind of epistolary style, embellished by the charms of gaiety. Everywhere there is a beauty of heart, a soul tender, generous and strong, which knows neither the ingratitude nor the perfidy of men. The *Book of her foundations* reveals a mind consummate in the art of governing. Her *Way of perfection* and her *Castle of the soul* bring to light all that can be imagined of elevation of thought, of greatness of sentiment, of warmth of style, of high and divine contemplation.

The best translation of the works of St. Teresa is that of Father Bouix, of the Society of Jesus. 6 vols. 8vo.

The life and eulogy of St. Teresa have been written by the bishop of Terracina; by Francis de Ribera; by Father John of Jesus Mary and by Father Hilarion de Coste. We have completed Father Giry with the Life of St. Teresa, translated by Father Bouix, of the Society of Jesus.

SAINT CANNAT, BISHOP OF MARSEILLES AND CONFESSOR (ABOUT 487)

St. Cannat was the son of a prince of Provence. The grace of God early inspired him with distaste for the things of this world. This is why, forsaking the society of men, he withdrew into solitude, so as to occupy himself only with God. But hide himself as he might, his virtue was too brilliant not to attract the eyes of all the inhabitants of Provence, and in particular those of the city of Marseilles. At that same time this city lost its chief pastor. To obtain another it addressed supplications to God, who inspired it with the thought of electing Cannat, and of sending to his solitude to beg him to accept the election made by the people. The humble monk, who fled even the presence of men, refused to mount to so high a dignity. As the envoys insisted that he should accept, he happened to answer that there was no more likelihood of his ever yielding

to their entreaties than there was that a dried-up reed should ever grow green again. These words were scarcely uttered when the reed which the solitary held in his hand was covered with verdure. At the sight of so clear and so admirable a manifestation of the divine will, Cannat changed his resolution and obeyed the order from on high. He governed his Church with all the solicitude and success that had been hoped for. He repaired, says the author of his life poetically, the walls of the tower of David; defended his people against the poison and the intrigues of heresy; strengthened souls, and restored the ruins of the sanctuary. When he had ruled the church of Marseilles very holily for a small number of years, he flew away into the bosom of God, all shining with the lustre of miracles, about the year 487.

His body was buried in his desert of Sauzet, which from then on took the name of Saint-Cannat: but soon it was given back to his Church and laid under the high altar of the cathedral of St. Mary.

When the days of the Terror came, there were found at Marseilles fervent Christians who took care of the relics of St. Cannat. In 1804, after verification of their authenticity, they were entrusted to M. Nicolas, first parish priest of the parish of Saint-Vincent de Paul at Marseilles. — In 1858 Mgr de Mazenod, wishing to revive the ancient solemnity of the translation of the relics of St. Cannat, fixed the anniversary of this translation on the second Sunday after Easter, so that it should be celebrated every year with an octave.

The precious remains of St. Cannat were placed in a Gothic reliquary of great beauty, more than two metres high, the gift of the generous piety of the faithful of the parish of Saint-Vincent de Paul.

Proper of Marseilles and local notes.

SAINT BRUNO OR BONIFACE, APOSTLE OF THE RUTHENIANS AND MARTYR (1009)

Bruno was of the highest nobility of Saxony and a kinsman of kings. His mother sent him to Magdeburg to study under Giddo the Philosopher, and, after St. Adalbert of Prague, he governed that school. The emperor Otto III, having brought him to his side, he served for some time in his chapel; the emperor loved him so tenderly that he called him his soul; but Bruno soon left the court and embraced the monastic life (998). He lived by the work of his hands and often ate only twice a week, on Sunday and on Thursday; he always went barefoot, and sometimes rolled himself in nettles and thorns, showing a great ardour for martyrdom.

On leaving the emperor Otto he attached himself to St. Romuald, whom he followed first to Monte Cassino, then to Pereum, near Ravenna; and after having led the eremitical life for a long time, wishing to preach to the infidels, he went to Rome to ask the Pope’s permission for it. He made this journey barefoot, walking far ahead of the others and continually singing psalms. He ate every day to sustain the fatigue of the journey, but only half a loaf, adding to it, on feast-days, fruit or roots, and drank only water. The Pope granted him permission, not only to preach, but to have himself consecrated archbishop, giving him the pallium in advance. On returning to Germany he went on horseback, but always barefoot, even in the greatest cold, so that hot water was sometimes needed to loosen his foot, frozen to the stirrup.

He came to Merseburg to find the holy king Henry, and, with his permission, Tagino, archbishop of Magdeburg, consecrated him and gave him the pallium, which he himself had brought. After his consecration he recited every day the monastic office and the canonical office, and continued to mortify his body by fasts and watchings, notwithstanding his great journeys. Boleslas, duke of Poland, and the other lords made him great presents, but he gave everything to the churches, to his friends and to the poor, without keeping anything for himself. At last, in the twelfth year of his conversion (1008), he went to preach in Prussia and was at first very successful. He came, still preaching, to the borders of western Russia, and began to proclaim the Gospel there, without heeding the prohibition of the inhabitants, who wished to prevent him. At last, as he still continued, they seized him and cut off his head, with eighteen of his followers, on the 14th of February in the year 1009. The bodies of these martyrs remained unburied until Boleslas ransomed them at a

considerable price, to be the protection of his house.

He is represented: 1° passing through a burning fire, for a Slav prince had attached his conversion to the success of this ordeal: Bruno did in fact pass through the fire without being touched by it, and the infidel was converted; 2° blessing the chalice of the Mass with his severed hand hanging from his arm. While the holy bishop was celebrating the divine sacrifice, the furious pagans threw themselves upon him and one of them cut off his wrist with a blow of a sabre: the man of God continued unmoved, and his murderer, struck by such calm, threw himself at his knees to ask for baptism; but the mob, stirred up, rushed upon St. Bruno and cut off his head.

Acta Sanctorum; Caractéristiques des Saints.

SAINT AURELIA, DAUGHTER OF FRANCE, VIRGIN AND SOLITARY, IN THE DIOCESE OF RATISBON (1027)

It is said that St. Aurelia was the daughter of Hugh Capet and the sister of the pious king Robert, who both governed France with much wisdom. It is true that she is not marked by the genealogists among the children of the former; but this may have come about because they had regard only to those who carried on the line and who can serve to show the diversity of the alliances. Her beauty had so many charms that she made herself admired by the whole court; but, on the other hand, she was so modest and so chaste that she never let herself be approached by any man. This is why, having discovered that her father had promised her in marriage to a young prince of his blood, named Elwien, and that preparations were already being made for the solemnity of the wedding, she had the skill to disguise herself, to go out secretly from the royal palace and to flee into Germany to St. Wolfgang, bishop of Ratisbon. She believed that she would not be known by him in the poor state in which she was, all the more as she asked him for alms; but that great prelate, who had received from on high an excellent gift of prophecy for knowing the most hidden secrets, soon perceived who she was. He admired her virtue in having left so many honours and riches to embrace the humbled state of the cross of Jesus Christ, and, seeing her disposed to spend the rest of her days in solitude, he had a hermitage built for her, in which he enclosed her, so that, being all for Jesus Christ, Jesus Christ might also be all for her. She remained there fifty-two years, unknown to men, but cherished, honoured and visited by her heavenly Spouse. Her life was nothing but a continual fast and prayer. She preserved herself inviolably in the purity of body which nature had given her, and in the purity of soul which she had received in baptism. At last, after having worked many miracles, which were marks of her eminent holiness, she was called to heaven by her divine Lover, and she went there to receive the crown of an immortal glory. It was about the 15th of October of the year 1027, some twenty-eight years after the death of St. Wolfgang.

Her body was carried solemnly into the abbey of Saint-Emmeram, where her tomb was raised from the ground in the middle of the cloister with this inscription: *Hic pia florescit Aurelia virgo sepulta: quae poenas nescit, coeli dulcedine fulta*; that is to say: “Beneath this marble is the body of the virgin Aurelia, whom heaven favoured with a thousand blessings; she tastes without end the true life, in return for the lustre of the false goods which her heart knew how to despise.”

The Roman martyrology and that of Usuard place her memory at Strasbourg; but if that cathedral church celebrates her feast, that of Ratisbon, which possesses her relics and which was the place of her death, has honoured her for eight hundred years as one of its principal protectresses. Her hermitage has been changed into a chapel under the name of St. Andrew.

We have her life in Benedict Gonon, History of the Fathers of the West; in Michael Raderus, Holy Bavaria, and in Du Saussay, Martyrology of the Saints of France. — This notice is by F. Giry.

[1] The Bollandists say “three hundred and sixty”.

[2] This prelate, whom the people of Lyons call by corruption Anduelle and Andéol, was a priest of the Church of Lyons when he was charged by the clergy and the faithful of that city to go into Egypt to beg St. Justus to come back and take the government of the diocese. Not having been able to succeed in this negotiation, he spent some time in the solitudes of Egypt, and received the last breath of St. Justus and of St. Viator, whose body he brought back to Lyons. Elected himself after the death of St. Martin (about 400), he made himself commendable by his virtues, by his zeal and by his firmness, and passed to a better life on the 15th of October, about the year 410. He was buried in the church of the Maccabees, to-day Saint-Just, beside the venerable bishop whom he had so much loved. — *Gallia Christiana.*

[3] We shall give her life on the 17th of October.

[4] English by birth, Thecla took the veil at Wimburn (county of Dorset). Having passed into Germany at the prayer of St. Boniface, she became abbess of Kitzingen, three miles from Würzburg. — *Godescard* and *Acta Sanctorum.*

[5] St. Aurelia is regarded as one of the virgins who accompanied St. Ursula when she left Great Britain. Having fallen ill at Basle, she went down the Rhine with three of her companions, Einbette, Worbette and Wilbette, and died at Strasbourg on the 15th of October. Her cult is very ancient, since at the beginning of the ninth century her name and her feast were already read marked in the martyrology of that time. Her tomb there was long celebrated for the devotion of the faithful and for the miracles which were worked at it. Bishop Ruthard had a church built near Strasbourg in honour of our Saint. Since the Reformation it has been converted into a Protestant temple; but the cult of the Saint still subsists in the diocese of Strasbourg. — *L'abbé Hunckler,* Saints d'Alsace.

[6] The Bollandists remark very judiciously that a good number of martyrologists have been wrong to give Blessed Walter the title of bishop of Auxerre. In the complete list of the holders of that ancient see during the thirteenth century this name is not found. Here is that list: Hugh IV of Noyers (1183–1206); William of Seignelay (1207–1220); Henry of Villeneuve (1220– 1234); the venerable Bernard I of Sully (1234–1244); Reginald of Saligny (1244–1247); Guy II of Mello (1247– 1270); Erard of Lésinnes (1272–1278); William III of Grez (1279–1293); Peter I of Mornay (1296–1306). Cf. *Acta Sanctorum*, volume VII of October, pages 77–79.

[7] His cult has long been established in Brittany. The old Breviary of Léon made his office a double; his feast has since been suppressed, and the Proper of that diocese of 1736 makes no mention of it. It is in that of Quimper of 1789, but without a legend. It is to be believed that the parish of Saint-Guen (Côtes-du-Nord, arrondissement of Loudéac, canton of Mur), in the diocese of Saint-Brieuc, had for its original patron St. Guénegan, who will have given it his name. — *Acta Sanctorum* and *Saints de Bretagne*, by Dom Lobineau.

[8] St. Calix and St. Mercurialis came from Spain to put their arm and their sword at the service of the cross against the followers of Mahomet. They fought valiantly and received, arms in hand, the crown of martyrdom. The country of the Aurois, whose faith they defended at the price of their life, religiously keeps in their glorious but too little known tomb their bones, their arms and the earth which they watered with their blood. The church of Cazeaux celebrates the feast of St. Calix on the 15th of October; St. Mercurialis is honoured at Vielle (Hautes-Pyrénées) on the 25th of August. — *Hagiographie diocésaine.*

[9] This is what is marvellously expressed by these two lines which a poet martyrologist composed in his honour:

Carne tenus ferrum portans diu, vanaque sprevit Corde tenus; Sanctum tandem lux cœlica plevit.

"Full of contempt for all the vanities of this world, for a long time he had no other garment than a tunic of iron; the brilliant light of the heavens is to-day his garment."

[10] Several modern writers have tried to fix precisely the place where St. Leonard was born, and have said that he saw the light, some in the country of Tongres, others in the city of Liège; but the most ancient monuments and the breviaries are silent on this subject.

[11] In the Russian translation the passage concerning Photius has naturally been modified in the sense favourable to that heresiarch. Such praises given to the author of the schism which bears his name make one regret the more keenly the absence of the Greek text as it came from the pen of St. Basil, archbishop of Thessalonica.

[12] The Abbé Postel demonstrates peremptorily that the Reverend Father Bouix and those who imitate him commit a grammatical error in writing *Térèse* instead of *Thérèse*. It would be well to have done once and for all with this system. — *Thérèse* is the baptismal name given to St. Cepeda: this name is Greek, and is found in St. Chrysostom; it was that of St. Therasia, wife of St. Paulinus, one of the patronesses of Spain, that also of a queen of Portugal long before our St. Teresa of Cepeda. Now, this name has the *th* in Greek. If it loses it in Spanish and in Italian, languages in which these figurative aspirates are suppressed, it recovers it in Latin, in French, in German, in English, in Flemish, in Portuguese even (there it is invariably written *Thereza*). That St. Teresa signed *Teresa*, she could not do otherwise in her own language; she likewise wrote *Tomas*, *Cristo*, *Matteo*, *Felippe*, *teologia*, *filosofia*, etc.; must we, in translating her, write *saint Tomas*, *Jésus-Crist*, *saint Mattieu*, *Filippe*, *la téologie*, *la filosophie*? Moreover, the bull of canonization formally bears *Theresia*; the Roman *Ordo*, printed every year at Rome, bears it likewise. St. Alphonsus de Liguori, writing in Italian, always signed *Alfonso*, and, in the same language, the Theatine religious are *teatini*. What is to be concluded from it? That one must, in translating, overturn all the rules of French? No one has appeared to claim so. Father Bouix was therefore mistaken on this point, and it is sad to note that it is so easy to form a school in France.

[13] At the very place where our two guileless martyrs saw themselves forced to take again the road to their father's house, piety has raised a modest monument: it is a cross under a dome of stone supported by four columns.

[14] This sanctuary, which was in a hospital, is to-day in ruins; but the statue of the Virgin, carried into a church of Avila, is still the object of the veneration of the faithful there.

[15] This monastery, built in 1508 on the site of an ancient mosque, exists in our own day: one still sees there the confessional where Teresa went to confession when she was a boarder; it is near the grille which separates the choir of the religious from the nave of the

church. Various objects which were for the use of the Saint are preserved there as relics.

16 October

Martyrologies

Sixteenth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

In Africa, the triumph of two hundred and seventy martyrs crowned together. 3rd or 4th c. — In the same country, St. Martinian and St. Saturian, with two of their brothers, who, during the persecution of the Vandals under Genseric, an Arian king, being slaves of a certain Vandal, were converted to the faith by St. Maxima, virgin, who was a slave with them: as they could not be shaken in their firm attachment to the Catholic faith, they were first beaten and torn to the bone with knotted sticks; but as, in spite of these cruel and daily torments, they were found on the next day as sound and as fresh as if no harm had been done them, they were sent into exile, where they converted to the faith of Jesus Christ a great number of barbarians, for whose baptism they obtained from the pope a priest and other ministers. At last they were tied by the feet behind four-horse chariots, which were made to run through a forest full of brushwood and thorns, and they lost their lives in this torment. As for St. Maxima, after having sustained great combats from which God always made her come out victorious, she shut herself up in a monastery, where she became superior of many virgins. 459. — Also, St. Saturninus, St. Nereus and three hundred and sixty-five other martyrs.[1] 3rd or 4th c. — At Cologne, St. ELIPHIUS or ELOPHIUS, martyred under Julian the Apostate. 362. — The same day, St. BERCHARIUS or BERCAIRE, abbot and martyr. 7th c. — In the neighbourhood of Bourges, St. AMBROSE, bishop of Cahors. About 770. — At Mainz, St. Lull or Lul, bishop and confessor.[2] 787. — At Trier, St. Florentius or Florentinus, bishop. 14th c. — At Arbon, in Germany, St. GALL, abbot, disciple of St. Columban. 7th c.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Agen, St. DULCIDIUS (Dulcet, Doucis), bishop of that see and confessor, already mentioned in the martyrology of France of the 6th of October. About 475. — In the diocese of Aix, St. Cannat, bishop of Marseilles and confessor, whose notice we sketched on the preceding day. 487. — In the dioceses of Beauvais, Cambrai and Arras, St. MOMMOLIN (Mummolin, Mommolein), bishop of Noyon and confessor. 685. — In the diocese of Angers, St. Magnobodus or Maimbœuf, bishop of that see and confessor.[3] About 660. — In the dioceses of Auch, Tarbes and Toulouse, St. BERTRAND, bishop of the former see of Comminges and confessor. 1130. — In the diocese of Cahors, St. Ambrose, bishop of that see and confessor, mentioned in the Roman martyrology of this day. About 770. — In the diocese of Châlons-sur-Marne, St. Bercharius or Bercaire, abbot of Hautvilliers and of Montier-en-Der, martyr in the diocese of Langres, mentioned in the Roman martyrology of this day. 7th c. — In the dioceses of Chartres and Poitiers, St. Solina, virgin and martyr, whose life we shall give on the following day. — In the dioceses of Nancy and Saint-Dié, St. Elophius (Eliphe, Eloph, Alof, Elis), martyr, mentioned in the Roman martyrology of this day. About 362. — In the dioceses of Coutances and Avranches, of Rennes and of Vannes, anniversary of the apparition of the glorious St. Michael, archangel, to St. Aubert, bishop of the former see of Avranches. This apparition gave the pious bishop occasion to found the abbey of Mont-Saint-Michel (*S. Michael in monte Tumba*).[4] 8th c. — In the diocese of Fréjus, St. Roseline of Villeneuve, Carthusian nun, whose life we gave on the 11th of June. 1329. — In the diocese of La Rochelle, St. Callistus, pope and martyr, whose life we gave on the 14th of October. 222. — In the dioceses of Laval

and Le Mans, St. Berarius I (*Berarius, Berecharius*), bishop of that see and confessor, whose notice we shall sketch on the following day. 670. — In the diocese of Limoges, St. Junian or Junien, who led the solitary life in the forests of Comodoliac, to-day Saint-Junien (Haute-Vienne).[5] About 550. — In the diocese of Lyons, St. Antiochus, bishop of that see and confessor, of whom we spoke on the preceding day. About 410. — In the diocese of Marseilles, St. Teresa, virgin, whose life we gave on the preceding day. 1582. — In the dioceses of Strasbourg and Mainz, St. Gall, abbot, mentioned in the Roman martyrology of this day. 7th c. — In the diocese of Metz, St. Celestis, bishop of that see and confessor, already named on the 14th of October, where we gave some details of his life. 3rd c. — In the diocese of Nantes, translation (1145) of the relics of Sts. Donatian and Rogatian, brothers, martyrs and patrons of Nantes, whose life we gave on the 24th of May. About 288. — In the diocese of Quimper, St. Conogan, bishop of that see and confessor, already mentioned on the preceding day. 5th c. — In the dioceses of Reims and Verdun, St. Balderic or Baudry, priest, brother of St. Beuve (24th of April), founder of the Benedictine monastery of Montfaucon (*Mons Falconis*, Meuse), and of Saint-Pierre of Reims.[6] 7th c. — In the diocese of Rodez, Sts. GRATUS and ANSUTUS, martyrs. About 316. — In the diocese of Viviers, St. Géraud or Gérault, count of Aurillac and confessor, whose life we gave on the 13th of October. 909. — In the diocese of Saint-Flour, St. Edward III the Confessor, whose life we gave on the same day. 1066. — In the diocese of Soissons, St. BALDWIN, canon-archdeacon of Laon and martyr. 680. — In the diocese of Tours, St. Ghislain, abbot and confessor, whose life we gave on the 9th of October. 680. — At Limoges, St. Silvanus of Ahun (Sauvan, Souvain, Salvan), martyred by the Vandals. He is patron of Ahun (Creuse, arrondissement of Guéret), of Château-Chervix (Haute-Vienne) and of Chirac (Corrèze). 5th c. — Formerly, at Douai, in the collegiate church of Saint-Amé, feast of St. Gurdinel, confessor, whom some hagiographers think to be the same as St. Gordaine, named below. — Formerly, at Anchin (Nord), in the diocese of Cambrai, St. Gordaine, hermit.[7] 8th c. — In Lower Brittany, St. Vital (Vial, Viau), monk of Noirmoutier (Vendée), then solitary on Mount Scobrit, in the country of Retz, quite near the Loire.[8] 740. — In the diocese of Langres, St. BOLOGNE, virgin and martyr. 4th c. — In Auvergne, St. Bonite of Alvier, virgin, celebrated for her great devotion to St. Julian. Her body rests in the chapel of Saint-Martin at Brioude. — In Languedoc, St. Galdry or Gaudry (*Waldericus*), confessor.[9] About 900. — At Doydes, in the former diocese of Rieux (Haute-Garonne), the death of St. Anastasius, who led by turns the monastic life at Mont-Saint-Michel (Manche) and at Cluny (Saône-et-Loire), and the eremitical life on the shores of the Channel and on the mountains of the Pyrenees.[10] About 1185. — In the diocese of Nevers, St. Salvius or Sauve, whom the modern French hagiographers, contrary to the opinion of the continuators of Bollandus, believe to be the same as St. Salvius or Sauve, bishop of Albi and confessor, whose life we gave on the 10th of September. 586.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — St. Rusticus, priest, and St. Eleutherius, deacon, who consummated their martyrdom at Paris with St. Denis, on the 9th of October. About 117.

Martyrology of the Order of St. Benedict. — At Arbon, in Germany, St. Gall, abbot, disciple of blessed Columban, whose holy death in Italy he learned by a vision which he had in Germany. 7th c.

Martyrology of the Order of the Camaldolese. — The same as among the Benedictines.

Martyrology of the Congregation of Vallombrosa. — The same as among the Benedictines.

Martyrology of the Order of the Discalced of the Holy Trinity. — St. Teresa, virgin, whose birth into heaven is celebrated on the eve of this day.[11] 1582.

Martyrology of the three Orders of St. Francis. — St. Wenceslas, duke of Bohemia, martyr at Boleslaw, near Prague, whose memory is celebrated on the 28th of September throughout the whole Church.[12] 936.

Martyrology of the Order of Friars Minor. — St. Cosmas and St. Damian, brothers, martyrs at Aegae, in Cilicia, whose memory is celebrated on the 27th of September.[13] About 286.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — The feast of Blessed Mary of the Incarnation, foundress of the religious of the Order of Discalced Carmelite nuns in France; her death is mentioned on the 18th of April.[14] 1618.

Martyrology of the Order of the Hermits of St. Augustine. — In Africa, the holy martyrs Martinian and Saturian, etc., as in the Roman martyrology.

Martyrology of the Capuchin Friars Minor of St. Francis. — St. Edward, king and confessor, who died on the 5th of January, but who is honoured by preference throughout the whole Church on the 13th of October, and whose feast is celebrated to-day in our Order.[15]

Martyrology of the Order of St. Jerome. — The same as among the Franciscans.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Syracuse, in Sicily, St. Bassian, martyr, to whom several martyrologists join Sts. Fabian and Sabinian, likewise martyrs. About 269. — In Africa, St. Cérée or Cècre (*Cerea*, *Caecra*), martyred with the two hundred and seventy glorious anonymous martyrs mentioned in the Roman martyrology of this day. 3rd or 4th century. — Among the Greeks, Sts. Leontius, Domitius, Terence and Domninus, martyrs, who perished by fire. — In Greece, St. Male or Malée, hermit, of whom the Menaea make this eulogy: "After having bidden an eternal farewell to his country, his goods and his kindred, our Father St. Malée came into desert places, where he applied himself without respite to fasts, to watchings and to all sorts of exercises painful to our nature. And in the midst of these daily mortifications his radiant face reflected the purest joy. He invoked the name of Christ and by this means worked numberless prodigies; lepers, the blind and the lame were healed by the sole power of his prayers. That is what he did as long as he lived; when he had rendered his beautiful soul to God, a liquor of marvellous perfume escaped from his body; those who gathered it in a spirit of faith used it with success in contagious diseases, according to this word of the Lord: If you glorify Me in My Saints, I will not fail to glorify you Myself." — In Ulster or Ultonia, a province of Ireland, St. Colman, bishop of Kill-Ruadh (county of Down) and confessor, disciple of St. Albée or Elvé, archbishop of Munster (12th of September). 6th c. — In Munster or Momonia, another province of Ireland, St. Kere (*Kiara*), virgin, who is believed to have been the foundress of the monastery of Killchrée (county of Kerry). About 680. — At Eboli (*Ebulum*), a town of the kingdom of Naples (Principato Citeriore), in the diocese of Salerno, St. Bernier of Spain, hermit and confessor. He left his native country, travelled through Italy, led the solitary life there, and settled at last at Eboli, where his preaching converted a great number of persons. His body was laid in the church of Saint-Pierre at Eboli, where it was long held in great veneration. End of the 12th c.

SAINT GALL[16] OF IRELAND, FOUNDER AND FIRST ABBOT OF THE BENEDICTINE MONASTERY OF SAINT-GALL, IN SWITZERLAND

About 646. — Pope: Theodore. — Kings of France: Sigebert II; Clovis II.

> *Quand vous recevez une humiliation, regardez cela comme un bon signe, comme une preuve certaine de la grâce qui approche.*
>
> *When you receive a humiliation, regard it as a good sign, as a certain proof of the grace that is drawing near.*
>
> *Saint Bernard.*

St. Gall was born in Ireland of noble and virtuous parents, who offered him to God from his earliest youth in the monastery of Benchor or Bangor (county of Down), to be brought up in piety and letters under the discipline of St. Columban, whose virtue then gave great lustre to that place. He had such happy inclinations that, with the graces with which it pleased God to sustain him, he made quite extraordinary progress in virtue and in learning, above all in the understanding of Holy Scripture, of which he explained admirably the most difficult and the most obscure passages. To this he joined the charm of polite letters, and particularly of poetry, the use of which he strove to sanctify by making it serve piety. Although he appeared to have been entrusted to the care of Columban, that Saint had no other superiority over him than that which the particular authority of his examples and his instructions gave him. His abbot, St. Comgall, founder of the monastery in which he lived, wished to have him raised to sacred orders, on the advice of his whole community: but if he carried out this design, it was only to confer on him the minor orders. For it is held for certain that St. Gall received the priesthood only after he had passed into France with St. Columban, and by the express command of that Saint, when he had become his abbot. It was only his modesty that tied the hands of the abbot St. Comgall at that time, and it was only after much time and many efforts that St. Columban was able to overcome a repugnance which was nothing but the effect of his humility. He was of the number of the twelve religious of Bangor whom that Saint chose, with the permission of St. Comgall, to accompany him in the design which he had of going out of his country to seek to perfect himself in the penitent life. They passed from Ireland into England, and thence into France, in the time of the kings Guntram and his nephews Clotaire II and Childebert II. They stopped for some time in the States of the last, who reigned in Austrasia: then, having entered the wildernesses of the Vosges, they built there the monastery of Annegray, on the borders of the dioceses of Toul and Besançon. The country there was barren and devoid of the conveniences necessary to life. That could only be favourable to the design of Columban and his disciples, who suffered much there during the nearly two years that they stayed in it. But, having been invited by persons of piety, among others by Agnoald, to pass on to the lands of Burgundy, which obeyed King Guntram, St. Columban, with the favour of that prince, built on the other side of the mountains of the Vosges a new monastery on the ruins of an old house called Luxeuil, in the diocese of Besançon. St. Gall was among the first to embrace there the Rule which his master prescribed to his disciples, and he became there a model of regularity for the community, which multiplied greatly in a short time through the influx of those who came from France and from Burgundy to serve God under the guidance of St. Columban.

Our Saint, attached to his duties, spent several years in the silence and retirement of that holy place, until it pleased God to procure other trials for his virtue in the crosses and persecutions which were raised up against St. Columban. While Thierry, king of Burgundy, son of Childebert II, at the instigation of his grandmother Brunhild, was exercising the patience of St. Columban by various exiles, St. Gall, accompanied by St. Eustace, another religious of Luxeuil, who was afterwards its abbot, finding no safety in his community against the insults of that princess, took refuge with Theodebert, king of Austrasia, Thierry's brother. St. Columban came there a short time afterwards, on his return from the court of King Clotaire, whither the vexations of Thierry and Brunhild had obliged him to go. Theodebert received them as angels of the Lord, showing himself very satisfied to hear their instructions and very joyful to have such servants of God with him. St. Columban then asked his permission to go into Italy to find Agilulf, king of the Lombards. But Theodebert, unable to bear that he should leave his States, begged him to choose in them whatever place he should judge fitting, to serve God in peace and instruct the peoples under his protection. The Saint accepted this favour and went up along the Rhine with St. Gall, St. Eustace and some others of his disciples, who had come to join him at Metz. When they had arrived at the place where the Rhine receives the river Aar, between the dioceses of Basle and Constance, they entered Switzerland, advanced by the river Limmat to the end of the lake of Zurich, and passed into the territory of Zug, where they thought they had found a solitude suitable for their establishment, when they saw themselves driven out by the inhabitants. These peoples were entirely barbarous and idolatrous: our Saints, touched with compassion for their blindness and their

disorders, set themselves to instruct them in the Christian religion, but they did not find them disposed to listen to them. St. Gall, unable to restrain his zeal, set fire to the temples of their false gods and threw into the lake which was near by the offerings and the other things destined for the sacrifices. This action so irritated the barbarians that, to avenge themselves, they resolved to kill him and to scourge St. Columban, then to drive him out of their country with all his followers. Our Saints, having learned of this resolution, judged it fitting to withdraw. They stopped at the town of Arbon, on the lake of Constance, where they were charitably received by Willimar, who was a priest of great virtue. Columban having asked this host whether he did not know of some out-of-the-way place which might serve as a retreat for him and his company, he told him that at the end of the lake, towards the east, there was a solitude very suitable for his design, because he would find there old abandoned buildings in which he could lodge, and the countryside there was quite abundant in fruits. Following this advice, St. Columban went on board a boat with St. Gall and a deacon and arrived at the place which had been pointed out to him. It was a place near the town of Bregenz, deserted enough, but in a very pleasant solitude. They found there a chapel dedicated to St. Aurelia, but Mass was no longer said there and it was profaned by an impious and idolatrous cult; for there were three statues of brass fastened to the wall, which the inhabitants adored as the ancient gods of the country, to whom they held themselves indebted for their fortune and their preservation. St. Columban, unable to bear this abomination, ordered St. Gall to proclaim the Gospel to them, because he knew how to speak their language well enough. The day of the great feast of the place having come, there gathered a multitude of people of every age and both sexes, whose concourse was still further increased by the desire to see these strangers. St. Gall displayed his zeal there: he preached strongly against pagan superstition and exhorted the people to acknowledge and adore the true God. Then, joining deeds to words, he broke the statues and threw the pieces into the lake. Many profited by these instructions and were converted; the others, remaining in their blindness, were much irritated by it, which did not prevent St. Columban from purifying the chapel with holy water. He dedicated it while St. Gall and his other companion sang psalms, consecrated the altar with holy oil, placed in it relics of St. Aurelia, and Mass then began to be said there. The other disciples of St. Columban, who had remained at Arbon, came to rejoin him at Bregenz. They built cells around the chapel; and besides the exercises of piety, some occupied themselves in cultivating a garden and others in fishing. St. Gall's occupation was to make nets for the fishermen, or often to fish himself. By this means he provided fish for those of his community and for the guests whom they received in their little monastery.

Hell was furious at seeing itself torn from a domain where it had reigned for so long. One night our Saint heard the demon of the mountain cry to the demon of the lake: "Come to my help, so that we may drive out these strangers; for they have expelled me from my temple, broken my images and drawn after them the people who followed me." The demon of the lake of Constance answered: "What you announce of your misfortune, I feel through my own; for one of these strangers presses me in the waters and lays waste my domain; I cannot ruin his nets nor deceive him himself, for the invocation of the divine name is always in his mouth, and, watching continually over himself, he laughs at our snares." The man of God, when he had heard these things, fortified himself on all sides with the sign of the cross and said to these demons: "In the name of Our Lord Jesus Christ, I adjure you to leave this place and to do harm to no one here." Then he hastened to relate to his abbot what he had just heard. At once Columban gave the signal to assemble in the church. But before they had begun the chanting of the psalms, there were heard on the summit of the mountains the howlings of the demons and the groans of their departure. Whereupon the servants of God prostrated themselves in prayer and gave thanks to the Lord, who had delivered them from these evil spirits.

Meanwhile the infidels of the country, irritated that the servants of God had broken their idols, went to complain to Duke Gonzo, who was either lord or governor of the place, that these strangers had come to disturb the public liberty, and that one could no longer hunt in the neighbourhood of Bregenz because of them. Others carried off some cows of the monastery and even killed two of Columban's disciples. Gonzo, who was doubtless not an idolater, but who preferred policy to religion, ordered him to leave the country; and

Columban, instead of going to justify himself, as it would have been easy for him to do, preferred to obey, because besides he feared the anger of Thierry, king of Burgundy, who, by the defeat and death of King Theodebert, his brother, had become king of Austrasia, on which the place where he had settled depended. He decided to pass into Italy with his disciples; but St. Gall, finding himself unwell when they were on the point of departing, excused himself from being able to follow him. The holy abbot believed that it was less infirmity than the attachment which Gall had for that country which made him wish not to leave it. He imagined that this disciple, after having laboured in that place, was glad to remain there and that he was weary of suffering in his company. He nevertheless permitted him to stay, but he forbade him to say Mass as long as he should know that he himself was alive. St. Gall obeyed; and his illness, which was only too real, having increased after the departure of St. Columban, obliged him to return to Arbon, to the priest Willimar, who received him with much charity. He gave him as guards and infirmarians two clerics of his church, Magnoald and Theodore, and took extreme care of him all the time of his illness, which was long.

After his recovery, the love of solitude, moving him to seek another retreat than that of Bregenz, made him ask some out-of-the-way place of Hiltibod, Willimar's deacon, who had a very particular knowledge of the whole country. The latter answered him: "Father, I know a solitude such as you describe; but it is inhabited by wild beasts, by bears, wild boars and wolves without number. I fear therefore to lead you there, lest you be devoured by these animals." Gall replied: "The Apostle has said: *If God be for us, who is against us?*" and again: "*We know that to them that love God, all things work together unto good.* He who delivered Daniel from the lions' den can also snatch me from the claws of the beasts." They both agreed to set out the next day. St. Gall remained fasting the whole day and spent the whole night in prayer. The next day they walked until the hour of None, when the deacon said: "It is the hour of refreshment; let us take a little bread and water, so as to make the rest of the way better." The man of God answered: "Take, my son, what is necessary for your body. As for me, I will taste nothing until the Lord has shown me the place of the dwelling that I desire." The deacon replied: "Since we are to share the consolation, we will share the pain also." And they both walked without eating until the evening. They came to a little river called

Stemaha, and went down it as far as a rock from which it fell into a pool, where they saw many fish. They cast their nets into it and caught them. The deacon, having made a fire, roasted them and drew some bread from the wallet. The blessed Gall, having gone a little apart to pray, got entangled in some brambles and fell to the ground. The deacon ran to raise him up; but the man of God said to him: "Leave me; *this is my rest for ever; here will I dwell, for I have chosen it.*" And, rising after his prayer, he took a stem of cornel, made a cross of it and fixed it in the ground. Now he had hung on his neck a box in which were relics of the holy Virgin Mary (some fragments of the garments of the Blessed Virgin), as well as of St. Maurice and St. Desiderius. He fastened the reliquary to the cross, prostrated himself before it with the deacon and said: "Lord Jesus Christ, who for the salvation of mankind didst deign to be born of the Virgin and to undergo death, despise not my desire because of my sins; but, for the honour of Thy holy Mother as well as of Thy Martyrs and Thy Confessors, prepare in this place a dwelling fit for Thy service."

When the prayer was ended, the two pilgrims took their food with thanksgiving, at sunset, and then, having prayed again, they lay down on the ground to rest a little. When the holy man believed his companion asleep, he prostrated himself in the form of a cross before the reliquary and prayed to the Lord with much devotion. Meanwhile a bear, come down from the mountain, was carefully gathering up the crumbs that had fallen from the two guests. The man of God, seeing what the beast was doing, said to it: "I command thee, in the name of the Lord, take some wood and put it on the fire." At this command the beast went and took a very considerable piece of wood and threw it on the fire. Whereupon the holy man takes from the wallet a whole loaf, gives it to the new servant and says to it: "In the name of Our Lord Jesus Christ, withdraw from this valley and have the surrounding mountains and hills in common, on condition that thou do no harm here to any man or to any beast." Meanwhile the deacon, who was pretending to sleep, was watching with

astonishment what was happening. He rose, came and threw himself at the feet of the holy man and said: “Now I know that the Lord is truly with you, since the beasts of the wilderness obey you.” The Saint answered him: “Take care not to tell this to anyone until you see the glory of God.”

In the morning the deacon went off to the pool of the river to take some fish there and make a present of them to the priest Willimar on his return. He was on the point of casting his nets there when he saw on the banks two unclean spirits in the form of women, who threw stones at him and said: “It is thou who hast brought into this solitude this wicked and envious man, accustomed to overcome us by his evil arts.” The deacon at once returns to the man of God and tells him what he has just seen and heard. They both set themselves to prayer, then go to the pool. At the sight of them the demons flee towards the neighbouring mountain, while St. Gall says to them: “Unclean phantoms, I command you, by the power of the eternal Trinity, to leave this place, to go away into the desert mountains and never more to dare to come back here.” Then they cast their nets into the pool and take as many fish as they wish. But they hear on the summit of the mountain the voice as of two women in mourning, saying to one another: “Alas! what shall we do? or else, where shall we go? This stranger does not let us dwell among men; he does not even allow us to remain in the wilderness.” These voices, these complaints of the demons against St. Gall, were heard again at other times.

The two pilgrims, then exploring the valley, found between two streams what they were looking for: a fine forest, mountains round about, a plain in the middle; they judged this place excellent for building cells in it. Gall, remembering Jacob’s ladder and the angels who went up and down, said like him: “*Indeed the Lord is in this place.*” Until then there had been in this valley an infinite number of serpents. From that day they so disappeared that not a single one was to be seen there in the time of Walafrid Strabo. This miracle agrees with the first ones, says that author, for, the devil being driven from there, it was fitting that the animal by which he had deceived man should give place to holiness.

However far removed he was from intercourse with men, he could not long remain unknown in that place. His reputation drew disciples to him and carried far the good odour of his virtue. Duke Gonzo himself conceived so high an opinion of him from the account that was given him of him that he entirely changed his disposition towards him. It is even said that, having a daughter possessed by a demon which tormented her horribly, he sent word to the priest Willimar to send him St. Gall to heal her. Two bishops had employed all their exorcisms upon her in vain, and the confusion they had suffered from their ill success was put down to their want of holiness and to certain particular irregularities of which they were suspected. Willimar therefore brought St. Gall to the duke, whose daughter had taken no food for three days. She was stretched across her mother’s knees, her eyes closed, her limbs twisted, and as though dead. A smell of sulphur came from her mouth. The Saint set himself to prayer and said with tears: “Lord Jesus Christ, who, coming into this world, didst deign to be born of a Virgin, and who didst command the winds and the sea and order Satan to go behind, who, lastly, didst redeem mankind by Thy Passion, command that this unclean spirit go out of this girl.” Then he took the sick girl’s hand, laid his own on her head and said: “Unclean spirit, I command thee, in the name of Our Lord Jesus Christ, to go out and depart from this creature of God.” At these words she opened her eyes and looked at him, and the evil spirit said: “Is it thou, Gall, who didst expel me from my former dwellings? What! it is to avenge myself that I entered into this girl, because her father drove thee out thyself, and thou expellest me from her! If then thou drivest me from here, where shall I go?” The man of God answered: “Where the Lord cast thee down, into the abyss!” At once, in the sight of all who were present, it went out of the mouth of the frenzied girl in the form of a black bird, horrible to see. The girl rose up healed, and the man of God gave her back to her mother.

The duke, at the height of joy, offered the Saint all the presents which King Sigebert had sent to his daughter. At the same time he begged him to be pleased to accept the bishopric of Constance. The Saint answered him: “During the lifetime of my master Columban I will not celebrate Mass; if then you wish to raise me to this dignity, allow me to write to him. If he absolves me, I shall be at your orders.” The duke consented to it.

After which the Saint distributed all the presents to the poor of Arbon and went back into his dear solitude. He even drew the deacon John there, and for three years instructed him thoroughly in philosophy and in the knowledge of the divine Scriptures.

Meanwhile King Sigebert, having learned of the healing of his betrothed, begged her father to send her to him to make her his wife. She was received at Metz with the greatest honours, told the king how St. Gall had healed her, and begged him to favour the man of God and his new establishment. Sigebert, having found that St. Gall's monastery was situated on the public domain, at once granted him a charter of donation and of royal protection.

Meanwhile the wedding of the king and queen was being prepared. A great number of bishops and lords were summoned to it. The king having gone to invite the princess to come and reside in the palace, she threw herself at his feet and said to him: "My lord, I have been exhausted by a long and cruel illness; grant me yet seven days, so that I may recover a little strength and be presented to you fittingly." The king yielded to her request. On the seventh day Frideburga, accompanied by two men and two girls, entered towards the morning office into the cathedral church of St. Stephen, took off behind the door her queenly garments, put on a nun's habit, seized a horn or corner of the high altar and made this prayer: "St. Stephen, who didst shed thy blood for Jesus Christ, intercede to-day for me, unworthy, so that the king's heart may be turned to my will and that this veil may not be taken from my head." The king, informed of what was happening, assembled the bishops and the princes to know what to do. One of the bishops said: "This girl, when she was delivered from the demon, appears to have bound herself by a vow to keep chastity; take care, then, not to make her fail in it, lest something worse befall her than before, and lest you make yourself guilty of so great a crime." The king, on the advice of the princes, acquiesced in the bishop's counsel. He entered the church, had the queenly garments and crown brought, and said to the princess: "Come to me." She, believing that they wished to draw her out of the church, held the horn of the altar the more tightly embraced. The king said to her more plainly: "Fear not to come to me; for everything shall be done to-day according to your will." But she, placing her head on the altar, said: "Behold the handmaid of the Lord; be it done to me according to his will." King Sigebert ordered the priests to bring her, had her clothed in the queenly garments with the veil and the crown, and commended her to the Lord in these terms: "With the same ornaments with which you were prepared for me, I give you as spouse to my Lord Jesus Christ." At the same time he took her right hand and placed it on the altar; then he went out of the church to weep, for he loved the princess tenderly. Later he gave her the government of a community of nuns.

After this, Duke Gonzo summoned an assembly of bishops and lords at Constance to elect a pastor for that church. There were seen the bishops of Augsburg, of Verdun and of Speyer, with a crowd of clerics and faithful. The council lasted three days. St. Gall went to it with the deacons John and Magnoald. The duke, seeing him enter, made this prayer aloud: "May almighty God, whose providence increases and rules the whole body of the Church, be pleased, through the intervention and the merits of the Blessed Virgin, in whose honour this church is consecrated, to pour out to-day the Holy Ghost upon us, to choose a pontiff capable of ruling the people of the faithful and governing the Church of God!" Then he exhorted the bishops and the clergy to choose, according to the canons, whomever they should judge fitting. After a few moments of deliberation, the clergy cried out with one voice, together with the people: "Gall here is a man of God, enjoying a good repute throughout the whole country, learned in the Scriptures and full of wisdom, joining chastity to justice, at once gentle and humble, charitable and patient, father of orphans and widows: he it is who is fit to be bishop!" The duke then said to the Saint: "Do you hear what they say?" The man of God answered: "They speak well; if only what they say were true! But they do not consider that the canons forbid a stranger to be ordained bishop. However, there is here with me the deacon John, of your nation, to whom, by the grace of Jesus Christ, all the praises you have given me belong, and who is capable of bearing the burden of government." At once the duke questioned him about his name, his condition, his origin and his

country. As to his virtue and his capacity, St. Gall asked to answer for his disciple. While he was speaking, John slipped away from the assembly and fled into the church of St. Stephen, outside the town. But the clergy and the people ran after him and brought him back in spite of his tears, crying out: “It is the Lord Himself who has chosen John for His pontiff!” John was therefore consecrated by the bishops, and officiated pontifically. The people showed a great desire to hear the man of God. St. Gall therefore went up into the pulpit with the bishop, who served him as interpreter. He preached on the whole of religion, from the creation of the world to the last judgement. The people melted into tears and said to one another: “The Holy Ghost has truly spoken to-day by the mouth of this man!”

After having stayed some days with the new bishop, to assist him with his counsels and his prayers, he returned to his solitude, where he built the church which he had planned, and surrounded it with twelve cells for his disciples. This was the origin of the celebrated abbey of Saint-Gall. It has since embraced the Rule of St. Benedict; and, besides various privileges, its abbot holds his rank among the princes of the Empire. Our Saint then began to establish an ordered discipline in his community, without departing from the institute of St. Columban, whom he still regarded as his master and his abbot. One day, when his brethren had gone back to their beds after Matins, St. Gall called his deacon Magnoald and told him to prepare the altar, because he wished to say Mass. The deacon, astonished at so sudden a resolution, thought that the Saint was not remembering that this was forbidden him, and that for more than two years he had not approached the altar. St. Gall understood his thought, and, to relieve him of his trouble, told him that he was to offer the sacrifice for the repose of his Father Columban, because he had learned in a vision of the night that he had passed from the miseries of this life to the felicity of heaven. After Mass he sent Magnoald to the monastery of Bobbio to verify his vision. The historian of his life assures us that it was found true, and adds that Magnoald brought back to the Saint letters from the religious of Bobbio, with the crosier or staff of St. Columban, who had ordered that it be sent to him as a mark that he was absolved from his suspension, and that he had lifted the prohibition he had laid on him of saying Mass. Ten years afterwards, the religious of Luxeuil, having lost their abbot, St. Eustace, sent to beg St. Gall to be pleased to take his place, and deputed to him six of their brethren, all Irish by birth, believing that this choice of persons, all of his own country, would be more agreeable to him. The Saint, who had refused the episcopate, did not think he ought to take charge of the abbey of Luxeuil, which had already become considerable through the great affairs and the honours attached to it. The deputies pressing him too keenly to consent to his election, he declared to them that he preferred to serve others rather than to command them, and he appealed to their own testimony on this. He sent them away in peace, after having kept them a few days, during which he fed them from his fishing. For he had made no difficulty about continuing that trade since the establishment of his community, any more than the Apostles after the resurrection of the Saviour: which did not prevent their living there very poorly at every season, and flour being often lacking there as much as the other provisions.

He always kept a very close bond with the priest Willimar, parish priest of Arbon, his former host. Both being far advanced in age, they saw each other more rarely: Willimar complained of it, and, believing himself near his end, he obliged St. Gall by urgent prayers to come once more to Arbon, so that he might have the consolation of embracing him before he died. He had taken the occasion of the feast of his parish to invite him there. The Saint went and even preached before a multitude of people who had come for the solemnity. Three days afterwards he fell ill at Willimar’s house, and died four days later, on the 16th of October, in the arms of this host. The year of this death is much disputed, and it cannot be denied that there is confusion in the reckonings of those who have referred it to the year 625, and of those who have given St. Gall ninety-five years of life. It suffices, to overthrow them, to remark that our Saint was younger than St. Columban, his master, who was scarcely more than thirty years old when he came into France, about the year 590, and that he survived King Dagobert, who did not die before the year 638. This is what makes fairly probable the opinion of those who place the death of St. Gall about the year 646, and what must make us judge that he did not live much more than eighty-one years. There were found after him, in a casket, various

instruments of penance all bloodstained, above all a hair-shirt and a chain of brass with which he bound his body tightly; which made it known that he had practised many austerities, of which his discretion had prevented him from giving the example to his brethren, so as not to make them go beyond the bounds of the moderation he had prescribed for them.

He is represented: 1° standing, holding his crosier and a book; 2° sometimes having a bear beside him, which he commands to bring wood to feed his fire; 3° healing a possessed woman; 4° sometimes with a pilgrim's staff, to indicate his long journeys from Ireland to Switzerland.

CULTE ET RELIQUES. — ABBAYE DE SAINT-GALL.

Cult and relics. — Abbey of Saint-Gall.

John, bishop of Constance, wished to take charge of his funeral, and carried his body from Arbon to his hermitage, where God bore witness to the holiness of His servant by the miracles which were worked at his tomb. It was laid before the altar of the oratory, then buried between the wall and the altar. Later, the country was ravaged by bands of malcontents, and one of their officers, having pillaged the church of our Saint, also opened and violated his sepulchre to see whether there was not some money hidden there. But, having been seized with a sudden terror, he wished to withdraw abruptly, and hurt himself so badly against the door that, after having had much difficulty in healing, he bore all his life the marks of his sacrilege.

Boso, bishop of Constance, successor of John, put back the relics of the Saint in a more suitable place; but he could not gather together in his hermitage the religious whom the men of war had dispersed. He found there only his two oldest disciples, Magnus or Magnoald, and Theodore. In a general dearth of all things he provided them with clothing and food; but, as the soldiers did not give them back their former tranquillity, they too left the hermitage of Saint-Gall and went to build others elsewhere, the one at Kempten, the other at Füssen, both in the diocese of Augsburg, which were afterwards enlarged and turned into monasteries of the Congregation of Saint-Gall. However, Boso provided for the keeping of the relics of our Saint by means of some clerics, who soon drew the peoples there on pilgrimage by the reputation of the miracles which they published of them. In the time of Charles Martel, Waltram, a rich lord of the country, having noticed that good use was not made of the offerings given to the church of Saint-Gall, wished to establish a community of religious there to remedy this disorder. He brought there a holy priest named Othmar, to whom he supplied all things necessary for building a monastery near the tomb of the Saint. Othmar was thus the restorer, or rather the true founder, of the abbey of Saint-Gall.

This celebrated abbey no longer subsists to-day; it was evacuated in 1805. After many vicissitudes, the church of the abbey was erected into a cathedral and its territory into a bishopric by Pope Leo XII, in 1823.

The martyrologies of the 9th century mark the feast of this Saint differently. That of Wandalbert, in conformity with Walafrid, author of his life, of the same time, places it on the 16th of October. That of Notker agrees with it, and even that of Usuard, in the printed copies; but in that of Ado, as in that of Usuard which is not corrupted, it is found marked on the 20th of February. It seems that this is the feast of the elevation or restoration of his relics, made by Bishop Boso, or that of some translation, rather than that of his death, which cannot be moved from the 16th of October without an authority stronger than that of Walafrid Strabo.

We have made use, to complete this biography, of the Vie des Saints de Franche-Comté, *by the professors of the college of Saint-François-Xavier at Besançon.*

SAINT MOMMOLIN[1] OF CONSTANCE, ABBOT OF SAINT-BERTIN, THEN BISHOP OF NOYON AND OF TOURNAI

685. — Pope: John V. — King of France: Thierry III.

Le cloître est une maison de sagesse dont le fondement est la pauvreté, dont les murailles sont l'obéissance et la continence, dont le faîte est l'humilité, et le toit l'amour fraternel.

The cloister is a house of wisdom whose foundation is poverty, whose walls are obedience and continence, whose roof-ridge is humility, and whose roof is brotherly love.

Hugo card., sup. Psalm. LXXVII.

Mommolin was born towards the end of the 6th century at Constance, a town situated near the lake of the same name. Fearing, from his childhood, the dangers of the goods and distinctions of the world, he sought only the riches and honours of heaven. Scarcely had he finished the course of his studies when he resolved to leave his family to go and work for his salvation in retirement. Having communicated his design to two of his fellow-students, named Bertin and Ebertram, these, animated by the same sentiments, followed him to the monastery of Luxeuil (Haute-Saône), where Omer, a kinsman of Bertin, had already withdrawn.

This community, governed at that time by St. Eustasius (or Eustace), successor of St. Columban, numbered as many as six hundred religious. It was still in all its first fervour. Each of its members, animated by the spirit of its pious founder, practised the counsels of the Gospel with a holy emulation. Admitted into the number of the brethren, the three young men responded faithfully to the graces of heaven. In a short time they acquired the virtues which render the soul pleasing to God, and the knowledge necessary to those who labour for the salvation of their neighbour: and so they were soon judged worthy to be raised to the priesthood.

Although they had no other desire than to serve God in the silence and obscurity of the cloister, Mommolin and his companions, betrayed by their reputation for piety and the brilliance of their talents, were called to the court of Clotaire II. At the moment when they left Luxeuil, it was about two years since St. Walbert had succeeded St. Eustasius, who had already entered into the eternal tabernacles (2 May 665).

The first time that Mommolin appeared before Clotaire, he gave a memorable example of Christian humility. This prince having asked him the name of his ancestors, the Saint, whose birth was most illustrious, kept silence, fearing lest this avowal should suggest to him sentiments of pride. This modesty only gave a new lustre to his merit, and Clotaire soon named him head of the Palatine school and chancellor of the kingdom. In these two offices, which were the two most important of the court, Mommolin used his credit for the glory of religion and of the Church, and for the happiness of the State. He exercised a salutary influence on the minds of the great. His counsels, and above all the example of his virtues, awakened in the hearts of several noble lords sentiments of compunction and of penance.

However, God destined Mommolin for functions no less worthy of his charity and his zeal. Omer, his former fellow-student at Luxeuil, become bishop of Thérouanne (Pas-de-Calais), had need, in order to raise up from its ruins that church, long vacant, of virtuous and active fellow- workers. St. Fuscian and St. Victoric, and later St. Victricius, bishop of Rouen, had cleared that part of the field of the Father of the family; but the brambles and thorns had reappeared there. The absence of pastors had brought back there, with the barbarism of manners, the guilty practices of idolatry. Having appealed to the priestly devotedness of Mommolin, of Bertin and of Ebertram, Omer obtained without difficulty that they should leave the court and come to second him in his work of restoration.

The new apostles laboured for the conversion of these peoples with an incomparable faith, zeal and ardour. They did not confine themselves to announcing to them the kingdom of heaven; they sought to merit entrance into it for them by their prayers and the austerity of their penances. "From the dawn of day until its decline," says the author of the Life of our Saint, "they preached the Gospel and gave charitable care to the sick. At night they took a few short moments of rest, on ashes and haircloth." And so their ministry was blessed: their labours, united to those of Omer, soon brought this people back under the yoke of the faith.

From the arrival of our missionaries in his diocese, Omer had established them on a hill still called to-day the Motte de Saint-Mommolin. After eight years spent in this first abode, the great number of religious whom their virtues had attracted there induced them to found elsewhere a more considerable establishment. They withdrew, therefore, to an estate which the bishop of Thérouanne had received from the hands of a rich and powerful pagan lord, recently converted to Christianity with all his family. This estate, situated on the banks of the Aa and named Sithiu, was a sort of island in the midst of a vast marsh, and could scarcely be reached except by boat. It is related that, for the choice of this site, Mommolin and his companions had resolved to rely on the will of God. With this in view, the three monks got into a little boat and let it go at the will of the waters, while they recited or sang psalms. The boat came to land, it is said, at the moment when Bertin was pronouncing these words of the Royal Prophet: *Hæc requies mea in sæculum sæculi: hic habitabo quoniam elegi eam.* They had arrived in the island of Sithiu.

There rose a new monastery, which at first received the name of the Prince of the Apostles, and was placed by Omer under the direction of Mommolin. The Saint became there for the religious an accomplished model of the most austere virtues. Anxious to inspire them with the love of poverty, he reserved for the relief of the unfortunate the goods which the rich founder of Sithiu had put at his disposal. As for himself, after long fasts, he took for all his food water and barley bread soaked in the tears of penance. He did not confine himself to satisfying the hunger of the needy; he showed himself their consoler, their friend, and, if they were sick, their physician. When an infirm person presented himself before him, he knelt down and prayed the Lord to grant him at the same time the healing of the soul and that of the body; then he cared for him with his own hands, and often restored him to health. To the life of the religious Mommolin continued to join the apostolic life, often leaving his monastery to go and evangelize the peoples.

The Lord soon gave him the occasion of making his zeal, his virtues and his experience serve in a still more efficacious manner for the salvation of souls. The Church of Noyon had just lost St. Eligius, one of its most glorious bishops (665). The dying Pontiff had solicited of God a holy pastor for his Church: he deserved to be heard. By a kindly disposition of Providence, Mommolin was called, by a unanimous voice, to gather up the inheritance of this admirable bishop.

In vain did the humility of the holy abbot of Sithiu oppose obstacles to the desires of the clergy and people: he had to resign himself to bowing his shoulders under the burden which God imposed upon him. The Church of Noyon found again, in the new bishop, the charity and zeal of St. Eligius. “He was seen,” says an author, “unceasingly occupied in sowing in hearts the divine word of Jesus Christ, in redeeming captives, and in succouring widows and orphans. His solicitude for the sufferings of soul and body was constant and unalterable.” These words recall and sum up the whole life of St. Eligius. It is because Mommolin always had his eyes fixed on that accomplished model, all of whose features he sought to reproduce in himself. Wishing to make the people share his veneration for his illustrious predecessor, Mommolin raised from the ground his precious remains, which corruption had not yet touched, and translated them solemnly into the cathedral of Noyon.

Mommolin watched with an equal solicitude over all the parts of his vast diocese. He placed at the head of the monasteries men of proved virtue and of a character energetic enough to maintain discipline in them. He called to his side Ebertram, his former fellow-student and fellow-worker, and entrusted to him the monastery of Saint-Quentin in Vermandois. Several times he went to Tournai, where, in concert with St. Amand, the apostle of the north of France, he succeeded in rooting out the last roots of idolatry. The Saint was meek and humble of heart; nevertheless, says an author of his Life, “the imposing majesty of his countenance struck terror into the souls of impenitent sinners, heretics and infidels.” Never did he use flattery towards the great. When the courtiers came to visit him at Noyon, he exhorted them earnestly to preserve themselves from the corruption of the world. Often he said to them, with St. John the Evangelist: “Love not the world, nor the things which are in the world. The world passeth away, and the concupiscence thereof: but he that doth the

will of God abideth for ever."

The death of Mommolin was as holy as his life had been edifying. In his last moments he addressed these touching words to the faithful Christians who surrounded his couch: "I know, my well-beloved children, that my death is near. May I find the divine Master as propitious as my desire to see him is ardent! After my last sigh, let my body receive a modest burial outside the town, while awaiting the day of the glorious resurrection. As for you, if you love me, think often of the severe justice of the sovereign Judge. Fear lest he surprise you in sin."

Having uttered these words, the Blessed one received with tender devotion the body and blood of Jesus Christ, who a few moments afterwards was his eternal reward.

Thus died, after twenty-six years of episcopate (685), the worthy successor of St. Eligius, the virtuous Pontiff who, in his lifetime, received the fine title of apostolic man. In spite of his prohibition, his obsequies were performed with great solemnity. His venerated remains were buried in the church of Saint-Georges, which afterwards bore the name of the holy Apostles, and finally that of Sainte-Godeberthe. Later they were translated into the cathedral of Noyon, where they are still venerated in our days. During the Revolution these precious relics were saved by the zeal of a pious believer named Eustache, who buried them in the cloister garth of the cathedral. The cult of the Blessed one goes back at least to the 10th century. His feast was formerly of obligation in the whole diocese of Noyon.

He is represented holding an open book in his hand. — "This might well," says Father Cahier[1] on this subject, "be only a general attribute of the episcopate, but I suspect another cause. This Saint is invoked in Flanders for children who stammer or who are slow in speaking, and the reason for it perhaps lies originally in the sort of onomatopoeia which his name contains as an expression of stammering. This being so, the open book would be a sort of test presented to the little clients to judge of their pronunciation."

Vie des Saints du diocèse de Beauvais, by M. l'abbé Sabatier.

SAINT BERCHARIUS[2] OF AQUITAINE, ABBOT OF HAUTVILLERS AND OF MONTIER-EN-DER, MARTYR IN THE DIOCESE OF LANGRES

7th century.

> *Souvenons-nous de l'exemple de Jésus-Christ mourant : le ciel ne s'ouvre qu'à ceux qui ont généreusement déposé toute haine, toute animosité au pied de la croix.*
>
> *Let us remember the example of Jesus Christ dying: heaven opens only to those who have generously laid down all hatred, all animosity at the foot of the cross.*
>
> *Eulogy of the Saint.*

Bercharius was born in Aquitaine of noble and rich parents, about the year 636. He gave, from his childhood, perceptible marks of the holiness which was to shine forth in him all his life. His uprightness, his modesty, his gentleness and his obedience were so great that he won the heart of all who saw him. St. Nivard, that illustrious archbishop of Reims, was himself charmed by him. In a journey which he made into Aquitaine he had occasion to know the parents of Bercharius, on a rich estate which they inhabited. Received into the bosom of this family, he conversed with Bercharius and admired the graces with which heaven had prevented him. As he saw that he could render considerable services to the Church or to the State if he joined learning to piety, he exhorted his father to spare nothing to have him study. Success answered the desire and the expectation of that great man. Bercharius gave himself up to study with so much application that he soon surpassed all his fellow-students. Then, aspiring always to a higher perfection, he left his country and went to find St. Nivard, whose wisdom and piety had put him in great credit at the court of Childeric. This man of God was delighted to have the occasion of acknowledging, in the person of the son, the good offices which

he had received from the father and the mother in his journey into Guienne. He embraced him as his child, and, to render him capable of the highest employments, he put him under the guidance of St. Remaclus, bishop of Maestricht. Under his direction

Bercharius advanced rapidly in the knowledge of religion and the practice of holiness.

God inspired him to withdraw to the monastery of Luxeuil, in Burgundy, which was then flourishing under the guidance of St. Walbert. Although this house was full of Saints, Bercharius did not fail to be one of its fairest ornaments. His historian avows that he has no terms to express the excellence of his humility, his modesty, his mildness, his obedience and his charity. He esteemed himself the last of all, and, in this sentiment, there was no office so low in the house that he did not apply himself to it with joy for the love of Jesus Christ. God made his obedience shine forth by a great miracle, related by all who have spoken of him: one day, when he was doing the office of cellarer, his abbot called him and commanded him to come and speak to him. Prompt to obey, he did not even take the time to stop the liquor which he was drawing off, and flew where his duty called him, still holding in his hand the instrument which served to stop the opening through which the liquid was escaping; but the liquor did not spill for all that, for, after having filled the vessel, it rose above it in the form of a column, without having anything to support it. All the onlookers admired this prodigy and him who was its author; but the Saint attributed to the merit of his superior's command what was due to the merit of his own prompt and blind obedience.

When he had made himself perfect in all the practices of the monastic life, he came back to St. Nivard, who ardently desired to have excellent religious in his diocese in order to establish new monasteries there. One day when they were going together to Épernay to seek there a place suited to this design, the blessed prelate felt so overcome by sleep that he was obliged to rest under a tree near Hautvillers and to fall asleep there. During his sleep Bercharius perceived a white dove which, after having perched a moment on this tree, described a circle three times, as if to mark the place of a building. St. Nivard also saw the same thing in a dream; which made these holy persons believe that God had chosen this place for the construction of the abbey.[1] It was therefore built there with the liberalities of the holy archbishop; St. Bercharius was its first abbot, and governed it for some time with much prudence and holiness.

Soon afterwards St. Nivard finished his life, and went to receive in heaven the reward of his alms and of his wise government. His body was buried in this monastery and became illustrious there by miracles. St. Bercharius, whose zeal and charity knew no bounds, founded besides, on the Voire, others say: Vogre, Vègre, Laine, a monastery of nuns, the first of whom were eight captives whom he ransomed. It was commonly called Puellemontier.[2] Moreover, he had various oratories raised in the forest of Der, among others one at Louze. Finally he built on the same river and in the same forest a second abbey, of monks, called Montier-en-Der. It was there that, after a journey to Jerusalem, he chose his dwelling until the end of the ages. But, when he thought only of bringing his dear disciples to the perfection of the monastic life by his examples, his remonstrances and his fatherly corrections, he found in his very cell the honour of a glorious martyrdom. He had declared a short time before, in an exhortation to his dear daughters of Puellemontier, that his death was near, and that this was the last time he would speak to them. The event soon showed the truth of his prophecy. There was among his religious a young man named Daguin, whom he had raised from the baptismal font, and to whom he had applied himself particularly to make of him a servant of God. He was nevertheless a hypocrite. It happened that he committed a considerable fault which well deserved correction. The holy abbot reproved him for it according to his duty, and made him bear the penance for it. Daguin, unable to bear this just severity, entered his room secretly by night, and, driven by a diabolical fury, gave him a stroke of a knife with which he wounded him mortally. He then went and threw his knife into the fish-pond of the abbey, thinking to hide his parricide by hiding the instrument which had served him to commit it; but the knife, instead of sinking, floated on the water, as if this element had had a horror of sharing in so detestable a crime. This prodigy so terrified the murderer that, losing at the same time sense and judgement,

he ran himself to the church to ring the bell to call the religious. It was an unseasonable hour, at which the community was not to assemble. Every one was surprised at it. They rise as soon as possible and run to the room of their abbot to learn the cause of this signal. Then they found him swimming in his blood and ready to give up his soul. A part run to the church to see who had rung, and, having seized Daguin, who at once confessed his sin, they bring him to their blessed abbot to learn from himself what they ought to do with him. The Saint, seeing in his presence the one who was taking his life, was not moved at it, but pardoned him his parricide with all his heart; he only warned him to go to Rome to be absolved of it by the Pope. He showed by this that he was the true disciple of Him who commands us to forget injuries and to pardon our enemies, and who, being on the tree of the cross, prayed with so much earnestness for those who had crucified him. He survived his wounds two days and gave back his soul to God in the night of Easter. It was the 27th of March, towards the end of the 7th century.

He is represented: 1° pierced with a sword; 2° sometimes near a cask or barrel from which the drink pours out and rises above the edges of the vessel placed under the tap.

CULTE ET RELIQUES.

Cult and Relics.

St. Bercharius was buried in the common cemetery behind the church; people ran from all sides to his funeral. The miracles which were wrought at his tomb decided them later to translate him into the basilica which he had dedicated to the holy apostles Peter and Paul. He was laid under an arch hollowed in the wall, behind the altar, to the east. For a long time there flowed from it an oil which was gathered in a vessel and which restored health to the sick. In the 9th century, at the approach of the Huns and the Normans, who were ravaging the Gauls and pillaging and burning the monasteries, the religious of Montier-en-Der carried off the relics of their glorious founder and transported them secretly to the banks of the Saône, to a place which is not named. After the conversion of the Normans they were solemnly carried back to the monastery. To-day his body still rests, almost entire, in the conventual church, which has become the parish church of Montier-en-Der.

A considerable part of the head of the Saint was given to the church of Châteauvillain (Haute-Marne), which is under his invocation. This notable relic disappeared at the Revolution, and Châteauvillain now has only a vertebra of the Martyr, regularly authenticated. The church of Montiéramey (canton of Lusigny, Aube) also possesses several bones of this holy religious. He is patron of La Chaise (canton of Soulaines, arrondissement of Bar-sur-Aube), in the diocese of Troyes.

As St. Bercharius had died on Easter day, and as that solemnity excludes every feast of a Saint, it was decided, at the reinstallation of his relics, that the very day on which it took place, which coincided with the dedication of the church of the monastery, should be consecrated to the memory of the martyrdom of St. Bercharius. It is thus that his name is mentioned on the 16th of October in the martyrologies, although he died in Paschal time. Under King Robert his relics were solemnly brought to a Council of Aire, according to a custom of the period which tended to give more pomp and authority to assemblies of this kind. This fact proves how much the name of the Saint was venerated.

We have completed this biography with the Vie des Saints de Troyes, *by M. l'abbé Defer; the* Vies des Saints de la Haute-Marne, *by M. l'abbé Godard; the* Vie des Saints de Franche-Comté, *by the professors of the college of Saint-François-Xavier at Besançon.*

SAINT BERTRAND, ARCHDEACON OF TOULOUSE, NINETEENTH BISHOP OF THE ANCIENT SEE OF COMMINGES

1130. — Pope: Innocent II. — King of France: Louis VI, the Fat.

Aux yeux de Dieu, la suprême noblesse consiste à se distinguer par ses vertus.

In the eyes of God, the supreme nobility consists in distinguishing oneself by one's virtues.

The Venerable Bede.

St. Bertrand was born of the noble Aton Raymond de Yla, lord of *Ictium* or *Setium Castrum*, and of Hervèze or Gervaise, daughter of William III, called Taillefer, count of Toulouse. His parents, whom piety recommended still more than their birth, thought early of giving the young Bertrand a Christian education. A tradition holds, and authors have written, that they entrusted him to the Benedictines of the Escale-Dieu, whose abbey was at Capatur, towards the sources of the Adour. They applied him from his childhood, according to the precept of the Apostle, to the study of the sacred books, which instructed him in the things of salvation through faith in the Lord Jesus. Bertrand, like the flower which opens to the first rays of the morning star, promised from his tender childhood the abundant harvest of fruits and virtues which he yielded in the course of his life. Having reached the age of choosing a career, he took that of arms, which the will of his parents and the traditions of his family no doubt pointed out to him. Proposing to himself as model the conduct of the glorious St. Martin, who, even in the camps, had shown himself above all a soldier of Jesus Christ, Bertrand applied himself to practising the virtues especially opposed to the vices which seem inherent in that profession. He distinguished himself among his brothers in arms by his gentle manners, his liberality and his charity towards the poor, whose groans he could not hear without relieving them. Pious, modest, never doing harm to his neighbour, closing his ear to the talk that was held against him, angering and despising no one whatever, swift to hear, slow to speak and to anger, he made himself loved by all, rich and poor, great and small, and he made them love the God who had put these virtues in him and whose gifts he preserved so preciously.

Guided by that light which God makes to shine before the eyes of every soul that he sends upon the earth, Bertrand was able to pass without shipwreck through the perilous years of youth. Faithful to the grace which led him, he proved to us that if God sometimes traces out for us a painful road, he also gives us the thread which is to lead us through trials, and brings us to port in spite of the difficulties of the way. Bertrand was endowed with all the goods which the world esteems: deceitful goods, the possession of which so often makes those who enjoy them forget that they are ordinarily only reefs; fragile goods, which have put to sleep by the side of the road so many souls who, on their awakening, have seen themselves stripped of them; miserable goods, which have hardened so many hearts and attached so many minds to the earth as to their fatherland, whereas it was only their footstool.

Bertrand was rich in these goods of the world; and they were for him true riches, for he made use of them to raise himself to the source of all good, which is God. Far from yielding to the sweetness of their allurements, he made of them virtues, for virtue is strength; it is in combat that God knows his servants. Our Saint thus justified the name which he had received from his parents, for *Bertchram* signifies illustrious in combat. But the agitations of the world did not suit this faithful soul. A soldier of Jesus Christ, he felt himself called to other combats than those in which he saw the blood of his brethren flow. He wished, like the Christian soldier whom he had taken as his model, to attach himself indissolubly to the Lord; and, devoting himself to the service of the altars, he enlisted under the banner of the supreme Chief of the nations, of the peaceful Conqueror of souls. Bertrand brought into this new state the virtues which had distinguished him under the military habit. He became a canon and soon afterwards archdeacon of the church of Toulouse. And it was in this church, made illustrious by martyrs and confessors, that God went to seek him to place him on the see of Comminges.

When the deputies of the church of Comminges came to ask for him from Bishop Izarn and the chapter of Saint-Étienne, all rejoiced at the elevation of the holy man; but their joy was mingled with sorrow, for they saw a dear brother going away. Bertrand received episcopal consecration at Auch from the hands of Archbishop Bernard de Montaut, whose church was the metropolis of ten episcopal cities. And the deputies

brought back to the city of Comminges their new bishop, “that man known for every kind of good work, who owed his dignity neither to presents nor to prayers, that man remarkable for the lily of chastity, pleasing by his humility, full of works of mercy.” Bertrand began by raising up again the walls of his cathedral. He also built a cloister, in which he gathered his canons under the Rule of St. Augustine.

The church of Comminges possessed its venerated pastor for about fifty years; and during this half-century he directed in the ways of God the people who had been entrusted to him, instructing them, praying for them, edifying them by his examples, healing the sick by the virtue of his miracles. St. Bertrand was present in 1093 at the Council of Bordeaux; in 1100 at the celebrated council of Poitiers, where King Philip was excommunicated, which stirred up such fury among the people that stones were thrown at the bishops, who, taking off their mitres, remained unshaken on their seats; in 1119 at the consecration of the cemetery of Sainte-Marie of Auch, during which the monks of Saint-Orens, furious at seeing their claims rejected by Pope Calixtus II, and casting off the monastic habit, invaded the church in arms, seeking to set it on fire and to massacre the bishops; and in 1122 at the consecration of a church dedicated to Saint-Orens, in the diocese of Toulouse.

He was still visiting the parishes of his diocese when he felt the end of his pilgrimage drawing near. He was seized with a violent fever, and, seeing his strength abandon him, he had himself carried towards his cathedral. He wished to see again before dying that temple which his hands had raised up again, that people which had gathered round him like chickens under the wing of their mother. His illness having become graver, he wished to be carried by his canons before the altar of the Virgin Mary, the august patroness of his church. And, full of a sweet joy, and as though certain of the reward, for he had fought well, he consoled those who surrounded him and instructed them still. At last, having given them his last blessing, he ended gloriously his last day; and the angels, who were awaiting in silence that supreme moment, flew away, carrying with them this faithful soul before Him who was to crown it. Thus died, on the 16th of October 1130, the holy patron of Comminges, leaving in his long career the example of all the virtues, but principally of a chastity whose brightness was never tarnished, of a deep and sincere humility, and of a boundless charity.

The life of St. Bertrand had been filled with charity and humility, and God had crowned with the gift of miracles these virtues, which are the foundation of the Christian life. We are going to relate some of them, to which death itself put no end:

A woman had a child whose father, to excuse himself from supporting it, said everywhere that it was not his. This unhappy mother presented herself one day, all in tears, to the bishop, and said to him: Charitable father, the child whom you see in my arms is dying of hunger, because I have not wherewith to nourish it, and he by whom I had it refuses to acknowledge it for his son and to give it food. Order him, by the authority which God has given you, to nourish this poor creature. The holy bishop, having sent for the man, reproached him with his cruelty against nature, telling him that, since he had given life to this child, he ought to preserve it for it, and not add, as he was doing, a second crime to the first. This man denied that he was the father of the child, and maintained that the complaint of this woman was a calumny. Then Bertrand had a vessel of cold water brought, blessed it, put a stone in it, and said to the man: In the name of our Lord Jesus Christ, take this stone out of the water; if you are innocent, God will show it to us. The man plunged his hand into the cold water, took out the stone, and his hand appeared burned as if it had been cooked in boiling water. Then he confessed his crime, acknowledged his child and undertook to nourish it; and all were seized with fear on seeing imposture thus confounded.

One day the holy bishop was travelling with someone who had put himself in his company, believing himself safer. A soldier who wished harm to this man ran at him and tore him from his horse and from the Saint’s side. Bertrand begged the soldier to give him back his companion, whom he was carrying off from him with a sacrilegious hand; but the ravisher despised his prayer. Then the bishop groaned and struck him with

excommunication, and on the spot the soldier felt himself struck in the eyes with a wound which came to him from heaven. Like the wicked Cain, he was seized with a continual trembling of the eyelids, which forced him to give back his prisoner without having ill-treated him.

Some women busy pulling up the weeds of the fields saw the holy bishop pass, who, according to custom, gave them his blessing. Lord, they said to him, hear the prayer of your handmaids: a bad plant called darnel commonly grows in these places in such great quantity that it chokes the harvests and prevents the fields from producing good grain, and even from yielding back the seed which they have received. Be pleased, holy father, to bless these fields and to curse this harmful weed, so that barrenness may disappear from them and that by your merits abundance may reign there henceforth. The Saint hurled his curse upon the darnel, and this plant appeared no more in that land.

Our Saint, being one day in a little village on the bank of the Neste, found there a fisherman, whom he commanded to go and take a certain quantity of fish, which he fixed for him. The fisherman obeyed, and had soon taken the number which had been indicated to him, without being able to go beyond it, although he prolonged his fishing. The man of God renewed this prodigy three times in the same house. Finally, a last time, he ordered the fisherman to go and take a great quantity of them; this man, trusting in the virtue of the Saint, whose power he had experienced, ran to cast his nets, and came back after a few moments, bent under the weight of an abundant catch, to the lodging where the holy prelate, full of good works and of liberality, still was: at which those present were greatly amazed.

Tradition tells us that the place where the miracle of the fishing was wrought is that where there rises to-day the château of Boucoulan, in the territory of Tibiran, at the confluence of the Neste and the Garonne, and that St. Bertrand sometimes resided in this place, to rest from the fatigues of his glorious apostolate.

The counts of Comminges and of Bigorre were at war. Sancius-Parra de Olcia, who commanded for the count of Bigorre, came with his army into the country of Comminges, which he ravaged up to the very walls of Lugdunum. Bertrand, seeing his children in desolation because the animals destined for agriculture were being carried off from them, came to beg Sancius to give them back to them. The latter refused unless their value were paid him. The pontiff, redoubling his entreaties, said to him: Give them back to me; I will pay you before you die. Sancius gave them back to him, and they parted. Bertrand died, and Sancius went later to fight the Saracens in Spain. He was taken prisoner, loaded with chains and thrown into a dark dungeon, whence he was to be transported beyond the sea with other companions in misfortune. One night when he was groaning over his lot, he saw his prison light up with a great light, and he heard a voice say to him: “Sancius, arise and come.” — “Who are you, lord?” he answered; and the voice continued: “I am Bishop Bertrand, to whom you gave back the oxen of his people; I come to fulfil my promise.” — Then the chains of the captive broke; he rose, they both went out, and at the break of dawn they found themselves on the mountain of Esquito, near Olcie, in the valley of Aspe. There St. Bertrand recommended to Sancius to visit every year with devotion the church where his body rested, and, having saluted him, he disappeared. Sancius, having assembled the people of the country, made himself known to them and related to them how he had been delivered from prison: every one gave glory for it to God and to St. Bertrand, and he himself was faithful in coming every year to thank his deliverer. It is this miracle which gave rise to the institution of the Jubilee and of the feast which is celebrated on the 2nd of May under the title of the Apparition of St. Bertrand.

St. Bertrand is represented: 1° appearing to captives who give him thanks for their deliverance; 2° submitting to the ordeal of cold water a father who was disowning his child; 3° praying for his people; 4° standing before a house which collapses at his voice upon hardened sinners; 5° dying before the altar of the holy Virgin; 6° receiving in heaven the crown promised to the faithful servant; 7° preaching in the valley of Azun; 8° kneeling at the feet of the holy Virgin; 9° on a rock, blessing a walnut-tree, at the foot of which a man is kneeling.

CULTE ET RELIQUES.

Cult and Relics.

Bertrand was buried, according to his express recommendation, at the foot of the altar of Our Lady, and soon "the perfume of his virtues, breathing forth from his tomb, proclaimed the glory of the sovereign King in the humility of his servant." The fame of the miracles which were wrought through the intercession of the blessed pontiff spread far and wide; Pope Alexander III, who was at Toulouse, had the canonization proceeded with.

The cult of St. Bertrand spread from the beginning into several dioceses of France, into the congregations of canons regular of which he had been a member and which he instituted at Lugdunum, and as far as Graz and Vorau, in Styria.

There existed in the neighbourhood of Auch a church which was dedicated to him; the church has disappeared, but its memory is recalled by a cross which bears the name of the Cross of St. Bertrand.

The relics of St. Bertrand had been able to be withdrawn from the fury of the heretics and carried to Lectoure. They were given back by the chapter of that town, and this restitution was long celebrated on the 31st of March. The pastoral staff of the Saint, commonly called the *Alicorne*, which was preserved with care, was taken in the invasion of 1593. The chapter, which set great store by this relic, made representations to the king in order to obtain its restitution; this step obtained the desired success.

In 1733, under the episcopate of Mgr du Bouchel, our Saint received a touching homage from his fellow-countrymen. For a long time L'Isle-Jourdain, that daughter of the ancestors of St. Bertrand, had desired to possess one of his relics; it was granted to it; and, on the 5th of September, the sound of all the bells of the collegiate church and of the convent of Valcabrère announced the arrival of the deputies of L'Isle, canons, consuls, nobles and burgesses, who came to receive a part of this treasure.

L'Isle still preserves to-day a great devotion towards our Saint; his feast is celebrated there with pomp; his relics, saved at the Revolution by a pious hand and recognized as authentic by Cardinal d'Izoard in 1836, are still carried in procession through the streets of the town, under the rich canopy which came to fetch them in 1733; his antiphon is sung every Sunday before his chapel. Tradition has preserved there the memory of the place where our Saint was born. His father's castle has disappeared, but the house built on its site bears the name of the house of St. Bertrand. There is also, at a short distance from the town, a fountain to which the people have given his name, because they believe that St. Bertrand, going to say Mass in an adjoining church, drew from it the water necessary for the holy sacrifice. When they are attacked by sickness, the fellow-countrymen of our Saint have recourse to the water of this fountain, half hidden in the brambles which border the road; they have it blessed and it heals them. Arrens, in the valley of Azun; Barcelona; and the canons regular of Sainte-Geneviève, at Paris, likewise obtained some of his relics.

At the time of the Revolution the church was pillaged and the shrine of the Saint stripped of its silver ornaments. As for the relics, they were withdrawn by pious hands, and the abandoned shrine was hidden between the outer pillars above the sacristy. The church of Saint-Bertrand de Comminges celebrates every year three feasts in honour of its glorious patron, in the midst of a great concourse of pilgrims. On the 16th of October, the anniversary of his death, his relics are exposed on the altar to the veneration of the faithful. The 2nd of May, feast of the Apparition of the Saint. Pope Clement V, who had been bishop of Comminges, full of veneration for his glorious predecessor, wished to enrich the church of Comminges with a signal grace, the first of the kind that a particular church had yet received from the vicars of Jesus Christ. He instituted, in memory of the Apparition of St. Bertrand and of the Passion of our Lord, a Jubilee, designated in the devotion of the peoples by the name of the *Great Pardon*, to be celebrated in perpetuity in the cathedral church of Comminges in all the years in which the Finding of the Holy Cross should fall on a Friday, and which should last from the first Vespers of the Apparition, Wednesday evening, 1st May, until the second

Vespers of the Finding of the Holy Cross, Friday evening, 3rd May.

To gain the Jubilee it was necessary, originally, to go to confession and communion within the town, and within the three days of its duration. Pope Pius VI, by a bull which confirmed it, prolonged it by seven days. Gregory XVI, by an indult of the 17th of September 1839, extended this grace to all who should visit the church within the three days, provided they had gone to confession and communion within the eight days which precede the opening, or during its duration, in whatever place it might be. Finally the Jubilee ends with a general procession, in which there is carried round the town the great shrine in which the body of St. Bertrand is enclosed, and which comes out only on this occasion. The number of pilgrims who in 1850 visited the church is estimated at 50,000.

The 16th of January, feast of the Translation of the relics, is the anniversary of the day on which Pope Clement V came to take, with his consecrated hands, the body of St. Bertrand from the tomb in which it rested at the foot of the altar of Our Lady, to expose it to the veneration of the peoples.

Until the Revolution some other particular feasts or usages were observed, memorials of some benefit or of some happy event, like all Catholic feasts. Thus, on the 31st of March, anniversary of the restitution of the relics which had been carried off at the time of the Huguenots, solemn Mass and procession round the church and the cloister, with a reliquary in the form of an arm. On the 8th of June, day of the deliverance of the town, ravaged by the Protestants, solemn offices and procession after Vespers round the town, a feast instituted by Urbain de Saint-Gelais. On the 22nd of July, procession after Mass in memory of another deliverance; feasts of thanksgiving, in which were blended two sentiments which long made the happiness and the glory of France: Religion and Fatherland.

Sometimes nine young girls or nine young boys could be seen, holding lighted candles, advancing on their knees from the entrance of the church to the tomb of St. Bertrand, where the prior of the chapel said Mass. It was the health of a dear sick person that these pious and innocent pilgrims came to ask; and the numerous ex-votos hung at the tomb proved that recourse was not had in vain to this glorious confessor. This touching manner of invoking him is still in use.

The church of Saint-Bertrand formerly possessed a Confraternity of St. Bertrand, erected on the 1st of May 1531 by Jean de Mauléon, who, to encourage devotion towards the glorious Virgin Mary and towards our Saint, had granted its members numerous spiritual graces. This confraternity counted under its banner the bishops, the chapter and an infinite number of persons of every rank and condition, in the town, the diocese and the neighbouring countries.

Clement V had enriched the church of Comminges with numerous indulgences by a bull dated from that town, of the 16th of January 1309, for the days of the three feasts of St. Bertrand and the four feasts of the Virgin Mary: the Purification, the Annunciation, the Assumption and the Nativity. On the feasts of the holy Virgin, ten years and as many quarantines; and on each of the days of their octaves, three years and as many quarantines. On the feasts of St. Bertrand, fifteen years and as many quarantines, and on each of the days of their octaves, seven years and as many quarantines. These indulgences were confirmed by the popes John XXII, Benedict XII and Leo X.

The shrine which to-day encloses the body of St. Bertrand is of ebony, surmounted by a statue of a bishop, with some ornaments. There are still possessed of his a mitre and his pastoral ring, of gold, surmounted by a precious stone.

Vie et miracles de saint Bertrand, by Louis de Fiancette d'Agos. Saint-Gaudens, 1854.

SAINT GRATUS AND SAINT ANSUTUS, MARTYRS IN ROUERGUE (316)

The city of Rome was the native place of St. Gratus: it was there that he was born, in the bosom of an illustrious family. After having left his parents and said farewell to all that the world loves and to all the goods for which it is passionately eager, Gratus passed into Gaul and settled in the country of the Ruteni (the Rouergue). Filled and animated by the spirit of God, Gratus presented an exemplary life, the most constant fidelity to his duties, an enlightened zeal for the practice of good; and by every possible means he strove to stir up to piety the witnesses of his virtues. Gratus had as companion of his labours Ansutus, as devoted as he to the service of God and to that of his neighbour. Day and night they applied themselves together to prayer, during all the time that they were not applying themselves to work. Both of them gave themselves up to the austere rigours of penance; both of them mortified their rebellious flesh; and, the better to subdue themselves, both of them wore a heavy iron chain round their bodies.

God blessed lives as holy and admirable as those of Gratus and Ansutus. The solitary place where they flowed on without noise and far from the world became illustrious by the miracles which God was pleased to work there at the prayer of his servants: Capdenac, where Gratus and Ansutus lived in retirement, was visited by sick and infirm people of every sort, running in crowds to them to obtain their health and the healing of their moral and physical miseries; and they healed them, invoking upon them the name of Jesus Christ.

The devil could not endure the sight of so edifying a spectacle, which confirmed in a striking manner both the holy life of Gratus and Ansutus and the truth of the religion which they professed. And so he inflamed with anger against Gratus and Ansutus the pagans who lived around them, showing them the conduct of the two servants of God as a living insult to their own conduct, and the progress of the religion of Gratus and Ansutus among them as a certain sign of their cowardice and of their weak attachment to their divinities. The fate of Gratus and

Ansutus was therefore decided. The pagans assembled, seized them and loaded them with chains; then they cut off their heads.

St. Gratus and St. Ansutus are honoured on the 16th of October in the diocese of Rodez. It is thought that their glorious martyrdom took place at Saint-Grat, near Villefranche, one of the parishes of the diocese of Rodez, under the persecution of Diocletian. The greater part of their relics are venerated in our days in the church of Saint-Grat, where they even show a helmet which, as is believed, belonged to St. Gratus, as well as his heavy iron chain.

This Saint is invoked, and with success, for the cure of madness.

Notice due to the kindness of M. l'abbé Bousquet, canon of Rodez.

SAINT ELOPHE,[1] MARTYR NEAR SOULOSSE, IN THE DIOCESE OF SAINT-DIÉ (362)

Our Saint was born in the diocese of Toul. While the emperor Julian was persecuting the Church of Jesus Christ, some Jews, joined by his orders to pagans, having seized Elophe, threw him into prison with thirty-three other Christians. By an effect of the divine power the door of the prison opened during the night; Elophe escaped, and his companions followed him. He came to Toul, where he rendered the last duties to his mother. He was not long in being disturbed there, not only by the Jewish and pagan soldiers, but by the principal authorities, who threatened him with death if he did not renounce his religion. He fled to Grand (Vosges), and arrived, it is believed, in that town at the moment when Julian himself was there. Elophe gave himself up there to the works of a holy charity. Crossing one day the little river of Vaire, he perceived some Jews joined with pagans to offer their adorations to idols. These Jews were then failing in the prescriptions of the Mosaic law, as their fathers had already done of old. He reproved with zeal both the one and the other, and, profiting by the circumstance, he announced to them the Word of truth, through whose merits sinners receive pardon and peace. He did it with so much zeal and unction that, without speaking of the women,

nearly six hundred and twenty men were converted and received baptism. Julian, having learned this, forgetting the hypocritical mildness which he affected and letting himself be carried away by his hatred against Jesus Christ, ordered that the holy confessor should be beheaded. Like his brother Eucharius, Elophe picked up his head and carried it to the summit of the neighbouring mountain, where, finding a stone of white colour, he rested upon it. It is from this that this mountain is called *Saint-Elophe*; it is situated between Fromentières and Grand, six milliaria from each of these two towns, having Toul to the north and Grand to the south.

The miracles which were wrought in this place, where the Christians had buried the body of the martyr, led them afterwards to build there a church which for many years served as parish church to several villages round about. St. Gerard, bishop of Toul, having known through these prodigies, part of which he witnessed, what credit St. Elophe enjoyed with God, judged it fitting to divide his relics. He made three portions of them: one for his cathedral; one, which contained the head of the martyr, for Bruno, archbishop of Cologne, brother of the emperor Otto I; and the third to remain in the church where until then the whole had rested. The Protestants of Germany in 1587, and the Swedes in 1633, broke the shrine of the little church to carry off the plates and silver ornaments which covered it, but they abandoned the relics without destroying them. The faithful took care to gather them up with devotion, and later they were placed in a very beautiful reliquary offered by M. Simon Sallet, lord of Lifol and of Villouxel, treasurer of Lorraine.

Several churches or chapels are counted that are placed under the patronage of St. Elophe. The town of Neufchâteau holds this blessed one in great veneration, and invokes him in public calamities by solemn supplications.

Extracted from the Histoire du diocèse de Toul et de celui de Nancy, *by M. l'abbé Guillaume.*

SAINT BOLOGNA OF GRAND, VIRGIN AND MARTYR, IN THE DIOCESE OF LANGRES (4TH CENTURY)

This gentle victim of the faith and of the fairest of virtues was born at Grand (Vosges) towards the middle of the 4th century. Her father was a pagan and her mother a Christian. When the latter died, Bologna was scarcely a year old. The child was entrusted by her father to the care of a nurse and sent to a castle belonging to the family. A local tradition assigns the site of this castle not far from Roocourt-la-Côte (Haute-Marne, canton of Vignory), on a hill where one notices the ruins of an ancient enclosure and the mouth of a well now filled up.

Her nurse was a Christian, and she made it a duty to use her liberty to bring up the child according to the law of Jesus Christ. Meanwhile Julian had been proclaimed Caesar by his father, the emperor Constantius, and charged in this capacity with the general command of the army of the Gauls; among his lieutenants was counted a pagan named Ptolemy. This officer came and camped on the Marne, at a Roman station called Darthé. Having had occasion to see Bologna, he was smitten with her beauty and set to work promises and threats to seduce the holy spouse of Jesus Christ. Bologna struggled with the grace of God against Ptolemy; she despised the false goods which he promised her, she braved his anger. The lieutenant of Julian the Apostate, despairing of overcoming the resistance of the virgin, had her bound to a tree; she was scourged, her teeth were broken with a stone, and a crueller outrage was done to her by stripping her of her garments to stretch her on a rack and to burn her sides with flaming torches. Bologna was then shut up in a cask bristling inside with iron points, and she was hurled from the top of the mountain of Roocourt. The cask stopped in the meadow on the bank of the Marne, and, as the virgin was still breathing, Ptolemy had her head cut off.

Before the revolution of '93 there was a commemorative cross at the place where the cask of the Martyr stopped, and another at the place where her head fell. The Christians gathered up the body of Bologna and gave it burial a few hundred metres from Darthé. When the village was rebuilt, after its destruction in the

wars of Julian, it grouped itself round the tomb and took the name of St. Bologna herself.

In 1413 Louis II, cardinal of Bar, recognized the sacred remains and placed them solemnly in a shrine. The Revolution threw into the street the bones of the patroness of Bologne. But they were carefully gathered up and placed again in another shrine, with the old band of parchment on which one reads that a plenary indulgence is granted to those who shall visit the church and the relics of the Saint from the first to the second Vespers of her feast.

Extracted from the Saints de la Haute-Marne, *by M. l'abbé Godard.*

SAINT DULCIDIUS,[1] BISHOP OF AGEN AND CONFESSOR (475)

A disciple of St. Phœbadius, bishop of Agen, Dulcidius became his successor. Sprung from a noble race of the Gauls, he abandoned the sweets of the world and trampled human greatness under foot, to go and seek beside the great bishop a life more in conformity with evangelical simplicity. Seeing his chaste and pure life, the holy prelate hastens to make Dulcidius his first deacon, and entrusts to him the ministry of preaching. But already Phœbadius was touching the end of his days, and in his extreme old age he had resolved to entrust the care of his flock to his dear deacon. He had opened his mind on it to the intimates of his house, and, at the moment of giving back his soul to God, he declared to them that Dulcidius was worthy to succeed him in the episcopate. The holy pontiff had scarcely dictated his last wishes when he closed his eyes and fell asleep in the Lord. It is generally believed that this was towards the end of the 4th century. The people, who had seen the will of God in the last testament of their bishop, gather in a crowd, proclaim the episcopate of Dulcidius, and raise him in triumph to the see of Agen.

The first care of the new prelate was to honour the relics of the Martyrs of Agen, until then rather hidden than buried by the faithful, and to translate their precious remains into a superb basilica. But soon the episcopate of St. Dulcidius was troubled by a frightful tempest. The Vandals, urged on by Stilicho, rushed into the Gauls and carried devastation from the Alps to the Pyrenees, from the Rhine to the Ocean. The Vandals were succeeded by the Visigoths, who came to propagate with blows of the club the impious sect of Arius. Phœbadius had fought the Arians by the strength of his doctrine; Dulcidius had to defend himself against them by the power of his virtues and his miracles. The prodigies which Dulcidius had wrought during his life multiplied after his death, for God had need to sustain the first Christians in the midst of the dangers which surrounded them on all sides. The plague which had afflicted the Agenais was turned away by the intercession of the Saint, as well as the frightful malady of the burning fire.

St. Dulcidius died towards the middle of the 5th century. His body was translated to Chamberet, in the Limousin, to-day in the diocese of Tulle. There is still to be seen, in the church of the former priory, his image painted in the window of the choir. The Saint is represented there in episcopal costume. He is much honoured at Chamberet under the popular name of St. Dulcet, and the people of that region attribute to him a great number of miracles. The shrine of the great bishop is still preserved there. It has the form of a church, and its vertical walls are adorned with round-headed arcading. The columns and the archivolts are half engaged, and their blue glazes are cut, at the capitals and at the base, by foliage in three colours. Scrolls of gold wind along the shafts and go to attach their capricious garlands to the archivolts. In the centre, on the vertical face, Jesus dies on the cross. The Virgin and St. John receive his last sigh. Farther on, the Apostles hold the book of the truth which they are to announce to the world. On the opposite side, Jesus Christ, surrounded by the four evangelists, is seated on the throne of his glory. The burial of St. Dulcidius is represented on the slope of the roof.

Extracted from the Histoire religieuse et monumentale du diocèse d'Agen, *by M. l'abbé Barrère.*

SAINT BAUDOUIN OR BAUDOIN, CANON-ARCHDEACON OF LAON, AND MARTYR (680)

St. Baudoin or Baudouin was the brother of St. Anstrude and the son of St. Salaberga, who had formed him from his earliest years to piety and virtue. The bishop of Laon, Serulphus, who brought the greatest care to admitting into the clerical state only subjects recognized as fit for the ecclesiastical state by their religion, their modesty, their aloofness from vanity, their application to study, as well as by a right sense and a mind given to reflection, early promoted Baudoin to sacred orders; then, remarking with what care and respect he acquitted himself of the least functions, he named him canon of the cathedral, and soon afterwards raised him to the dignity of archdeacon, an office then very important, and which required of him who was invested with it great firmness joined to much learning and prudence.

Baudoin did not appear beneath the employment of which he had rightly been judged worthy. He upheld with strength and perseverance the rights of his church, and rendered full justice to all, without ever letting himself be influenced by his friends or his surroundings, detesting above all that spirit of clique which often makes those who have the greatest share in the administration of a diocese commit so many faults and so many injustices. It was this very integrity and his zeal in the exercise of his office which drew upon him the most relentless hatred on the part of the wicked. As conscience made it a duty for him to oppose their unjust and sacrilegious undertakings, they leagued together and laid snares for him. One day when he went on foot to Cohartille, a village on the Souche, four leagues from Laon, to preside there over an assembly, he was murdered with blows of a pitchfork, in the year 680, by his enemies hidden in ambush. His body was brought back to Laon and placed in the hands of St. Anstrude, his sister, who had it buried gloriously in her monastery, as a martyr of justice.

The breviary of Soissons celebrates his memory on the sixteenth day of October.

Notice due to the kindness of M. l'abbé Henri Congnet, canon of Soissons.

SAINT AMBROIS OR AMBROIX, BISHOP OF CAHORS AND CONFESSOR (ABOUT 770)

About the year 752, after the death of the bishop St. Capuanus, the Church of Cahors was for fifty years tried by divers calamities. Ambrois was elected in the hope that he would remedy these evils. He was a man equal to his office, of proved virtue, possessing the science of the Scriptures, on fire with zeal for the salvation of souls, and doing first what he taught to others; but the depravity of morals was such that he could not, either by his discourses or by his examples, bring his people back to a better state. Hoping, therefore, for no fruit from his labours, and harassed besides by Waifer, duke of Aquitaine, who was pillaging the goods of the Church, he withdrew into a cave situated near Cahors, where he lived hidden, always in the austerities of penance, in tears and prayer. After three years he was discovered, but, having refused to take up his see again on the offer which his successor made him, he went on pilgrimage to the threshold of the holy Apostles.

On his return to France he visited at Tours the tomb of St. Martin, after which he withdrew to Seris, a village which afterwards took the name of the Saint (Saint-Ambroix, Cher, arrondissement of Bourges, canton of Charost), situated in the Berry on the banks of the Auron. He remained there long unknown, and ended his life most holily in the cell which he had built with his own hands. After having for a long time received in this place the honours of the faithful, his body, translated to Bourges, was laid in the church of the holy apostles Peter and Paul, near which was built a monastery dedicated in honour of St. Ambrois, a monastery which was loaded with privileges by Gaufroy, viscount of Bourges, and which existed until the disastrous days of the French Revolution.

Propers of Bourges.

[1] The Bollandists add Sts. Mireus and Ausidius, and say that they suffered in Africa, and not in Spain, as some martyrologies have put forward. — Father Van Hecke, in the *Acta Sanctorum*.

[2] English by birth and brought up in the monasteries of Malmesbury and Jarrow, Lull passed into Germany in 732. St. Boniface, his kinsman, saw him arrive with joy; he ordained him deacon, then priest, and some time afterwards chose him as his successor in the see of Mainz, which he held for 34 years. He founded the monasteries of Bleidenstadt and Hersfeld, attended the synod of Attigny, in Champagne (765), and the Council of Rome (769), and ended his days in the monastery of Hersfeld on the 1st of November 787. — Continuators of Godescard.

[3] Disciple and successor of St. Lézin, bishop of Angers (1st of November), Maimbœuf of Villebernier (near Saumur) applied himself to reproduce in his conduct all the features of so perfect a model. His devotion to his diocesans is praised above all. He died on the 16th of October, about 660, and was buried in a church which he had had built in honour and under the patronage of St. Saturninus of Toulouse (it was pulled down in 1793). Later, his body was laid in a precious reliquary; the Revolution destroyed it. However, the church of the Trinity at Angers and several others still possess some fragments of the relics of St. Maimbœuf. Several parishes in Anjou are under his patronage; but none keeps a more traditional remembrance of him than that of Noëllet (near Pouancé), where people come from rather far on pilgrimage to Saint-Maimbœuf. — Cf. *Saints de l'Anjou*, by the Reverend Father Dom Chamard.

[4] It was a celebrated abbey of the Order of St. Benedict, founded in 709 on the summit of a rock which at high tide forms an island, and which is called Tombe, from the Latin word *tumulus*, a mound. St. Aubert solemnly dedicated the abbey church and established clerics there to chant the divine office in it: these clerics, living with little regularity, were replaced (966) by Benedictine religious. This monastery afterwards became very considerable, and it has played an important part in our history. The military Order of St. Michael, instituted by Louis XI on the 1st of August 1469, in honour of St. Michael, patron of France, held its Chapter in this abbey. The rock of Tombe is three hundred feet high. Another neighbouring rock, less high, is named Tombelaine, that is to say, *little tomb*. — The abbey of Saint-Michel was united in 1622 to the Congregation of Saint-Maur, whose religious then became the vigilant guardians of the holy mountain. This same abbey served, until 1864, as a State prison and house of correction. The present village of Mont-Saint-Michel (Manche, arrondissement of Avranches, canton of Pontorson) is built at the foot of this rocky mount. — For more details, see vol. iv, p. 418.

[5] Some hagiographers think that he was a native of Amiens. This pious solitary is very well known to the people of the Limousin and Poitou: it is related that he cured them of the famous epidemic known by the name of *Mal des Ardents*, by giving them to drink the water of a fountain which he made spring up from his cell, and which still exists in our own day. The head of the illustrious solitary of the Limousin is preserved at Saint-Junien. — Labiche de Reignefort, *Saints du Limousin*.

[6] St. Balderic was buried in the monastery of Saint-Pierre at Reims. Carried later to Montfaucon, and laid in the church of Saint-Laurent, where he had prepared a tomb for himself in his lifetime, and afterwards to Verdun, he was at last brought back to Montfaucon and placed in the church of Saint-Germain, which was that of the abbey, and God honoured his tomb with many miracles. His body has since been carried into the church of Saint-Laurent at Montfaucon. — *Acta Sanctorum*.

[7] In the midst of the marshes which formerly covered the country where the abbey of Saint-Sauveur of Anchin (*Aquiscinctum*, Order of St. Benedict) was raised, there lived, in the 8th century, the holy hermit Gordaine. Almost nothing is known of his life. Withdrawn into this island formed by the overflowing waters of several rivers, he led there a holy and penitent life, and drew down by his prayers the most abundant blessings on the whole country. If sometimes he came out of his island, it was to go and spread new benefits in the neighbouring districts. Even to-day one sees, at the village of Montigny, near Douai, the Fountain of Saint-Gordaine. Long after his death the traces of the little oratory which he had raised with his own hands could still be seen. There was no one in the district of Pecquencourt who, when dying, did not wish to be buried in this holy ground. But the cemetery, having become too narrow, was afterwards reserved exclusively for the burial of the monks of Anchin. — The feast of St. Gordaine used to be celebrated at Anchin on the 16th of October; afterwards it was kept in the collegiate church of Saint-Amé at Douai, where the cult of the venerable hermit was held in great veneration. — The authors who have spoken of the origin of the abbey of Anchin relate, after ancient traditions, that it was St. Gordaine who, in a vision, inspired Sohier and Gauthier, lords of the country and until then bitter enemies, with the thought of building this monastery. — *Vie des Saints de Cambrai et d'Arras*, by the Abbé Destombes.

[8] When he was having his hermitage on Mount Scobrit built, to relieve his workmen, who were tormented with thirst, he procured for them a spring of living water, which he drew miraculously from the bowels of the earth by thrusting his staff into it. This fountain still bears his name to-day, and the neighbouring parishes go there in times of drought to invoke the help of the Saint. His relics, laid in the abbey of Tournus (between Mâcon and Châlon), were scattered in 1562 by the Calvinists. — *Saints de Bretagne*, by Dom Lobineau.

[9] He was a ploughman. His relics were formerly kept, part in the Benedictine abbey of Saint-Martin-du-Canigou, in the diocese of Perpignan; part in the church of Saint-Maurice at Mirepoix, in the diocese of Pamiers; part in the Benedictine abbey of the Val-de-Grâce, at Paris. He is invoked in Languedoc against the rains which threaten the harvest. — *Ancient martyrologies*; *Acta Sanctorum*; *Caractéristiques des Saints*.

[10] We still have from him a letter on the Eucharist, which was printed with Lanfranc's treatise on the same subject. In it he refutes the heresy of those who claimed that Christ is in the Eucharist only in figure, and he proves that the very body which was born of a virgin and which suffered for us is really present in the Blessed Sacrament. This letter is reproduced in volume cxlix of the *Patrology*. It is preceded by the observations of Mabillon and by the Life of St. Anastasius by Walter. — Dom Ceillier, Godescard, Mabillon.

[11] See her life on the 15th of October.

[12] We gave his life on the 28th of September.

[13] See their life on the 27th of September.

[14] We gave her life on the 18th of April.

[15] See the life of St. Edward the Confessor on the 13th of October.

[16] In Latin: *Gallus, Gallunus, Galliacus, Gallo*.

[17] *Alias:* Mommolein, Mummelin, Mommelin, Momblein, *Mummolenus*.

[18] *Caractéristiques des Saints*, page 526.

[19] *Alias:* Bercaire, *Bercharius*.

[20] In a recess formed by a mountain, at the end of a smiling plain, not far from the Marne, and four miles from Reims.

[21] *Puellare monasterium*, monastery of young girls.

[22] *Alias:* Aloph, Elof, Eliphe, *Eliphius*.

[23] *Alias:* Dulcet, Doucis, *Dulcidius*.

17 October

Martyrologies

Seventeenth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

The feast of St. HEDWIG, widow, duchess of Poland, who fell asleep in the Lord on the 15th of this month. 1243. — At Antioch, the birthday of St. Hero, disciple of St. Ignatius, who was made bishop after him, and, walking in the footsteps of his master, loved Jesus Christ even to giving his life for the flock of which he had entrusted him with the care. 2nd c. — The same day, the martyrdom of Sts. Victor, Alexander and Marianus.[1] About 303. — In Persia, St. Mamelta, martyr, who, having been converted from idolatry to the faith by the warning of an angel, was stoned by the Gentiles and thrown into the bottom of a lake. 4th c. — At Constantinople, St. ANDREW OF CRETE, solitary, who, having often been beaten with rods for the cult of the holy Images, by order of Constantine Copronymus, at last had his foot cut off and gave up the ghost. 761. — At Orange, St. Florentinus or Florentius, bishop, who rested in peace, surrounded with the splendour of his many virtues.[2] About 526. — At Capua, St. Victor, bishop, remarkable for his learning and his holiness. 554.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Angers and of Tours, St. Lupus, bishop of that see and confessor. It was under his episcopate that the return of the body of St. Martin from Auxerre to Tours took place.[3] About 914. — In the diocese of Avignon, St. Florentius or Florentinus, bishop of the ancient see of Orange (Vaucluse), and confessor, mentioned in the Roman martyrology of this day. About 520. — In the dioceses of Carcassonne and of Tours, St. Hedwig, widow, duchess of Poland, mentioned in the Roman martyrology of this day. 1243. — In the diocese of Chartres, feast (transferred to the 12th of this month) of the anniversary of the dedication of the cathedral church of that city. This dedication was made on the 12th of October 1260, by the bishop of Chartres, Pierre de Minciac, in the presence of the king St. Louis, who undertook to raise at his own expense the northern porch, where he is represented in several windows. — In the diocese of Mainz, St. Lull or Lul, archbishop of that see and confessor, mentioned in the Roman martyrology of the preceding day. 787. — In the diocese of Nevers, memorial of St. Trohé, Troé or Trèche (*Troesius, Trojecius*), abbot and confessor. He is known only by the constant cult which the inhabitants of Nevers have paid him.[4] 7th c. — In the diocese of Pamiers, St. Galdry or Gaudry (*Waldericus, Gaudericus*), confessor, mentioned in the martyrology of France of the preceding day, where we gave some details on his life. About 900. — In the diocese of Paris, St. Cerbon or Cerboney (*Cerbonius*), bishop of Piombino (*Populonium*, in Tuscany) and

confessor, already mentioned in the martyrology of the Canons Regular of the 12th of October. 6th c. — In the diocese of Soissons, St. ANSTRUDE, virgin and abbess at Laon. 688. — At Trier, St. Florentinus or Florentius, bishop of Trier and of Tongres, and martyr, already mentioned in the Roman martyrology of the preceding day. Towards the middle of the 3rd c. — In the former diocese of Saint-Papoul (Aude), the present diocese of Carcassonne, the three holy Puelles, who, for having taken care of the burial of St. Saturninus, bishop of Toulouse, merited the palm of martyrdom.[5] — In the former abbey of Saint-Pierre of Chartres, St. SOLINA, virgin and martyr, honoured at Poitiers on the 16th of this month. About the year 80. — At Le Mans, St. BERARIUS I (*Berarius, Berecharius*), bishop of that see and confessor, already mentioned in the martyrology of France of the preceding day. 670. — In the former Benedictine abbey of Mont-Saint-Michel (*S. Michael in Monte Tumba*), in the present diocese of Coutances, St. Sergius, duke, and St. Margaret, his wife, who consecrated themselves together to the service of that monastery, and died there in peace, laden with merits and good works.[6] — At Tréchâteau or Thil-Châtel, in the diocese of Dijon, St. Florentius, martyr.[7] About 261. — In the abbey of the Visitation of Paray-le-Monial (*Paredum Monachorum*), in the diocese of Autun, Blessed MARGARET MARY ALACOQUE, virgin. 1690. — At Limoges, St. Ruricius II, the Younger, grandson and successor, on the episcopal see of that city, of St. Ruricius I, the Elder (20th of July). He was converted by St. Junian the Solitary, and always kept for him a singular esteem. The biographers praise above all his deep humility, his tender charity towards the poor, his liberality towards the churches and all establishments of piety, his love for chastity and the angelic purity of his morals.[8] About 553.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Benedict. — At Cracow, St. Hedwig, duchess of Poland, who, at the death of her husband, took the habit of the Cistercians, and fell asleep in the Lord on the 15th of this month, after having given the example of a great piety. 1243.

Martyrology of the Order of the Camaldolese. — Near the castle of Frontale, at the foot of Mount Suavicino, St. Dominic the Cuirassier (Loricatus), confessor, of the Order of the Camaldolese, whose life, celebrated for his virtues and admirable for the unheard-of austerity of his penance, has been related by St. Peter Damian. His birthday is marked on the 14th of this month.[9] 1060.

Martyrology of the Congregation of Vallombrosa. — The Octave of the translation of our Father St. John Gualbert, abbot.[10] 1073.

Martyrology of the Order of the Cistercians. — In the (original) diocese of Chalon-sur-Saône, the dedication of the church of Notre-Dame of Cîteaux, the head and mother of all the Churches of the Cistercian Order. 12th c.

Martyrology of the Order of Friars Preachers. — At Antioch, the birthday of St. Hero, disciple of St. Ignatius, who was made bishop after him, and loved Jesus Christ even to giving his life for the flock which had been entrusted to him. 2nd c. — The same day, the Octave of St. Louis Bertrand.[11] 1581.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Vola, in Africa, several holy martyrs, who are ordinarily comprised under the general name of the Volitan Martyrs. Beginning of the 4th c. — In Mauritania (to-day the kingdom of Fez, in Morocco, and the western part of Algeria), the holy martyrs Ninnus, Victor or Victorius, Nobilitanus or Jubilitanus, Mauritanus or Marianus, Lucius, Cittinus or Tinnus, Crescentianus, Rufinianus, Donatus, Defensor, Rusticianus,

Servilianus, Socrates, Venerius, Januarius, Mustolus or Neustulus, Quintasius, Memmius or Memmia, Yzitianus or Zidiacus, Magnilius; and the holy women Prima, Donata, Severa, Victoria and Basilla, likewise martyrs. About 304. — In the desert of Scete (Lower Egypt), St. John Colobus, or *the Dwarf*, so named from his small stature, anchorite and confessor, of whom we spoke on the 15th of September. 5th c. — At Lodi Vecchio (*Laus Pompeia*), in Lombardy, St. Clement, priest and confessor, who received by revelation the order to have St. Bassian consecrated bishop of that city. About 400. — In England and in Brittany, St. Louthiern (*Leuthernus*). Irish by birth, he was a disciple of St. Ruadhan, lived with St. Columban in the monastery of Bangor (county Down), and afterwards became abbot of Inis-Tom. Raised later to the episcopate in Great Britain, he passed into Armorica, where it appears that he ended his days. His body, brought to Paris about 965 by Salvator, bishop of Aleth, was preserved in the church of Saint-Magloire until the Revolution. 6th c. — In the same countries, St. Levien, bishop, and St. Escuiphle (*Scophilus*), abbot.[12] — At Benevento, a fortified town of the kingdom of Italy, on the Calore, St. Zeno or Zosimus, bishop and confessor, whose body rests in the church of Santa Sofia (temple of the divine Wisdom) of that town. There was formerly at Benevento a parish church dedicated under his invocation. St. Zeno occupied the episcopal see for forty-two years. About 585. — In England, the holy martyrs Ethelred and Ethelbert, brothers, grand-nephews of St. Ethelbert or Albert, king of Kent and first Christian king of the Angles. 670. — Also in England, St. Nothelm, confessor, first a priest of the Church of London, then a monk of Canterbury, and finally archbishop of the latter see. He kept up a correspondence by letter with St. Boniface, archbishop of Mainz, and the Venerable Bede, monk of Jarrow, to whom he furnished materials for his *Ecclesiastical History of England*. 738. — Also in England, St. Regulus, bishop (or simply abbot), St. Damian, priest, St. Aneglas, deacon, and St. Muren, virgin. 9th c. — In Italy, Blessed Rudolph (*Rodulphus*), monk of Fonte Avellana, then bishop of Gubbio (*Eugubium*); and Blessed Peter, his brother, likewise a religious of Santa Croce of Fonte Avellana, and confessor. 11th c.

SAINT ANSTRUDE,[13] ABBESS OF THE BENEDICTINE MONASTERY OF SAINT-JEAN-BAPTISTE AT LAON

688. — Pope: Sergius I. — King of France: Thierry III.

> *L'âme humble se regarde comme moins digne à mesure qu'elle le devient davantage.*
>
> *The humble soul regards itself as less worthy in proportion as it becomes more so.*
>
> *Gratian.*

Anstrude was the daughter of Blandin Baso and of St. Salaberga. The good examples of her father's house made so happy an impression on the mind and heart of Anstrude that she felt herself from then on strongly impelled inwardly to practise virtue. When St. Salaberga had founded at Laon a monastery of virgins, Anstrude, although already sought in marriage by one of the noblest and richest lords of the country, sighed only for the moment when she would be allowed to rejoin her pious mother and to put herself entirely under her direction. She was only twelve years old when she was received into the monastery. But her progress in perfection was so great that at the age of twenty the whole community gave its full and free assent that she should be recognized as abbess, as St. Salaberga proposed on her deathbed. Anstrude resisted as long as she could the unanimous wish of her sisters; regarding herself as the last of all, she could not explain to herself how they could have cast their eyes upon her.

The bishop of Laon, Peregrinus, at last triumphed over her resistance, and it was only by virtue of holy obedience that she humbly bowed her head under the burden which was laid upon her, very different from those ambitious persons who move heaven and earth to come to occupy a post of honour in spite of the cries of their conscience. As for Anstrude, it was the voice of God which had called her to the head of her sisters; she could be assured that God would sustain her by his graces and his inspirations, and would thus supply

what was lacking to her on the side of years and experience. Her government was a mixture of firmness and gentleness: formed in all the virtues of the cloister, a model of modesty, reserve, mortification and recollection, pardoning herself nothing, she was indulgent towards others, without, however, weakening in anything on the observance of the rule. The youngest sisters loved her as one loves a mother, because it was not by harsh and severe words that she tried to correct their faults and reform their character, but, on the contrary, by opening their hearts to confidence, by appealing to their frankness, and by often using words of encouragement. Anstrude drew all her strength from habitual union with God; she never lost sight of his presence, prayed unceasingly for her community, and set before the Lord the particular needs of each one. Persuaded that a superior is responsible for the subjects who are submitted to her, it was to obtain their advancement and their perseverance that she multiplied her fasts, to the point that she took no food until after having recited the Psalter, to which she added besides hymns and spiritual canticles. Her watchings were so prolonged that at last she did without a bed, contenting herself with a little seat near the door of the church, on which she took a little rest after the night office. At daybreak she went to pray in turn in the seven churches of the monastery, and then gave herself to the service of the sick. The poor and the orphans were the continual object of her charity, and widows came to seek from her the counsels which their position required. Even sinners could not help venerating her; several let themselves be persuaded by her charitable and gentle remonstrances and left their vicious habits for ever.

So many virtues did not shelter Anstrude from persecutions. Madalgarius, thirteenth bishop of Laon, raised up all sorts of difficulties for her, claiming wrongly to have rights over this monastery. Anstrude resisted with firmness; the bishop was non-suited in his claims, and he was forbidden henceforth to disturb the abbess in the government of her house. Holiness is not opposed to our striving to obtain justice, when unjust aggressors undertake to disturb us in our lawful possessions. Anstrude was favoured with the gift of miracles during her life and after her death. The Lord called her to himself on the 17th of October 688. Her body, as well as that of her mother, rested until the French Revolution in the abbey church of Saint-Jean.

The monastery of St. Salaberga and St. Anstrude was occupied by nuns until 1128: several queens of France were abbesses of it. This house was so respected that on solemn feasts the king wore his golden crown there, and never entered it except on foot, with all his suite, without horses or dogs. In 1128 the nuns were relegated to Crandelain, a village two and a half leagues from Laon; monks were substituted for them, and the house took the name of Saint-Jean.

The feast of St. Anstrude is celebrated in the diocese of Soissons and Laon on the 17th of October, which is the anniversary of her death.

Notice due to M. Henri Congnet, canon of Soissons. — Cf. Acta Sanct. Ord. S. Benedicti*; and Dom Lelong,* Hist. du diocèse de Laon.

SAINT HEDWIG OR HAVOIE, WIDOW, DUCHESS OF POLAND

1243. — Pope: Innocent IV. — Emperor of Germany: Frederick II.

> *La charité n'est jamais oisive ; elle fait de grandes et nobles choses ; elle s'abaisse aux œuvres les plus humbles et les plus basses ; elle souffre avec patience les injures et elle se réjouit au milieu des humiliations.*
>
> *Charity is never idle; it does great and noble things; it stoops to the humblest and lowliest works; it suffers injuries with patience and rejoices in the midst of humiliations.*
>
> *Thomas à Kempis.*

Hedwig had for father Prince Berthold, duke of Carinthia, margrave of Meran and count of Tyrol, and for mother Agnes, daughter of the count of Rotletch. Of four brothers whom nature gave her, two, Otto and Henry, distinguished themselves in arms and succeeded their father one after the other. Another, named Berthold, was patriarch of Aquileia; and the last, named Elebert, became bishop of Bamberg. Her three

sisters were very advantageously provided for. Agnes married Philip Augustus, king of France; Gertrude was married to Andrew, king of Hungary, who made her the mother of the great St. Elizabeth, landgravine of Thuringia; and the third was abbess of the celebrated monastery of Lutzingen, in Franconia. As for herself, having passed her childhood in innocence, the fear of God, aloofness from all covetousness and the practice of devotion, in which she was perfected in that same monastery of Lutzingen, she married at the age of twelve Prince Henry, duke of Silesia and of Poland; which she did rather out of obedience to her parents than from inclination for marriage. God blessed this holy alliance with the birth of three sons and three daughters. The three sons were Henry, Boleslas and Conrad; the three daughters, Agnes, Sophia and Gertrude. As soon as she perceived that she was with child, she withdrew apart, with the consent of the duke her husband, so that, applying herself only to prayer and works of piety, she might draw down the blessings of heaven on the child which she bore in her womb. She also invited the duke to keep continence during Advent, Lent, the Ember Days, Fridays, the vigils of feasts and Sundays, because, she said, penance and devotion do not agree with pleasures, however lawful they may be. And by this Christian moderation she made him know so well the excellence of chastity that he resolved at last to keep it for the rest of his life. Thus, although they were both young, they made a solemn vow of it in the hands of the bishop. From that time she lived in the flesh without living according to the flesh, and gave herself wholly to the practice of the most eminent virtues.

Her house was a school of piety by the fine order which she established in it. She suffered in her service only persons of a pure and irreproachable life; she had above all an extreme aversion for slanderers, and could not hear those envenomed words which kill at the same time the soul of him who utters them and the soul of him who listens to them. She exhorted every one to the love of chastity; and it was for this reason that she induced the duke her husband to build, near Breslau, which was their capital city, the great monastery of Trebnitz, in which she placed nuns of the Order of Cîteaux. She so increased its revenue by her donations that it became sufficient to feed a thousand persons. While it was being built she obtained the pardon of all the criminals, and caused them to be condemned only to work on it in proportion to the penalties which their crimes would have deserved. She gathered there several widows and a great number of virgins who wished to serve God with an entire purity of mind and body. Her daughter Gertrude also consecrated herself there to Jesus Christ, and was afterwards elected its abbess.

She took particular care of poor girls, and above all of orphans, as well of high birth as of low condition: those who were called to religion she received into her monastery; as for the others, she found for them suitable matches in which they might work out their salvation. She always kept near her some widows, with whom she spent the days and nights in fasts and prayers. Cromer, bishop of Warmia, in the seventh book of his History of Poland, says that her example and that of the prince her husband induced a very rich gentleman, their secretary of State, to leave the court and the world and to devote all his property to the construction of a monastery of the Order of Cîteaux, where he himself took the religious habit and spent the rest of his life with much piety.

As she had always had in her heart a great distaste for all the vanities of the world, she did not seek the vain ornaments of the body, for which ladies ordinarily have such violent passions, but she contented herself with satisfying the propriety of her condition according to the rules of Christian modesty. She went still farther after her vow of continence; for then, rejecting even the least ornaments of the world, she would wear only grey garments of a very common stuff. Her desire to practise humility more perfectly made her leave her palace, and, having settled with few people near the monastery of Trebnitz, she often withdrew into it to be freer in her exercises of devotion. She even took the habit of a nun there, but without any engagement, in order always to have the liberty of assisting the poor of Jesus Christ. Her life was so perfect that she surpassed all the sisters by the exactness of her silence, by the observance of the laws and regular constitutions, and by the austerity of her penances. Yet she regarded herself only as a sinner; and, although her conscience was very pure before God and before the angels, and her life was, in the eyes of men, an

admirable model of virtue, she had such horror of herself that she spoke of herself only with extreme contempt. It was from this sentiment of humility that she would not wear new garments, but contented herself with those which had already served one of the sisters, and sometimes she even wore them so long that they had lost their first shape. She had so high an opinion of religious persons that she kissed on her knees the places where she had seen them make their prayers, taking for this the time when they had gone out of the choir. One of the sisters wished one day to know what she did there, and she saw that, after having performed these acts of humility, she prostrated herself to the ground before a cross, and that then the Crucifix, detaching its right hand, gave her its blessing and said to her intelligibly: “Your prayer is heard, and you shall have what you ask.” It is probable, adds the historian of her life, that she was asking of God the grace of perseverance for the spouses of Jesus Christ, whom she honoured with so profound a respect, and to be made herself a partaker of their good works. She also kissed the towels and napkins which they had used; and, taking the water in which they had washed their feet or their hands, she washed her eyes, her face and her head with it. She did the same to her grandsons, persuading herself that what had thus served those holy nuns would contribute not a little to draw down upon her and upon her family the blessings of heaven.

This high esteem made her take all the monasteries under her protection: she visited them from time to time, and generously opposed the violence which people wished to do them. She regarded the bread which the nuns ate as the bread of angels; she bought back for money the pieces of it which had been distributed to the poor, and she ate them only after having given them several kisses with an incomparable devotion. She kept two beggar-women so that they might bring them to her, to make of them the most delicious dish of her table; and, making a holy application of the words of the woman of Canaan, she said that she was still too happy to feed on the crumbs which fell from the table of her masters: it was thus that she called the religious, for she regarded them as being no less raised above her by their profession than masters are raised in the world above their servants by their riches. She bore the same respect to the poor, out of regard for the poverty of our Lord; she always wished to have some of them near her, principally during her meals. Before sitting down she gave them to eat with her own hand, and, by a prodigious humility, she knelt to serve them, and drank only after the sickest and most repulsive had drunk from her cup. When they had gone out, she affectionately kissed in secret the places where they had sat. Often she washed their feet and hands, and gave them great alms, without omitting anything that could satisfy and console them. On Maundy Thursday she washed the feet of some lepers and gave them new garments, out of respect for Jesus Christ, who for the love of us was willing to be regarded as a leper.

Her patience was no less admirable than her humility. Never did she fall into anger or answer any one harshly; but, on the contrary, she treated every one with so much courtesy, and used words so gentle and so obliging, that she contented all who had the honour of approaching her. If any one had caused her some displeasure, she answered him only with gentleness in these terms or others like them: “Why have you done that? I pray God to forgive it you.” One of her servants, named Stanislas, who was afterwards a religious of St. Dominic, having lost three of the finest silver cups which he had in his keeping, the Saint, instead of giving him a harsh reprimand, contented herself with saying to him, without any mark of emotion: “Go and seek carefully what your negligence has made you lose”; and she pronounced these words with so much moderation that they caused no sadness to him who had committed this fault, as he himself afterwards avowed. In the vexatious accidents which happened to her, she showed an invincible constancy, and made appear on her face as much serenity as in the greatest prosperity. When she received the news that the duke her husband had been wounded in a battle and made prisoner of war by Conrad, duke of Kirne, she answered without being moved: “I hope that God will soon deliver him, and that he will be perfectly healed of his wounds.” This conformity to the will of God, however, did not prevent her from working strenuously to procure his liberty; and, as the victor would receive none of the proposals which she had made to him, however reasonable they might be, and as on this refusal the prince her son had assembled a great army to rescue his father by force from the hands of this arrogant man, she resolved, to spare the blood which was

about to be shed, to expose herself alone for the safety of all the others, and to go and find him whom so many solicitations had not been able to bend. No sooner did she appear before him than he found himself seized with as great a fear as if he had seen an angel of God. Casting off that pride which had until then made him inflexible, he made peace and gave back the prisoner. Thus it may be said of St. Hedwig that, after having subdued in herself, by the efforts of her virtue, all the movements of impatience and anger, she had this marvellous power of subduing them also in others.

Her patience was no less when she learned of the death of her husband, which happened in the year 1238. All the nuns of Trebnitz were melting into tears over the loss of so powerful a protector; but the Saint, although extraordinarily touched by the loss of so virtuous a husband, whom she loved and whose eminent virtues made him supremely dear to his people and his State, stifled all her grief to make a sacrifice of it to the will of God, and, trying to console those who appeared so afflicted by this misfortune, she said to them: “Why are you so troubled? Do you wish to resist the divine will? Has not the Creator the right to dispose of his creatures as seems good to him, and must we, when he does so, let ourselves be overwhelmed by sadness? Do we not owe him our life? Why then not place our consolation in the accomplishment of what he ordains for us and for those who belong to us?” She showed the same constancy at the death of Henry, surnamed the Pious, her son, who was killed fighting for altars and fatherland against the Tartars. She had had a revelation that he was to die in this war; but the sight of this mishap was not capable of inspiring her with sentiments of cowardice. She did not on that account turn the prince away from taking the field; on the contrary, she exhorted him with all her power to oppose the fury of these infidels, and thus sacrificed her own son to the defence of religion and of the State against the cruel and irreconcilable enemies of both. When his death was announced to her she was neither cast down nor troubled, but she fortified herself against the grief which she felt by a generous abandonment to the orders of heaven: “God has disposed of my son as he willed,” she said; “we must will all that he wills, and all that pleases him must please us also.”

This marvellous strength of soul was sustained by a continual mortification, which made her treat her body with extreme rigour. She fasted every day except Sundays and some of the greatest feasts of the year. Never did she eat meat while in health, and this great abstinence lasted four years, without the bishop of Bamberg, her brother, who spoke to her about it several times, being able to make her change her conduct. In a grave illness William, bishop of Modena, legate of the Holy See in Poland, commanded her to use every kind of food. She obeyed, but she afterwards declared that this delicacy had given more pain to her mind than her illness, although violent, had made her body suffer.

On Sunday, Tuesday and Thursday she ate fish and milk foods; on Monday and Saturday, dried pulse; and on Wednesday and Friday she fasted on bread and water. But, her fervour increasing, she was for a long time living only on this dried pulse and coarse bread, with a little boiled water which served her for drink. Her abstinence was still more rigorous during Advent and Lent and on the vigils of several Saints, men and women; for then she did not give her body as much of this simple food as it needed to subsist. Although she was of a very delicate constitution and subject to great infirmities, she wore on her bare flesh a rough hair-shirt made of horsehair, to which she had sewn sleeves of serge, so as to deceive holily the eyes of those who saw her. She also wore about her loins a girdle made of the same material, with knots, which clung to them in such a way that her women could take it off only with difficulty when it was necessary to remove from it the bruised and corrupt blood which gathered there. She walked barefoot in the snow and ice, and often made her prayer in that state; the fire of charity which burned in her heart made her despise the cold which she felt without. By dint of walking thus on the bare ground she had the soles of her feet all hardened and cracked. Sometimes even, during the cold, blood came from them without her perceiving it. Her hands were in the same state, and they were seen several times all covered with blood, because she always kept them exposed to the rigour of the winter. Her bed was suitable to the rank of so great a princess; but instead of using it she lay on boards or on outspread skins, when, after her long prayers of the evening or of the

night, she was obliged to take a moment of rest. If it happened that, being extremely weak or ill, she was obliged to treat herself a little more gently, she lay for some time on a straw pallet covered only with a coarse sheet; but however indisposed she was, she would never use a mattress. Her watchings were extraordinary and above human strength; for, although she often rose before Matins was rung, she did not go back to bed after it had been said, but, spending the rest of the night in prayers, she purified her mind by the tears which she shed, and her body by the blows which she gave herself to the point of blood with a very rough discipline. She was so worn out by all these austerities that one saw in her only bones covered with a dry and colourless skin; which made the princess Anne, her daughter-in-law, say: “I have read the lives of many Saints, but I have never seen in them anything more austere than what I observe every day in the duchess, my mother-in-law.”

Her charity was incomparable: she gave great alms to divers monasteries. She herself visited, as much as she could, the hermits and the cloistered nuns, in order to know their needs and to provide for them abundantly; to those who were too far away she sent clothes, provisions and all the things which she judged necessary for them. She assisted the religious in the affairs which they had with the duke her husband, and took care to have them well treated during the time that they were obliged to stay at court; then, when they went back, she had them given the means of making their journey. She had an incredible tenderness for all the afflicted, and her heart seemed to melt with the compassion which she showed them. She visited the prisoners, and when she could not do so herself she sent to visit them; she had them supplied with clothes to protect them from the cold, with linen lest they should be inconvenienced for want of a change, and with light to lessen the horror and darkness of their prison. In short, she forgot nothing to relieve them in their miseries. She exercised the same charity towards prisoners of war, for whom she very often procured liberty. She delivered those who were detained only for their debts, by paying their creditors for them. She made herself the advocate of those who had had the misfortune to incur the disgrace of the prince, and, kneeling before him, she prayed for them with tears until he had granted their pardon. She was the mother of all the wretched, and particularly of widows and orphans, of whom she herself took care in their necessities and in all their affairs. The poor, who continually received the effects of her charity, followed her everywhere, and she always had a sum of money placed before her in the church, to distribute it to them, without her servants daring to prevent them from approaching her. Wherever she went, she always had in her train thirteen poor infirm persons whom she fed in honour of Jesus Christ and the twelve Apostles. She had them conveyed in carts, and her first care on arriving was for them. She gave them the delicate meats which were served to her, and took only vegetables for herself; which made the courtiers say that they would rather have been treated like the duchess’s poor than in the manner in which she treated herself. Besides these she fed a great number of others, for whom she had a kitchen and officers of their own, so that there might be given them, according to the different seasons, all the food that was necessary for them. She preserved her subjects from the vexations of the men of law, and, fearing lest the judges should be too severe to them, she often attended their trials in person; and then it was not the judge but one of her chaplains who pronounced the sentences, so that the parties might be treated more gently. She sometimes begged with tears her steward, named Ludolph, to use humanity and gentleness towards every one and not to exact with rigour what was due to him. In short, the goodness of this holy princess was like a public fountain, where she wished every one to come and draw water, without any of all those who approached it failing to have some. And so, as every one had recourse to her, if it happened that she could not assist some one, she addressed her prayers for him to the liberality of the Almighty, and obtained for him by miracles what she could not give him herself.

All these virtues drew their origin from the intimate union which she had with God. She never lost sight of him. She spent whole nights in prayer, in which she received foretastes of the heavenly delights which the Blessed enjoy; she was often there in such an abstraction of all her senses that she was seen as though insensible. Some even saw her body raised in the air and all surrounded with brightness. She did not allow any one to speak to her during the divine office, and she said that it was treating the majesty of God

unworthily to mingle the conversation of creatures with that of their Creator. Although she did her utmost to hide what passed between her divine Spouse and herself, she was nevertheless often betrayed by the groans, the sighs and the tears which the greatness of her love and the tenderness of her devotion did not allow her to hold back. She was never seen to pray seated; but after having stood for some time, she knelt on the ground with her knees quite bare: which brought great calluses on them that made her suffer much in winter. She sought retired places in which to make her prayers, so as to be filled there without hindrance and without distraction with the consolations and sweetness with which God favoured her. She would never, however, as great princes sometimes do, have the divine office which is said publicly said in her palace or in her room; but she always went to church with her household, attended Vespers, Mass and the other offices, and had them sung solemnly in her presence; neither the distance of the places, nor the difficulty of the roads, nor the cold, nor the snow, nor the rain, nor other inconveniences were capable of preventing her. She heard several Masses, during which she prayed on her knees or quite prostrate, and rarely leaning on anything. She did not blush to kiss the ground, and she remained so long in that state that it would have been impossible for her body, so weak and so delicate, to bear it, had it not been sustained and strengthened by the fervour of her devotion and by an extraordinary grace. She went to the offering at all the Masses which she attended, or sent some one for her. She always begged the priest to lay his hands on her head and to give her holy water, believing that she received thereby some particular help and relief in her illnesses, as happened several times. When she approached the holy Table to receive there the body of Jesus Christ, she shed so many tears and prayed with such fervour, kneeling and prostrate on the ground, that the ardour of her devotion gave devotion to those who watched her. She had several images and several relics of the Saints, which she had placed before her in the church, so that the sight of them might recall more vividly to her mind the merit of their virtues, and that she might warm her piety the more by the confidence which she had in their intercession and their prayers. She had a singular affection for the holy Virgin, and always carried on her a little image of her, which she ordinarily held in her hand so as to be able to look at it, and thus to stir herself more and more to love her: this was so pleasing to God that sick persons to whom she gave it to kiss recovered perfect health that very hour. She meditated almost continually on the Passion of our Lord, and she bore great respect to everything that had the least relation to it: when she came upon the figure of the cross, which chance had often formed rather than the art of men, she knelt down, adored it and kissed it with marvellous tenderness; then, lifting it from the ground, she placed it where it would no longer be trodden under the feet of the world. She feared lightning and thunder extremely, because, she said, they set before her eyes the terrible day of the vengeance of God in his last judgement, which she could not even pronounce without trembling; but her apprehension ceased when a priest had laid his hands on her head, as if to serve her as a shield and an assurance of the divine protection; for then, fearing nothing any more, she remained on her knees in prayer until the storm had ceased.

Several miracles of St. Hedwig are related, which were so many evident marks of the great credit which she had with God. She raised to life two men who had been executed in punishment of their crimes; the duke her husband commanded that every time she passed before the prisons the prisoners whom she should ask for should be set at liberty. She restored sight, merely by making the sign of the cross, to a nun who had lost it by dint of weeping. Having fallen asleep while reading a book, the candle which she held in her hand, and which fell on the leaves, was consumed there entirely without burning them. Some water which she wished to drink by way of penance was found changed into wine, to appease the prince her husband, to whom this mortification was not agreeable.

She was favoured with the gift of prophecy, and she foretold several things which in fact happened as she had foretold them; among others, the time when she was to die. When she saw herself near that happy moment, she had the sacrament of Extreme Unction administered to her, without yet appearing ill, from the assurance which she had that she was going to become so. Immediately afterwards she fell into the illness of which she died. In this state God made known to her besides several things which she had never learned nor

heard from any one; and she was consoled and visited by St. Magdalen, St. Catherine, St. Thecla and St. Ursula, who appeared to her visibly. At last, after having chosen her burial-place in the church of Trebnitz, before the altar of St. John the Evangelist, where two of her children, dead in the age of innocence, were already buried, she gave up her spirit to our Lord, to be crowned with an immortal glory. It was the 15th of October 1243; and twenty-four years later the decree of her canonization was promulgated by Pope Clement IV. As this sovereign Pontiff had been married before being an ecclesiastic, he had a daughter who had become blind: while he was preparing for this august ceremony, there came to him an inspiration to ask of God that, if Hedwig was a saint, it might please him to heal his daughter by her intercession; he did so while celebrating Mass, and at once obtained the effect of his request. On the 17th of August 1268 her body was raised from the ground, and there came out of her tomb so agreeable an odour that it filled all who were present with joy and astonishment; her flesh was found all consumed, except three fingers of the left hand, which were still quite entire and were holding that little image of the holy Virgin of which we have spoken. She had it at the hour of her death, and she clasped it so tightly with her three fingers that, as it could not be taken from her, they were obliged to bury it with her. Her memory is marked in the Roman martyrology on the 15th of this month; but her feast is kept only on the 17th, the day on which Pope Innocent XI permitted her office to be said.

She is represented: 1° kneeling before a crucifix, Jesus Christ detaching one of his hands from the cross to bless his pious servant; 2° standing, holding a basket of flowers; 3° tending the sick in a hospital and giving them food.

Taken from her Life, which is found in the collection of Surius. — Cf. Father Matthew Rader, in his Bavaria sancta.

BLESSED MARGARET MARY ALACOQUE, RELIGIOUS OF THE VISITATION, AT PARAY-LE-MONIAL, IN THE DIOCESE OF AUTUN

1690. — Pope: Alexander VIII. — King of France: Louis XIV.

> *Le sacré Cœur de Jésus est un abîme d'amour où il faut abîmer tout l'amour-propre qui est en nous, avec toutes ses mauvaises productions, qui sont les respects humains et les désirs de nous satisfaire.*
>
> *The sacred Heart of Jesus is an abyss of love in which we must engulf all the self-love that is in us, with all its evil products, which are human respect and the desire to satisfy ourselves.*
>
> *Maxim of the Blessed one.*

Margaret Mary Alacoque came into the world on the 22nd of July 1648, and was baptized in the parish of Verosvres, a little village belonging to the Mâconnais. Her parents lived in easy circumstances and served God with all their heart. Her father was named Claude Alacoque, and her mother Philiberte Lamyn. They had seven children, three girls and four boys. Only two boys, with Mary Alacoque, ran a fairly long course; the others died young. Her father, while working his property, exercised the office of royal notary, and had for several lords the administration of seignorial justice. As soon as Margaret knew herself, she loved God. She conceived from then on such a horror of sin that, to check the sallies and vivacities of her childhood, it sufficed to tell her that they were offences against God. God had from then on taken complete possession of her heart; and one day, when she was assisting at Mass, between the two elevations, she pronounced these words, which she did not understand, but which for some time already she had felt herself urged to say: "My God, I consecrate to you my purity, and I make to you a vow of perpetual chastity." Margaret, gently drawn towards God, felt no attraction for the things of life. She had only one passion: to withdraw into solitude; and even then she often did not dare, for fear of meeting men.

The holy Virgin watched with particular care over her whom her Son had chosen for his spouse. In her artless simplicity Margaret Mary, not daring to address herself to the Son, had recourse to the Mother, and every day

she recited the whole Rosary in her honour. Her godmother, Madame de Fautrières, wished to have her goddaughter near her, in order to teach her her prayers and instruct her in Christian truths. She was four years old when she was handed over to this lady. She did not find there the pleasures of her father's house; yet this stay pleased her, because it was quite near the church, and whenever she was not to be seen in the château, one was sure to find her at the foot of the altars, where she was never weary.

Margaret Mary was eight years old when she lost her father. Her mother, understanding that she could not suffice for the fulfilment of all her duties, put her daughter to board with the Poor Clares of Charolles. At ten she was admitted to make her first communion, and from then on her attraction for solitude and prayer was seen to redouble. Sickness came to visit her, and began to initiate her into the sorrows of Calvary. For four years she languished on a bed of pain, having almost completely lost the use of her limbs. Brought back to her father's house, she seemed reduced to the last extremity; as the art of the physicians could do nothing for her, she then made a vow to the holy Virgin, if she recovered her health, to be later one of her daughters, and she was suddenly cured. From that moment the holy Virgin seemed to watch over her with more care even than before; she often appeared to her and reproved her for her least failings.

Margaret Mary devoted a considerable time to mental prayer, and often prolonged it far into the night. The servants informed her mother of it, who, to her great sorrow, made her sleep with her. She also gave herself up to severe mortifications, which caused her numerous infirmities. Her legs became covered with ulcers, and a great pain in the side came upon her. Having obtained leave to separate from her mother, she gave herself up again to prayer and aggravated her sufferings to the point that the physicians had to be consulted. Their prescriptions were followed to the letter without procuring any relief. Then Margaret Mary proposed to her mother to make a novena together to obtain her cure, and at the end of the novena her sores were found perfectly closed and all her pains had disappeared.

Margaret Mary had a lively and cheerful temper; she found a great charm in the amusements of her age, and after her cure she happened to grow slack in the practice of good and to be too sensitive to vanity and to the affection of creatures. God would have no sharing; and, to detach her heart from worldly pleasures, he sent her new trials. Her mother, incapable of overseeing the working of her estates, entrusted their management to persons who soon reduced her and her children to the hardest servitude. "We no longer had," says Margaret Mary in her memoirs, "any power in the house, and we dared do nothing without permission. It was a continual war; everything was locked up, so that I did not even find wherewith to dress myself to go to holy Mass; I had to borrow coifs and clothes. I own that I felt this slavery keenly. It was then that I began to feel my captivity, into which I sank so far that I did nothing and did not go out without the assent of three persons. It was from then on that all my affections turned to seeking my pleasure and my consolation in the most holy Sacrament. But, finding myself in this village far from the church, I could go there only with the consent of these three persons, and it happened that when one consented, the other would not. Often, when I showed my pain at it by my tears, they reproached me that it was because I had made an appointment with some young man and was vexed at not being able to go to it — I who felt in my heart so great a horror of such things that I would rather have consented to see my body torn into a thousand pieces than have even the thought of them. Not knowing, therefore, where to take refuge, I would hide in some corner of the garden or of the stable, or in other places where I was allowed to kneel down and pour out my heart in tears before my God. I always did so through the mediation of the most holy Virgin, my good mother, in whom I had placed all my confidence. I would remain there whole days without eating or drinking, and sometimes the poor people of the village, out of compassion, gave me a little milk or fruit towards evening. Going back afterwards to the house, it was with so much fear and trembling that I seemed to be a poor criminal who was going to receive her sentence of condemnation. I should have thought myself happier to go and beg my bread than to see myself under this constraint, for often I dared not take any from the table. When I came in, they made new quarrels with me because I had not taken care of the household and of the children of these dear

benefactresses of my soul; and, without being allowed to say a single word, I set myself to work with the servants, after which I spent the nights as I had spent the day, shedding tears at the feet of my crucifix."

Jesus Christ profited by this to teach her to suffer and to make her esteem sufferings, and she began to wish that her pains might have no end. From then on she suffered without complaining and without murmuring, regarding the insults of which she was the object as the just wages of her sins. If she generously pardoned what she was made to bear, she had more difficulty in pardoning the insults and ill-treatment of which her mother was the object; but, with the help of the grace of the good Master, she succeeded in repressing the revolts of her heart. In the midst of her trials she felt her love for prayer revive. She knew it only by name, but Jesus Christ became her master, and in this exercise she drew an insatiable desire for communion and for sufferings. But her trials were soon to cease, to give place to others of a more delicate nature. The moment had come when those who disposed of her thought of settling her in the world. Had it been a question of herself alone, she would have declared her unshakeable will never to marry; but she was afraid for her mother, and she thought she ought to adopt a cautious course, which nearly became fatal to her. The conduct which had been held towards her until then changes: she must adorn herself, appear in the world and receive visits. Several matches presented themselves; she refused them; but she saw her mother weep, who had no other hope but in her and desired her settlement in order to escape from servitude. Margaret Mary, tormented by her vow of chastity, ended by persuading herself that this vow, made at an age when she knew nothing, did not bind her, and she resolved to follow the easy way which was being strewn with flowers beneath her steps. Let us hear her describe herself the agitations of her soul: "I began to see the world and to adorn myself to please it, and I sought to amuse myself as much as I could. But you, O my God, sole witness of the greatness and the length of the pain which this inward combat made me suffer, and to which I should have succumbed a thousand times without an extraordinary help of your mercy, you had quite other designs than those which I was planning in my heart. You made me know on this occasion, as you have done on many others, that it was very hard for me to kick against the powerful goad of your love. My malice and my infidelity made me employ all my strength and all my ingenuity to resist its attraction and to extinguish in me all its movements. But it was in vain; for in the midst of company and amusements this divine love shot at me arrows so burning that they pierced my heart on all sides and consumed it. The pain which I felt left me quite bewildered, and that was not yet enough to detach a heart as ungrateful as mine; I felt myself as though bound with cords and drawn so strongly that at last I was constrained to follow him who called me; he led me into some retired place, where he gave me severe reprimands. Alas! he seemed jealous of my wretched heart."

In the evening, coming back from her vain pleasures and her frivolous amusements, she wept. Our Lord presented himself to her with his bleeding wounds and reproached her with her vanities. Then she scourged herself, macerated her body, and nonetheless began her worldly life again the next day. These struggles and combats lasted three years. Continually pursued by the fear of the judgements of God, she had neither peace, nor tranquillity, nor rest. She wished to become a saint; she looked for a life easy to imitate, but found no one who had been sanctified otherwise than by the cross. The good Master, seeking to bring her back completely to himself, put into her heart an ardent love of her neighbour. She had for the poor a lively and tender compassion, cared for them with solicitude, and dressed the sores of the infirm. She was moved with compassion for souls, and so in winter she gathered the children to teach them their catechism and their prayers. She bound herself to a perfect obedience, doing nothing without the permission of the people of the house, who treated her harshly and took occasion of her submission to show themselves more imperious and more exacting.

It was by these means that our Lord little by little resumed his rights over this soul. Meanwhile her mother was struggling on her side; as Margaret Mary was twenty, she never ceased representing to her daughter that she was at the age when one ought to settle. She pressed her and urged her to come to an end of it. The

supplications of a mother are very powerful. The devil, on his side, seeing her weaken, redoubled his efforts. This last struggle was terrible; but God, who tries his servants without ever abandoning them, came to her help in the following manner. Let us let her speak herself:

“Once, after communion, Jesus Christ made me see that he was the most beautiful, the richest and the most powerful, the most accomplished and the most perfect of all lovers. He reproached me that, having been promised to him for so many years, I was nevertheless thinking of breaking with him to take another spouse. Oh! learn that if you do me this wrong, I abandon you for ever. If, on the contrary, you are faithful to me, I will not leave you, and I will make you victorious over all your enemies. I excuse your ignorance, because you do not know me yet; but if you will follow me, I will teach you to know me and I will manifest myself to you.

“While saying this to me, he imprinted calm on my interior, so that my soul found itself in a very great peace. I determined that very hour to die rather than change. It seemed to me that my bonds were broken and that I had nothing more to fear. I said to myself that, even if the religious life should be a purgatory, it would be sweeter to me to purify myself in it for the rest of my life than to see myself cast into the hell which I had so many times deserved by my sins and my continual resistance.

“Having thus decided for the religious life, this divine Spouse of my soul, as if he feared that I should yet escape him, asked me to consent that he should take possession and make himself master of my liberty, because I was weak. I gave this consent with a good heart, and from then on he took possession of my liberty so strongly that it seems to me I have never had the use of it since. I renewed my vow, beginning to understand it, and I told him that, though it should cost me a thousand lives, I would never be anything but a religious. I declared it openly from then on, and I begged that all these matches should be dismissed, however advantageous they might be. My mother, seeing this, no longer wept in my presence, but she wept continually with all who spoke to her about it; they did not fail to come and tell me that I should be the cause of her death if I left her, and that I should answer for it to God, since she had no one but me to serve her, and that I should be just as well a religious after her death as during her life. One of my brothers especially, who loved me much, made every effort to turn me from my design, offering me a part of his property to set me up better in the world; but to all this my heart had become as insensible as a rock.”

This time the victory was won. Not all the obstacles were yet overcome, but the most difficult part was done, and peace had returned to her soul. Scarcely was this struggle ended when another of a different kind presented itself. One of her uncles wished to have her enter the Ursulines. Margaret Mary felt that God wanted her elsewhere. She had an attraction for the Visitation, of which no one spoke to her. God came to her help. She was at that moment at Mâcon, where the matter was going to be decided. She suddenly learns of the illness of her mother and her brother. She sets out in all haste, and at the sight of her her mother and her brother return to health. This fear of her mother’s death, if she persisted in wishing to separate from her, was a new obstacle to her vocation. This time again heaven came to her aid. A religious of St. Francis having stopped some days at Verosvres, Margaret Mary laid open her interior to him, and this religious went to find Chrysostom Alacoque to declare to him that he would answer before God for the vocation of his sister. This time the difficulties disappeared, and it was decided that Margaret Mary should be a daughter of Holy Mary, and that she should enter at Paray-le-Monial, at the end of the Charollais.

At twenty-four she entered the convent of the Visitation of Paray-le-Monial, where God wanted her, and she felt it on crossing the threshold of the house. Margaret, impelled by an invincible attraction, had wished to be a religious at Paray-le-Monial, where she knew no one, because in the mind of God she was to be one of the most illustrious heirs of the spirit of St. Francis de Sales. Ignorant, like every one, of the great and mysterious consequences of her vocation, but guided by an invisible hand, among all the religious families she chose precisely the one best fitted to second the mission which she was one day to receive, of propagating in the Church the devotion to the Sacred Heart of Jesus, and of making the faithful taste its sweet fruits. It suffices,

in fact, to open the works of St. Francis de Sales to see that everything in them breathes the love of the Sacred Heart of Jesus, of that Heart in which this great Saint makes his dwelling, and from which he draws, as from their true source, the sweet ardours of his zeal and the tender eagerness of his charity towards his neighbour. Everything was prepared, in this order of the Visitation, to favour the mission of Margaret Mary. She was going to meet souls accustomed to recognize the sweet empire of the Heart of Jesus; it was reserved to her to have a solemn and public cult of reparation decreed to that Heart, in order to make amends to it for the indifference and contempt of men, by whom its love is so cruelly outraged. That, in fact, is the whole devotion to the Sacred Heart.

The monastery of Paray-le-Monial, which our Blessed one had just entered, had been founded in 1626 by Father du Barry, a Jesuit, following a mission given in that town, which was infected with the errors of heresy. He had done much good there; a great number of souls had come back to the truth; and, to strengthen the good produced, the zealous religious had thought he ought to found a convent of the Visitation. To succeed in it great obstacles had to be overcome; with perseverance and energy they all came to be removed, and the first person who entered it was Mademoiselle Rosselin, belonging to one of the most considerable families of Paray-le-Monial. A little colony had come from Lyons to occupy a rather inconvenient house, which had been transformed after a fashion into a convent. Soon a young girl, also of Paray-le-Monial, who belonged to one of the most illustrious families of the town and was named Mademoiselle Thouvant, followed her example. It was reserved to her old age to see Margaret Mary arrive in the novitiate, whose first steps she directed. She was mistress of novices, and the superior was named Mother Jéronyme Hersant, professed of the first monastery of Paris; she was then completing her sixth year as superior.

On entering the novitiate the Blessed one esteemed herself the last of all, and submitted with entire simplicity to the least observances. Our Lord made her taste all the sweetness attached to his service, and was himself the master who taught her to make mental prayer. The Blessed one hungered and thirsted and keenly desired to be initiated into this sacred science. Jesus Christ, after having purified her soul from all the stains which it had contracted through the affection of creatures and the love of herself, inspired her with so ardent a desire to love and to suffer that she lost her rest and could no longer think of anything else. Yet, knowing that obedience is better than sacrifices, she put her will under the yoke of that virtue so pleasing to God.

On the 25th of August 1671 Margaret Mary took the holy habit. “Having passed,” she says in her memoirs, “having passed my trial with an ardent desire to see myself God’s, and being clothed with our holy habit, my divine Master made me see that this was the time of our betrothal, which gave him a new empire over me and imposed on me a double engagement to love him with a love of preference. After which he made me understand that, in the manner of the most passionate lovers, he was making me taste in these beginnings what was sweetest in the suavity of his love.” At the invitation of the good Master she made herself a solitude in her heart, and spent there in sweet converse all the time at her disposal. She tasted so much sweetness in these converses that she felt a strange confusion at it, fearing lest what was passing within her should be discovered.

Her superiors were not without uneasiness at seeing her engaged from the beginning in such extraordinary ways. They wished to try her in order to judge of her obedience, and they declared to her that this manner of prayer little suited a daughter of Holy Mary, and that if she continued she would not be admitted to profession. The trials were multiplied, but nothing availed. The humble postulant tried in vain; she could not withdraw herself from the action of God, which absorbed all the powers of her soul. Sometimes, harassed in a thousand ways, she sent up to her divine Spouse a cry of distress. “Alas!” she said to him, “come to me; you are the cause of my pain.” “Acknowledge,” he answered her, “that you cannot do good without me. I will not let you lack help, provided you always keep your nothingness and your weakness engulfed in my strength.” She used to say that the smaller humiliations are in appearance, the more keenly nature feels them. For eight years she strove to overcome a repugnance over which she could not triumph. Each time that she

renewed her attempt, it was for her an occasion of crises and unheard-of sufferings.

At last she was going to be admitted to profession; her obedience, at once so simple and so courageous, was to overcome all mistrust. During the retreat which prepared her for this act she received from our Lord such great graces that she had never felt the like. He inspired her above all with an ardent love of the Cross, and made known to her in a marvellous way the mystery of his Passion and death. He spoke to her often during this retreat, and said to her among other things: “Here is the place in my side for you to make there your actual and perpetual dwelling; it is there that you will be able to keep the robe of innocence with which I have clothed your soul. You shall live henceforth the life of a Man-God; you shall live as no longer living, so that I may live perfectly in you. Take care not to look at yourself outside of me.” Admitted to profession by a unanimous vote, she pronounced her solemn vows on the 6th of November 1672. Jesus Christ then told her that she had become his spouse, and he flooded her soul with all the delights of Thabor. Marie-Françoise de Saumaise was then superior; it was to her that the care of directing Margaret Mary in the ways of religious perfection fell. These two souls understood each other and loved each other with a deep affection. But the more Mother de Saumaise felt drawn to Margaret Mary, the more she had it at heart to fill her with the weight of humiliations and sufferings. She put her first in the infirmary as assistant to Sister Catherine Marest, a strong and courageous woman, and of a temper to exact as much from others as she did herself. She was of a solid constitution and hardened to fatigue. Margaret Mary had much to suffer under the guidance of such a woman; she made blunder upon blunder and was very sharply reproved for them; she had falls fit to break her bones; her guardian angel preserved her, but she contracted from them a headache which often inflicted atrocious tortures on her. After a year spent in the infirmary Margaret Mary changed office and was, still in a subordinate rank, charged with watching over the few boarders whom the convent received. The children, with the happy instinct of their age, were not long in discovering the treasure which they possessed, and attached themselves to their mistress. Soon these young girls, to whom she spoke of God whenever the occasion presented itself, in a charming and profitable manner, venerated their mistress as a Saint and kept as relics what they received from her.

Margaret Mary held successively various other employments, of which she always acquitted herself with the greatest exactness, seeking unceasingly in each the occasion of suffering and of humbling herself. All the time which the Blessed one did not devote to prayer was employed in manual work. The fatigues of the community were her portion; she always had the talent of choosing what was most painful. “One day,” says Father Daniel, one of her biographers, “one day when she was drawing water with the help of a windlass, the bucket which she had just reached slipped from her hands, and the iron arm of the windlass, in its headlong rotation, struck her full in the face. She fell backwards, her teeth shattered, and a piece of the gum came out of her mouth with the blood. As calm as before her fall, she got up, and, holding out her scissors to some boarders who were passing that way, she begged them to cut off this shred of flesh. But these poor children fled in terror. What does the Blessed one do? She takes her scissors herself, and with a firm hand she cuts right into the quick, with no more ado than if it had been a question of cutting off a piece of her veil.”

She was tormented all her life by an unbearable thirst: this was for her a reason for keeping all refreshing drink from her lips. She once remained fifty days in succession without drinking, and often she imposed the same sacrifice on herself. Our Lord often showed himself to her and encouraged her, but he never failed to show her his displeasure if she departed ever so little from the spirit of obedience.

The year which followed her profession she received from the Saviour new pledges of love; he made her share his crucified life. One day when she was going to communion, our Lord placed a crown on her head, saying: “My daughter, receive this crown as a sign of that which will be given you by conformity with me.” In fact, her headaches soon redoubled; it seemed to her that she was pierced with sharp points, and she felt shooting pains which redoubled when she tried to lean her head. She suffered day and night, and rejoiced in her sufferings, for which she did not know how to thank her Saviour. At the same time the repugnances of

nature for a host of things went on increasing in her. Very often our Lord presented his cross to her. “To carry my cross in your heart,” he said to her, “is to be crucified in all things; to carry it in your arms is to embrace lovingly all the crosses which present themselves, as the most precious pledge of my love that I can give you in this life.” Our Lord raised her little by little to the most sublime self-denial, until at last he invited her to renounce freely all the consolations of exile, in order to embrace without reserve the crucified life. She accepted, and found herself so changed, compared with her former dispositions, that she no longer knew herself.

A short time afterwards our Lord initiated her into the mysteries of his sorrowful agony and of the passion of his divine Heart. From then on the holiness of God, set beside her own misery and that of sinful souls, became for her a continual and bitter torment. She entered into that dread purgatory of the soul in which one feels the truth of these words of the Apostle: “Our God is a consuming fire.” Now she endured this torment for the souls in purgatory, and now for sinners. She had also her share of the divine sufferings. Her Master wished that she should have no more will, and that she should let him will for her in all things and everywhere.

It was about the same time that she received the first teaching of the Holy Hour. Every week, in the night from Thursday to Friday, she was to rise to recite five Paters and five Ave Marias, prostrate on the ground, with five acts of adoration which our Lord had taught her, to render him homage in the extreme anguish which he suffered in the night of his Passion. This pious practice was long opposed by the superiors of Margaret Mary; but the Saviour has made it triumph, and to-day it flourishes in the whole Church. It has given birth to an archconfraternity, whose seat is at Paray-le-Monial, and which Pope Gregory XVI has endowed with precious indulgences.

Margaret Mary suffered strangely from all the communications of the Saviour, from which she was ordered to withdraw herself. Until now she had been only the plaything of divine love; she was going to become its docile instrument. It will cost her twelve years of struggles to establish in her own monastery the devotion to the Sacred Heart of Jesus. In these struggles she showed heroic virtues and an immense love.

Until now all the favours with which Margaret Mary had been loaded had been for her consolation and her instruction. They were manifestations of the Heart of Jesus, but in which there did not yet appear the great design which was to be accomplished by her means. This design was at last revealed to her in the year 1674. One day, then, when she was prostrate before the Blessed Sacrament, she found herself suddenly invested with the presence of God, and let her heart go to all the ardours of love. Jesus, having made her rest her heart for a long time on his breast, discovered to her the marvels of his love and the secrets of his divine Heart. Here are the words which the Saviour addressed to her: “My divine Heart is so full of love for men, and for you in particular, that, being no longer able to contain within itself the flames of its ardent charity, it must spread them by your means, and manifest itself to them to enrich them with the treasures which it contains. I discover to you the price of these treasures. They contain the graces of sanctification and salvation necessary to draw them from the abyss of perdition. I have chosen you, notwithstanding your unworthiness and your ignorance, for the accomplishment of this great design, so that it may the better appear that all is done by me.” Then, taking her heart to put it in his own, she saw it like an atom consumed in a burning furnace, and it was given back to her all on fire. Every Friday the divine Saviour granted her similar favours. Then the Sacred Heart appeared to her like a dazzling sun, whose rays fell on her heart, set on fire with a flame so lively that it seemed ready to be reduced to ashes.

It was necessary to speak of these ecstasies to Mother de Saumaise. It cost her enormously. She did it nevertheless, and was treated as a visionary. Meanwhile Margaret Mary felt at her heart an oppression which, going on increasing, ended by making them fear for her life. The physicians were sent for; she declared that she must be bled; the physicians laughed at her, and the illness went on worsening until at last, as a last resource, they did what she asked, and she was immediately relieved. Her sufferings often came back, and

each time they were obliged to come to the same remedy. The sisters, who understood nothing of her illness, could not pardon her what they regarded as a pure whim on her part.

Destined by the divine Saviour to be the instrument of his mercy and his love, Margaret Mary did not yet know in what manner she was to concur in it. The divine Master at last taught it her. He appeared to her again, with his five wounds shining like suns. Torrents of flames came out of his divine Heart. He made known to Margaret Mary the inexpressible marvels of his love, the excess to which he had carried this love towards men, whose ingratitude had been more painful to him than all the other sorrows of his Passion. “If they made me some return, all that I have done for them would seem little to my love; but they have for me only coldness, and they answer my eagerness only with rebuffs. You at least, give me this satisfaction of making up for their ingratitude as much as you can.” Then he explained to her what he asked of her to prepare his designs. It was to communicate as often as obedience would allow her; to communicate on the first Friday of each month. He announced to her that every week, in the night from Thursday to Friday, he would make her share in the mortal sadness which he had felt in the garden of olives; he asked her to rise between eleven o’clock and midnight and to remain prostrate for an hour with her face to the ground; he recommended her to distrust the devil, who was seeking to deceive her, and to listen only to obedience. She came out of this vision annihilated. The fire which was devouring her gave her a burning fever, of which she had more than sixty attacks, which made them despair of her life. In a fainting fit the three divine Persons appeared to her: the Father placed on her shoulders a heavy cross bristling with thorns; the Son announced to her that he would fasten her to this cross; and the Holy Ghost that he would consume her with his love while purifying her.

Mother de Saumaise still hesitated to pronounce. She wanted convincing proofs. She commanded Margaret Mary to ask for her cure; she would acknowledge, if she obtained it, that she was under the influence of the Spirit of God. Margaret Mary obeyed and was instantaneously cured. Mother de Saumaise did not stop there. She submitted her to directors of little enlightenment, who saw in her only a sick brain, a deluded and melancholy mind, and who ordered her to drive all these phantoms out of her imagination. This was for her a severe trial, from which she saw no way out, when our Lord appeared to her and said: “Be at peace; I will send you my servant.”

That year, 1674, Father de la Colombière arrived at Paray-le-Monial. He was a holy religious full of zeal and piety, and he was the servant of whom the divine Saviour had spoken to the Blessed one. She understood it by intuition the first time she saw him, and, by order of Mother de Saumaise, she opened herself entirely to him; and Father de la Colombière recognized the ways of God and urged Margaret Mary to give herself up to these supernatural attractions. The feast of Christmas having come, the Blessed one had a new ecstasy. The Saviour was discovering his designs to her one after another. The divine Heart appeared to her this time as a throne all of fire and flames, radiant on all sides and transparent as crystal. The wound which it received on the cross appeared visibly in it. There was a crown of thorns round this Sacred Heart and a cross above it, to make it understood that his love was the source of his sufferings. He told the Blessed one that the great desire which he had to be perfectly the friend of men had made him form the design of manifesting his Heart to them, and that he would take a singular pleasure in being honoured under the figure of this Heart of flesh, whose image he wished to be exposed to view in order to touch insensible hearts. “That, my daughter,” he added, “is the end for which I have granted you such great graces.” In another ecstasy, on the day of the feast of the Sacred Heart of Mary, recently established, the divine Saviour revealed to her that he had chosen Father de la Colombière to help her; and on one of the days of the octave of the Blessed Sacrament he ended by discovering completely to her what he wanted of her. Showing her his Heart: “Behold,” he said, “this Heart which has so loved men that it has spared nothing, even to exhausting and consuming itself to show them its love; and in return I receive from most of them only ingratitude; for they do not cease to outrage me by their irreverences and their ingratitude, and by the coldness and contempt which they have for me in this

sacrament of love. But what is still more painful to me is that it is hearts consecrated to me which act thus. It is for this that I ask you that the first Friday after the octave of the Blessed Sacrament be dedicated to a particular feast to honour my Heart, by communicating on that day and by making it an act of reparation, in order to repair the indignities which it has received during the time that it has been exposed on the altars. I promise you also that my Heart will dilate to pour out in abundance the influences of its divine love on those who shall render it this honour and who shall procure that it be rendered to it."

Father de la Colombière, informed of what had happened and of the part assigned to him in the designs of God, made it from that moment his sweetest occupation to make the Heart of Jesus known and loved. It seemed that the obstacles were going to disappear; but by a secret design of God it was quite otherwise. His credit from then on declined in the monastery, and he received from his superiors the order to leave for England.

In that country the holy religious, whose actions we have not to relate, had severe trials to undergo; he was sustained by the lights of the Blessed one, and established the devotion to the Sacred Heart in that country. Meanwhile Margaret Mary was becoming a victim: our Lord was not pleased with the community in which she lived, and it was she who was chosen by the divine Saviour to stay his justice. She had to endure unheard-of sufferings. Her health suffered cruel blows from them; her stomach could no longer bear any food, and she was given the order to eat of everything that should be served. At last Mother Saumaise ordered her to ask in her communion to be restored to her former state. She obtained it, but it was to endure new sufferings.

It was now 1678, and it was necessary, according to the rules of the Visitation, to provide for the replacement of Mother de Saumaise. The religious chose Mother Péronne-Rosalie Greyfié, of the house of Annecy. When she had arrived at Paray, on the 17th of June 1678, there was found in her a solid mind, a heart full of tenderness for all her daughters, and a clear-sighted vigilance over the sisters and the sick. She was very enlightened and very interior in the guidance of souls. She very quickly understood the secrets of the divine mercy over Blessed Margaret Mary. Jesus Christ loaded her more and more with ineffable sweetness, rewarding her thereby for all the humiliations which came to her from without, and preparing her for the great combats which remained for her to sustain for the exaltation of the Sacred Heart.

Meanwhile Father de la Colombière had come back from England, where he had had much to suffer, having been compromised in a pretended popish plot which had brought about a sentence of death for five of his brethren. He came in passing to Paray-le-Monial to visit Blessed Margaret Mary, which was for her a new occasion of humiliations. He was called to Lyons by his superiors, and he wrote to Margaret Mary on rare occasions and always on subjects which had to do with the glory of God and the good of souls. A short time afterwards this generous missionary came back to Paray-le-Monial to die there. Fatigues had worn him out, and the Blessed one had told him that God wanted the sacrifice of his life.

The trials of the Blessed one were not ended. "I will be all things to you," our Lord had said to her; "I will be your joy and your consolation, but also your torment." Accordingly he let his holiness of justice and his holiness of love weigh heavily upon her, and she avowed that without an extraordinary help from heaven she would soon have been overwhelmed. She experienced the holiness of love on behalf of the souls in purgatory, and the holiness of justice whenever there were some souls to save, a scandal to expiate, a misfortune to avert, a victory to obtain for Jesus Christ. It was above all during the years which passed before the complete triumph of the Sacred Heart that she experienced these mysterious sufferings. The carnival always brought her a redoubling of anguish. The devil, as may well be imagined, did not spare her, and pursued her with continual temptations. She was often beset by an abominable temptation to gluttony, and when she entered the refectory disgust took the place of the temptation and she could not eat. She was also tempted to vainglory, and more often to despair. Satan, unable to conquer her, appeared to her in frightful forms: "Accursed that you are, I will pursue you everywhere," he said to her, "and I will catch you." With the

sign of the cross she rid herself of him.

When the second triennium of Mother Greyfié had expired, she was given as successor Marie-Christine Melin, of Paray; the Blessed one was named assistant, and some time afterwards mistress of novices. She was in this office, according to the designs of God, to exercise a true apostolate and to labour to win for the Heart of Jesus the hearts of the young girls who were preparing to enter the Order. During this time the divine familiarities of Jesus with his servant were continually renewed, and gave her strength to fulfil her mission.

Margaret Mary showed great skill in the employment entrusted to her, handling the hearts of the novices differently according to the diversity of their minds, so as to form them all to the good pleasure of Him to whose service they are consecrated. She was helped by extraordinary lights which manifested to her the secrets of hearts. She had with the novices cordial and irresistible advances which always ended by winning her their full confidence. She showed herself a worthy daughter of St. Francis de Sales, whose discretion and suavity she always had. She spoke to them unceasingly of the Sacred Heart and sought to inspire them with the devotion to it. The novices loved her and sought to give her pleasure. That year the feast of St. Margaret fell on a Friday; to celebrate it, they arranged to render on that day the first homage to the Sacred Heart. Everything was simple in this family feast. They improvised an altar, which they adorned with flowers, and with a pen and ink an unskilled hand traced on paper the figure of a heart on fire, surmounted by a cross and surrounded by a crown of thorns, and in the middle of this heart she wrote the word *charity*.

Margaret consecrated herself and her novices to the Sacred Heart. Some professed nuns invited to take part in this feast refused. Jesus consoled the Blessed one for this refusal by showing her that the sacred treasure of his Heart would be manifested to the whole Order of the Visitation, and by its means to the whole world.

A new and bitter persecution was raised against her by the refusal which she made to sanction by her vote the vocation of a young girl in whom she did not recognize the marks of the Spirit of God. The family took the young girl back. It was powerful, and the father thought he need keep no measure with a community guilty in his eyes of giving full confidence to a woman whom he regarded as mad and a visionary. The complaints found an echo; the removal of the mistress of novices was demanded, with threats of recourse to the episcopal authority. Nevertheless Margaret Mary remained in her office, and the persecution did not slacken. She had much to suffer; but what was above all painful to her, and this was the last trial of this kind, was that she was deprived of the communion of the first Friday of the month. God permitted it so, to make the superior and the Blessed one understand that both of them could do nothing, that they were only instruments of his will, and that he must be listened to under pain of displeasing him. Mother Melin was on the point of being punished, for her defence, as severely as Mother Greyfié had been by the death of Sister Quarré. A novice of great promise, Sister Rosalie Verchère, suddenly fell dangerously ill, and was recalled from the gates of the tomb only when the superior had allowed the Blessed one to resume her communion of the first Friday of each month.

Meanwhile the persecutions continued, and Margaret Mary was under the stroke of perpetual threats. God sent her Father Ignatius Rolin, a Jesuit, to help her to climb the last steps which were to lead to sovereign peace. He was named at that time superior of the residence of Paray. He had, in spite of his eminent piety, let himself be taken by surprise; but his prejudices quickly fell when he had seen the Blessed one; he recognized the mysterious operations of God in her, and helped her with all his power. It was by his order that the Blessed one wrote her Memoirs, which make her so well known and from which one cannot do better than draw in order to retell her life. The devil at the same time redoubled his efforts against Margaret Mary. The community was more than once witness of it. She had strange falls about the house, without apparent cause. Several times her chair was taken from under her, and she fell violently backwards. When they questioned her, she contented herself with smiling and sitting down again in silence. Full of rage and spite at seeing himself always conquered, one day her enemy wrapped the church of the convent in so violent a whirlwind

that for a moment it was thought it would be overthrown from top to bottom. The visits of the good Master were, in compensation, just as frequent; he complained to her of the relaxation which had crept into several houses of the Visitation. The failings which drew down his anger were the disguising of faults in the confessional, the seeking of one's own glory and not that of God, and curiosity. Happily most of the houses embraced the devotion of the Sacred Heart, and thereby turned away from them the divine vengeance.

Had one judged only by appearances, one would not have believed the triumph of the Sacred Heart[1] to be near, and yet it was close at hand. Already Mother Saumaise at Dijon, and Mother Greyfié at Semur, had established and propagated the devotion to the Sacred Heart in their convents before this devotion was adopted at Paray-le-Monial. Mother Greyfié had just sent the Blessed one pictures for her whole community, and besides a pretty miniature representing the picture which she was to hang over her altar of the Sacred Heart. At last the hour of blessings struck for Paray-le-Monial also. By a secret power of grace a change has been wrought in hearts, and those most opposed until then to the devotion of the Sacred Heart are the first to favour this devotion.

Sister des Escures, the most intractable on the subject of the Sacred Heart, herself asked Margaret Mary for the picture which Mother Greyfié had sent her, and herself exposed it on the Friday of the octave of the Blessed Sacrament on a little altar made on purpose and adorned with flowers.

The whole community acknowledged the empire of this Heart, and it was resolved to have a picture painted intended to represent it, and to build a chapel which should be consecrated to it. The heart of the Blessed one was flooded with the purest joy, and it was then that she appeared in all her greatness and in the full maturity of her heroic virtues. It was at this time that, after having consulted Father Rolin, removed from the community by order of his superiors, she made the vow always to do what she should believe the most perfect.

Meanwhile the chapel intended for the Sacred Heart, which was being raised at the end of the garden, was standing, adorned with all the pomp and magnificence that an ingenious piety had been able to display. The dedication took place on the 7th of September 1688. The ceremony lasted two full hours, and the crowd flocked to it eager and numerous. Henceforth it was a victory won: the Sacred Heart had conquered.

The reputation for holiness of the Blessed one spread rapidly everywhere, and all eyes were fixed upon her. This made her humility suffer greatly, but she had to resign herself to a celebrity which was for her a real torment.

She considered that she had nothing more to do here below from the moment that she had no more to suffer, and she let it be known several times that her death was near; it was in 1690. She announced that she would die that year, and in fact, in the autumn, she was seized with a slight attack of fever which excited uneasiness around her. It was the time of the retreat, and a sister having asked her whether she thought she could enter into retreat: "Yes," she answered, "but into the great retreat." Although the illness went on growing worse, the physicians had assured that she would not die of it, and on the last day of her life no one could believe in her approaching end. Yet her strength was declining rapidly, and fainting fits followed one another. Addressing the infirmarians who were supporting her: "Ask God's pardon for me," she said to them, "and love him yourselves with all your heart, to make up for all the moments in which I have not done so. What happiness to love God! Ah! what happiness! Love, then, with this love, but love him perfectly." Suddenly she was seized with convulsions; the whole community, informed, gathered round her; the Blessed one collected all her strength to exhort them to love God without reserve and without sharing, and she expired after Extreme Unction had been administered to her, on the 17th of October 1690. She was forty-two years, two months and four days old. The news of her death spread rapidly through the town, and everywhere were heard these words: "The Saint is dead! the Saint is dead!" The ceremony of her funeral drew an extraordinary concourse.

CULTE ET RELIQUES. — CONFRÉRIE DE L'HEURE-SAINTE. — ÉCRITS.

Cult and Relics. — Confraternity of the Holy Hour. — Writings.

Blessed Margaret Mary was buried in the ordinary burial-place, which was then under the choir. In 1703 the coffin was taken from the place where it had been put; but the veneration which was felt for her, and her reputation for holiness, which only went on spreading more and more, did not allow her sacred remains to be thrown into the common ossuary, situated at the entrance of the little vault, where it was the custom to lay the bones of the nuns. The flesh and the garments, mixed with the lime which had penetrated them, were gathered up with respect, and from then on they began to distribute them to the faithful under the title of Ashes of the venerable Margaret Mary Alacoque. The bones were kept in a shrine of oak, glazed and placed in the vault on a little table, beside the place where the Blessed one had been buried. It remained there until the expulsion of the Sisters in 1792.

The continual recourse to the intercession of the Blessed one, and the graces of healing attributed to her merits, confirming more and more from day to day the general opinion of her holiness, Mgr d'Hallencourt, bishop of Autun, had the episcopal inquiries made in 1715 into the life of the servant of God and into the facts connected with it. But the great preoccupations raised in the Church by Jansenism, philosophism and the Revolution caused the cause to be left for a long time in that state. Yet the confidence of the faithful did not diminish, and the tomb of the Blessed one was always held in veneration.

In 1792 the nuns were obliged to leave their monastery; they carried away the pious treasure of the holy relics, which they had divided among themselves, and which they entrusted in part to the sisters of the hospital, who faithfully restored them after the re-establishment of the monastery. But as for the modest shrine which contained the bones of Margaret Mary, they would trust only themselves. It was entrusted first to Sister Marie-Félicité Lorenchet, who had relations at the gate of the monastery, with whom she withdrew. Obliged later to go to Beaune, her native place, she handed over the sacred deposit to Sister Marie-Thérèse Petit, a young religious of Paray, whose family received it with happiness and kept it with respect until 1801, when the nuns were allowed to bring it back into the monastery, which they had just reoccupied in part only, as tenants. In 1809 they left this monastery again to occupy a more spacious lodging in the former priory of the Benedictines, whose church had become a parish church. In 1817, the community of Moulins having been reunited and regularly reconstituted at La Charité-sur-Loire, all the sisters except two left Paray. Those who went away carried with them their share of the holy relics, in proportion to their number. But when they wished to add to it the shrine of Blessed Margaret Mary, recourse was had to the civil authority; the seals of the town were set on it as on public property, and it was handed over to the keeping of M. Noiret, parish priest of the parish. In vain were several attempts made to have it carried off by trickery and craft; piety and love of their native place kept watch round it, and the treasure was saved.

In 1823, the monastery having been bought back from the revolutionary purchaser by Mgr Roch-Étienne de Vichy, it was at once restored, after which the shrine of the Blessed one was carried there and laid in a little oratory whose door opened on the choir. It remained there a year; then it was put in a locked chest, which was placed in a sepulchre dug at the entrance of the choir and covered with a tombstone.

The cause of the servant of God was introduced at the court of Rome by a decree of the 30th of March 1824, which conferred on her the title of Venerable. The Congregation of Rites ordered a double preliminary inquiry, which was not finished until 1827. On the 22nd of July 1830 Mgr d'Héricourt, successor of Mgr de Vichy, went to Paray to open the tomb of the Venerable, to verify the state of the sacred bones and to take them out of the choir. The occasion was used to place these precious relics again in a shrine of walnut, a little finer and above all more solid than the old one, which was sealed with the episcopal seal and laid in the southern angle of the cloister. God made the glory and power of his servant shine forth on that day; and among the numerous graces obtained through her intercession is reported the cure of Sister Marie-Thérèse

Petit, whose truly miraculous character the apostolic decree has recognized. The procedure of Mgr d'Héricourt was completed at Rome, where it had to undergo four public trials in as many assemblies of the Congregation of Rites, called: the dispositive Congregation, held on the 7th of April 1832; the ante-preparatory Congregation, on the 27th of April 1840; the preparatory Congregation, on the 4th of April 1843; and finally the general Congregation, in the presence of the Holy Father, on the 14th of January 1844. The decree on the heroicity of virtues was ready when Gregory XVI died, in May 1846. Pope Pius IX, scarcely mounted on the pontifical throne, assembled a new general Congregation on the 11th of August 1846, and gave orders some days afterwards to draw up the decree establishing the heroic virtues of the Blessed one. Three extraordinary cures having been submitted to the examination of the Congregation of Rites, the dispositive Congregation took place on the 25th of September 1852; the ante-preparatory Congregation on the 6th of September 1859; the preparatory Congregation on the 15th of September 1863; and finally the general

Congregation on the 1st of March 1864, at the Vatican, under the presidency of the Holy Father. A last Congregation, called *de Tuto*, was held at the Vatican, in the presence of the Holy Father, on the 14th of June 1864. On the 24th of the same month His Holiness went to the Vatican basilica and ordered the decree of the Beatification of the venerable Margaret Mary Alacoque to be written and published, the solemnity of which was fixed at Rome for the 18th of September.

On the 13th of July 1864 a prelate of the holy city, Mgr Borghi, chamberlain of the Holy Father and postulator of the cause, delegated to come and preside, with Mgr the bishop of Autun, at the opening of the sepulchre, went together, followed by a numerous clergy, to the monastery of Paray. The shrine, after having been taken from the place where it had been laid, was placed on a litter and carried to the community room. The seals having been recognized as intact and then broken, the bones were identified and arranged, and were then placed provisionally in a Romanesque shrine of gilded copper, which was furnished with seals and conducted in procession to the throne which had been prepared for it in the middle of the choir. On the 18th and the 27th of September 1864 there were magnificent feasts at Paray in honour of the Blessed one, at which her relics were exposed and venerated by a great crowd of pious faithful.

By virtue of an apostolic Brief, a triduum of thanksgiving was held in all the churches and chapels of the diocese of Autun on the 22nd, 23rd and 24th of June 1865. The sacred bones, having been taken out of the provisional shrine which contained them, were carefully washed and sprinkled with perfumes; particles were detached from them to be sent to the monasteries of the Visitation and given to some churches. The cerebral substance was taken out and placed later in a crystal heart surrounded by enamel daisies, and fixed in the centre of a little monstrance supported by two angels. Each bone, wrapped in cloth of gold, was placed in the effigy and then in a magnificent shrine. Besides these precious relics, the monastery of Paray also possesses the following objects of the Blessed one, which have been placed under the seals of Mgr the bishop of Autun: some letters and her Life written by order of Father Rolin; two books which were in her use; her religious veil; other portions of her garments; her instruments of penance; her sacred ashes; fragments of her coffin and of the two wooden shrines.

The shrine containing the effigy and the bones of the Blessed one is placed in the high altar of the church of the monastery of Paray, where a considerable number of pilgrims flock daily. The little cell set up on the site of the former infirmary, from which this holy soul took its flight towards heaven, has been transformed into a chapel.

His Holiness Pope Pius IX, at the request of Mgr de Marguerye, bishop of Autun, and of a great number of cardinals, archbishops, bishops and other great personages of the Church, and on a favourable opinion of the Congregation of Rites, deigned to sign on the 6th of September 1866 the resumption of the cause of Blessed Margaret Mary Alacoque, virgin.

A confraternity called the *Holy Hour* has been established in the monastery of the Visitation of Paray-le-Monial; it is an exercise of mental prayer or of vocal prayers, which has for its object the agony of our Lord in the Garden of Olives, or any other circumstance of the Passion. This exercise was prescribed by our Lord himself to Blessed Margaret Mary. According to the statutes, the exercise of the Holy Hour is made on Thursday before midnight, in the church or anywhere else at will, from the moment when it is permitted to recite the office of Matins of the following day. Those who wish to enter this confraternity must send their names to the monastery of the Visitation of Paray-le-Monial, to be inscribed there in the register. Each one, according to his devotion, is free to make the Holy Hour more or less often; but the sovereign Pontiff Gregory XVI, in granting by his rescript of the 27th of July 1851 a plenary indulgence to all the faithful without exception, of either sex, every time that they make this exercise, shows sufficiently by this favour how much he desires that they should often give the divine Heart of Jesus this testimony of love and gratitude. Blessed Margaret Mary made it every Thursday. To gain this indulgence one must approach the sacraments of Penance and the Eucharist, and pray according to the intentions of the sovereign Pontiff. The indulgence is applicable to the souls in purgatory. By a rescript of the 22nd of February 1832 Gregory XVI authorizes the Confraternity members to make at will, on Thursday or Friday, the communion prescribed for gaining the indulgence. As for confession, it is not necessary to make it on the day or the eve of communion; it suffices that it should have been made on one of the eight days preceding. (Decree of Pius VII, of the 22nd of June 1822.)

The writings of Blessed Margaret Mary consist of various Letters, a hundred and thirty-three in number; of her Life, written by herself; of particular Counsels; of Instructions to the novices; of divers Writings; of Prayers and Canticles. Her style is simple, artless and full of unction.

We have made use, to revise and complete this biography, of a work entitled: Vie et Œuvres de la bienheureuse Marguerite-Marie Alacoque*, a publication of the monastery of the Visitation of Paray-le-Monial (Saône-et-Loire).*

SAINT SOLINA,[2] VIRGIN AND MARTYR IN POITOU (ABOUT THE YEAR 80)

It is about the year 80, while Vespasian was still reigning, and a short time after the death of St. Martial, that the martyrdom of St. Solina must be placed. Born in Poitou, of parents raised high by their position and their riches, she had, while still young, the happiness of understanding, at the word of the Christian missionaries, the vanity of the Roman superstitions which her family did not abandon; and it is believed that it was from the hand of St. Martial that she received the grace of baptism. With this grace the love of the great virtues soon developed in that innocent heart, and, docile to one of the counsels which the Saviour had inspired for chosen souls, she let herself be nobly won to the love of virginity: after having promised it by a formal vow, she attached herself to the practices of piety which strengthen it. This life apart did not prevent her remarkable beauty and the lustre of her rank from making her desired by numerous and rich suitors. Her parents entered into these views, but Solina resisted, and the perseverance of her refusals irritated them even to violence and ill-treatment. This conduct went on long enough to make the young Christian fear that, having always to struggle for her conscience against antagonists who none the less kept their rights to her tenderness and her respect, she might perhaps succumb to their entreaties and at last compromise her fidelity to the holy Spouse whom she had chosen. She resolved to escape this danger by flight, and, trusting herself to the Spirit of the God whom she preferred to all things, she set out, not yet knowing where she would stop. In crossing Touraine she thought of Chartres, where the cult of the Mother of God was already celebrated among the Christians, and where some converted druids, seconded by Priscus, a rich and influential citizen, had made themselves the guardians of the statue so anciently consecrated to the *Virgin who was to bring forth*, and who had at last become the Virgin Mother. It was therefore towards the city of the *Carnutes* that

Solina directed her steps. God permitted that it should be at this same time that a Roman prefect named Quirinus, profiting by the hatred which he knew the emperor Domitian bore against the adherents of the new religion, was anticipating, to satisfy his own resentments, the general persecution which marked later the last years of that prince. Everything was trembling in the country of Chartres, and it was by evident miracles that St. Savinian and St. Potentian had just escaped the pursuit of the tyrant. Quirinus was not long in learning that a stranger, professing the same faith, was making herself its apostle and was drawing young girls to the holy state which she had herself embraced. Summoned to the tribunal of this terrible judge, Solina there refused with courage all compromise between her faith and the seductions of the most magnificent promises. Martyrdom was the reward of her heroism.

Buried at Chartres by the pious hands of the faithful, her remains were venerated there down to our own days, justifying the confidence of the people by innumerable graces obtained near her tomb, to which public and private needs always drew them. The Church of Poitiers did not remain a stranger to these fervent demonstrations. A place of prayer was founded in her honour in the neighbourhood of Melle (Deux-Sèvres), probably in the village where she was born, and where some of her relics could be placed; another also rose in the Angoumois, not far from Barbezieux (Charente). These two monuments, renewed in the 11th or 12th century, are much damaged, less by time than by the violences of our local wars, and form the centre of two parishes. The feast of St. Solina is celebrated at Poitiers on the 16th of October.

Extracted from the Origines de l'Histoire du Poitou, *by M. the abbé Auber.*

SAINT BERARIUS I, BISHOP OF LE MANS AND CONFESSOR (670)

St. Berarius (*Berarius, Berecharius*), successor of St. Hadouin in the episcopal chair of Le Mans, saw the light in Aquitaine. His parents, sprung on one side from one of the most illustrious chiefs of the Frankish bands, and on the other from a senatorial family of ancient Gaul, transmitted to him an origin which gave him the right to aspire to all that is greatest. Elected to govern the church of Le Mans at a time of peace for the country, he made days of prosperity shine upon his flock.

At this time the city of Le Mans was enriched with a new sanctuary. Towards the beginning of his episcopate, and during a night spent in pious watching, St. Berarius had a vision in which he was ordered to send into Italy, to the country of Benevento, to Monte Cassino, servants of God of proved holiness of life, in order to discover there and bring back the relics of the virgin St. Scholastica, sister of St. Benedict. Since the monastery founded by the patriarch of the monks of the West had been overthrown by the Lombards, the body of St. Benedict and that of his sister had remained buried and hidden under the ruins. Berarius, hastening to obey the order of heaven, chose some virtuous monks, gave them the necessary instructions, and they set out for Italy. During this time Berarius was building a monastery for virgins, in order to place in it the precious relics which he was awaiting. This monastery was under the ramparts of the city, between the south and the west.

The mission of the monks of Le Mans had full success, and they soon came back with the treasure which they had gone to seek; at their approach to the city all the clergy and the people, Berarius at their head, ran out to meet this longed-for pledge of the divine protection; each one pressed round the shrine and sought the honour of carrying it. For the reception of this new patroness all the display of the finest triumph was unfolded; crosses, banners, incense and torches in great number surrounded the sacred remains, and the chant of hymns, psalms and antiphons was heard continually, until the moment when the holy bishop laid the sacred deposit behind the altar of the basilica which he had already consecrated.

A very rich lady named Lopa, touched by the zeal which Berarius put into raising his monastery of St. Scholastica, wished to imitate him by founding also a retreat for nuns. She possessed an estate on the banks of the river Huisne, on the side of the Sonnois, called *Thusfiacus* (Tuffé), and she destined it for this

foundation. First a church was built, which was dedicated to the holy Virgin, and a spacious cloister, where there were soon seen gathering handmaids of God in great number, to live there under the Rule of St. Benedict. Not content with having given her fortune to God, the pious Lopa wished also to consecrate to him entirely the days of her widowhood, and Berarius put her at the head of the new monastery. Under the guidance of this abbess virtue flourished in that holy solitude; and so there were soon seen as many as a hundred virgins coming to consecrate themselves there under the Benedictine cowl.

St. Berarius died on the estate of Baneth (Banech), in the territory of Bordeaux, where he was born, after twenty-six years, four months and four days of episcopate. His body was carried to Le Mans with all fitting honours, and laid by the priests of his church and by his disciples in the basilica of the monastery of Saint-Martin de Pontlieu. This monastery had received great marks of affection from the holy prelate, who had enlarged its buildings and renewed the basilica in which he chose his tomb. Soon this place became the theatre of his glory, by the numerous miracles which he did not cease to work there in favour of all who came to implore his help.

Extracted from the Histoire de l'Église du Mans, *by the R. P. Dom Paul Piolin.*

SAINT ANDREW OF CRETE, MARTYR AT CONSTANTINOPLE (761)

St. Andrew of Crete, or the Calybite, who must not be confused with St. Andrew of Crete, archbishop of Candia (4th of July), was a native of the island from which he took his surname, and he was living there very holily in a monastery at the time when the emperor Constantine Copronymus (718–775) was cruelly persecuting the Church for the cult of the holy images. When he learned of the edict by which this prince forbade, under great penalties, any honour to be rendered to those sacred figures which represent to us Jesus Christ or his holy Mother and the other Saints, far from being terrified by it, like many others who fled for that reason out of the lands of the empire, he came generously to the very city of Constantinople, in order to fight heresy and impiety there in the place where they were making most ravages. As soon as he had arrived there, he opened his mouth publicly to defend the orthodox truth, and, without fearing the magistrates or even the emperor, he exhorted the faithful to remain constant in the doctrine of the Church, and the new heretics to return into the bosom of their mother, whom cowardice had made them abandon. One day, when Constantine, having had a throne set up for himself in the basilica of St. Mamas, was displaying there with much ostentation all his imperial pomp, and was moreover giving very cruel orders against the orthodox, having some bruised with blows of bull's pizzles, others thrown into the fire, the eyes of these torn out and the tongue of those cut off, Andrew, on fire with a divine zeal, cleft the crowd, addressed the emperor in person and reproached him with his impiety. The tyrant, unable to bear this freedom, commanded his archers to seize him; and at once they took him, tore off his cloak, rent his tunic and did him several other outrages. The emperor then ordered that he should be stripped and scourged with the greatest rigour. Then the martyr, raising his eyes to heaven, cried out with force: "I will never despise your image, O my Saviour, I will never ill-treat your likeness; let my body be torn, let my tongue be torn out, let my feet be cut off, I am ready to suffer all things rather than fail in the respect which I owe to your divine Majesty." The guards gave him a thousand blows with bull's pizzles and covered him with blood. Others threw stones at him, and each one strove to do him some outrage. But all these torments could in no way diminish his constancy, and he always spoke with the same firmness as before.

Constantine did not wish to put him to death, so as not to give him the glory of martyrdom; but he desired extremely to be able to seduce him, so that his example might serve to corrupt the other orthodox; he therefore had him taken to prison, and in several conferences which he had with him he tried to win him by fine promises; but, finding him always as invincible, he had him scourged again, and at last abandoned him to the executioners to be put to death in the place of public executions. As he was being led to execution, a fisherman ran after him, and, having taken a large butcher's knife, cut off one of his feet. This blow was so

cruel and so painful that it took the life of our blessed Martyr. His body was exposed in the fields to be the prey of dogs and vultures; it was afterwards put in the earth with those of malefactors; but, by a miraculous effect of the divine power, a troop of possessed persons came to the place of his burial, and, having opened the earth with their nails, they distinguished it from the other bodies and exposed it to the view of the faithful. They received as reward the grace of being delivered from the demons which possessed them. This holy body was buried with the honour which was due to his merit, and several miracles have since been worked at his tomb.

St. Andrew of Crete is often characterized among the Greeks by an image of the Mother of God, serving to recall the holy cause to which he sacrificed his life.

We have kept the account of Father Giry.

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[1] The Bollandists think that Nicomedia (to-day Isnikmid, in Bithynia) was the scene of their martyrdom.

[2] Florentius was born at Tours, and was for some time one of the clergy of that metropolis. As he was making a journey to Rome to visit there the tomb of the Apostles, he was surprised by robbers, who tried to take his life; but, by an effect of the goodness and power of God, the murderous arm suddenly stiffened, and Florentius escaped death. On his way he stopped at Venice and at Milan, where he worked a great number of prodigies. At Firenzuola (in the territory of Parma) he raised to life a girl who was being carried to burial. The inhabitants of this town chose him for their patron and built a church under his invocation. On his return to France, where the fame of his miracles had preceded him, Florentius was placed on the episcopal see of Orange. There were relics of him at Firenzuola and at Orange. — Proper of Avignon; *Acta Sanctorum*.

[3] History has preserved nothing to us of his life. His body was laid in a stone tomb, in the part of the cemetery nearest the choir of the collegiate church of Saint-Martin of Angers. Translations of his relics took place in 1022, in 1195 and in 1495; they were each time accompanied by miracles. Angers formerly possessed precious memorials of its holy bishop, among others his chasuble and his chalice; these treasures disappeared in 1793. There remains to-day only a small portion of his relics, which is venerated in the cathedral church. — Cf. *Saints d'Anjou*, by Dom François Chamard.

[4] After his death his body was laid in a stone tomb under the high altar of the church which has kept his name. This church was destroyed during the Revolution, but a part of the relics of St. Trohé was withdrawn from the fury of the revolutionaries; they are now deposited in the church of Saint-Étienne of Nevers. There is also to be seen, in the *Christ aux reliques* of Nolay (canton of Pougues), a knee-cap of the arm of the holy abbot. — Mgr Crosnier, *Hagiologie Nivernaise*.

[5] See, on the 29th of November, the life of St. Saturninus, apostle of Toulouse.

[6] This mention is from Ferrari. According to him, Sergius, cured of leprosy at Mont-Saint-Michel, devoted himself out of gratitude, with his wife, to the service of the monastery. His cult has fallen away, if indeed it ever existed, for the Bollandists (*Prætermissi*, 17 October) doubt it. They base themselves on the unanimous silence of all serious martyrologists.

[7] Son of the governor of Thil-Châtel, Florentius had his head cut off by Crocus, furious at the resistance which he had opposed to him, furious above all at his faith. As he was beheaded on the bridge over the Tille, his head was carried by the current into the Saône as far as L'Île-Barbe, near Lyons, where it was gathered up. The Christians buried the remains of St. Florentius with honour, and later a basilica rose over his tomb; it was invaded in the 16th century by the Huguenots, who broke the shrine of the Martyr and threw his relics into the fire. What could be saved of them is preserved in a shrine of gilded wood, surmounted by the image of the Saint, at the back of the choir and behind the altar of the church of Thil-Châtel. — *Saints de Dijon*, by M. l'abbé Duplus.

[8] The day of his death is not known. Until 1102 his memory was kept on the 4th of August; from that time his feast was transferred to the 17th of October, perhaps to bring it nearer to that of St. Junian (16th of October), to whom he owed his conversion. Relics of him were formerly possessed at Le Dorat (Haute-Vienne) and at Saint-Junien. — *Saints du Limousin*, by M. de Reignefort.

[9] See his life on the 14th of October.

[10] We have given the life of St. John Gualbert on the 12th of July.

[11] See his life on the 9th of October.

[12] Their relics, brought to Paris about 965 with those of St. Magloire, of St. Senier of Avranches, of St. Louthiern, of St. Paternus, etc., were discovered in 1835 in the mass of the high altar of the church of Saint-Jacques du Haut-Pas, and enclosed in a fine shrine of gilded wood. It has not been possible to recognize to which Saints each part of these precious remains belonged, but there is certainty that these relics are authentic. And so Mgr de Quélen wished this discovery to be celebrated with solemnity, and he himself officiated pontifically on this occasion in the church of Saint-Jacques, on the 25th of October 1835. — Continuators of Bollandus; Tresvaux, continuator of the *Saints de Bretagne* of Dom Lobineau.

[13] *Alias:* Austrude, Audru and Austru.

[14] See the volume devoted to the movable Feasts.

[15] *Alias:* Souline, Soleine, *Sulina*.

18 October

Martyrologies

Eighteenth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

The birthday of St. LUKE, evangelist, who, after having suffered much for the name of Jesus Christ, died in Bithynia, full of the Holy Ghost. His relics were carried to Constantinople, and from there to Padua. 1st c. — At Antioch, St. Asclepiades, bishop, one of those illustrious martyrs who suffered a glorious death under the emperor Macrinus. About 217. — In the diocese of Beauvais, St. JUSTUS, a young child, who was martyred under the governor Rictiovarus, during the persecution of Diocletian. 287. — At Neocaesarea, in Pontus, St. Athenodorus, bishop, brother of St. Gregory Thaumaturgus; celebrated for his learning, he consummated his martyrdom during the persecution of Aurelian. About 269. — In Mesopotamia, on the banks of the

Euphrates, St. Julian, hermit. About 393. — At Rome, St. Tryphonia, who had been the wife of the emperor Decius; she was buried in a crypt, near St. Hippolytus.[1] 3rd c.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Amiens, Arras, Meaux and Paris, St. Luke, evangelist, named in the Roman martyrology of this day. 1st c. — In the diocese of Saint-Brieuc, the feast of the translation of the relics of St. Brieuc, bishop and confessor, whose life we have given on the 1st of May. 6th or 7th c. — At Nassoin or Nassogne (*Nassonacum*), near Saint-Hubert, in Belgian Luxembourg, St. Monon, hermit and martyr. A Scot by birth, he left his country on an inspiration from heaven, undertook a pilgrimage to Rome, came back through Gaul and went to seek a retreat in the midst of the forests of the Ardennes. He built an oratory in that solitude and gathered the neighbouring peoples there to instruct them in the mysteries of the faith. His zeal was crowned with numerous conversions, but it also excited the envy of vicious and hardened men, who came to surprise the generous preacher in his cell and murdered him in an atrocious manner.[2] About 645. — At Riom (Puy-de-Dôme), in the diocese of Clermont-Ferrand, St. Amabilis, priest, patron of that town, and confessor, whose life we have given on the 3rd of July. 475. — At Paris, the memory of St. Hermeland or Erbland, abbot, whose life we have given on the 25th of March, the day of his birthday in heaven. 718. — At Mechlin, the translation of the relics of St. Rumold or Rombaut, bishop and martyr, patron and apostle of that city, whose life we have given on the 1st of July. 775. — Between Villars-en-Azois and Silvarouvres, in the diocese of Langres, the martyrdom of Sts. Felix and Augebert, already named in the martyrology of France of the 6th of September, where we have given some details on their life. 7th c. — In the dioceses of Amiens and Arras, St. Justus (Juste, Jut, Jû) and St. Arthemius (Arthème, Artème, Artémie, Arthémis, Artemis), martyrs at Monchel (Pas-de-Calais), with St. Honesta, their sister.[3] 3rd or 4th c. probably. — Formerly, in the Benedictine abbey of Villers (*Villarium*), in Belgium, the commemoration of the blessed Virgin Mary, when, by the mouth of the statue of Afflighem, in the presence of all the monks and of a great crowd of people, she greeted St. Bernard, saying in an intelligible voice: *Salve, Bernarde*.[4]

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — Among the Premonstratensians, the octave of the translation of our Father St. Augustine.[5] 430.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Rome, St. Paul of the Cross, founder of the Congregation of the Discalced Clerks of the Most Holy Cross and Passion of our Lord Jesus Christ, named in the Roman martyrology of the 16th of November, the day under which we shall give his life. 1775. — In Africa, the holy martyrs Lucius, Victor, Daisus, Leucius, Victoricus, Berezus, bishop, Victricius, Faustinus and Martialis. 3rd or 4th c. — At Ostia (*Ostia Tiberina*), a small town and little port of the Roman States, on the Tiber, and at Nicomedia, to-day Isnikmid, a city of Bithynia, on the Propontis, St. Lucius or Lucas, St. Victorinus (perhaps Victorina or Victoria), and St. Agnes, martyrs. 3rd or 4th c. — At Galatz (*Axiopolis*), a town of Moldavia, on the left bank of the Danube, St. Hermes and St. Taxus, martyrs. — In Wales, in Great Britain, St. Brothen and St. Gwendoline, whose memory has been preserved by the hagiographers of that country. St. Brothen is patron of the parish church of Llanfrothen, and St. Gwendoline patroness of that of Llanwyddelan. 6th c. — At Oulx (*Ulcium*), in the province of Susa, in Piedmont, Sts. Justus, Flavian and ninety others, martyrs, slain by the Lombards. Date uncertain.

SAINT LUKE OF ANTIOCH, EVANGELIST

1st century.

> *Saint Luc a peint admirablement les images de Jésus et de Marie en deux tableaux, après les avoir parfaitement exprimées dans son Évangile et dans son cœur.*
>
> *St. Luke painted admirably the images of Jesus and of Mary in two pictures, after having perfectly expressed them in his Gospel and in his heart.*
>
> *Father Nouet, Meditations.*

St. Luke was of Antioch, the metropolis of Syria, a city celebrated for its pleasant situation, for the richness of its commerce, for its extent, as well as for the number and the refinement of its inhabitants, and for its love for the study of letters and of wisdom. It had renowned schools in all the arts and in all the sciences. St. Luke made excellent studies there in his youth, and it is said that he further perfected the knowledge which he had acquired by various journeys which he made into Greece and into Egypt. His taste carried him particularly towards medicine. Those who draw conclusions from this in favour of his birth and his fortune do not take into account that medicine was often exercised by slaves who were brought up in that science, as Grotius has shown. This learned man adds that St. Luke was perhaps attached to some noble family in the capacity of physician, and that after his enfranchisement he always remained in his first profession. But it appears that it was only after his conversion to Christianity, and even towards the end of his life, that charity made him exercise an art which was in no way incompatible with the functions of the apostolic ministry. St. Jerome assures us that he excelled in it; and St. Paul, in saying: "Luke the most dear physician," seems to indicate that he did not cease to apply himself to it.

St. Luke was not only skilful in medicine; it is added that he excelled also in painting. If we rely on the menology of the emperor Basil, compiled in 980, on Nicephorus, and on other modern Greeks whom Gretser cites in a dissertation on this subject, he left several portraits of Jesus Christ and of the holy Virgin. What they relate on this subject is supported by the authority of Theodore the Lector, who lived in 518. We read in this writer that a portrait of the holy Virgin painted by St. Luke was sent from Jerusalem to the empress Pulcheria, and that this princess placed it in a church which she had had built at Constantinople. There was found at Rome, in an underground place, near the church of St. Mary called *in Via Lata*, an ancient inscription in which it is said of a portrait of the holy Virgin that it is "one of the seven painted by St. Luke." There are still three or four other similar portraits, the chief of which was placed by Pope Paul V in the

Borghese chapel, in the church of St. Mary Major.

St. Luke embraced Christianity; but it is not known whether he followed before the superstitions of idolatry or the observances of the Mosaic law. It cannot be doubted that there was then a great number of Jews at Antioch, above all of those who were called Hellenists and who read the Scripture in the translation of the Septuagint. St. Jerome observes, from the writings of St. Luke, that he knew Greek better than Hebrew; that he does not content himself with making use of the version of the Septuagint, like the other authors of the New Testament who wrote in the same language, and that he abstains from translating certain words which he could not render well in Greek. Some claim that he was converted by St. Paul at Antioch; but others deny it, grounding themselves on this, that the Apostle nowhere calls him his son, a name which he ordinarily gives to those whom he had begotten to Jesus Christ. “From the tone and colouring of St. Luke’s style,” says Hug, “although one notices in it in a higher degree the influence of a Greek education, it cannot be contested that he was a Jew or a Syrian. When one considers the knowledge of Judaism of which he gives proof in his two works, one is forced to avow that it is not only by halves and superficially that he appreciated the manners of that people, so obscure for a stranger, and that he understood the ceremonies of its worship. Nowhere is the commentator stopped, nowhere has he occasion to regret that the author did not go more deeply into Judaism, its rites and its ceremonies. Let not the proof of this be required by examples; the number of them would be too great, and we should be forced to point out too many details, which are nevertheless the best proofs of an exact knowledge of the facts. So it is that we can infer from his style and from his knowledge that by the first he was of Syria or of Palestine, and by the others a Jew or a well-instructed proselyte. As to the first point, history furnishes us with more positive information, according to which St. Luke was born at Antioch, in Syria. As regards his religion, it follows from the Epistle to the Colossians that he professed Judaism by choice and not by reason of his birth.”

St. Epiphanius, St. Gregory the Great, Origen, St. Euthymius and St. Dorotheus testify that St. Luke was one of the seventy-two disciples. Simeon Metaphrastes speaks thus of the conversion of our holy Evangelist: “He was occupied with human sciences, with the study of languages, of grammar, of rhetoric and above all with Greek philosophy, when there presented itself to him an occasion of passing to a better state. The Son of God, clothed in our bodily nature, was then appearing in the midst of the peoples of Judaea. After having sustained a combat and won a victory against the enemy of God and of men, after having been publicly pointed out as Messias and Son of God by the voice of the heavenly Father on the banks of the Jordan, he was conversing with men and instructing them in the things of salvation. His fame was spreading in Judaea, in Galilee and in all the countries bordering on Palestine. While many closed their ears to the voice which announced the truth to them, others were attentive to his preaching and lost no word coming forth from the mouth of the Saviour of men. Among the number of these last was our holy Evangelist. He came often to listen to him, and he often saw him work supernatural works. Enlightened from then on by a heavenly light, he no longer considered the ties of kinship nor natural attachments; he trampled under foot money and riches. Without giving himself time to go and sell and distribute to the poor the goods which he possessed, he embraced the heavenly way which presented itself before him, and, after having conversed with him whom he loved ardently, he attached himself to him as his sincere and true disciple.

“As he had frequently been witness of the miracles and the striking prodigies of his master, he acknowledged him as the Messias sent by God, and this faith was solidly rooted in his heart. And so he accompanied him constantly and faithfully, everywhere, and even in the afflictions and persecutions which Christ endured for our salvation. He was witness of his Passion, as well as of his Resurrection. After having been present on the mount of Olives at the marvellous spectacle of the Ascension of Jesus Christ, he received on the day of Pentecost, with the other disciples, the gifts of the Holy Ghost, and became, with help from on high, capable of evangelizing the peoples with happy success. This new fisher of men then cast his net, and brought to the knowledge of the truth many Greeks and civilized men, whom he had drawn from the darkness of ignorance

and idolatry."

When St. Paul had been converted to Christianity, St. Luke joined him to accompany him in his apostolic journeys, and to share his labours and his perils. The place and the time at which he became his fellow-worker are not known. He begins to speak of himself, in the first person, in the Acts, at the time when the Apostle embarked to pass from Troas into Macedonia, in the year 51 of Jesus Christ, a short time after the departure of St. Barnabas; and St. Irenaeus dates from the same period the journeys which St. Luke made with St. Paul. These two great Saints were no longer separated except at intervals, and when the needs of the Churches required it. All the ambition of St. Luke was to share the labours, the fatigues, the sufferings and the dangers of the Apostle. He made some stay with him at Philippi, in Macedonia. They went through together the cities of Greece, where the harvest was growing more abundant every day. St. Paul, writing to Philemon, speaks of St. Luke as the companion of his labours, as his fellow-worker.

The interpreters think that Lucius, whom St. Paul calls his kinsman, is the same as St. Luke; and they ground themselves on this, that the same Apostle also gives a Latin ending to the name of Silas, in calling him Silvanus.[1] Several authors claim, after Origen, Eusebius and St. Jerome, that when St. Paul speaks of his Gospel in the Epistle to the Romans, he means that of St. Luke; but this passage may signify nothing else than the Gospel in general, which was preached by St. Paul. The Epistle to the Romans was written in 57, four years before the first journey of the Apostle to Rome.

According to St. Jerome and St. Gregory of Nazianzus, St. Luke wrote his Gospel at the time when St. Paul was preaching in Achaia, and he went twice into those countries with the Apostle, in 53 and in 58. He must have written his Gospel in 53, if it is true that St. Paul speaks of it in his Epistle to the Romans, as the ancients assert. He would have written it at Rome, if we relied on the titles of some Greek manuscripts, and during the first imprisonment of the Apostle; but these titles are modern and seem to confuse the book in question with the Acts of the Apostles.

St. Luke insists particularly in his Gospel on what relates to the priesthood of Jesus Christ; and it is for this reason that the ancients, in applying to the four evangelists the symbolical figures mentioned in Ezechiel, assign to our Saint the ox, as an emblem of sacrifices. It is only in this Gospel that we find the narrative of several circumstances relating to the Incarnation, such as the annunciation of this mystery to the holy Virgin, her visit to St. Elizabeth, the parable of the Prodigal Son, and several other particulars. Its style is clear, elegant, varied. The thoughts and the diction have a sublimity which astonishes. One admires in it at the same time that simplicity which is the distinctive character of the sacred writers. The actions of the doctrine of the Saviour are presented in it in the most touching manner; each word contains hidden mysteries, offers inexhaustible riches, and becomes the principle of all the virtues for those who read these sacred oracles with humility and the other fitting dispositions. The dignity with which the most sublime mysteries are presented, which are above all expression and above our manner of conceiving created things, that dignity in which one notices no pompous word, has something divine. The energy with which the Evangelist speaks of the patience, of the gentleness, of the charity of a God made man for us, of his lessons, of his life; his coolness in the narrative of the sufferings and the death of the Saviour; his care to avoid every exclamation and to abstain from those harsh epithets which it is so ordinary to give to the enemies of what one loves: all this has something, we know not what, of great, of noble, of touching, of persuasive, which one would seek in vain in the finest ornaments of language. This simplicity makes the great actions speak, so to say, of themselves, and human eloquence would only diminish their lustre. It is true that the sacred writers are the instruments or the organs of the Holy Ghost; but their style alone shows that their soul was in no way subject to the empire of the passions, and that they possessed in the highest degree all those heavenly virtues the love of which their writings inspire in attentive readers who are eager to be instructed.

About the year 56 of Jesus Christ, St. Luke and St. Titus were sent to Corinth by St. Paul. The first is represented by the Apostle as a man whose name is celebrated in all the churches. He followed him to Rome

in 61, when he was sent there as a prisoner from Jerusalem. St. Paul remained two years in that city; but he had at last permission to live in a house which he had hired; and the guards to whom he had been entrusted did not prevent him from preaching the Gospel to those who came to find him every day. It appears from various ancient monuments of the church of St. Mary at Rome, called *in Via Lata*, which is an ancient title of a cardinal-deacon, that it is built on the spot where St. Paul lodged and where St. Luke wrote the Acts of the Apostles. It is for this reason that Sixtus V had the statue of St. Paul, with a new inscription, put on the famous column of Antoninus, which is in the neighbourhood.

St. Luke did not leave St. Paul during his imprisonment, and he had the consolation of seeing him given back his liberty in 63. It was in this same year that he finished the Acts of the Apostles, a history which he had undertaken at Rome by the inspiration of the Holy Ghost. It is like the sequel of his Gospel; he proposes to himself to refute the false accounts which were being published on the life and the apostolic labours of the founders of Christianity, and to leave an authentic history of the marvels which God had made use of to form his Church, and which are an invincible proof of the resurrection of the Saviour and of the divinity of the Gospel. In the first twelve chapters he relates what the principal Apostles had done for the establishment of our holy Religion since the ascension of the Saviour. In the rest of his work he confines himself almost entirely to the actions and the miracles of St. Paul, of which he had been an eye-witness and in which he had had a great part. Theophilus, to whom he dedicated his Gospel and the Acts of the Apostles, and to whom he gives the title of most excellent, must have been, so far as one can judge by the style of that time, a man of the first distinction and a public magistrate, probably of the city of Antioch; perhaps also he had been converted by St. Luke. The Gospel of this Saint and his Acts of the Apostles were further written for the instruction of the various Churches and of all future ages. One notices a difference in the style of the inspired authors. Elegance and refinement characterize that of Isaias; there is a certain roughness in that of Amos, who was a herdsman. The style of St. Luke is exact, pure, elegant; which proves that he had received an excellent education and that he had studied literature at Antioch; there are nevertheless found in it some Hebraisms and some Syriacisms. It is in general easy, natural, agreeable, and entirely suited to the historical kind.

The holy Evangelist did not leave his master after his release. The Apostle, during his last imprisonment, wrote from Rome that all the others had left him and that St. Luke alone was with him. After the martyrdom of St. Paul, St. Epiphanius says that St. Luke preached in Italy, Gaul, Dalmatia and Macedonia. According to Fortunatus and Metaphrastes, St. Luke passed into Egypt and preached in the Thebaid. St. Hippolytus says that he was crucified at Elaea, in the Peloponnesus. He was fastened to an olive tree, if we rely on the modern Greeks. The ancient African martyrology of the fifth century gives him the titles of evangelist and martyr; St. Gregory of Nazianzus, St. Paulinus and St. Gaudentius of Brescia also assure us that he went to heaven by the way of martyrdom. But Bede, Ado, Usuard and Baronius say only in their martyrologies that he suffered much for the faith and that he died at a great age in Bithynia. It is very probable that he passed into that country to announce the Gospel there. He did not, however, always remain there. He came back into Achaia, which then included the Peloponnesus, and he finished his course there. The opinion of the modern Greeks is that St. Luke lived eighty-four years, and this opinion is grounded on what St. Jerome says of this Saint; but the last editor of the works of that Father has refuted it, by showing that the passage in question is found in no ancient manuscript.

The most usual characteristics of St. Luke are: the ox, a book closed or open, an easel, the attributes of a painter, a portrait of the holy Virgin. He is also painted writing his Gospel. He is also represented laid in a tomb by two of his disciples and incensed by a third: this last characteristic refers to the feast of the commemoration of the translation of his body from the place of his death to the church of the Holy Apostles at Constantinople.

CULTE ET RELIQUES. — SES ÉCRITS.

Cult and Relics. — His Writings.

In 357 the emperor Constantius had the relics of St. Luke transferred from Patras in Achaia to Constantinople. They were laid in the church of the Apostles, with those of St. Andrew and St. Timothy. Some distributions of the former were then made. St. Gaudentius of Brescia procured some for his church; St. Paulinus put some in that of St. Felix at Nola, and in another church which he had had built at Fondi.

The church of the Apostles at Constantinople had been built by Constantine the Great. This prince was buried in the porch of that church, and his body was enclosed in a coffin of gold. The twelve Apostles were represented round his tomb. When the emperor Justinian had the church repaired, the workmen found three wooden chests, with inscriptions which bore that they were the bodies of St. Luke, St. Andrew and St. Timothy. Baronius claims that the head of St. Luke was carried to Rome by St. Gregory, and laid in the church of the monastery of

St. Andrew. A part of his relics is kept in the monastery of Mount Athos, in Greece.

Besides the *Gospel* and the *Acts of the Apostles*, Clement of Alexandria and St. Jerome say that St. Luke translated into Greek the *Epistle* of St. Paul to the Hebrews. The same St. Clement has further attributed to him another work, which is the *Controversy of Jason and Papiscus*.

History of the seventy-two disciples, by M. the abbé Maistre; Godescard.

SAINT JUSTUS OF AUXERRE,[2] CHILD, MARTYR IN THE BEAUVAISIS

287. — Pope: St. Caius. — Roman Emperors: Diocletian and Maximian.

> *Il est une espèce glorieuse de martyrs : ce sont ceux qui, semblables à une victime choisie, sont immolés en confessant le nom de Dieu.*
>
> *There is a glorious kind of martyrs: they are those who, like a chosen victim, are immolated in confessing the name of God.*
>
> *St. Hilary of Poitiers.*

St. Justus was probably born at Auxerre; it is certain at least that he lived in that town with his father, named Justin, and his mother, called Felicia. From his tenderest youth he practised virtues which ordinarily ripen only at a much more advanced age, and he merited thereby a marvellous gift of second sight, which became the occasion of his martyrdom and of his glory. This pious child, nine years old, shared the grief of his family on the subject of his uncle Justinian, who had been carried off when quite young and sold as a slave, without anyone having known since the fate which had befallen him. St. Justus learned by a vision that this lamented kinsman was in the service of a merchant named Lupus, who lived in the city of Amiens, and he hastened to reveal this good news to his family. Justin sought in vain in Auxerre for someone who would be willing to join him, for money, to go and deliver his well-beloved brother. It was then that St. Justus offered himself to undertake this journey. To the objections of his mother, who dreaded the fatigue and the perils of so long an expedition, the child answered that he left himself entirely to the will of God, and his determination appeared so well inspired from on high that no further obstacle was put in its way.

A few days later the father and the son, provided with money and provisions, set out and arrived at Melun towards evening. There a poor man, at once blind and lame, begged their charity, complaining of hunger. St. Justus was not content with sharing his travelling provisions with him, but stripped himself of his coat to give it to him. As his father reproved him for it: “Is it not written,” he said to him, “that blessed is he who has compassion on the sufferings of the needy, because the Lord in his turn will take pity on him in the days of misfortune?”

The next morning the travellers continued their road, and met near Paris an excellent man named Hippolytus, who, having questioned them on their country and the object of their journey, offered them hospitality. The two men of Auxerre accepted it and went to his house to restore their strength, taking some food, wine and beer.

Having reached the banks of the Oise, they found at first no boat; but, thanks be to God, a boatman who was coming down the river at last answered their call and carried them over to the other bank, without being willing to accept any payment. As soon as they had arrived at Amiens, Justin and Justus inquired for the dwelling of Lupus, or for the place where they might find him. Having met him in the city, they set forth to him the object of their journey. “Come to my house,” the merchant said to them; “I will show you all my slaves, and if you recognize your kinsman you may take him away with you, after having repaid me his value.”

That same evening, while Justin was examining at the house of Lupus his twelve slaves, without being able to recognize his brother among them, St. Justus cried out: “Here is the one we are seeking,” pointing to a man who was holding a lighted lamp. “How could you recognize me,” remarked the latter, “since you were not born when I left my country?” The designation of the young child was none the less the expression of the truth.

A young soldier of the persecutor Rictiovarus had been witness of this recognition. He hastened to go and warn his chief: “I have discovered,” he said to him, “some of those people given to magic who proclaim themselves Christians; what must be done with them?” — “Bring them to me quickly,” answered the tyrant; “and, if they refuse to come, let them be put in prison until I make them appear before me.” The attendants who were to execute this order no longer found the Christians in the house of Lupus: for he, without accepting their money, had urged them to set out again at once to escape the persecutions of the terrible judge. Rictiovarus could not renounce his prey so easily. “Let four men mount on horseback,” he cried, “and force these Christians to come back here. If they refuse to obey, let them be put to death!” The three fugitives, following the Roman road which led from Amiens to Senlis, had arrived at *Sinamovicus*, to-day Saint-Just-en-Chaussée, near the fountain Sirica,[1] which feeds the river Aire or Are. Justinian said to his brother: “Since here is water, let us stop here to eat and take fresh strength.” And St. Justus cried out: “Make haste, for behold Rictiovarus has sent off four horsemen to bring us back to Amiens and put us to death; I will keep watch during your meal; if they arrive, I will talk with them, while you remain hidden in this cave close by.” Scarcely had he said these words when St. Justus perceived the attendants; his two kinsmen hastened to follow the counsel which had been given them.

The soldiers of Rictiovarus asked St. Justus where were the kinsmen who were accompanying him, and to what gods they were accustomed to offer their sacrifices. The courageous child refused to betray his own and confined himself to answering that he was a Christian. One of the horsemen at once cut off his head, with the intention of carrying it to Rictiovarus. But the body of the holy child suddenly raised itself and put its head back on its shoulders. “God of heaven and of earth,” it cried, “receive my soul, for I am innocent!” The attendants, terrified by such a prodigy, fled at once and went to relate to Rictiovarus what they had witnessed.

Justin and Justinian, who had heard the prayer of the young martyr, came out of their retreat and asked themselves what they were going to do with this beheaded body. It is related that the head said to them: “Go into the cave, you will find there an ancient tomb covered with ivy: it is there that you will lay my body. As for my head, carry it to my mother that she may embrace it. If she desires to see me again, it is in Paradise that she must go and seek me.”

Justin and Justinian, after having buried the body of St. Justus, hastened to return to Auxerre, where they arrived at the end of three days. When Felicia had learned of the death of her son, she blessed God for having

thus glorified her, and hung up in her house the head of the martyr, wrapped in a linen cloth. During the night this precious relic flooded with light not only the dwelling but the whole town.

The bishop of Auxerre (whom all the legends wrongly designate under the name of St. Amator) had just risen to recite Lauds. “I have seen,” he said to his clergy, “a great light which, starting from the house of Justin, enveloped the whole city. Go quickly and inquire into the causes of this phenomenon.” Three priests who went to make inquiries soon came back to relate the details of the martyrdom which had been accomplished in the Beauvaisis. The people, after having given thanks to God, had a shrine prepared, so that the head of St. Justus might be solemnly fetched, with the cross, the lights and the censers, and laid in the cathedral church, in the very place which he had chosen for his burial.

A young girl, sixteen years old, blind from birth, invoked the relic with which the church of Auxerre had just been enriched, and suddenly recovered her sight, which gave occasion for the thanksgivings of the faithful and the clergy. There is shown at Auxerre, in the rue du Temple, the site of the house in which St. Justus lived, where there is a statue, dated 1780, representing the young martyr with a palm in his right hand and a book in his left hand. When the Chapter went in procession to the church of Saint-Amâtre, it made a station before this house and recited a prayer to St. Justus.

St. Justus is represented twice in the windows of the high windows of the choir, in the cathedral of Beauvais, first under the features of a child holding his head in his left hand, and then under the appearance of a grown man, with the inscription S IVST.

There is seen in the church of Saint-Just a statue of the holy Patron, holding his head in his hands, and a picture of no value representing his martyrdom.

CULTE ET RELIQUES.

Cult and Relics.

From the Beauvaisis the cult of St. Justus spread into the dioceses of Paris, Rouen, Auxerre, etc., into the Low Countries, into Germany, into Switzerland (diocese of Chur), into England, into Italy, etc. But it is just to remark that this cult was often occasioned by the possession of the relics of a saint named Justus or Justin, more or less known, who was confused with the child martyr of the Beauvaisis. This is what happened at Louvres, at Paris, at Einsiedeln, at Flums (Switzerland), at Zutphen (Low Countries), at Malmédy (Prussia), at Trier, at Antwerp, etc.

The tomb of St. Justus at Sinamovic soon became a place of pilgrimage, and a chapel was erected near the fountain Sirica. The acts drawn up at the abbey of Malmédy relate that the pilgrims lit candles on the 18th of October round the fountain, singing hymns, and that on that day something like veins of blood were noticed in it. Tradition related that St. Justus, beheaded, had washed his head and his hands in this spring, and the faithful imitated this example, after having drunk of this water, which was said to be sovereign against fever. This custom ceased towards the end of the last century, when the spring dried up. This fountain Sirica, designated later under the name of Puchot, was long enclosed in the abbey of Saint-Just, which, after having undergone various changes, was peopled in 1147 by Premonstratensian religious from Dammartin. The village which had grown up round the tomb had borne for more than a century the name of Saint-Just. The cult of the patron had not disappeared with the relics: and so we see, in 1476, an indulgence of a hundred days granted to the pilgrims who should visit the chapel erected at the spot where St. Justus was beheaded. This sanctuary was destroyed during the Revolution.

The Church of Beauvais formerly inscribed the name of St. Justus in the canon of the Mass. It figures, in the prayer *Libera nos,* with those of St. Lucian, St. Maxian and St. Julian, in the Missal which the bishop Roger of Champagne had written about the year 1000. In another Missal, a little later, given to the abbey of Jumièges by Robert, archbishop of Canterbury, a proper preface is devoted to St. Justus. A confraternity of

prayers existed from time immemorial between the Chapters of Beauvais and Auxerre, by reason of their joint possession of the relics of St. Justus. On the 18th of October his shrine was carried in procession, after the chant of Terce, round the cathedral of Beauvais. At the procession of Palm Sunday this reliquary was carried by the parish priests of Saint-Thomas and Saint-Martin. The name of St. Justus is inscribed on the 18th of October in the Roman martyrology, and in those of St. Jerome, of Usuard, of Beauvais, of Amiens, etc. The feast is marked on the 18th of October in all the breviaries of the diocese of Beauvais, where it was formerly a holiday of obligation; on the 19th of October in the proper of Saint-Florent de Roye and in the breviary of Rouen (1728); on the 29th of November in the proper of Saint-Riquier.

St. Justus is the patron of Saint-Just-en-Chaussée and of Saint-Just des Marest (canton of Beauvais). A river which flows into the Avelon bears the same name. Among the numerous places in France which bear the name of Saint-Just, there are perhaps some which owe their name to our child martyr. It is a verification almost impossible to make, by reason of the confusion which reigned in the Middle Ages between the martyr of the Beauvaisis and several of his namesakes.

There is being built at this moment at Saint-Just-en-Chaussée a vast church, in the style of the 13th century, which will be dedicated to Notre-Dame de Grâce and to St. Justus.

We have seen that the head of St. Justus was laid in the church of Auxerre, which bore successively the names of Saint-Symphorien and Saint-Amâtre. Through the mediation of Otto III a considerable fragment of it was given to the abbey of Corvey, in Saxony, which already possessed a part of the body of St. Justin of Louvres, and which believed that it was thus increasing the relics of one and the same martyr. What remained of it at Auxerre was partly burned by the Huguenots in 1567. Only a fragment was saved, of which we see a translation made by Pierre de Broc in 1633, but which disappeared in ’93. To-day there is still kept in the cathedral a bone of the knee-cap, coming from the abbey of Notre-Dame des Îles at Auxerre, and given probably at an unknown time by the Church of Beauvais.

At the time of the invasion of the Normans (838? 850? 851?) the bodies of St. Justus, St. Germer, St. Angadrisma and St. Evrols were brought within the walls of Beauvais, which seemed to offer a shelter against the profanations of the pirates.

In 866 Odulphus, sacristan of Saint-Riquier, obtained from Odo, bishop of Beauvais, a bone of St. Justus, the reception of which took place on the 12th of June; this relic was put into the shrine which contained the head of St. Riquier.

In 1132 Pierre de Dammartin, bishop of Beauvais, transferred the body of St. Justus into a new shrine, due to the generosity of some of the faithful. Another translation took place in 1204, under the episcopate of Philippe de Dreux. In these various verifications the absence of several parts of the body was noticed, and among others of the head.

In 1674 the town of Saint-Just was enriched with a relic given by the bishop Choart de Buzanval to the abbey of the Premonstratensians. This relic, kept in the parish church of Saint-Just, was visited and authenticated in 1860.

There were formerly some of his relics in the cathedral of Rouen, at Picquigny, at Saint-Pierre d’Abbeville, etc. That which is kept at Saint-Pierre de Roye comes no doubt from the collegiate church of Saint-Florent, where there was one in an arm of silver, given by the Church of Beauvais.

Hagiographie du diocèse d’Amiens, by M. the abbé Corblet. — Cf. Acta Sanctorum.

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[2] The Bollandists (tome VIII of October, pages 318–323) prove that St. Tryphonia was never the wife of the emperor Decius (201–251), and that the Acts of St. Lawrence, from which this assertion has been drawn, are apocryphal. The relics of St. Tryphonia are kept in our days in the monastery of San Silvestro in Campo Marzio.

[3] A church in honour of the Mother of God was built at Nassogne, over the tomb of St. Monon, which had become celebrated by many miracles; the relics of the holy hermit were exposed there to the veneration of the faithful, and afterwards King Pepin established there a Chapter composed of a provost and six canons. A church near the city of St. Andrews, in Scotland, was also dedicated under the invocation of this Saint. It still exists under the name of Monon's Kirk. — Continuators of Godescard.

[4] A manuscript breviary of the 14th century, kept in the Municipal Library of Amiens, gives the legend of these holy Martyrs; but, in the judgement of one of our most judicious hagiographers, M. the abbé Corblet, it would be reduced to very little if one wished to prune from it all that it contains of the fabulous and suspect. We will therefore not reproduce it. What appears beyond doubt is that Justus and Arthemius, of Toulouse origin, were beheaded by order of their father near the village of Monchel (Pas-de-Calais, canton of Auxy-le-Château), and buried on a height bordering the road which leads from Monchel to Fiers (Somme), and which has kept since then the name of the Tomb of St. Justus. At a time which cannot be stated precisely, their bodies were transferred from this place into the church of Monchel. This was destroyed at the Revolution. Two years after the rebuilding of the new church, on the 16th of October 1839, M. Robitaille, vicar general of Arras, verified the relics, which are still exposed to the veneration of the faithful in an old oaken shrine. The cult of St. Justus and St. Arthemius, very ancient at Monchel, was introduced in the 13th century into the cathedral of Amiens by the bishop Gérard de Conchy. In the 14th century this cult was extended to the whole diocese. St. Justus is the patron of Monchel. People formerly went there on pilgrimage from all points of the dioceses of Boulogne, Arras and Amiens. This religious feast was suppressed by the parish priest, M. Henquenet, in 1775, in consequence of the numerous disorders which these gatherings had brought about. M. the abbé Niquet has re-established this pilgrimage, which about two thousand persons attend every year. On the 10th of October they go in procession with the shrine to the mound called the *Tomb of St. Justus*, where a chapel has recently been erected. — Cf. *Hagiographie d'Amiens*, by M. the abbé Corblet.

[5] This statue, in witness of so great a miracle, was kept with much honour in the abbey of Villers. It was broken during the troubles of the 16th century; but with the fragments, and after the original type, two statuettes were made, one of which is to-day in the sanctuary of Basse-Wavre and the other in the monastery of the Capuchins of Termonde (East Flanders). — *Belgium Marianum*, by Father Smet, S.J.

[6] See the life of St. Augustine on the 28th of August.

[7] Hug refutes this hypothesis: "But St. Luke," he says, "was not at Corinth at the time when that epistle was written. He was then at Philippi, or perhaps he had come from Troas to go to meet the Apostle, as he was crossing Macedonia. It matters little to know which of these two suppositions is well founded; it is enough that his distance from St. Paul does not permit us to confuse our Saint with this Lucius." The devil, who always seeks to obscure the truth by falsehood, of which he is the father, stirred up some of his ministers to spread fabulous stories concerning Jesus Christ. It was to prevent their effect that St. Luke wrote his Gospel. It has been said that he also proposed to himself to supply the omissions of the Gospels of St. Matthew and St. Mark, which had already appeared; but we have no certain proofs that he had this design; it does not even appear that he had read the two evangelists who had preceded him. The work of St. Luke is often attributed to St. Paul. The master no doubt helped his disciple, and afterwards approved his Gospel; but St. Luke himself assures us that he had written from what he had seen and also from the eye-witnesses of the actions of Jesus Christ. These witnesses, who had moreover had a part in the facts related, give his narrative the highest degree of authority. He was further directed by the Holy Ghost, who revealed to him all that he has related concerning our Mysteries, and who assisted him with a special inspiration even in the smallest historical events. The ancients, in claiming that St. Paul had had a share in the Gospel of St. Luke, apparently grounded themselves on the conformity of the expressions which both of them used in relating the institution of the Eucharist and the apparition of Jesus Christ to St. Peter.

[8] The Acts of St. Justus (Juste, Jût, Jut, Ju), drawn up about the 8th century and paraphrased in the 11th century in the Lectionaries of Beauvais, have been wrongly applied to St. Justin, another child martyr whose body was kept at Louvres-en-Parisis (Seine-et-Oise). We ourselves fell (*Petits Bollandistes*, tome IX, pages 175 and 397) into this confusion, which was favoured by a Life in verse long attributed to the Venerable Bede. The appearance (May 1873) of the third volume of the learned *Hagiographie du diocèse d'Amiens*, by M. the abbé Corblet, happily allows us to correct this error to-day. Let us sum up his argument in two words, for the edification of our readers:

"Justus and Justin are indeed two different Saints, both of them child martyrs. The first is inscribed in the most ancient martyrologies on the 18th of October; the second on the 1st of August; but the feast of the latter has always been celebrated at Paris on the 8th of that month. The body of St. Justus, buried in the little town of the Beauvaisis which bears his name, was transferred to the cathedral of Beauvais. The body of St. Justin, honoured at Louvres-en-Parisis (canton of Luzarches) from the 9th century, was transferred to Notre-Dame of Paris at a time which is unknown to us. As the life of St. Justin of Louvres was not known, the Acts of St. Justus were applied to him by reason of the likeness of the names. The modifications were at first very few. More serious changes, intended to favour the pretensions of the Church of Paris, were introduced into a Life in verse which goes back only to the 15th century, but which was long attributed to Bede and which all his editors have inserted in his works. The father of the child martyr is there designated under the name of Matthew. The name of Louvres appears to designate the place of the martyrdom. For all the rest, it is the amplified translation of the legend of the 8th century which we have followed.

"Surius published, still under the name of Bede, the passion of the 15th century, but without setting out the verses as lines, and making some prosaic inversions. This publicity caused a singular perturbation in the breviaries of Paris and of Beauvais. The name of *Lupera*, sheltered under the authority of Bede, was in no way doubted. And so Louvres appeared to triumph, and Louvet, to uphold the rights of the Beauvaisis, took it into his head to say that Saint-Just had formerly been called Louvres-en-Beauvaisis. Happily more serious arguments were put forward. It was pointed out that Louvres is not, like Saint-Just, on the road from Amiens to Paris; that, the holy child having been martyred on the morrow of the night on which he had taken flight, it may well be supposed that he made ten leagues

to arrive at Saint-Just, but not that he could have made twenty-six to reach Louvres; that the legends of Beauvais do not speak of Lupera, but of the fountain Sirica and of the river Are, which are indeed at Saint-Just and not at Louvres. Beaten on the local question of the martyrdom, the Parisians tried to prove that St. Justus and St. Justin were only one and the same person, martyred, it is true, in the Beauvaisis, but whose relics had been transferred in the 9th century from Saint-Just to Saint-Symphorien of Poitiers, and from there to Paris, or else directly from the cathedral of Beauvais to that of Paris. It is this last supposition which the Parisian breviary of 1607 admits; none of these hypotheses is supported by historical proofs.

"François de Gondy, bishop of Paris, having opened the shrine of St. Justin to give some relics from it to the church of Louvres, which is dedicated to him, established that they were indeed the bones of a child; but he found a part of the head! This should have sufficed to show that the Acts of the Martyr whose whole head had been carried to Auxerre had been wrongly applied to the St. Justin of Louvres. Nevertheless the present breviary of Paris none the less continues to say, in reproducing the abridgement of the Acts of St. Justus, that St. Justin was buried at Louvres and transferred afterwards to Notre-Dame of Paris."

[1] The fountain Sirica is at the northern end of a sheet of water which was formerly enclosed in the abbey of Saint-Just. The name of Puchot which is given it to-day comes from the custom of the pilgrims of *pucher* (drawing) water there.

19 October

Martyrologies

Nineteenth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Arenas, in Spain, the birthday in heaven of St. PETER OF ALCANTARA, confessor, of the Order of Friars Minor, whom Pope Clement IX placed in the number of the Saints, because of his admirable penance and the great number of his miracles. 1562. — At Rome, the holy martyrs Ptolemy and Lucius, executed under Marcus Antoninus. The first, according to the report of St. Justin, martyr, having converted to the faith a shameless woman and persuaded her to keep chastity, was accused by a young debauchee before the prefect Urbicus, who at once had him shut up in a dungeon, where he kept him a very long time; at last, as he did not cease to testify publicly that Jesus Christ is the sovereign master, he was condemned to death. As for Lucius, as he took the liberty of disapproving the sentence of the prefect and confessed openly that he was a Christian, he underwent a like judgement: which happened also to a third, who joined himself to these two glorious martyrs. 166. — At Antioch, St. Beronicus, St. Pelagia, virgin, and forty-nine other holy Martyrs. — In Egypt, St. Varus, soldier, who, visiting in their prison seven blessed monks arrested for the faith under the emperor Maximian, and providing for their needs, seeing that one of them was dead, wished to be put in his place, and did in fact suffer with them very cruel torments: which merited for him the palm of martyrdom. 307. — At Évreux, St. AQUILINUS, bishop and confessor. About 695. — In the diocese of Orléans, the translation of St. Veranus or Vrain, bishop.[1] About 590. — At Salerno, St. Eusterius, bishop.[2] About the middle of the 5th c. — In Ireland, St. Ethbin, abbot.[3] 6th c. — At Oxford, in England, St. FRIDESWIDE or Frewisse, virgin. About 760.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Angers, the translation (10th century) of the relics of St. Maurilius of the Milanese, bishop of that see and confessor, whose life we have given on the 13th of September. 426. — In the diocese of Beauvais, St. Luke the Evangelist, whose life we have given on the preceding day. 1st c. — In the diocese of Le Puy, St. Theofredus or Chaffre, second abbot of the abbey of Saint-Chaffre, to which he gave his name, and martyr. 728. — In the dioceses of Chartres, Meaux, Nevers, Paris, Poitiers and Sens, Sts. Savinian and Potentian, apostles of Sens and martyrs, whose life we shall give on the 31st of December, the day on which they are mentioned in the Roman martyrology. 1st c. — In the diocese of Clermont, St. Amabilis of Riom, priest and confessor, already named in the martyrology of France of the preceding day, and whose life we

have given on the 3rd of July. 475. — In the diocese of Coutances and Avranches, Blessed THOMAS HÉLYE, priest and confessor. 1257. — In the diocese of Verdun, St. Peter of Alcantara, confessor, named in the Roman martyrology of this day. 1562. — In the Brenne (a small district of the department of the Indre, between Châteauroux and Le Blanc),

St. Desiderius (*Desiderius*), a native of Blaye-sur-la-Garonne, monk of Lonrey (an abbey founded in the Brenne by St. Cyran or Sigiran), and confessor. He must not be confused with another Desiderius, brother of St. Desideratus, bishop of Bourges. Struck by his virtues, St. Cyran raised him to the priesthood and settled him in a solitude, in the territory of Bourges, where the young priest built a little hermitage in honour of St. Martin. It was there that he died, after having been visited by St. Paul and St. John the Baptist, who appeared to him to invite him to go up to heaven. About 705. — At Dijon, the feast of the translation of St. Benignus, apostle of Burgundy and martyr, whose life we shall give on the 1st of November. End of the 2nd c. — In the former abbey of Pavilly (*Pauliacum*), in the diocese of Rouen, the translation of St. Austreberta, abbess of that monastery, whose life we have given on the 10th of February. 704. — At Douai (Nord), in the diocese of Cambrai, the translation of St. Amatus or Aimé, archbishop of Sens and confessor, whose life we have given on the 13th of September. 690. — At Senlis (Oise), in the present diocese of Beauvais, the death of St. Livanus or Levange, bishop of the ancient see of Senlis and confessor, whose life we have given on the 7th of February. 6th c. — Formerly (before the return to the Roman liturgy), at Soissons, St. Lupus, thirteenth bishop of that see and confessor, whose life we shall give on the 22nd of October. About 540. — Formerly, at Geneva (Switzerland), St. Aquilo, confessor. — At Langeac, in the diocese of Saint-Flour, the venerable Mother Agnes of Jesus, religious of the Order of St. Dominic and prioress of the monastery of St. Catherine of Siena. We shall give her life in the volume devoted to the Venerables. 1634.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Basil. — In Ethiopia, St. Elesbaan, king, who, after having subdued the enemies of Jesus Christ, sent his diadem to Jerusalem in the time of the emperor Justin, and, having embraced the monastic life under the Rule of St. Basil, according to the vow which he had made of it, went at last to enjoy the sight of God.[4] 1552.

Martyrology of the three Orders of St. Francis. — At Arenas, in Castile, St. Peter of Alcantara, confessor, of the Order of Friars Minor, who, adorned with the austerity of his life and with the greatest virtues, showed himself glorious by the gift of prophecy and of miracles. The sovereign pontiff Clement IX placed him in the number of the Saints. 1562.

Martyrology of the Order of Friars Minor. — The same as above.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Aquila, a city of the kingdom of Italy (Abruzzo Ulteriore Secondo), St. Maximus, deacon and martyr, whose birthday in heaven is indicated in the Roman martyrology of the following day. 250. — In Palestine, Blessed Cleopatra of Syria, widow, and her son, confessor. It was she who carried from Egypt into Palestine the body of St. Varus, martyr, named in the Roman martyrology of this day. She built at her own cost a magnificent church, which she had dedicated under his invocation and in which she placed her tomb. It is there that she was buried, as well as her son. 4th c. — At Cordova, in Spain, St. Laura, widow and martyr, of whom Liutprand, bishop of Cremona, speaks in these terms in his *Adversaria* (no. 281): "In my time the body of the blessed Laura has been found, the victim, nearly a century ago, of the fury of the Saracens. She

was sprung from an illustrious family of Cordova, and had been given in marriage to a young nobleman, by whom she had two daughters. Left a widow after six years of union, she withdrew into the monastery of St. Mary of Cutedor, which St. Aurea of Seville (martyred at Cordova on the 19th of July 856) was then making illustrious. She became its abbess and governed it for nine years. My pen would be unable to retrace all the virtues with whose perfume she embalmed that holy house. Her piety filled the city of Cordova: a persecution was inevitable; it broke out. Denounced to the chief of the Saracens, the virtuous Laura generously confessed the faith of Jesus Christ; she was the victim of her constancy. For a long time she was beaten with rods, and the executioner ended by plunging her into a cauldron of boiling pitch. For three hours she sang there the praises of her God, who, satisfied with what his handmaid had suffered for him, called her to the abode of the Saints. Her relics, scattered in several churches of Spain, are surrounded with the greatest veneration." 864. — At Bethlapad or Berthelabad, in the ancient country of Bethusa (Persia), St. Sadoth, bishop of Seleucia and Ctesiphon, and martyr, whose notice we have sketched on the 20th of February. 342.

BLESSED THOMAS HÉLYE OF BIVILLE, PRIEST, ALMONER OF ST. LOUIS

1257. — Pope: Alexander IV. — King of France: St. Louis.

> *Dieu se sert des instruments les plus vils et les plus misérables selon le monde, pour accomplir son œuvre, afin que nul homme ne se glorifie devant lui.*
>
> *God makes use of the instruments that are vilest and most wretched according to the world to accomplish his work, so that no man may glory before him.*
>
> *Maxim of the Blessed one.*

If it is an honour for this excellent priest to have been the almoner of so great a monarch, we may say also that it is an honour for St. Louis to have chosen so wise and so pious a priest to approach his person and to take care of the distribution of his alms. He came into the world about the year 1187, in the parish of Biville, a little village of Lower Normandy, in the diocese of Coutances, of parents more commendable for their eminent qualities than for their birth. Matilda, the pious mother of this predestined child, placed him from the cradle under the patronage of the most holy Virgin, and as soon as he could articulate a few sounds she taught him to pronounce the sweet names of Jesus and Mary, which he did with a charming docility.

His parents, remarking in him precocious dispositions for study, entrusted him to skilful masters, under whom he made rapid progress. He did not learn in order to merit the reputation of a learned man, but solely to answer the designs of his parents and to fulfil the rigorous and sacred law of work; duty was for the young pupil one of those magic words which work marvels. The worthy son of the pious Matilda joined to a grave bearing an expression of countenance full of candour and serenity. Never was there noticed in him that impetuosity of movement, that changeableness of impressions, that levity of conduct which are the ordinary portion of youth. One would have said, on seeing him, that he belonged more to heaven than to earth; and a feeling of respect came to mingle with admiration when one perceived that gentle face, on coming out from prayer, as if lit up with a supernatural brightness.

Meanwhile, the studies of the Blessed one once finished, he considered before God the manner of employing usefully the knowledge which he had acquired. Several honourable careers opened before him, but they all had a human end: therefore they could offer him no attraction; moreover, after the example of the Saviour of the world, Thomas loved childhood and youth. He felt a lively joy in seeing himself surrounded by those little ones whom the Christian must resemble to obtain the kingdom of heaven. It was therefore the humble but useful functions of village schoolmaster that Thomas chose in preference to others more honourable and more lucrative, in order to devote himself body and soul to the instruction of youth. In the morning, going before the dawn, he made his way to the temple of the Lord, where he remained conversing with the adorable

Solitary of our altars until the moment of beginning his class. In the evening he came again to find the Beloved of his soul, so as to rest with him from his fatigues of the day and to slake his thirst at that spring of living water which flows from the very heart of God. The life of the Blessed one had then nothing austere, but it was so regular and so perfect that it not only excited the admiration of all who were its happy witnesses, but also provoked in them a pious emulation to practise the commandments of the Lord.

In a few years the little village of Biville was almost transformed into a Christian community recalling the first ages of the Church. The inhabitants of Cherbourg, a town situated not far from Biville, hearing of all the marvels worked in that obscure place by Blessed Thomas, felt the desire to be themselves their objects: consequently a deputation of the notables of Cherbourg was sent to Biville to persuade Thomas Hélye to come and carry the torch of his lights into a city so worthy of appreciating their benefits. The Blessed one yielded to their pressing entreaties and went to Cherbourg. His principal care was to inspire piety in his pupils and to teach them to fear God, without which learning can only serve to render a man more inexcusable. He began and ended all his actions with prayer, and in his very work he often had his mind and his heart raised towards God, to receive his lights and to conceive new flames of his love.

After he had exercised this work of charity for some time, he fell very gravely ill: which made him leave Cherbourg and return to his father’s house. God inspired him from then on with a wholly extraordinary life. Scarcely was he convalescent when he put on a hair shirt, began to fast three times a week on barley bread and pure water, and undertook three Lents a year with the same austerity. He was also almost always in prayer, and, as the parish priest had given him a key of the church, he often spent there the greater part of the day and of the night in that holy exercise. The bishop of Coutances, his prelate, being informed of so holy a conduct, exhorted him to embrace the ecclesiastical state, so as to be able to work for the salvation of souls, since many were perishing for want of good pastors to guide them.

Thomas received this exhortation as an order from heaven; but he begged the bishop to allow him to consult the Lord at length before taking a decision. The bishop raised him up with kindness and granted him the delay which he asked for with such touching entreaties, making him promise, however, to come back to him to communicate the course which the Spirit of God should have inspired him to take. Thomas, after having received the blessing of his bishop, left him to return to his dear solitude. Some time afterwards he took again on foot the road to Coutances, where the holy bishop welcomed him with the effusion of a tender father who sees again a well-beloved son; on learning from the mouth of the Blessed one all that had passed in his heart, Hugh de Morville adored in silence the designs of God upon that privileged soul; then he gave the tonsure to Thomas, who received successively from his hand, while keeping the intervals prescribed by the holy canons, the minor Orders, the subdiaconate and finally the diaconate. The good prelate could not persuade him to go further.

The Blessed one then begged his bishop to allow him first to make the journey to Rome and to Santiago in Galicia, and then to come and take his course of theology at Paris. The bishop readily granted him what he wished. He therefore made both pilgrimages with a singular devotion, and, having come back from them in full health, he remained four more years at Paris to acquire there the lights which he was afterwards to spread among the peoples. At the end of four years he returned to his country and was promoted there to the priesthood. If until then he had been very austere, it may be said that, being a priest, he became as it were cruel and pitiless to himself. He never went to bed, and if he slept for a few moments it was only on the corner of a bench in the church. He took the discipline very harshly every day, and, however weak he was through the extreme rigour of his fasts, he did not fail to draw blood from his body, in order to subject it perfectly to the desires of the spirit. He was almost all night in mental prayer, tasting at leisure the inestimable delights of converse with God. At daybreak he said his Matins, with the office of the dead, the gradual, the seven Penitential Psalms and seven other psalms which he recited with his clerk. He then celebrated Mass with an angelic devotion, and sometimes with such an abundance of tears that it seemed as if

his eyes must melt away with weeping. He had also his hours for saying the office of Our Lady, and he acquitted himself of it likewise with so much attention that the devil, unable to bear so great a fervour, sometimes made horrible noises to distract him from it. As for the rest of his time, he sacrificed it to the help of his neighbour, to announcing the word of God, to giving catechism, to hearing confessions, to consoling the afflicted, to visiting the sick, to helping those who were in their agony and to procuring the relief of the poor; and, as if the diocese of Coutances had been too small to satisfy the ardour of his zeal, he extended it further by his evangelical journeys into those of Avranches, Bayeux and Lisieux. Our Lord always gave a great blessing to his labours; he made conversions without number, and his word was so powerful, whether when he showed the malice and the indignity of sin, or when he threatened with the rigours of the judgement of God, or when he set forth the rewards which are prepared for the just in heaven, that the most obstinate and the most hardened sinners could in no way resist it. His hearers even, while he was preaching, or his penitents, when he was hearing their confession, were seen to shed torrents of tears, and they were heard crying for mercy, in the fear of the judgement of God with which they were penetrated.

The king St. Louis, being informed of the merits of so great a preacher, wished to see him near his person, and called him to his court to be his almoner. Thomas Hélye did not at first dare to resist so wise and so pious a prince; he came to him and exercised for some time the office with which His Majesty had honoured him; but, unable to accustom himself to the air of the court, which, holy as it was, seemed to him very different from the lovable secrecy of his solitude, he at last asked leave to return to Biville, where, in his father's very house, he had made for himself a kind of hermitage. On his return his prelate charged him with the cure of Saint-Maurice, of which he acquitted himself with all the vigilance and solicitude of a good pastor. He kept it, however, only a short time; for, wishing to be free to run to the help of souls who needed to be enlightened with the lights of the Gospel, he gave it up to another ecclesiastic whom he judged worthy to fill it.

A short time afterwards he fell into such a languor that he could not get up to say Mass. He did not cease, nevertheless, to communicate every day, and he did so with such great sentiments of devotion that it seemed as if he were already enjoying the embraces of his Beloved in his glory. At last, after having given many other proofs of the eminence of his holiness, he received for the last time that bread of angels, which filled him with a marvellous strength for the important journey of eternity. He had read to him the Gospel of St. John, the Passion of our Lord and the psalm *In te, Domine, speravi*; and when his clerk came to these words: "Into thy hands, O Lord, I commend my spirit," he ceased to live on earth, to go and live eternally in heaven. This death took place on Friday, the 19th of October 1257, at the castle of Vauville, where his last illness had overtaken him.

An ancient monument represents him preaching in the presence of the two bishops of Coutances and Avranches. He is also represented, sometimes with hands joined, the eyes raised and fixed on heaven; sometimes assisting as almoner, on his knees beside St. Louis, at the Mass of one of the royal chaplains.

CULTE ET RELIQUES.

Cult and Relics.

At the news of the death of the Blessed one the people ran from all sides to contemplate and venerate his mortal remains; they laid on his body gloves, girdles, necklaces and rings, to keep them as relics. An immense crowd attended his funeral, which resembled rather a triumphal march than a funeral procession. A miraculous incident came to increase still further the pious enthusiasm with which the crowd was animated, while the pious procession was advancing towards Biville. The lady of Vauville, who had a withered hand, applied it with confidence to the hand of the Blessed one and was at once cured. The body of Thomas was buried in the cemetery of Biville, as he had asked.

In 1261 it was transferred into a chapel, built in 1260, near the parish church, from which it was nevertheless still separate in 1325. It was there that the archbishop of Rouen, Eudes Rigaud, visited it in 1266. The church,

according to Arthur Dumoustier, was rebuilt in the course of the 16th century, and then, no doubt, the chapel was made into the present choir, in the middle of which the parish priest Michel Leverrier raised, in 1533, the monument of carved and painted tiles which lasted until 1778. Then Jacques Dugardin, lieutenant-colonel of artillery, lord of Biville, helped by the offerings of the parish priest and the parishioners, replaced this tomb, which the indiscreet piety of the faithful had mutilated, by the one which we still see to-day, and which, in spite of the marble slab on which rests the image of the Blessed one in relief, is still very little worthy to enclose such precious relics.

The holy body rested there until the 13th of July 1794. This treasure, so dear to Catholics, was about to be profaned and scattered by some impious and senseless terrorists, when M. Lemarié of Yvetot, former superior of the hospital of the Trinity at Paris, then vicar-general of Mgr de Talaru, bishop of Coutances, at that time in exile for the faith, conceived with some faithful and courageous Catholics the project of preventing this shameful sacrilege. At the appointed hour (a quarter past ten in the evening) they all met together; the intrepid priest carried the sacred Host on his breast, according to the permission received from his bishop. They entered the devastated church; the revolutionary administrators had placed on the tomb, in place of the marble slab, a sort of desk for their use: but two large stones laid one on the other still closed the monument. When they had yielded to the efforts of one of M. Lemarié's companions, they perceived, with a mixture of joy and of religious awe, the bones of Blessed Thomas well preserved and arranged almost all in their natural position. The confessor of the faith drew them respectfully from the stone coffin and laid them in white linen with the dust by which they were surrounded. He then placed them in an oaken coffin which he sealed with his seal, after having drawn up in canonical form a report which was signed by his fellow-workers, unimpeachable witnesses of this edifying translation. The holy body was placed at Virandeville, under an altar round which the persecuted Catholics gathered in secret during the whole time of the revolution. Furious at seeing their odious projects thus thwarted, the terrorists started judicial proceedings to discover the authors of this alleged crime. All their efforts were useless, and ended only in imprisoning the schismatic parish priest as suspected of having, at least by his negligence, favoured the removal of the relics, and as guilty of an obstinate refusal to name its authors.

In 1803, on the 14th of September, M. Closet, vicar-general of Mgr Rousseau, in concert with M. Bonté, his colleague, authorized the inhabitants of Virandeville, in memory of their courageous devotion, to keep the head of Blessed Thomas in their church, in accordance with the desire expressed by M. Lemarié. The rest of the holy body was given back to the inhabitants of Biville, except some bones granted to the parishes of Vauville, Saint-Maurice and Yvetot. On the 16th of September M. Leverrier, parish priest of Biville, after having been present at the opening of the coffin at Virandeville, laid the holy relics in their ancient tomb, in the presence of several witnesses and according to all the juridical forms.

The head remained at Virandeville until 1811. Then (31st of March) Mgr Dupont, ending a very long and very lively dispute between the two parishes, ordered that this signal relic should be reunited to the other bones of the Blessed one, which was carried out on Thursday, the 18th of April of the same year, with all the publicity and the formalities prescribed. The tomb of Biville therefore contains to-day the precious remains of the holy priest, which remained until the 18th of October 1859 in two separate boxes: one, containing the head, bore the seal of Mgr Dupont, and the other, containing the bones, bore the seal of Mgr Rousseau.

Let us add to these relics the chalice with the paten of silver-gilt, and the chasuble, which the church of Biville has regarded from time immemorial as given by St. Louis to Blessed Thomas, and some vestments, chasuble, alb and girdle, which the parish of Saint-Maurice venerates as having belonged to its holy pastor. Pius IX beatified Thomas Hélye in 1859.

The power of intercession of the Blessed one has not failed since that time, which explains his glorious surname of Thaumaturgus and the popularity of his cult in that part of Normandy which gave him birth, and where everything recalls his blessed memory. Here is the fountain where he came to slake his thirst when he

went from Cherbourg to his native place; there is the Charrière, the road by which the holy body of the Blessed one was carried from the castle of Vauville to the church of Biville. The church, a part of which is formed by the old chapel raised in the 13th century in honour of Thomas Hélye, is also a perpetual memorandum of this great servant of God; and the thousand lights lit round his tomb, in particular on the 19th of October, the day of his feast, bear witness to the confidence, the gratitude and the love of the numerous pilgrims who have hastened to Biville to solicit the favours of the Blessed one, or to thank him for those obtained through his mediation.

This biography is extracted from a little book published on Blessed Thomas Hélye by M. the abbé Gilbert, vicar general of Coutances; and from the Vie du Bienheureux, *by Mme the baroness de Chabannes.*

SAINT PETER OF ALCANTARA, CONFESSOR, OF THE ORDER OF ST. FRANCIS

1562. — Pope: Pius IV. — King of Spain: Philip II. — King of France: Charles IX.

> *Marchant dès son jeune âge dans l'innocence, évitant la sensualité et les plaisirs dangereux, fuyant le commerce des hommes, il s'adonnait à la contemplation des choses divines, et déjà embrasé de l'amour céleste, il croissait en sagesse et en grâce, et, par la maturité de sa conduite, devançait le cours des années.*
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> *Walking from his early youth in innocence, avoiding sensuality and dangerous pleasures, fleeing the company of men, he gave himself to the contemplation of divine things; and, already on fire with heavenly love, he grew in wisdom and in grace, and by the maturity of his conduct outstripped the course of years.*
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> *Bull of his canonization.*

Here is one of those flowers of an exquisite and ravishing fragrance which the Order of the seraphic St. Francis has given to the Church. He was born in Spain, in the year 1499, at Alcantara, a town situated on the borders of Portugal and of Estremadura, and the most considerable place of the military Order of that name. His father, Pedro Garavito, a great and famous jurist, was its governor; and his mother, Maria Villela de Sanabria, was there by her good morals a model of virtue for the inhabitants. Both were allied to the first families of Spain. As soon as he had the use of reason, he began the exercise of mental prayer; which made him love solitude and flee the amusements usual to children. He was not yet seven years old when he was found on his knees behind the organ of the church, so rapt in God that he neither knew nor heard anyone. He had a rare penetration of mind, a gentle and pleasing nature, and a discretion beyond his age. At sixteen, having already studied very well and even taken a course of canon law, he resolved to leave the world and take the habit of St. Francis. He presented himself, therefore, at the convent of Manjarès, of the province of St. Gabriel, near Valencia, which, being surrounded with rocks and precipices, seemed to him the more suited for withdrawing from the company of men. God made known by a miracle that this resolution was pleasing to him; for the holy young man, having set out from this convent to go and take the habit in a more distant place where his superior was, and finding no boatman to take him across the river Titar, asked God for prompt help in this extremity, and at that very instant he was carried to the other side of the water by the ministry of an angel. During his novitiate he was the model of all the other religious by his admirable zeal for penance and his most profound humility.

When he had made his profession, continuing in that spirit of fervour with which he had begun his religious life, he was advanced by degrees to holy Orders; then he applied himself to the ministries of preaching and of confession with marvellous success. His prudence then caused him to be judged worthy of the guidance of his brethren. He was therefore elected first guardian in various convents, then definitor, and finally provincial of his province of St. Gabriel, and he was twice put back into that office. But, as he always aspired to a more perfect life, he entered the Congregation of St. Joseph, which followed the Rule of St. Francis to the letter, and he suffered great pains to uphold it against its adversaries and to preserve it in its integrity. At last, in the year 1561, which preceded his death, having been named by Pope Paul IV vicar and visitor general of this

Congregation, he assembled its Chapter, and erected it into a province, under the obedience of the minister general of the whole seraphic Order. This, in brief, is the whole plan of the life of this great personage. We must now, in order to know to what degree of holiness it pleased God to raise him, make known the virtues which shone forth in all his conduct.

His austerity was so extraordinary that one cannot hear it spoken of without astonishment. As soon as he had the religious habit, he made it a law for himself always to keep his eyes lowered, so as to give no entry into his heart to the vanity of the world: which he faithfully carried out all his life. He was a long time without knowing whether his cell had a floor or not, and how the choir was made into which he went at every moment. He never cast his eyes on anyone, not even on his brethren, contenting himself with recognizing them by their voice. His fast was continual, and at his meal he took, even in his illnesses, only bread and water. In his old age only, he added to it some herbs or vegetables half cooked, which he prepared for a whole week, for fear that, by busying himself with this every day, he might lose some moments of the time which he gave to prayer. If these dishes seemed to him too good, he threw ashes or cold water on them to take away their taste. Ordinarily he ate only one day in three, and sometimes he went eight without taking any food. This rigour was accompanied by another, which he admitted to St. Teresa had given him much more pain; this was to sleep hardly at all. He complained of sleep because, he said, it does what death does not do, which is to separate us from the presence of God; so he took as little of it as he could, and only an hour and a half a day; for forty years he never slept except propped on his knees, or seated on his feet with his head leaning against the wall or against a cord stretched from one end of the room to the other. He never stretched himself out at full length, because his cell was always shorter, lower and narrower than himself. During the winter, which is sometimes very severe in Spain, he opened the window and the door of his room to feel all the cold, and believed he was doing his body a great mercy to shut them again afterwards to warm himself. He always walked barefoot and without sandals. If it happened that he hurt one foot, he took a sandal on that side, without taking one on the other side, because it was not reasonable that the sound foot should be at its ease while the other was in discomfort. At all times he went bareheaded and so exposed himself to rain, to snow and to the heat of the sun, as much to honour the presence of God, who is everywhere, as to imitate the state of our Lord, who was bareheaded throughout the whole course of his Passion. He added to all these mortifications the hair-shirt and the discipline; he took the latter twice a day with iron chains, which covered his whole body with blood; and as for his hair-shirt, St. Teresa affirms that for twenty years he had one of brass plates pierced all over in the manner of a grater. In short, so many austerities had so dried up and burnt his skin that it seemed rather to be the skin of a dead man than that of a living person.

This admirable zeal for sufferings came from the deep impression which the Passion of our Lord had made on his heart. Indeed, he was often seen prostrate before a great cross, his arms outstretched and shedding torrents of tears; and sometimes his fervour was so vehement that he was found rapt in ecstasy, and his body raised from the ground up to the arms of the crucifix. He appeared there one day all covered with flames which came from the ardour with which his heart was on fire; and then the cross also took fire with this same flame and became all radiant: which showed well enough the loving communications of our Lord with his servant. He tried also to inspire everyone with devotion towards this adorable mystery; and, to succeed in it, he planted crosses in every place where it was possible for him; and however large and heavy they were, he carried them himself on his shoulders to the places where they were to be set up: which covered him with blood, because these crosses, resting on his hair-shirt of pierced brass, tore his skin and made the blood flow abundantly. The first that he had the happiness to raise was on the mountain of Gata, in Estremadura. The angels no doubt helped him to carry it; for, although it was extremely large and of a weight beyond his strength, he nevertheless did not allow any man to give him help; from the middle of the mountain he carried it on his knees, and then went barefoot on to the point of the rock where no one had ever climbed, and which was all covered with stones and brambles. He did the same on several other neighbouring mountains, where

he gathered the people, preached to them the mysteries of the cross, and by this means imprinted on them great sentiments of compunction and penance. It was chiefly on these mountains, where he was accustomed to withdraw to make his prayer, that it pleased the divine Goodness to visit him and to teach him the science of the Saints. The shepherds saw him there several times raised in the air to the height of a pike or of the tallest trees of those forests.

These excellent lights which he received from God served only to make him more humble. He always had these words in his mouth: “I will speak to my Lord, whereas I am dust and ashes. Remember, my God, if you please, that you have made me of clay and that I must return into the same clay.” He kept himself all his life in the submission of a novice; even when superior, he lowered himself to the meanest offices of the house and acknowledged his faults before his vicar, whom he begged to impose public penances on him. He delighted in carrying alms to the poor at the door of the convent, and took that occasion to instruct and console them. The emperor Charles V and Joanna, princess of Portugal, his daughter, having chosen him as their confessor, he constantly refused this employment, which anyone else would have coveted as a step to the first dignities of the Church: which made that great prince say that Peter was not of this world, but a wholly heavenly man and wholly absorbed in God.

His love for poverty was extreme: he could not consider that of Jesus Christ being born and dying without feeling an incredible ardour to imitate it. He was delighted when everything failed him and his indigence obliged him to suffer something. He had only a very short and very narrow habit, and a mantle so short that it did not cover his hand when he stretched out his arm; both were of very poor stuff, and often covered with patches. In his cell there was only a Bible, a plain wooden cross, and a poor gourd, with instruments of penance. Even so he believed himself too rich, and regarded these furnishings as a good that was only lent to him: which made him give up everything before his death into the hands of his guardian. He refused himself the most necessary things, and even a mount for his journeys, at times when he could hardly walk without the help of a religious. He did his utmost to have at his meals the hardest and blackest bread of the convent, and still believed that he had not deserved it and was unworthy of it. He exhorted his religious to be content with few things, and to rejoice when they were in need. The convents which he had built seemed rather huts or birds’ nests than lodgings for men. That of Pedroso, in the diocese of Plasencia, was only thirty-two feet long and twenty-eight feet high, and one would have taken the cells for sepulchres; the doors were so narrow that one could not pass through them without discomfort. The workmen pointed out this inconvenience to him, but he told them that it had to be so, so that it might be remembered that the gate of heaven is very narrow. He did not want the ornaments of his churches to be of cloth of gold, of silver or of silk, but of wool only. Lastly, it was he who strengthened St. Teresa in her first design of taking no endowments or revenues for her monasteries, writing to her for this purpose that fine letter of the 14th of April 1562, in which he tells her that it is an insult to God to fear that he will not assist the evangelical poor, after the authentic promises which he himself has made of it in the Gospel.

His constancy in chastity appeared with brilliance when, being violently tempted against this virtue, he covered his whole body with blood with thorns and then threw himself up to the neck into a frozen pond; by this means he won a glorious victory over his enemy, and his name has remained to the pond in which he had plunged. His prayer was most eminent. From the beginning he placed himself by prayer in recollection and the presence of God, which kept him in a profound peace. From there he was raised to so close a union with God that his soul was all flooded with the delicious torrents which flow from that eternally living spring. Often it was rapt and carried even to the royal couch of the heavenly Bridegroom, where it had no other operation than to feel and to enjoy. This state was followed by a violent but crucifying love, which came to him from the intimate and delicate impressions of the divinity. Then, unable to stop the movements of this ardour, he heaved sighs and uttered cries so loud and so piercing that they filled his brethren with fear and with admiration. This same love also sometimes kindled such a fire in his breast that he was obliged to go out

of his cell to expose himself to the open air, in order to temper its vehemence. Ecstasies and raptures also accompanied these impressions, and they were so ordinary with him that during prayer he had scarcely the use of his senses or attention to outward things. He merited this great recollection by an almost continual silence, and he accustomed himself to this silence by carrying small stones in his mouth for more than three years, “because,” he said, “life and death are bound up with the movement of the tongue.”

It is not surprising that St. Peter of Alcantara, being thus prevented and penetrated by God, carried with him a blessing which made him succeed in everything he undertook. He preached in so touching and so moving a manner that the most hardened hearts yielded to his exhortations and by this means entered the ways of penance. When he was at the court of Dom John III, king of Portugal, where his superiors had sent him at the instance of that prince, it is impossible to express the good he did there, and the great number of persons of both sexes whom he drew to the service of God, or whom he brought to embrace the religious life in the most reformed monasteries. By his counsel Queen Catherine made of her palace a school of virtue and devotion. The Infante Dom Luis, the king’s brother, had the convent of Salvaterra built for his sake, and withdrew there to live like the poorest religious, after having sold his furniture and his equipage, paid what debts he had, and made a solemn vow of poverty and chastity. The Infanta Maria, sister of this prince, also made a vow of chastity, and used all her goods in the service of our Lord. Besides these ties which he had with the first persons of Portugal, he had others still closer with St. Francis Borgia and with St. Teresa, to whom he was of great help in the extraordinary ways by which God was drawing her to himself. These brilliant functions did not prevent him from exercising his charity towards the poor and towards strangers. God gave him for the latter the gift of tongues, which he used to advantage to explain to them the mysteries of our faith and the maxims of holy Scripture; and as for the poor, he visited them in the hospitals and gave them all the spiritual and temporal assistance that was possible for him.

But the greatest fruit he procured for the Church was to contribute, with several other servants of God, to the reform of the Order of St. Francis, by establishing with them the Province of St. Joseph in the strict observance of the Rule which that seraphic man received from heaven.

This reform has since that time made such marvellous progress that it has spread not only through all Europe, but even to the farthest extremities of Japan and the East Indies: so that it has more than made good the ravages which the heretics, against whom it seems that God willed to oppose it, had made in France, England and Germany.

One may also count among the services which St. Peter rendered to the Christian religion his Treatise on Prayer, which he composed at the instance of Dom Rodrigo de Chaves, a gentleman of quality and very pious. No sooner was it published than the most reformed religious took it for their exercise; and it is the reading of it that led the Rev. Father Louis of Granada, a friend of our Saint, to devote himself to the composition of those fine spiritual works which he brought out, and which have been the cause of the salvation of so many souls. Pope Gregory XV gave this authentic testimony of it, that it contained a very clear and very pure light to lead souls to heaven, and that the Holy Ghost had guided his pen in writing each article of it. This pious pontiff gave him the name of doctor, and had him painted with the Holy Ghost in the form of a dove, dictating into his ear so admirable a doctrine.

St. Peter received even in this life extraordinary favours from the goodness of our Lord. One day when he was saying Mass in the presence of St. Teresa and of Isabel de Ortega, who afterwards became a Carmelite, St. Francis and St. Anthony of Padua were seen by the Saint serving him as deacon and subdeacon, when he came to give her communion with her companion. Another time, a celebrated preacher of the Order of St. Dominic, who honoured his virtue but did not believe him to be in so high a degree of holiness, saw him accompanied by a multitude of angels, who followed him everywhere and rendered him every kind of service. Jesus Christ himself sometimes honoured him with his visit; to which the same St. Teresa bears witness. Among other times, he did so in the house of a great lord, in the presence of a pious woman who,

seeing this divine Master, cried out: “How, Lord, does your infinite Majesty deign to come here?” But he answered her: “Where would you have me go, if not to the places where I find my elect?”

Our Saint had in an eminent degree the gift of prophecy and that of prodigies and miracles. We have in the historians of his life a great number of predictions which he made and which were happily fulfilled. He knew the most secret and the most distant things. It was usual for him to feel no effect of the storms and tempests which arose in the places where he was, and he obtained the same grace for those of his company. Often the rain had so much respect for his person that, falling all around him, it did not reach him. Having one day been overtaken by snow in the open country, the angels formed for him out of it a little chapel, where he spent the night peacefully with his brethren. He crossed the Tagus walking dry-shod on the waters, at a time when the boatman would not venture to take him across in his boat. The same thing happened to him again on other occasions. At his prayer, the staff which he had used going to Rome, and which he planted at the convent of Pedroso, was changed into a good fig tree: its fruit, like that of several others which are shoots from it, has become a source of health for the sick. It is called the fig tree of miracles. By the force of his prayer and his penances he obtained from God the right weather for the fruits of the earth, and by this means he often prevented the scourges of barrenness and famine; which he did above all once in favour of the kingdom of Valencia. Indeed, his prayers were so powerful with God that St. Teresa affirms she learned from her heavenly Bridegroom that he could refuse nothing that was asked of him through his mediation; she herself called him Saint while he was still living, and often had recourse to his intercession.

At last it pleased God to put an end to his labours and to crown him with immortal glory. Having come, then, to Villa-Viciosa, he was attacked there by an acute fever, which soon took on an alarming character. Unable to procure suitable treatment for the sick man, the religious thought of the count of Oropesa, who at once had him carried to his castle. As the illness kept increasing, Peter asked to be carried to the convent of Arenas. There he asked for the holy Viaticum, which he received on his knees on the ground, shedding torrents of tears, although he was in extreme weakness. A short time afterwards Extreme Unction was administered to him; and then he entered into a great rapture, in which he had the happiness of seeing the Blessed Virgin, accompanied by St. John the Evangelist, and received from her the assurance of his eternal salvation; and so, after having given admirable marks of penance, humility, resignation and pure love for God, he gave up his soul, laden with an infinite treasure of merits, saying these words of the Psalm: “I have rejoiced in the good news that has been announced to me, namely, that we shall go into the house of the Lord.” This was on the 18th of October 1562, in the sixty-third year of his age; he had spent forty-seven of them in religion.

He is represented: 1° walking on the waters with one of his religious; 2° with a dove speaking into his ear, to express the marvellous gifts which distinguished him in preaching, in the direction of souls, and in his frequent prophecies.

CULTE ET RELIQUES.

Cult and Relics.

Immediately after his death the Saint appeared all shining with glory to St. Teresa and to several other persons. At the moment when he expired, a sweet odour breathed from his person; a supernatural light lit up his cell, and the angels made a heavenly melody heard. The news of the death of the illustrious religious, quickly spread through the kingdom, caused in Spain a grief which spread far and reached even to Portugal. The body, placed on a funeral bed, was visited by an immense number of the faithful, who wished to look one last time on him who had passed by doing good. As the Saint had left nothing, it was impossible to satisfy the pious desires of the visitors, who asked one after another for something that had belonged to him. Some shreds cut from his tunic were the only relics distributed. Several miraculous cures obtained near the funeral bed increased the public emotion still further.

The Saint was buried in the church of the Franciscans of Arenas, a few steps from the altar, but in a place apart, in ground separate and distinct from any other burial. Care was taken to wrap the head in a white veil. The sick came to commend themselves to this friend of God, and numerous miraculous cures justified the ever-growing confidence of the faithful. Very active requests were made to the Fathers with a view to obtaining that the body should be transferred to a worthier place. The religious refused, not wishing to anticipate the decision of the Apostolic See. However, four years after the death of the Saint, the Provincial opened the tomb and found the body incorrupt, in good condition, and breathing a sweet perfume. The hair, formerly white, had taken on a strongly golden tint; the eyes kept the brightness and the fire which they had had after the death of the Saint, and the body distilled a fragrant liquid. After venerating the holy bones, the Provincial put them back in their place and had them covered with quicklime, so as to consume the flesh. The grave was then covered over with earth; but the faithful, informed of the miraculous state of preservation of the body, flocking in greater numbers than ever, carried off the earth and removed it in such great quantity that it had to be renewed several times. For several years things remained in this state; but the wonders worked at the Saint's tomb became so numerous that the religious thought they should ask Dom Pedro Fernandez de Ternino, bishop of Avila, for authorization to place the sacred relics in a more fitting place. The Prelate having granted this request, the Provincial, assisted by a great number of religious, proceeded to the opening of the sepulchre. The holy body, intact in some parts, was found in some others attacked by the action of the lime. The bones were as it were impregnated with that supernatural fragrant liquid already mentioned. The relics, wrapped with great care in a white cloth, were gathered into a very beautiful shrine, and then placed near the altar, in a niche which was walled up with bricks. The Provincial, before closing the shrine, detached from the body a very small relic which, plunged into water, gave it the virtue of working miraculous cures.

At the beginning of the 17th century, forty years after the death of the Saint, the veneration attached to his memory was increasing still further. People came from every part of the kingdom either to thank the Blessed one or to ask him for graces. The invocation of his name produced miraculous cures even in the Indies. Pilgrims crossed the seas to come and venerate his relics. The convent of Arenas had become one of the most frequented sanctuaries of the kingdom.

Some time afterwards a special chapel was built in the church of the Fathers of Arenas where the body might be laid. The sovereign Pontiff having authorized its translation, the bishop of Avila went to Arenas on the 15th of December 1616. He had the shrine taken out of the wall where it had been placed, and, after having unfolded the holy bones, he presented to the veneration of the faithful the head of the Saint, which at once breathed forth a miraculous perfume that spread far and perfumed the whole church. The holy relics, wrapped by the Prelate in a rich silk cloth, were enclosed in a new shrine, more sumptuous than the first, and then placed on the principal altar. The next day took place the blessing of the chapel, and then a solemn procession in which the Saint's shrine was carried amid the public rejoicing. The power of the Saint seemed to show itself and to grow in proportion to the homage paid to him. New miracles, more striking and more numerous, provoked new popular demonstrations. The glory of our Blessed one took on a national character. The public wish called down on him the supreme consecration of holiness. Declared Blessed by Pope Gregory XV on the 18th of April 1622, he was inscribed in the Catalogue of the Saints by Pope Clement IX. The solemnity of the canonization took place in the basilica of St. Peter at Rome on the 4th of May 1669. Pope Clement IX having died soon afterwards, the bull of canonization was published only the following year, by Pope Clement X, his successor, on the 19th of May 1670. The feast of the Saint is celebrated on the 19th of October, under the double rite.

To complete this biography we have used the Life of the Saint by a member of the Third Order of St. Francis. — Cf. the Life of the Saint by Father Talon, of the Oratory, and by Fauvel, etc.

SAINT AQUILINUS OF BAYEUX, BISHOP OF ÉVREUX AND CONFESSOR

About 695.

Aquilinus was born at Bayeux, about the year 620, of noble parents who gave him an excellent education. When he was of an age to be established in the world, he was married to a wife worthy of him. He went to serve in the armies during the wars which Clovis II waged against the barbarians who threatened the frontiers of his States. The war over, he returned to his own country. On arriving at Chartres, he found his wife, who had come to meet him. They both thanked God for the grace he did them in letting them see each other again; they resolved to live henceforth only for him, and they bound themselves by a vow to spend the rest of their life in continence. They withdrew to Évreux, whose church was then governed by St. Eternus. There they devoted themselves solely to good works; they made of their house a kind of hospital and employed their goods in relieving the sick and all who were in need.

St. Eternus having died some time afterwards, Aquilinus was elected to succeed him, and people thought they saw living again in him his predecessor, whose memory was held in benediction. It was then that it became known that he behaved towards his wife as if she had been his sister. He fulfilled faithfully all the duties of the episcopate. But as he feared that the functions of the ministry might weaken his fervour, he had a little cell built for himself at some distance from his church, and he went to shut himself up in it from time to time to rekindle his piety and keep himself in recollection. He prayed without ceasing for the sins of his people: his penance was very austere; he afflicted his body by long watches and by rigorous fasts. His love for poverty appeared in all his outward appearance. He set before himself above all as models St. Martin of Tours and St. Germanus of Auxerre. So many eminent virtues were rewarded by the gift of miracles. In 689 he attended the council of Rouen, which had been assembled by St. Ansbert, his metropolitan. In the last years of his life he was afflicted with the loss of his sight. He regarded this accident as a grace from God, who wished to preserve him from many dangers; it is even said that he had often asked it of heaven in his prayers. However that may be, he abated nothing of his zeal, and continued always to exercise the episcopal functions. At last he died at the end of the 7th century (about 695), after forty-two years of episcopate, and was buried in a church which he had raised in a suburb of Évreux. Since then this church has become a parish church under the name of Saint-Aquilin. It is said that Gunbert, bishop of Évreux, rescued his relics from the fury of the Normans by carrying them into Auvergne. St. Berno received them at Gigny, in Burgundy, where they have been preserved. St. Aquilinus is honoured on the 19th of October. His feast is celebrated in Franche-Comté under the semi-double rite, and at Évreux under the minor double rite.

He is represented kneeling before an altar with his wife; this is to recall the vow which they made to live in continence.

Proper of Évreux and Godescard.

SAINT THEOFRID[1] OF ORANGE, THIRD ABBOT OF SAINT-CHAFFRE, IN THE DIOCESE OF LE PUY

728.

Theofrid, who must not be confused with one of his namesakes, a monk of Lérins and martyr (645), who gave his name to the abbey of Saint-Chaffre after having been its second abbot, was born at Orange (Vaucluse), and was the son of Leufroy, governor of the country, who took particular care of his education. From childhood Theofrid felt a very keen taste for meditation on heavenly things, and he early took the resolution of trampling underfoot the delights of the world for the love of Jesus Christ. His father at first opposed his son’s design; but, overcome by Theofrid’s entreaties, he ended by yielding, and the latter took

the monastic habit in the Benedictine abbey of Saint-Chaffre, in Velay.

His progress was rapid, and he was soon an accomplished religious; and so, at the death of their abbot, the brethren chose him to succeed him. Theofrid's conduct justified the high idea that had been conceived of his virtue. He was the father and the model of his religious. As women could not enter the church of his monastery, he allowed them to come near the door, and there they received instructions on the merits of salvation. The Saracens having invaded Velay, Theofrid wished his religious to go and hide in a neighbouring forest; as for himself, he did not leave the monastery, and, prostrating himself on the pavement of his church, he waited, ready for whatever might happen. Furious at finding him alone, the barbarians beat him cruelly and left him half dead. The next day, which was the great feast of their sect, they prepared everything to celebrate it. Then the Saint rallied his strength and his zeal, and he had courage enough to go and rebuke them for their impiety. The barbarians, astonished to see him again, made him suffer shameful treatment and wounded him mortally. A storm which came on put them to flight, and they had no time to set fire to the monastery as they had intended. Theofrid died a few days afterwards (19 October 728), and he has since been honoured as a martyr of truth and of charity. There has grown up beside his monastery a little town which has taken the name of Monastier-Saint-Chaffre (Haute-Loire, arrondissement of Le Puy). He is represented with his throat cut by a furious troop of Saracens.

Baillet, Godescard, Mabillon, Bulteau.

SAINT FRIDESWIDE OR FREWISSE[1], VIRGIN AND ABBESS AT OXFORD, IN ENGLAND

About 760.

St. Frideswide was the daughter of Didan, prince of Oxford (England) and of the territory of that town. She understood early that important maxim that "all that is not God is nothing"; and so she applied herself from her childhood to live only for him. The care of her education was entrusted to a virtuous governess named Algiva. Riches, birth, beauty and all the advantages of the world never seemed to her worthy of her care, and she saw in them only snares which it was very hard to avoid. She feared to live in the world, and the exercises of the contemplative life seemed to her preferable to the functions of the active life, which it is rare to combine with fervour and recollection. She resolved, therefore, to embrace the religious state. Her father, who was himself full of piety, approved her choice. He founded, about the year 750, a monastery at Oxford under the invocation of the Blessed Virgin and of All Saints, and the government of it was entrusted to his daughter. Frideswide, freed from the slavery of the world, made every effort to advance in the way of perfection and to lead her sisters in it. But while she was tasting the sweetness of solitude, her virtue was assailed by a hard trial. Algar, prince of Mercia, conceived a violent passion for her and busied himself with the means of carrying her off. Frideswide, informed of the danger she was running, hid herself to escape Algar's pursuit. It is said that the prince became blind in punishment of his crime, but that he recovered his sight through the prayers of the Saint and appeased the justice of God by a sincere penance.

Frideswide, after having escaped the danger of which we have just spoken, had a little oratory built for herself at Thornbury, at some distance from the town. She shut herself up in it to give herself solely to prayer and contemplation. She died about 760, and several miracles were worked through her intercession. The church in which she had been buried later took her name. St. Frideswide was patroness of the town and of the university of Oxford. She is also honoured with the same title at Bomy (Pas-de-Calais, arrondissement of Saint-Omer, canton of Fauquembergue) and in several religious houses of the Low Countries. According to some authors, it was even at Bomy that Frideswide came to seek a refuge from the pursuit of the prince who was seeking her. These writers add that she founded a hermitage there, in which she remained three years. The feast of the translation of her relics is marked on the 12th of February in the martyrologies of England,

and in a calendar which is at the head of the manuscript chronicle entitled *Scala mundi*, which was kept in the library of the English college at Douai.

St. Frideswide is painted with an ox near her. This representation, says Father Cahier in his *Caractéristiques des Saints*, has every appearance of being only a sort of canting arms, to express the country of which the Saint was patroness: Oxford (or Oxenford) meaning the Ford of the Oxen. — She is sometimes represented with a crown at her feet, to show that she knew how to despise the grandeurs of the world.

Godescard, Baillet, Acta Sanctorum.

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[1] See his life on the 11th of November.

[2] The cathedral of Salerno possesses some of his relics.

[3] Ethbin or Egbin belonged to a noble family. A Breton by birth, he came into France while still very young. He was fifteen years old when the bishop of Dol, St. Samson, took charge of his guidance. Under so wise a master his progress in virtue was rapid; but, having one day heard these words read: "Every one of you that doth not renounce all that he possesseth, cannot be my disciple," he left the world and entered the abbey of Taurac, where he pronounced his vows in 554. He chose as guide of his conscience the religious who seemed to him the most advanced in perfection, and made it his happiness to serve him at the altar when he celebrated Mass. In 560, the monks of Taurac having left their abbey before an invasion of the French, St. Ethbin took advantage of it to lead the eremitical life. He passed into Ireland, and, withdrawn into a narrow cell which he had built with his own hands in the midst of a wood, he remained there twenty years. His austerities and the miracles which he worked made him celebrated. He was eighty-three years old when he gave back his soul to his Creator. It was towards the end of the 6th century. — *Acta Sanctorum.*

[4] See his notice on the 27th of October.

[5] *Alias:* Théophrède, Théoffre, Chaffre, *Theofridus*.

[6] *Alias:* Frévisse, Frévise, *Fredeswitha*.

20 October

Martyrologies

Twentieth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

In Poland, the precious death of St. JOHN OF KENTY, priest and confessor, who shone by his virtues and by his miracles. He was placed in the rank of the Saints by Pope Clement XIII. 1473. — At Abi, near Aquila, in the Abruzzi, the birthday in heaven of St. Maximus, deacon and martyr, who, burning to suffer for Jesus Christ, revealed himself to the persecutors who were seeking him, and, after a firm and generous confession, was hung up and tormented on the rack, bruised with blows of sticks, and finally thrown down from a high place; he expired in this fall. 250. — At Agen, in Gaul, St. CAPRASIUS, martyr; having at first hidden in a cave to avoid the rage of the persecution, he learned in what manner the generous virgin St. FAITH was fighting for Jesus Christ; this example having encouraged him to suffer, he prayed our Lord that, if he judged him worthy of the glory of martyrdom, he would make a spring of clear water gush from the rock of the cave: our Lord having granted it to him, he ran full of confidence to the field of battle, where, by generously sustaining the assaults of the enemy, he won the palm of martyrdom, under the emperor Maximian. 303. — At Antioch, St. Artemius, augustal[1], who, having passed through the first offices of the army under Constantine the Great, was condemned by Julian the Apostate, whom he had rebuked for his cruelty against the Christians, to be beaten with sticks and tormented with various tortures, and finally to be beheaded. 363. — At Cologne, the holy virgins Martha and Saula, martyred with several others[2]. — At Minden, in Germany, the birthday in heaven of St. Felician, bishop and martyr. 250. — At Paris, St. George, deacon, and St. Aurelius, martyrs[3]. 852. — In Portugal, St. IRENE, virgin and martyr. 653. — In the diocese of Reims, St. Sindulphus or Sandou, confessor[4]. About 600.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Agen, Auch, Mende, Poitiers and Rodez, St. Caprasius, martyr, mentioned in the Roman martyrology of this day. 303. — In the diocese of Autun, feast of the translation of the relics of St. Lazarus, bishop of that see, martyr and patron of the whole diocese, whose life we shall give on the 17th of December. 1st c. — In the dioceses of Cambrai, Carcassonne, Chartres, Clermont, Meaux, Nice, Perpignan, Sens and Strasbourg, St. John of Kenty, confessor, mentioned in the Roman martyrology of this day. 1473. — In the diocese of Soissons, memory of St. Agricola, priest and confessor, nephew of St. Remigius, archbishop of Reims[5]. 6th c. — In the diocese of Verdun, feast of Our Lady of Prodigies[6]. — At Paris, translation (9th c.), into the abbey church of Saint-Germain-des-Prés, of the relics of St. Natalia or Sabigotho, wife of St. Aurelius (of the Roman martyrology of this day), and martyred with him at Cordova, in Spain, on the 27th of July 852. — At Troyes, St. ADERALD, canon and archdeacon of that Church. 1004. — At Trier (Rhenish Prussia), St. Wandelin or Wendelin of Scotland, abbot of the Benedictine monastery of Tholey or Saint-Maurice in the Vosges (*Theologium, S. Mauritius in Vosago*), of whom we shall speak more fully on the 22nd of October, which is the day of his death. 1015. — At Montpellier, the feast of the deliverance of that city by King Louis XIII[7]. 1622. — At Reims, Blessed Sonnatius, first archdeacon, then archbishop of that see, and confessor. He presided at Reims (625) over a council in which twenty-five canons very useful to the Church were made, although renewed, for the most part, from preceding councils. Like his predecessor Romulphus (590–593), Sonnatius, who had a rich patrimony, made the church of Saint-Remi his heir, in which he chose his burial, and made a great number of bequests which bear witness to his great piety[8]. 631. — At Auxerre, Blessed HUMBAUD, fifty-second bishop of that see and confessor. 1115. — In the former Cistercian abbey of Savigny (*Savigniacum*, Manche), in the diocese of Coutances, Blessed Geoffrey (*Gaufridus*) and Serlo, abbots, William, novice, and Adeline, abbess. 12th c. — At Saint-Junien (Haute-Vienne), in the diocese of Limoges, the martyrdom of the Venerable Leonard Talasse, Dominican religious, put to death by the Huguenots. About 1570. — At Loos (Nord), in the diocese of Cambrai, blessing (1835) of the new church of Notre-Dame de Grâce, one of the most frequented pilgrimages of the whole region, whose original sanctuary dated from the 16th c.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — Among the Canons of Vienne: At Piombino, in Tuscany, St. Cerbonius or Cerboney, bishop and confessor, at first a canon regular, who, according to the report of St. Gregory, shone with miracles during his life and after his death, and gave back his soul to God on the 10th of October. 6th c.

Martyrology of the Order of Friars Preachers. — At Rome, on the Via Ardeatina, St. Mark, pope and confessor, whose death took place on the 7th of this month[9]. 336. — Likewise, the execution of Sts. Sergius or Serge and Bacchus or Bacque, martyrs in Syria[10]. 300.

Martyrology of the Order of Friars Minor. — St. Wenceslas, martyr, whose memory is celebrated on the 28th of September[11]. 936.

Martyrology of the Capuchin Minors of St. Francis. — St. Elzear of Sabran, count of Ariano, confessor, of the Third Order of our Father St. Francis, who kept his virginity pure with Blessed Delphina, his wife, and, laden with merits, flew to heaven on the 27th of September. The miracles which he worked during his life and after his death determined the sovereign pontiff Urban V to place him in the number of the Saints[12]. 1325.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Naples, the Venerable Mother Ursula Benincasa, foundress of the Theatine Daughters and of the Sisters of the Hermitage[13]. 1618. — In Persia, St. Barsabas or Barsabias, abbot, and his companions, martyrs. Barsabias is named in the Roman martyrology of the 13th of December, where we shall give some details on his life. 342. — At Salzburg (*Juvanum*), a city of Upper Austria, on the Salzach, St. Vitalis, second bishop of that see and confessor, surnamed the *Apostle of the Puizgau*, because he evangelized the inhabitants of that valley (situated north of Mount Tauern, in the territory of Salzburg). He was a disciple of St. Rupert (27 March 718) who, charmed by his virtues, raised him, while still living himself, to the dignity of bishop. After the death of his master, Vitalis at once placed himself at the head of his new diocese, and shone as a model of evangelical piety in the midst of his flock. The hagiographers praise chiefly his zeal, his charity and his spirit of peace. He intervened by his mediation in all disputes, and his preaching was that of a true servant of the God of mercy and reconciliation[14]. 730. — At Pozzuoli (*Puteoli*), a city and port of Italy, in the province of Naples, the holy martyrs Daisus or Dacius, Zosimus, Januarius, Dorothy, Susimus and Januaria. 4th c. — At Nicomedia, today Isnikmid, a city of Bithynia, on the Propontis, the holy martyrs Eutychius, Promachus, Lucius, Marcellinus and Bermiacus. 4th c. — In the States of the Church, the translation of Sts. Marcian and John, martyred at Rome on the Via Flaminia on the 16th of September. On the 13th of January 1001 they were transferred a first time to Civita-Castellana (*Falisca*); but with time the memory of this solemnity faded little by little from men's minds. Things were at this point when, in 1230, Peter, bishop of Civita-Castellana, had excavations made which led to the discovery of the bodies of the two Saints. Many miracles were worked on this occasion. The relics were put back, with great veneration, under the altar where they had just been discovered; but a small portion of them was separated and enclosed in a reliquary intended for solemn expositions. — In the Isle of Man (Irish Sea), St. Bradan and St. Orora, confessors. Their cult was formerly celebrated, and numerous churches were dedicated under their invocation. Before the 7th c. — In Ireland, St. Fintan Corach, bishop of Clontarf, near Dublin (province of Leinster); and St. Fintan Moeldubh, abbot of Clonedagh or Cluain-Ednech (King's County). 595 and 625. — At Como, in Lombardy, St. John III, bishop of that see and confessor. About 655. — At Hexham (*Hagulstadia*), a town of England (Northumberland), St. Acca, bishop and confessor. He was the friend of the Venerable Bede, with whom he kept up an active correspondence by letters. 740.

THE MARTYRS OF AGEN: SAINT CAPRASIUS, SAINT FAITH, SAINT ALBERTA, SISTER OF SAINT FAITH, SAINT PRIMUS, SAINT FELICIAN, AND A GREAT NUMBER OF OTHERS, MASSACRED BY THE CROWD[15]

303. — Pope: St. Marcellinus. — Roman Emperors: Diocletian and Maximian.

Bourges, Saintes, Poitiers, Angoulême, Bordeaux, Agen received in turn the lights of the Gospel from the mouth of St. Martial, disciple of the Apostles, himself an apostle and first bishop of Limoges. The breviary of Limoges tells us that the church of Agen was among those which St. Martial erected into a bishopric, under the invocation of St. Stephen, and which he watered with his sweat.

The apostolate of St. Martial in apostolic times was also consecrated by the ancient liturgy of Agen, which gave him the title of *Patronus noster*. The modern Propers of the Agenais had shared the error of the last two centuries, in which men had sought to put back, on a false interpretation of a text of St. Gregory of Tours, the mission of Martial to the 3rd century; but this diocese also took up again the Roman liturgy in 1853, and St. Martial has there found again his place among the disciples of Jesus Christ.

But here are other missionaries advancing towards Agen: Paternus of Toledo, disciple of St. Saturninus; Firmin of Pampeluna, who begins his mission at Agen, continues it in Auvergne, Anjou and the Beauvaisis, and goes to end it at Amiens. Unhappily the workers of the Gospel were still rare, and most of the bishoprics erected by St. Martial were soon without pastors. If the Church of Agen had bishops during the time of the persecutions, their names have remained unknown. Caprasius is the first who is known, and he occupied that see only towards the end of the 3rd century.

Caprasius belonged to an illustrious family of Agen[1] which, early, and no doubt in the times of Martial or of Firmin, had embraced Christianity: his father was named Faustus.

Faithful guardian of his flock, Caprasius watched over it until the moment when God called him to the solemn sacrifice and presented to him the palm of martyrdom.

Let the legends of Agen speak: “While the cruel Maximian held the sceptre of the Roman empire and was crushing the universal monarchy under his domination, the Christians, bowed under his iron yoke and no longer able to bear the rage of the tyrant, fled far from their homes to go and ask of the wild beasts an asylum in their forests or in their caves. Others, less fortunate, thought they found a surer retreat in the windings and the underground places of their churches; but if they came to be discovered, they were given over to the most cruel and the most varied tortures, until the moment of their entry into heaven, after having won on earth the palm of immortality.

“It was in this frightful tempest that the same emperor entrusted to a sacrilegious man named Dacian the dictatorship of the Spains. Devoured by the thirst for slaughter, he burned to quench it in the blood of the Christians. Proud of the edicts which allowed him to tear the bodies of the holy phalanx, he bows under the sceptre of his domination a great number of illustrious cities of the West. He crushes them under the weight of his insolent brutality, and the blood of the martyrs flows in floods at the foot of the idols.

“These crimes were multiplying with a formidable increase, when Dacian, that ferocious brigand, that ardent ravager of the church of the West, advances towards Agen. Already he rushes across the angry waves of the Garonne, and he enters, accompanied by a numerous escort, that city which immense ramparts protect.

“At his approach, the terrified Christians abandon the city and go to seek a retreat in the depth of the forests or the caves of the rocks. Reduced to the food of animals, they have, to appease their hunger, only roots or wild fruits, esteeming themselves too happy to be able thus to escape the bloody hands of the tyrant. Caprasius is in the midst of the faithful band and seeks a refuge everywhere in the rocks which surround the city. He climbs secretly the slope of that mountain which the ancients called by the name of Pompéjac, to-day Mont-Saint-Vincent[2]. Arrived almost at the summit, he finds there a cave bristling with rocks, well suited to protect those who came to ask it for an asylum.

“At the foot of this mountain rises, surrounded with ramparts, that city which the Aronces called by the name of Agen and adorned with magnificence. The implacable Dacian had scarcely entered this illustrious city when people ran thither in crowds from the surrounding countries. The people were eager to hear the sentence which that impious mouth was about to pronounce against the flock of Jesus Christ. Dacian, seeing himself surrounded by this eager crowd, addresses these words to it: ‘You are perhaps ignorant of the cause which brings me into your midst. I come to give a just reward to those who, faithful to the worship of our fathers, frequent our temples and offer sacrifices to our gods; but those who insult them, those who despise our institutions, shall find death in the cruellest torments[3].’”

It is thus that Dacian begins by displaying before the eyes of the people the apparatus of tortures. Caprasius seems to have fled the persecution; but before everything he owed himself to his flock, and he could not abandon it before knowing the will of God. Besides, he was not ignorant how rash it was to expose oneself voluntarily to martyrdom. Courage will not fail him when God calls him to the altar of immolation. But it is a

young virgin, St. Faith, who is to be the first to face the rage of the tyrant: God has chosen the weak to confound the strong.

“Born of noble and illustrious parents, St. Faith was born in the city of Agen. She belonged to that city by right of birth; she became its patroness by her glorious martyrdom. Heiress of an ancient race, she drew her chief nobility from the gifts of Christ. The brightness of her virginal whiteness formed her fairest garment. Everything in her breathed the ardours of her faith and spread the good odour of her gentleness. She had the glory of winning at Agen the first crown of martyrdom, and by the example of this fair death she became the fairest ornament of her native land: it was the exchange of a life of a day for eternal goods. From the cradle she loved the Saviour her God, and would have no other master. At the time of her martyrdom she was young in the number of her years, but she had all the wisdom and all the experience of mature age. The beauty of her soul effaced the beauty of her body; and when the judge had arrived, when the prefect, whose name we have sought in vain (Dacian), had entered Agen, promising according to his custom favours to the worshippers of idols and to the faithful Christians the torments of persecution, he commanded that the young Faith should be sought out, and had her brought into his presence. During the journey, by the very side of those ministers of iniquity, the blessed Faith made this prayer rise to the Lord: ‘Jesus Christ, my Saviour, thou who never abandonest those who implore thee, come to my aid, help thy handmaid, and lend to my lips words worthy of the interrogation which I am about to undergo under the eyes of the tyrant!’ As she uttered this prayer, she made the sign of the cross on her forehead, on her mouth and on her heart. Armed with this invincible shield, she walks with courage towards the governor. Scarcely had she arrived in his presence when the prefect speaks to her with all the artifices of a feigned gentleness: ‘What is your name?’ — ‘My name is Faith.’ — ‘What is your religion?’ — ‘I am a Christian from my childhood, and I serve the Lord Jesus Christ with all the ardour of my soul.’ — ‘Believe me, take counsel of your youth and your beauty; abandon the religion which you now profess, and sacrifice to Diana, who is a divinity suited to your sex, and I will load you with the most precious favours.’ — ‘I have learned by the tradition of my fathers that all the gods of the nations were only devils, and you wish to persuade me to offer them sacrifices!’ At these words the governor, inflamed with anger: ‘Sacrifice to our gods,’ he said to her, ‘or else you are going to expire in torments.’ In her turn the blessed Faith hears these threats without being frightened. She looks at heaven, and, already springing towards the eternal fatherland, she borrows the strength of the most illustrious martyrs, and cries in an energetic voice: ‘In the name of Jesus Christ my Lord, not only will I not sacrifice to your gods, but I am ready to suffer every kind of torment.’

“The courage of the young virgin irritates the proconsul. He commands his attendants to bring a bed of brass, has the body of the Saint stretched on it, and then a great fire is lit beneath to torment her limbs by this cruel torture. Struck by this spectacle, all the people cry out: O unheard-of cruelty! unjust sentence! How can one torment in this way a young virgin of the most illustrious nobility, who has never done any guilty act, never soiled her mouth with a crime, and whose whole crime is to adore her God! It was the cry of innocence, and that same day a great number, whose names we have not been able to know, confessed the faith of Jesus Christ and won the palm of martyrdom.

“Meanwhile the blessed Caprasius, troubled by this frightful persecution, was wandering a fugitive, seeking everywhere with the tenderest solicitude his scattered flock, when at last he arrives at the summit of that rock which rises near the city on the north side, to-day Mont Saint-Vincent. He stops, and, turning over in his mind the misfortunes with which the city was threatened, he could not keep from a secret fear. In the trouble which agitates him, he turns his gaze towards the city, and he perceives the young Faith tormented by the cruellest tortures. He raises his eyes, looks at heaven, and by the most fervent prayer he conjures the Lord to give the victory to the Saint in the combat which she is sustaining. The athlete of Christ, Caprasius, raises his eyes a second time, and in his contemplation he seems to devour heaven; then he prostrates himself on the ground and, uncertain what he ought to do, he asks his God to manifest his will by some prodigy. Scarcely

has he risen when he sees shining on the head of Faith a crown resplendent with a thousand colours, adorned with diamonds and with the richest precious stones, which seem detached from the firmament. He looks again: a dove comes down from the clouds and alights on the head of the Saint, whom it surrounds with a garment whiter than snow, more brilliant than the sun. This dove come down from heaven, wishing posterity to proclaim from age to age the power which God was about to manifest in the martyrdom of the Saint, spreads its wings with a gentle quivering, and there falls from them a light rain which puts out the flames lit to devour the young Faith. In this mysterious flight one would have said it was a spring of living water pouring itself out on the funeral pyre to put out its heat.

“From that moment the palm of triumph, the crown of salvation, is assured to the virgin. At the sight of this prodigy which God has just manifested, Caprasius rejoices greatly. He does not believe his courage inferior to that of the Saint, and, sure of victory, he prepares himself for martyrdom after having known the will of God by a new prodigy. He strikes with his hand the rock under which he had sheltered, and there gushes from it a spring which has never run dry. More still, the power of God has attached such a virtue to this salutary water that all those who come with a lively faith to drink at the spring of this rock, with whatever languor they may be afflicted, they are restored to health by the virtue of the holy Martyr[4].

“Transported with joy and made more intrepid by this new prodigy, Caprasius slips away from his neophytes and rushes to the place of combat, where he finds the young Faith still stretched on the funeral pyre. At that same instant the prefect has him brought before his tribunal, and, without being frightened by the terrible aspect of the attendants who surround him, Caprasius appears with serenity before the governor. The latter begins by asking him his name, his country, his ancestors. ‘My name,’ answers Caprasius, ‘is fairer than all the titles of the world: I am a Christian. Regenerated by the waters of baptism and confirmed by episcopal consecration, I am called Caprasius.’

“The prefect makes the finest promises shine before his eyes and speaks to him in these terms: ‘I see that you are very handsome and in the vigour of age; if you listen to my words, you shall be the first in the palace of the princes, you shall obtain their friendship, and you shall be put in possession of many inheritances.’ Warned by the prodigies of heaven: ‘All my desire,’ answers Caprasius, ‘is to dwell in the palace of Him whom I have adored since the day of my baptism, and whom I have learned to know as the Redeemer of all who believe in him.’ — ‘I will be patient with you,’ continues the governor, ‘until you receive the favours and the inheritances which I have promised you.’ — ‘I aspire to the imperishable goods of Him who is faithful in his words and holy in all his works.’ Dacian saw Caprasius inflexible in his words and unshakeable in his resolution. ‘I will stop the interrogation,’ he said to his men, ‘for I shall succumb in this combat which dishonours me.’ He hands the Saint over into the hands of his lictors and has him torn without pity. But Caprasius is still invincible; he is stronger than the torments.

“At the sight of so many tortures, the crowd, plunged in mourning, is moved to tears, and this universal cry is heard: ‘Detestable impiety! Was anything like it ever seen among men! Was not the blessed Martyr as pleasing to God as to mortals! Of a remarkable beauty, he had a truly angelic face.’

“But nothing can shake Caprasius, neither promises, nor threats, nor tortures. Everything is set to work to turn his heart to prevarication, and everything is useless.

“Seeing the constancy of Caprasius, the governor gives him over to torture and has him thrown into a dungeon. Again he is dragged into his presence. It was the children of darkness who were leading the son of light, whose eyes, fastened on heaven, were always fixed on Christ. ‘Glory to God in the highest,’ cries the Saint. ‘It is there that we Christians have placed our imperishable riches, sheltered from rust and from the vicissitudes of time.’

“At last the sentence is pronounced, and while Caprasius is being led to execution, he meets his mother, who is imploring heaven and encouraging her son to martyrdom. ‘My son, thou knowest where Christ is; lift up

thy heart with me and look upon Him who reigns in the heavens. Thou shalt not die to-day, but thou shalt exchange thy mortal life for a better life. The path is narrow, difficult, bristling with miseries and tribulations. Take care! it is there that the devil awaits thee to strike thee.' Caprasius hears his mother's voice and his heart is moved. 'I give thee thanks,' he cries, 'O my Saviour Jesus Christ! because thou hast enlightened thy servant, thou hast honoured him, thou hast glorified him by associating him to-day with the triumph of thy Saints!'

"But already the lictors had taken up again their instruments of iron, when all at once a young virgin crosses the crowd and comes to confess the Christian faith in the presence of the governor. It is Alberta, the very sister of Faith, who comes to gather with her the double crown of martyrdom and virginity. Two young Nitiobriges[5], the two brothers Primus and Felician, follow her example and wish to share the same combats. They present themselves with courage, animated by the constancy of Faith and of Caprasius.

"Dacian, more ferocious than his lictors, seeks to triumph over these young brothers, now by the bait of rewards, now by the apparatus of tortures; but everything is useless. Dacian is vanquished by the constancy of the Martyrs. His anger flares up, the sentence is pronounced, and all are led to the temple of Diana, either to sacrifice to the gods or to see their heads fall at the feet of their idols. Caprasius, meanwhile, is separated from his companions and thrown alone into a black dungeon. There, deprived of the light of day and of all human consolation, he spends all the time in prayer and in the praises of the Lord.

"Arrived in the temple of the goddess, the soldiers of Christ, ever inflexible, refuse to sacrifice to the idols, and on the same day, at the same hour, they see their heads fall under the executioner's axe. They thus crown by a glorious death the sufferings of martyrdom, and they exchange a perishable life for a happiness without end and without alloy. That fair society which they had formed on earth became fairer still by their constancy in the faith, and their happiness more magnificent by the society of martyrdom.

"This heart-rending scene was followed by the most frightful slaughter. Twice we have heard cries of indignation rise from the midst of the crowd, attentive to this sad spectacle. A great number of pagans abjure the worship of idols to confess the faith of Jesus Christ. They are all wrapped in the same sentence of death, and the executioners can no longer suffice for so many executions. But all those who saw with dry eyes the sufferings of our martyrs were angered by the defection of their brethren, and go to accomplish the bloody work of the lictors. The generous neophytes await it with resignation and prepare themselves for it by prayer. Dacian gives the signal, each one arms himself with a stone, a stick or a sword, and the new Christians, purified by the baptism of blood, go to receive in heaven the crown of the elect. God alone knows the names of those who perished then, and who were inscribed in the book of the living."

St. Faith is represented receiving a crown which a mysterious dove brings her. A great number of old statues represent the virgin of Agen. At Sainte-Foi de Longueville, modern artists have given her the attributes of the theological virtues of Hope and Faith. At Bertheauville she is found again with the attributes which are proper to her: the gridiron, or bed of brass on which she was stretched to be burned, and the chain which served to fasten her on the instrument of her torture. At Vicquemare, whose church was formerly under the patronage of the Saint, her image is also represented with the gridiron, and two chained dragons. The people of that region take her for a military heroine, and invoke her against fear. The image of the young virgin is found again, carved with the gridiron and carrying in her hand the palm of martyrdom, on a keystone of the cathedral of Agen. With the same attribute, placed on a burning brazier, she is represented in the *Fasti Mariani*. — St. Caprasius may be represented kneeling near a gushing spring. — St. Primus is represented in prison, where he is visited by an angel.

CULTE ET RELIQUES.

Cult and Relics.

The bodies of those who gathered the palm of martyrdom with St. Faith, and whose names are not known to us, were thrown into a marsh which was later dried up, and which allowed the Christians to build there a crypt under the patronage of St. Caprasius. It was placed under the altar of the old hospital, which has become to-day the chapel of the Grey Penitents. It is still known under the name of Martrous, or vault of the martyrs. This crypt, which archaeologists cite as a monument of the primitive church, is very small, and unhappily disfigured by modern paintings in the worst taste.

As for the bodies of Faith and Alberta, of Primus and Felician, after having been thrown by the pagans into the crossroads of the city and left without burial, they were gathered up by the faithful who had escaped the slaughter, and buried secretly in a place where they remained long hidden. But after idolatry had disappeared from the city of Agen, the bishop Dulcidius had them laid in a church which he had built under the name of Sainte-Foi.

The legends of Agen tell us that the bodies of St. Primus and St. Felician were carried into the diocese of Limoges, to the celebrated monastery of Beaulieu, founded about the middle of the 9th century by Raoul of Turenne, archbishop of Bourges. Later, a portion of the relics of Felician was transferred from Beaulieu to the monastery of Issigeac, which placed the martyr of the Agenais among its patrons. The body of St. Alberta was also taken from Agen to go first to Périgueux, and later to the ancient church of Venerque, on the banks of the Ariège, in the diocese of Toulouse.

The body of St. Faith was carried off secretly from Agen, with that of St. Vincent, about the middle of the 9th century, by the monk Aronisde, to the ancient and illustrious abbey of Conques, in Rouergue. About the year 1365, Pope Urban V gave a part of it to the monks of Cucufat, in Catalonia, where the office of the Saint was celebrated with great pomp. There was also formerly venerated at Glastonbury, in England, an arm of the Saint of Agen. She was patroness of the priory of Horsham, in the county of Norfolk, and the underground church, built with that of St. Paul's in London, bore her name, as did several churches of France. Among these last we must mention that of the monastery of Longueville, in Normandy, built towards the end of the 10th century. Some time before his glorious death, the illustrious archbishop of Paris, Mgr Affre, carried relics of St. Faith into this church. They were received with joy by the inhabitants of the place, and enshrined with the greatest care.

If Agen lost in the 9th century the body of the illustrious martyr St. Faith, that city kept at least her head, and it is still seen, though broken, in a reliquary which adorns the high altar of the cathedral. In 1807 the church of Conques gave back to the people of Agen a portion of the precious relics of St. Faith, and to-day they have taken their place again in the church consecrated to the Saint. St. Faith is the patroness of Bitry, in the diocese of Nevers, which possesses some particles of her relics.

The precious remains of St. Caprasius were gathered up by some faithful servants, who buried them and laid them in a private vault. Under the episcopate of St. Dulcidius they were carried into the church built in the interior of the city and laid with honour in a marble sarcophagus. In the 16th century, the city of Agen having fallen into the hands of the Huguenots, the churches were pillaged and the holy relics profaned. The body of the holy Martyr was, according to the tradition of the church of Saint-Germain-du-Teil, in the diocese of Mende, sold by the Huguenots and carried into that church, where it was greatly venerated. Happily his head was in a separate shrine, and kept with other relics, which were carried to the castle of Lalande. Besides the cathedral church, in which the head of St. Caprasius is religiously kept, there are in the diocese of Agen several other churches dedicated in honour of this holy bishop. He is also the patron of Saint-Vrain, near Corbeil.

We have borrowed these Acts of the Martyrs of Agen from the excellent translation of them given by M. the abbé Barrère in his Histoire monumentale et religieuse d'Agen, *and from the learned annotations with which the author has accompanied his work. — Cf.* Acta Sanctorum; *the* Saints du Rouergue, *by M. the abbé*

Servières; the Saints d'Alsace, *by M. the abbé Hunckler; the* Hagiologie nivernaise, *by Mgr Crosnier.*

SAINT ADERALD, CANON AND ARCHDEACON OF TROYES

1004. — Pope: John XVIII. — King of France: Robert II, the Pious.

> *La pratique de la vertu est un bien précieux pour celui qui la possède, et un spectacle extrêmement agréable pour ceux qui sont témoins de ses œuvres.*
>
> *The practice of virtue is a precious good for him who possesses it, and an extremely pleasing spectacle for those who are witnesses of his works.*
>
> *St. Basil the Great.*

Aderald was born about the middle of the 10th century of illustrious and rich parents. Walo was the name of his father, Odrada that of his mother, and both had even more virtues than riches. Persuaded that knowledge without piety can only puff up the heart and corrupt it, they entrusted the education of their child to holy religious, and they had only to congratulate themselves on it later. The young Aderald made rapid progress in sacred letters and soon showed the happy dispositions of his soul. Although he was extremely young, the bishop did not hesitate to receive him among the clerics of his cathedral and to grant him, with the order of acolyte, the revenues of a prebend.

As he advanced in age, Aderald grew, after the example of the divine Master, in wisdom and in virtues. After having passed through the various degrees of the clerical state, he was called to the priesthood; and from then on there was no longer a day, no longer a moment in his life in which he did not renew the sacrifice by which he had devoted himself, in his ordination, to the glory of God and the salvation of souls.

To work at it with more fruit, he made his favourite study the writings of the Fathers of the Church and the lives of the Saints. In the first he found the rules of holiness; in the second he admired their practice. How many times, on seeing what fervent souls of all times have achieved for the glory of the Lord, did he feel his soul stirred with lively ardours, and cry out, his eyes bathed in tears: "Alas! what a difference between these great servants of God and this wretched priest, who has not yet begun to love Jesus Christ! Why am I here, in the place of another who would have become a saint? I speak always to God, I sing his praises with the heavenly Spirits, and I breathe nothing but earth, I do not get out of my imperfections and my miseries."

His humility alone made him use such language; for one day it pleased God to reveal to men the intimate communications which he had with heaven. From a feast of the Ascension he had prepared himself by retreat, fasts and prayer to receive more abundantly, on the day of Pentecost, the gifts of the Holy Ghost. The solemnity having come, as he was taking a well-earned rest after his prolonged hours of prayer, the wonders of Thabor were renewed for him, and his face was seen lit up by a heavenly ray, whose brightness none of those who witnessed the miracle could bear. "O Jesus," cried the holy canon at the same time, "whence comes this flame whose ardours my heart cannot bear?" Then, seeing himself surprised in those spiritual favours with which the Lord was inebriating him, he imposed silence on those who, having seen this marvel, could not doubt that it was the divine Spirit who had come down, as once on the Apostles, in the form of fire and of burning rays, on this man so full of zeal and of merits.

No one will be surprised at these extraordinary graces on learning the mortified, recollected, interior life which the illustrious servant of God led. He had taken as models the Saints who had fasted with the greatest austerity, and not only did he feed on barley bread, but he mixed it with ashes, so as to be able to say with the Prophet that he ate ashes like bread, *cinerem tanquam panem manducabam*. Never did cock-crow surprise Aderald in the arms of rest; he never missed the night office, and he was often found in prayer at the door of the church, waiting for it to open to his desires. Often too he spent the nights in meditation on the law of God, and at the morning office he was seen so exhausted that he seemed to be returning from an overwhelming struggle. For in fact the devils waged hard combats against him to turn him from his prayer and to rob him of

the fruits of his untiring vigilance. They showed themselves to him under the most hideous forms, and uttered the most frightful cries; but their malice could not triumph over his courage, and they were forced to take to shameful flight.

His charity was incomparable. It was not enough for him to feed those who were hungry and to practise hospitality towards strangers; he took particular care of the lepers, washed their sores, supplied them with his own clothes, and embraced them with the tenderness of a brother for the dearest members of his family. He had a list of all the sick and all the needy of the city. He went to visit them, giving each one what he needed, accompanying his alms with some consolations, pious instructions and thanksgivings.

Aderald was not content with thus edifying the city of Troyes; he thought it useful for his spiritual advancement to undertake pilgrimages. Animated by a true devotion for the apostolic chair, he made the journey to Rome twelve times, in honour of the twelve Apostles. Prostrate before the holy tombs, he watered with his pious tears the sacred ashes of the Apostles, and ardently desired to end his days near those two oracles of the Catholic world. Such was not the will of God: Aderald came back to Troyes. He was seen, at each of his returns, to take up again his exercises of devotion with an ever-growing ardour, to become more and more insensible to the things of earth, more and more desirous of the goods of heaven. The mockeries of the world were his consolation; crosses and sufferings were the favourite object of his wishes and of all his ambition.

It was not without providential views that God was thus making of his servant a mirror of all the virtues; he was preparing him for a great and difficult enterprise, the restoration of the community of the canons of the cathedral. The incursions and ravages of the Normans in Troyes had brought about laxity among them. Victims of the fury of the Barbarians, they were deprived of all goods, and forced to give themselves to trade to provide for the most pressing needs of life. This unfortunate necessity turned them from their holy functions and involved them in affairs whose encumbrance befits only persons of the world. Aderald, touched by these grave drawbacks, insisted with Manasses I, then bishop of Troyes, that he should look to the means of bringing back into his clergy the fervour of former days. This project had long been the object of the pious pastor’s solicitude: so Aderald had no difficulty in persuading him. Manasses first formed a council for himself, at the head of which he placed Aderald with the title of archdeacon. This high office allowed our Saint to pursue his design more easily; he neglected nothing to make its necessity understood, and, wishing to add deeds to words, he generously gave to the Chapter the greater part of his patrimony. The bishop did not stay behind, and joined his liberalities to those of his archdeacon, so that the canons were able to give up the trade which kept them alive, in order to apply themselves, in a common life, to the fulfilment of their religious duties.

Meanwhile Aderald had conceived the project of making the journey to Jerusalem. The length and the hazards of the crossing alarmed the bishop who, answering the wishes of the Saint’s relatives and friends, did not at first allow him to embark. But seeing afterwards that he was unshakeable in his resolution, and believing that he was obeying a heavenly inspiration, the Pontiff at last gave him his consent, and his blessing for protectress. Aderald set out and, passing through Italy, went to embark at Salerno. The ship which carried him was almost entirely broken up by a storm. Another time he was pursued and overtaken by pirates who threatened to cut the throats of all the passengers, throw all the crew into the sea and abandon the rest to pillage. Terror spread through the ship; the sailors themselves were seized with fright; the Barbarians listened to no prayer and followed only the impulses of their senseless fury. In the midst of this pressing danger, the Saint set himself to prayer to implore the help of heaven; at once the ship got clear of the enemies and, carried by a miracle to a considerable distance from the pirates, escaped the frightful fate that awaited it.

At last, after having escaped all the perils of the sea, Aderald landed on the lands of the Saracens, where he was subjected to new trials. He was stripped, ill-treated, and cold and hunger came to complete his misfortune. It was then the custom, according to the statutes of the canons, to keep a profound silence after

Compline. In spite of his journeys, the Saint always observed this law with rigorous scruple, and nothing could make him break it. In vain did the Barbarians use in turn ill-treatment and caresses to make him speak; never would the man of God, full of respect for his rule, consent to break silence in the time when it was imposed on him.

Scarcely has Aderald set foot in Jerusalem when he flies to Calvary, where he adores Jesus Christ fastened to the cross for the redemption of men. A hundred and a hundred times he repeats the touching prayer of the good thief: “Lord, remember me, now that thou art in thy kingdom!” He reproaches himself with having himself crucified his Saviour by his sins, with having by his faults covered with a veil of opprobrium and ignominy Him who is the glory of the Angels, the splendour of Paradise. His eyes lovingly turned towards heaven, and his heart broken with a lively contrition, he sheds with Peter bitter and abundant tears; and, as if he had seen his Lord expire on that infamous cross, amid the striking testimonies which all nature renders to the divinity of its author, he strikes his breast, he groans and cries out with the faith of the Centurion: “Truly, O Jesus, thou art the Son of God!”

He goes through the various places sanctified by the presence of Jesus Christ; he visits the holy crib, where he is rapt in ecstasy, and embraces in spirit the feet of the divine Child who became our brother and put on our mortality. He goes on to the Jordan, whose waters were consecrated by the body of the Saviour; he plunges into it two or three times and asks heaven to make him himself share in this sanctification. When at last he has gone through the various places that witnessed the mysteries of our Redemption, he gathers together the relics he has been able to procure, and returns to his native land.

His return was a triumph: the canons hastened to show him the liveliest joy at seeing him again; they vied with one another to clasp him in their arms and give him the warmest welcome. More than ever he appeared to them as their master and their doctor, and, if they had keenly felt his absence, they believed themselves henceforth safe against every peril, being upheld by the strength of him whom they regarded as their Pastor and their Father.

Meanwhile Aderald had formed a noble project during his journey; it was to reproduce in the diocese of Troyes the form and the grandeur of the holy sepulchre of Jerusalem. He took no rest until he had carried out his design, and soon there was seen rising at Samblières a monastery of Benedictines of Cluny, which kept the relics brought from the Holy Land, and took, as did the village, the name of Saint-Sépulcre, in honour of the principal relic: it is to-day Villacerf, twelve kilometres north-west of Troyes.

The holy archdeacon survived this foundation only a few years. With his hands full of good works, he went to receive their reward in heaven, on the 20th of October of the year 1004.

CULTE ET RELIQUES.

Cult and Relics.

St. Aderald was buried in the monastery of the Saint-Sépulcre, as he had wished, and his body was venerated there until 1791, when fear of revolutionary excesses caused it to be transferred from the priory into the parish church. It was not the more respected for that. In the days of the Terror, the shrine which contained it was violated and broken; the holy bones were thrown pell-mell with others into the vault of the church of Villacerf. It was only in 1802 that M. Saget, then provisionally in charge of this parish, wished to expose them anew to the piety of the faithful; but the uncertainty in which people were as to determining with precision which of the bones had belonged to the body of the pious archdeacon led to the resolution of walling up the vault, to guard against new profanation the venerated ashes and the oaken shrine which had contained them. A monument to the memory of St. Aderald was erected over the opening. On a square pedestal stands a very tall candle, adorned with a crown, to represent the priestly virtues by which the Saint was during his life the support, the stay and the edification of the diocese.

The feast of St. Aderald was celebrated, until recent times, on the 20th of October of each year.

Extracted from the Vie des Saints du diocèse de Troyes, *by M. the abbé Defer.*

SAINT JOHN OF KENTY, SECULAR PRIEST, PROFESSOR OF THEOLOGY AT THE UNIVERSITY OF CRACOW

1473. — Pope: Sixtus IV. — Emperor of Germany: Frederick III.

> *C'est l'ardeur de la charité seule qui enflamme la prédication des Saints.*
>
> *It is the ardour of charity alone which sets on fire the preaching of the Saints.*
>
> *St. Gregory the Great.*

If the torch of faith has not gone out for a single instant in Poland since it was brought there in the middle of the 10th century, that nation, to-day so unhappy and yet always so Catholic, owes it in great part to the intrepid defenders of the truth, who did not allow schism and error to invade their country. It owes above all a particular gratitude to St. John of Kenty, one of those who contributed most, in the 15th century, to preserving intact the belief of his fathers, in spite of the efforts of the Hussites. This great servant of God was born on the 24th of June 1397, in the village whose name he made illustrious by bearing it. His family, which was pious, brought him up in innocence and the fear of God; he gave early presage of the holiness to which he was to rise later. After his first studies, he went to do his philosophy and theology at the university of Cracow, where he took his degrees. Having become a professor in the same university, his lessons taught virtue even more than knowledge: he made pass into the hearts of his disciples the fine sentiments with which his own overflowed.

Raised to the priesthood, he relaxed nothing of his ardour for study; he tried to bring in all the more lights as he was to spread the more of them. He burned above all with a great desire to be perfect. He would have wished to see all men animated with the same zeal and God honoured everywhere. The thought that so many sinners offended him tore his soul; he strove at least to appease his justice by offering each day the holy sacrifice of the Mass, mingling his tears with the blood of the holy Victim: those present could not witness so tender a devotion without feeling something of it, however hard their hearts might be.

A very violent fire having one day set ablaze a part of the city of Cracow and threatening to carry its ravages further, John, who saw well that no human help could be counted on, set himself to prayer to implore that of heaven. While he was entreating God for the cessation of the scourge which was desolating his fellow-citizens, a man of venerable appearance, of mature age, who was believed to be St. Stanislaus, bishop of Cracow, appeared to him and gave him to understand that the fire would stop without delay, but that he must warn the inhabitants to put an end to their disorders, or else they had to fear much more terrible chastisements. This prophecy having been quickly forgotten and morals remaining as corrupt as ever, a new fire broke out and consumed the greater part of the city.

His learning and his virtues caused him to be named parish priest of Ilkusi. He believed that he must rise in holiness in proportion as he was raised in dignity. He would have wished to give his life for his flock; at least he consecrated all its moments to it. Above all, his great charity for the poor was admired. He sometimes went so far as to strip himself of his own clothes to clothe those who lacked them; he often gave them his shoes; he would then let his mantle trail as much as possible, so that it might not be seen that he was returning barefoot to his dwelling. One Sunday morning, on his way to the church, he found a poor man stretched on the snow, almost naked and dying of cold and hunger: at once the good Father takes off his cassock to cover with it the suffering member of Jesus Christ; then he takes him with him to the presbytery and makes him eat at his table. It is in memory of this charity that formerly each professor of the college of Warsaw was obliged, once a year, to have a poor man dine with him.

But the charge of souls, which has made all the Saints tremble, seemed to John a burden too heavy for his shoulders: he left his parish at the end of a few years and, at the request of the university, came back to take up again his place as professor. He none the less continued to set himself in everything to the salvation of souls; he worked at it above all by preaching and by prayer, in which he received extraordinary favours. He spent part of the nights meditating on the Passion of our Lord, and it was this devotion for that mystery that made him undertake the journey to Jerusalem. On his way he did not fear to preach Jesus crucified to the Turks, hoping thereby to receive the crown of martyrdom for which he ardently sighed. He also made the journey to Rome four times, to visit the tombs of the holy Apostles, to give the Holy See public marks of his respect, and to try, as he said, to preserve himself from the pains of purgatory. He always went on foot, carrying his baggage himself. On one of these pilgrimages he was met by robbers, who took from him all that he had and asked him whether he had nothing more: he answered them no; but, having afterwards noticed that there still remained to him some gold pieces sewn into his mantle, to flee even the shadow of a lie and to practise the absolute detachment so much recommended by our Lord, he ran after them, called them and gave them his gold. The robbers, astonished at such conduct, refuse to receive it and even give him back all that they had taken from him, so much power have candour and the love of truth over the hardest souls.

Penetrated with respect for the precept of the Gospel which commands us to love our neighbour as ourselves, the holy Priest observed it with the greatest exactness. After the example of St. Augustine, he had inscribed on the walls of his dwelling verses which showed his horror of slander. As severe towards himself as he was indulgent towards others, he habitually wore the hair-shirt, fasted often and frequently took the discipline. During the last thirty years of his life he entirely forbade himself the use of meat. He gave only very little time to sleep and ate only as much as was needed not to die of hunger. He remained in prayer whole nights before a crucifix and then often fell into long ecstasies. He never failed to go each day, on leaving his class, to the church before the Blessed Sacrament and to remain there a considerable time. Living only for God, he had him continually in his heart and on his lips. To keep up in himself this sacred fire, he had bound himself to some virtuous men: their conversation had for its object only spiritual things, and he applied himself to imitating what he noticed most perfect in each of these holy friends. At last, when he saw himself near to appearing before the supreme tribunal, he prepared himself for it by redoubling his fervour in the service of that fearful Judge. His love for the poor led him to give them everything that was in his house. He died the death of the Saints on the 24th of December 1473, aged seventy-six years.

Several miracles having made his tomb illustrious, it was opened a hundred and thirty years after his death, and a sweet and pleasant odour breathed from it. The purple robe which he had worn as doctor was religiously preserved, and the dean of the school of philosophy was clothed in it on the day of his installation, being made to swear to imitate the virtues of the Saint whose garment he wore. The memory of St. John of Kenty is held in great veneration in all Poland and Lithuania, of which he is one of the principal patrons. Clement XIII canonized him in 1767.

St. John of Kenty is represented stripping himself of his clothes to clothe the poor with them during the rigorous winters of Poland.

Cf. Acta Sanctorum *and the continuators of Godescard.*

SAINT IRENE OF TOMAR, VIRGIN AND MARTYR

653.

Irene was born at Tomar, in Portuguese Estremadura, of noble parents of great piety, who entrusted her education to her two aunts, Julia and Casta, superiors of a community of holy maidens. Selius, Irene’s uncle and abbot of a neighbouring monastery, took care to inspire her from her early youth with the sentiments of the highest virtues of Christianity; and, so that she might be better instructed, he charged with her direction a

religious of his abbey named Remigius, whom he believed to be very far advanced in the ways of perfection. Irene led so retired a life that she went out only once a year, to visit the church of St. Peter on the day of his feast. On one of these outings a young lord named Britald fell in love with her; and this love so wore him down that it made him fall into a wasting sickness. Irene learned by revelation what was happening; and, by an impulse from God, she went to find him, well accompanied, and spoke to him with such force of the excellence of chastity that she took away his foolish passion; Britald recovered his former health.

Our young religious was making day by day new progress in perfection, when the devil raised up against her one of the strangest persecutions that can be imagined. It was by means of her director. That wretch forgot himself so far as to reveal to her the criminal flames with which his bowels were devoured, in order to excite similar ones in her innocent heart. But Irene, far from listening to him, reproached him bitterly. The lewd man was much surprised to see himself thus rebuffed; but his shame served only to carry him to the last extremities of despair. To revenge himself, he spread the rumour that Irene had conceived. Britald, informed of these rumours, fell into so furious a jealousy that, without inquiring into the truth, he charged a soldier to put her to death. The latter, having found the Saint on her knees on the bank of the river Nabão, where she was praying our Lord to deliver her from the opprobrium which so great a malice had brought upon her, pierced her with a sword-thrust and so made her the victim of him whose life, two years before, she had saved.

The executioner at that very hour threw her body into the river to hide the crime; but God made known to the abbot Selius all that had happened. He divulged the fact for the honour of his dear niece, and a great assembly of persons of every condition was formed to go and seek her precious remains. The river Nabão had cast them into the Zêzere, and the latter into the Tagus; the angels had formed for them with their own hands a precious tomb, as they had done of old for St. Clement. There was no difficulty in approaching this tomb, because the waters of the river had withdrawn miraculously to leave a free path to the middle of its bed, where it was placed. The body of the Saint was found there in a ravishing whiteness and beauty; they wished to take it from there to carry it solemnly into a church, but it was impossible to move it. Then, so as not to oppose the will of God, who had himself prepared this burial-place for his spouse, they contented themselves with taking a part of her hair and some shreds of her tunic, which were placed as precious relics in the monastery of which her uncle was abbot. Blind and paralysed persons were healed by touching them, and they became sources of health in the country. Scarcely had the procession moved away from this miraculous tomb when the river, returning to its bed, surrounded it and covered it entirely.

The town of Santarem (that is to say, Saint Irene) owes its present name to the glory of this illustrious martyr of chastity. It was formerly called Scalabis.

Cf. Acta Sanctorum, *on the 20th of July.*

BLESSED HUMBAUD, FIFTY-SECOND BISHOP OF AUXERRE AND CONFESSOR

1115.

After the death of Robert of Nevers (1095), the episcopal see of Auxerre remained vacant for about three months. His successor was Humbaud, a nobleman of Auxerre, son of another Humbaud and of Adela. After having been brought up in the clergy of the cathedral under bishop Heribert, who had tonsured him and made him a canon, he gave such striking marks of all the virtues that he was judged worthy to pass through all the degrees of the clerical state, and even to become dean of the chapter. Immediately after his election, Humbaud took the road to Italy to be consecrated by Pope Urban II, which took place at Milan on the 6th of May 1095. The sovereign Pontiff was then on his way to come to the council which he had appointed at Clermont.

The historian Frodo depicts the new bishop for us in a manner which deserves to be related. He represents Humbaud as a gentle and peaceable man, of a penetrating mind, generous, hospitable, severe towards himself, firm for the maintenance of discipline and of ecclesiastical immunities. He abstained from eating meat, contenting himself with vegetables and drinking only very little wine; but, on the other hand, he exercised hospitality sumptuously, always had some poor people who ate with him, and said that "a bishop is inhuman if he excludes anyone from his table." One of the first acts of his episcopate was the renunciation made at his prayer, on the 31st of August 1096, by William, count of Nevers, of the pretended right of his predecessors to the movable effects of deceased bishops, which they regarded as belonging to them in their own right. The most celebrated foundation which took place during his episcopate was that of the abbey of Pontigny, founded by Hildebert, canon of the cathedral. At this canon's prayer, Humbaud placed there Benedictine religious of the institute of Cîteaux, and gave them as first abbot Hugh of Mâcon.

The reputation which Humbaud had acquired caused him to be called to almost all the important assemblies held in his time. He attended the council of Nîmes in 1096; he was present likewise at those of Rome on the 26th of April 1099, of Étampes the same year, of Anse near Lyons in 1100, of Troyes in 1104, and of Paris, held on the 2nd of December of that same year. His name appears also in various acts: he was one of the prelates who attended the dedication of the priory church of Saint-Étienne of Nevers, performed on the 13th of December 1097 by Ivo of Chartres; he signed the act dated from Sens by which Robert, bishop of Langres, made a donation to the abbey of Molesmes in 1101; he was, on the 20th of March 1107, at the monastery of Saint-Benoît-sur-Loire when the body of that Saint was transferred there from one shrine to another, and in the month of July 1108 when the funeral of King Philip I was held there; he attended likewise the coronation of Louis the Fat, which took place in the cathedral church of Sainte-Croix at Orléans on the 2nd of August of the same year; he was also of the journey which that prince then made to Bourges, and there subscribed, with all the great men of the kingdom, a privilege given by that monarch to the abbey of Saint-Benoît; finally, the *History of Paris*, relating the foundation of the abbey of Saint-Victor in 1113, tells us that the act bore the seal of Humbaud, bishop of Auxerre.

Humbaud had been governing his diocese for nearly twenty-five years when he undertook the journey to Jerusalem. It was with the liveliest piety that he visited the holy Places; on the way back a storm broke out, the ship which carried him was wrecked, and the bishop perished in the waves, with all the other passengers, on the 20th of October 1115.

Extracted from the Gallia Christiana nova.

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[1] Augustal, that is to say "Governor of Egypt". This official was so called because it was Augustus who established this office after the defeat of Antony and Cleopatra.

[2] The ancient calendars copied by Usuard name, under the 20th of October, St. Saula and St. Martha, companions, virgins and martyrs at Cologne. Father Alexandre and the editors of the new Breviary of Paris think that St. Saula is the same as St. Ursula, whose life we shall give on the following day. — *Continuators of Godescard.*

[3] Sts. George and Aurelius, martyrs at Cordova, are already mentioned in the Roman martyrology of the 27th of July, the day of their death. The 20th of October is the day of the translation of their relics into the abbey of Saint-Germain-des-Prés at Paris, in the time of Charles the Bald (840–877). — See note 1 to the Roman martyrology of the 27th of July, vol. IX, page 46.

[4] Sindulphus was born in Aquitaine. Moved by the desire to attain a higher perfection, and full of contempt for the goods and the pleasures of the world, he left his native country, where he was living in the practice of all the virtues, and went to seek a retreat in the diocese of Reims. He fixed his dwelling at the village of Aussence (Ardennes), four leagues east of Reims. After having spent several years in this solitude meditating on the holy Scriptures, he thought of making himself useful to his neighbour by leading another kind of life. He set himself, therefore, to travel through the surrounding country, instructing the country people, helping the poor, consoling the afflicted, healing the sick. He breathed his last and was buried in the place which he had made illustrious by his holy life.

As the holiness of Sindulphus shone forth by the miracles worked in the church built over his tomb, Hincmar, archbishop of Reims, raised his body from the ground in the 9th century, and enriched with his holy relics the abbey of

Hautvillers, four leagues from Reims. Several miracles are reported to have been worked during this translation. A blind woman recovered her sight, a dumb woman gained the use of speech, and a man lame from birth began to walk. — *Proper of Reims.*

[5] Agricola grew up under the eyes of St. Remigius, who ordained him priest because of his learning and the purity of his life. He bequeathed to him by will considerable properties in vineyards, on condition that his nephew should offer the holy sacrifice for his intention every Sunday and every feast day. After the death of St. Remigius, Agricola came to Soissons to St. Lupus, his kinsman, whom he helped in the administration of his Church. He died in that city and his body was buried there. His relics were raised in the 9th century, carried to the cathedral and exposed, with those of St. Princeps, St. Gaudin and St. Lupus, to the veneration of the people until their destruction by the Calvinists in 1567. — *Proper of Soissons.*

[6] We have given some details on this feast, common to a great number of dioceses of France, on the 9th of July (Martyrology of France, vol. VIII, page 187).

[7] Montpellier suffered much during the wars of religion: it submitted to Louis XIII in 1622, after having undergone a siege. The Edict of Montpellier, of the 20th of October 1622, granted the Calvinists the free exercise of their worship, but took from them all other assemblies than their synods and consistories, and left them as places of surety only La Rochelle and Montauban. It is the anniversary of the promulgation of this edict that the inhabitants of Montpellier formerly kept as a feast under the name of the Deliverance of the city.

[8] On the 1st of October 618 he raised from the ground the body of St. Remigius, and erected to that holy pontiff, behind the altar of the new church built over his tomb, precisely where it still is, a mausoleum of black marble, covered with crimson velvet and enriched with gilding. He then put back into the ground the precious remains of the Saint which had been taken from their burial-place, and, to show posterity the spot which had received this sacred deposit, he had it covered with a white stone, on which a commemorative inscription was engraved. — The relics of Sonnatius, transferred (4 November 1204) from the church of Saint-Remi into the cathedral, were reduced to ashes in the fire which destroyed (6 May 1210) that building. — Acta Sanctorum; *Gallia Christiana.*

[9] See note 1 of the Roman martyrology on the 7th of October (vol. XII, page 123).

[10] We have given their life on the 7th of October.

[11] See his life on the 28th of September.

[12] See his life on the 27th of September.

[13] We shall give her life in the volume devoted to the Venerables.

[14] There was no question of the canonization of the blessed Bishop until 1480, under Pope Pius II and Archbishop Sigismund of Wolkenstorf; then in 1519, under Leo X; and finally in 1628, under Pope Urban VIII. Since that time Vitalis has been among the diocesan saints of Salzburg. His relics rest in the church of St. Peter in that city. — *Continuators of Godescard.*

[15] These Saints suffered together: inseparable in martyrdom, we have not wished to separate them in our narrative; it would moreover have been difficult for us to devote a biography to each of them without falling into repetitions, without breaking up the narrative into crumbs and making it languish. These acts are a drama of which all the parts hold together.

The feast of St. Alberta is marked, in the Proper of Agen, on the 11th of March; that of St. Faith on the 6th of October; that of St. Primus and St. Felician on the 7th of October; that of the numerous unnamed Martyrs on the 26th of October.

[16] Legendary of Moissac; ancient breviaries of Agen.

[17] This is the assertion of the new Proper of Agen, which says besides that this took place on the eve of the nones of October.

[18] Ancient breviaries and manuscript missal.

[19] The authenticity of this miracle is consecrated by Ado of Vienne, who flourished about the middle of the 9th century.

[20] Nitiobriges, the name of the ancient inhabitants of the Agenais.

21 October

Martyrologies

Twenty-first day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

In Cyprus, the birthday in heaven of St. Hilarion, abbot, whose life, full of virtues and miracles, was written by St. Jerome. 372. — At Cologne, the birthday in heaven of St. Ursula and of her blessed companions, who were massacred by the Huns for the Christian religion and the constant profession of virginal purity: several were buried in that city. 383. — At Ostia, St. Asterius, priest and martyr, who, according to the Acts of the martyrdom of St. Callistus, suffered death under the emperor Alexander. 222. — At Nicomedia, the triumph of Sts. Dasius, Zoticus, Caius and twelve other soldiers, who were drowned in the sea after various other tortures. 303. — At Maronia, in Syria, near Antioch, St. Malchus, monk. 378. — At Lyons, St. Viator, cleric

of St. Justus, bishop of that see[1]. 390. — At Laon, St. Celinia, mother of St. Remigius, bishop of Reims. 5th c.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Ajaccio, Albi, Arles, Auch, Autun, Avignon, Cahors, Cambrai, Cologne, Coutances, Gap, Mainz, Le Puy, Mende, Montauban, Montpellier, Nantes, Nîmes, Paris, Perpignan, Quimper, Rennes, Rodez, Saint-Claude, Saint-Flour, Tarbes, Versailles and Viviers, St. Ursula and her companions, martyrs, mentioned in the Roman martyrology of this day. About 383. — In the diocese of Bayeux, St. Aquilinus, bishop of Évreux and confessor, whose notice we sketched on the 19th of October. About 695. — In the diocese of Bordeaux, St. Seurin or Severinus, bishop of that see, after having occupied that of Cologne. We shall give his life on the 23rd of October, the day on which he is mentioned in the Roman martyrology. — In the dioceses of Châlons and Pamiers, St. Hilarion, abbot, mentioned in the Roman martyrology of this day. 372. — In the dioceses of Chartres, Clermont and Sens, St. Peter of Alcantara, confessor, of the Order of Friars Minor, whose life we gave on the 19th of October. 1562. — In the diocese of Limoges, St. Edward III the Confessor, king of England, whose life we gave on the 13th of October. 1066. — In the diocese of Soissons, St. Celinia, mother of St. Remigius, mentioned in the Roman martyrology of this day. 5th c. — In the diocese of Périgueux, St. Astier (*Asterius*), hermit, already mentioned in the martyrology of France of the 20th of April. About 640. — In the diocese of Marseilles, St. Maurontus, bishop of that see and confessor, after having been abbot of the Benedictine monastery of Saint-Victor of that city[2]. About 800. — At Clermont-Ferrand, St. Justus, archdeacon of that Church and confessor. After having shared with St. Illidius, his master, the labours of the apostolate, he merited to rest with him in the same tomb. St. Gregory of Tours praises his piety. About 400. — In the former Benedictine abbey of Saint-Wandrille or Fontenelle, in the diocese of Rouen, St. Condedus (Condé, Condète, Condette), anchorite and monk of Fontenelle. 685. — In the diocese of Meaux, St. Celina (Célinie, Céligne, Cilinie), virgin, companion of St. Genevieve of Paris. About 530. — In the dioceses of Verdun and of Reims, St. Walfroy, deacon and stylite of the West, solitary at Carignan (Yvoy), in the diocese of Reims. 595. — At Saint-Mihiel (Meuse), in the diocese of Verdun, St. Anatolius, bishop of Cahors and confessor[3]. About 500. — In the dioceses of Reims, Rouen, Paris, Vannes and several others, St. Avoye or Aurea of Sicily (*Avia, Aurea*), virgin and martyr in the Boulonnais, whose life we gave on the 6th of May. 3rd c. — In the territories of Auxerre and Nevers, St. Domnolus, priest and confessor[4]. 7th c. — At Ambronay (Ain), in the diocese of Belley, St. Hugh, abbot of the former Benedictine abbey of Ambronay or Ambournay (*Ambroniacum*), which formerly kept his relics. 9th or 10th c. — In Belgium, Blessed Imaine of Looz, first abbess of Salzinnes, near Namur, then of Flines (Order of Cîteaux), in the diocese of Cambrai. She enriched these two abbeys with numerous relics of the eleven thousand virgins, companions of St. Ursula. 1270.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — At Cologne, the birthday in heaven of St. Ursula and of her blessed companions, who were massacred by the Huns in hatred of their faith and their virginity. About 383.

Martyrology of the Camaldolese Order. — St. Hedwig, duchess of Poland, of whom mention is made on the 17th of October[5]. 1243.

Martyrology of the Congregation of Vallombrosa. — St. Paulinus, bishop and confessor, of whom mention is made on the 10th of this month[6]. 644.

Martyrology of the Order of Friars Preachers. — At Cortona (Tuscany), Blessed Peter Capucci of Tiferno, confessor, of our Order, who reached heaven by a continual meditation on death, and brought back to God by

his preaching a great number of lost souls.

Martyrology of the three Orders of St. Francis. — The same as among the Canons Regular.

Martyrology of the Order of Friars Minor. — The same as among the Canons Regular.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — In Cyprus, St. Hilarion, of the Order of Carmelites, whose life, full of miracles and virtues, St. Jerome wrote. 372.

Martyrology of the Order of the Hermits of St. Augustine. — In Portugal, Blessed Gundisalvus or Gonsalvo of Lagos, confessor, of our Order, who shone above all by the purity of his morals, the preaching of the word of God, and his great zeal to instruct children and ignorant men in the Christian religion[7]. 15th c.

Martyrology of the Capuchin Minors of St. Francis. — The same as among the Canons Regular.

Martyrology of the Order of Discalced Carmelites. — The same as among the Carmelites.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At the Benedictine monastery of Einsiedeln, or Our Lady of the Hermits, in Switzerland (canton of Schwyz), St. Berthold, hermit and martyr, father of St. Meinrad[8]. 861 or 863. — In Africa, the holy martyrs Modestus, Eutychius, Materus or Maurus, and Diseus, mentioned in the martyrologies of St. Jerome. About 304. — At Nicaea, to-day Isnik, a town of Turkey in Asia (Anatolia), the holy martyrs Afrigius or Apricius, Macarius, Dicaeus and Proculus. About 303. — At Naples, St. Modestus and his two hundred and seventy-two companions, martyrs. About 305. — At Nola, a town of Italy (Terra di Lavoro), St. Reparatus, deacon of that Church and confessor. His cult, at first rather doubtful, has spread a little in recent times, and seems to be becoming more and more popular in Italy. 553. — In Ireland, St. Fintan, surnamed Munnu, abbot and confessor. He was descended from the illustrious family of Niall, left the world in his youth, and formed the resolution of consecrating himself to God in the monastery of Hy, under the guidance of St. Columba or Columbkille, abbot and apostle of the Picts (9 June 597). But God, who had greater designs for him, did not allow him to carry out his project. St. Columba having died, Fintan returned to Ireland and founded, in the south of the province of Leinster, a monastery which was called after his name Teach-Munnu. His virtues and his miracles, the number and the fervour of his disciples made his name celebrated. Mention is made of him in the ancient breviary of the Scots under the name of St. Mund, abbot. 634. — At Jerusalem, in Syria (pashalik of Damascus), Sts. George, John, Julian and their companions, commonly called the sixty Martyrs of Jerusalem, victims of the fury of the Saracens. About 723. — In Saxony, St. Unni (*Unnis, Unno, Wimo, Wymo, Vuimo, Guimo, Winos*), at first monk of the celebrated Benedictine abbey of Corvey or New Corbie (Westphalia), then archbishop of the ancient see of Hamburg. 936. — In the celebrated Benedictine abbey of Monte Cassino, in the former kingdom of Naples (Terra di Lavoro), St. Gebizo, monk and confessor, whom God favoured with the gift of prophecy and of miracles. About 1082. — At Edessa (*Moglena*), to-day Vodina, a town of Macedonia, in the province of Emathia, St. Hilarion, bishop and confessor. Before the 13th c. — At Parma, in Italy, St. Berthold, confessor, lay oblate of the monastery of Sant'Alessandro of that city. Abondius and Bertha, his parents, were of English origin, and had fled their country to take refuge at Parma, at the time when William the Bastard was ravaging England. Beginning of the 12th c. — At Como, in Lombardy, Blessed William, bishop of that see and confessor, whose cult was approved by Pope Urban VIII. He enriched his church with a great number of religious foundations. 1226.

SAINT HILARION OF TABATHA, PATRIARCH OF THE SOLITARIES OF PALESTINE

372. — Pope: Damasus I. — Roman Emperors: Valentinian I and Valens.

La solitude est la mère de la paix, un port tranquille, un lieu où le trouble ne saurait pénétrer.

Solitude is the mother of peace, a quiet harbour, a place into which trouble cannot enter.

St. John Chrysostom.

Hilarion was born at Tabatha, five miles from the city of Gaza, in Palestine, of a father and mother who were idolaters. Having gone to study at Alexandria, he won there the affection of everyone by the beauty of his mind and the innocence of his morals; but what made him happier was that, having become a Christian, he renounced games, theatres and all the vain amusements of young people, in order to attend the assemblies of the faithful. The high reputation of St. Anthony made him wish to see him. He went for this purpose into the Thebaid and remained there nearly two months with him; then, after having carefully observed the order of his life, the holiness of his conduct, his assiduity in prayer, his affability towards his religious, his gentleness in reproving them and his severity in mortifying his flesh, he returned to his own country with some solitaries, not with the design of remaining in the world, but to dispose of his goods after the death of his father and mother, and then to take the road to solitude. In fact, having found them both dead, he left half of their inheritance to his brothers and gave the other to the poor, without reserving anything for himself, following this lesson of our Lord: “Every one of you that doth not renounce all that he possesseth, cannot be my disciple.”

He was only fifteen years old, and he was of so delicate a constitution that the least indisposition seemed capable of laying him low; but, without regard to these obstacles or to the remonstrances of his relatives and friends, he renounced the company of men to withdraw into a desert. He was so animated with that faith which worketh by charity that its flames, according to St. Jerome, appeared even on his face. In this desert his food was only fifteen figs a day; he ate only after sunset, and he had for clothing only a sack, with a tunic and a skin cut in the form of a scapular, which St. Anthony had given him when he parted from him. The devil made every effort to make him abandon this life; he stirred up in him temptations of which until then he had been ignorant. Hilarion, much surprised at so strange a change, would fall into a holy anger against himself and strike his breast, as if by the blows of his hand he could have dispersed this tempest. “O wretch!” he would say to his body, “I will treat thee in such a way that thou shalt no longer be able to kick. I will make thee die of hunger and thirst; I will so load thee that thou shalt sink under the burden; I will make thee suffer the burning of heat and the rigours of cold, so that thou mayest be more occupied with thy needs than with guilty pleasures.” In fact, he would go three or four days without eating, lived only on the juice of herbs and a few dates, spent much time in praying and reciting psalms; and, to increase the austerity of his fast by bodily labour, he dug the ground; then, after the example of the solitaries of Egypt, he made baskets of rushes and osier. It was thus that, reducing himself to an extreme weakness, he put out the ardours of concupiscence and repressed the first effervescence of youth.

The devil, having been able to gain nothing over the servant of God in this way, had recourse to other artifices. He appeared to him under horrible shapes, which would have been capable of terrifying him and making him take to flight, if he had not been upheld by an extraordinary grace of our Lord; but he remained always invincible by means of prayer, the sign of the cross and a perfect confidence in the help of his Saviour. Once only he let himself be a little distracted or drowsy in his prayer, and then God permitted the devil to ill-treat him with blows of a whip, to punish him for this fault. From sixteen to twenty years of age he had no other defence against the inclemencies of the air than a hut of rushes and palm branches. Later he had a cell of earth built, but so low and so narrow that it should have been called a tomb rather than a lodging for a man: it was only four feet wide, a little more in length, and five feet high. He cut his hair only once a year, for Easter Day. He had no other bed than a few rushes strewn on the bare earth. He would never wash the sack in which he was clothed, saying that it was useless to seek cleanliness in a hair-shirt. He did not change his tunic until his own fell of itself into rags. As he had learned holy Scripture by heart, he repeated it with an

admirable devotion. One day, robbers having come to his hut, either to steal from him what he had or to frighten him, asked him what he would do if thieves attacked him. “He who has nothing,” he answered, “does not fear thieves.” — “But they can take his life,” they added. — “That is true,” replied the Saint; “but I do not fear that accident, because I am ready to die.” These wretches were so touched by these answers that, far from doing him harm, they promised him to be converted and to give up their brigandage.

From the age of twenty-two God made him illustrious by his miracles; he obtained a son for a barren woman who had not been able to have one in the fifteen years she had been married. He healed by his touch and by the invocation of the name of Jesus Christ the three children of Elpidius and Aristaeneta, persons of noble rank; they had fallen ill at Gaza on returning with their parents from seeing the great St. Anthony. He gave back sight to a blind woman who had spent much money on medicines to recover it, warning her that if she had given that money to the poor she would have been healed sooner. He gave back the use of his limbs to a charioteer who could no longer move his head or his hands, but on condition that he would become a Christian and give up his employment, which was to drive chariots in the circus. These wonders won him such a reputation that several, touched by the Spirit of God, became his disciples and embraced, after his example, the eremitical life; and this was what gave a beginning to the monasteries of Palestine: the young Hilarion is recognized as their founder, just as the old man Anthony was the founder of those of the Thebaid. Moreover, that blessed abbot thought so highly of Hilarion that he sent back to him the sick who came to him from Syria, pointing out to them that, having among them his son Hilarion, who could procure them all the good they asked, it was useless for them to make so long a journey for that purpose. He also wrote to him sometimes, and was very glad to receive letters from him.

The merit of our Saint appeared not only in the power he had of healing the sick, but also in an almost sovereign power of driving out devils; he drove them from the bodies of men and from those of animals, by the virtue of his prayers and by the force of his commands; he drove them out when they were alone and when they were in troops: witness that legion which he made come out of the body of Orion, one of the richest and most powerful men of the country. For the rest, when he had worked his cures, he would never receive anything from those whom he had delivered; and, as Orion pressed him one day to accept a large sum of money which he offered him in gratitude for his healing, to distribute it to the poor, he made him this fine answer: “You are fitter to make this distribution than I, you who live in the cities and who know the poor; why should I burden myself with the goods of others, I who have abandoned my own? I have made a great alms by giving everything and reserving nothing for myself. One often puts oneself in danger of falling into avarice by wishing to have the means of doing charity. Do not be distressed, my son, at my refusal; I make it only for my good and for yours: for my good, because I should offend God if I received your present; for yours, because in that case the legion would return into your body to torment you more than before.” A German presented him with ten pounds of gold after his deliverance; not only did he refuse to accept them, but he made him a present of a barley loaf, to make him understand, says St. Jerome, that, contenting himself with that food, he valued gold and silver no more than mud.

The fame of so many miracles and the example of so extraordinary a life caused all the solitaries of Palestine to come to him in crowds to receive his instructions. He exhorted them to fervour, to contempt of all the things of earth and to perfect abandonment to divine Providence, without being anxious about the necessities of life. For his part, he went to visit them, whether in the monasteries, or in their hermitages or their separate cells. As one day he was going to the desert of Kadesh, the inhabitants of the city of Elusa, who had assembled in the temple of Venus to celebrate its feast, abandoned this solemnity to come in crowds to meet him with their wives and their children, to ask his blessing. They were not ignorant of its virtue, because already several among them had been delivered from evil spirits by his merits. He received them with great gentleness and humility; but he made them so powerful an exhortation on their giving to vile creatures the sovereign worship which was due to God alone, that these poor Saracens, touched by his words, by the tears

with which he accompanied them and by the promise he made them to come and see them often if they became Christians, were converted, and obliged him, before going further, to give them a priest to baptize them and to mark out for them the place of a church.

Another year, making similar visits at the time of the vintage, he arrived, with a company of three thousand solitaries who were following him, at the garden of a monk who was held to be very avaricious. In fact, the gate was refused him. He passed on to that of another religious, named Sabas, who received him very gladly with all his troop, and left them his fruit at their discretion. The Saint had prayer made and blessed the vine of this man of God, after which each one ate of it as much as he wished. But, by a miracle of divine Providence, this vine, which should have yielded only a hundred loads of grapes, yielded three hundred. That of the avaricious man did not yield as much as usual, and the wine that was gathered from it turned to vinegar, as the Saint had foretold. He had a horror of those who made reserves for fear of falling into need, or who distinguished themselves by the elegance of their clothes, or by other things that still savoured of the customs of the world. A solitary whom he had driven from his company for such faults sent him one day some green peas, as the first-fruits of his garden, to try to get back into his good graces. Hesychius, the most zealous and the most faithful disciple of Hilarion, to whom he had addressed them, set them before him in the evening on the table; but as soon as the Saint saw them, he cried out: “Do you not smell the unbearable odour of these peas? they smell so much of avarice that even the animals could not bear their stench.” In fact, they were thrown to some oxen, and these animals, far from rejoicing at them, broke their fastenings and fled from the stable so as not to eat them. This great man possessed eminently the spirit of prophecy. He knew by revelation the death of St. Anthony, the evil design of Julian the Apostate against himself, the order he had given to come and arrest him, and many other secret and distant things. He discerned, by the odour of a person’s clothes, to what vices that person was subject: which is not done naturally, but by a wholly divine light.

“But if all these graces are admirable,” says St. Jerome, “what is much more so is the humility of Hilarion and the invincible constancy with which he fled the honours that were paid him.” Bishops, priests, clerics, great lords, magistrates, ladies of quality and an infinite number of people from the towns and the country ran to him to have only a morsel of bread or a little oil sanctified by his blessing; but this great concourse, instead of inspiring him with thoughts of self-satisfaction, made him melt into tears and groan at seeing himself by it as it were returned into the world. That is why, fearing that this applause might be all his reward, and that it might at last lead him to some vanity, he resolved, at the age of sixty-five, to leave his solitude, which had been changed into a town by the great number of disciples who surrounded him, and to withdraw into a remote desert where he would be known to no one. As soon as his design had been perceived, more than ten thousand persons, who regarded his departure as the greatest misfortune that could happen to Palestine, assembled around his cell to prevent its execution; but he remained so firm in his resolution, even to refusing to eat as long as this violence was done him, that he was at last left free to go where he wished. He took with him forty solitaries, ready to go on foot and to fast until sunset, and he took the road to the hermitage of the great Anthony.

On the way he visited two holy confessors, Dracontius and Philo, banished to Theubatum and to Babylon by the emperor Constantius because they upheld the divinity of Jesus Christ. Having arrived at the mountain where that patriarch of the solitaries had made his dwelling, he went through all the places which he had sanctified by his presence; he wished to sleep in his cell, and kissed several times the bed which had served him. He asked where his grave was; but it is not known whether the disciples of the blessed dead man showed it to him, because he himself had forbidden out of modesty that it should be revealed to anyone. After having been some time on that holy mountain, taking only two of his religious with him, he withdrew into a solitude near a village called Aphroditon, distant some days’ journey from Babylon. He lived there in such austerity that one would have said he was only beginning to serve God. In fact, he himself believed he

had as yet done nothing for his service, and reproached himself continually with his cowardice. However, he hardly stayed in that place; for, having obtained rain for the inhabitants, whom an extreme famine had long afflicted, and having also preserved them against the bite of serpents by a blessed oil which he gave them, he received so many honours from them that he thought himself obliged to take to flight once more. He went therefore into various solitudes, as in the neighbourhood of Alexandria and to the Oasis; but, seeing at last that he was recognized everywhere, and that wherever he went deference was paid him which he believed far above his merits, he took the resolution of leaving the East and passing into the West, where he persuaded himself that he would be entirely unknown. He embarked, therefore, with only one of his disciples, called Gazanus, on a ship which was sailing for Sicily. He had nothing to pay his passage with but the book of the Gospels which he had copied when young, and he expected to give it for himself and his companion. But he paid otherwise, that is to say by the healing of the pilot's son, who was possessed by the devil. Being in Sicily, he hid in a desert, where every day he made a faggot, which he sent his disciple to sell in the neighbouring village, so as to have bread for their food. Nothing was more pleasing to him than this poor, hidden life, far from all dealings with men. But it did not last long; God permitted that a possessed man should cry out in St. Peter's at Rome that Hilarion was in Sicily and that he would be delivered by his prayers. The devil who made him speak did not lie on this occasion. "He was forced," says St. Jerome, "by the power of God, to lead this wretch himself to the hermitage of Hilarion and to come out of his body at the command which the Saint gave him." This miracle was followed by an infinity of others: the sick and the possessed ran in crowds to this great physician and received from him deliverance from their ills. This made him think of a new flight. Hesychius, after many journeys, having at last found him, took him to Epidaurus, in Dalmatia; but he was no more hidden there than elsewhere. A horrible dragon, which the Gentiles called Boa, and which threw itself upon men and animals, was depopulating the whole country; the Saint, touched with compassion, had a great fire lit and commanded this monster to throw itself into it; it obeyed in the presence of all the people, and was there reduced to ashes. The sea swelled so prodigiously through great earthquakes that it seemed about to swallow up the whole city of Epidaurus. The inhabitants had recourse to the Saint and led him on to the shore to oppose him to the fury of the waves. He made three signs of the cross on the sand and stretched out his hand against the waves; then, at that very hour, the storm calmed and the sea went back to the point where it had been before. These two great prodigies, which remained long in the memory of the people of Epidaurus, and which fathers taught by tradition to their children, won him so high an esteem that he saw himself still more honoured in Dalmatia than he had been in Sicily and in Palestine. He could not therefore remain there any longer, but threw himself into a merchant ship which was going to Cyprus. During the crossing, pirates appeared to take the ship, and the sailors were already despairing; but no sooner had the Saint said to the pirates: "You shall go no further; it is enough that you have come so far," than they were forced to fall back without being able to approach.

The place where he withdrew was two miles from the city of Paphos. The possessed discovered him there too, and more than two hundred of them came to his cell to ask for their deliverance. The design of the devil was to pursue him everywhere and to lead him to some feeling of vanity; but that of God was to have him honoured all the more as he fled honours. He delivered these wretches too, and then sought several other retreats, even to hiding in almost inaccessible places, to try to live there unknown to men. At last, after having spent five years on a mountain twelve miles from the sea, being eighty years old, and having had a revelation of his death, he wrote a letter to his dear Hesychius, whom he had sent into Palestine: he left him heir of his book of the Gospels, his cowl and his little cloak, which were all his treasures. Then he begged some persons of Paphos, who had come to see him, not to keep his body a single moment after his death, but to bury it at that very hour in the little garden of his hermitage, with the hair-cloth and the tunic in which he was clothed. Being near to breathing his last, he was seized with fear at the thought of the judgements of God and of the purity of heart which he requires of his servants; but he took courage with these fine words: "Go forth, my soul, what dost thou fear? go forth, once more; what holds thee back? It is nearly seventy years that

thou hast been serving Jesus Christ, and thou still fearest death?" And, as he finished these words, full of confidence in the goodness of his Saviour, he expired. What he had ordered was carried out at that very hour, and his burial was known in the city as soon as his death.

Hesychius, having received the news, went in haste to his hermitage, resolved to carry off secretly the body of his dear master to transport it into Palestine. To this end he pretended to be staying in the hermitage where he was buried, and easily obtained permission; but at the end of ten months, when the inhabitants of the island were in no way distrustful of him, he deprived them of this precious treasure. He found his body, with his clothes, without any corruption and in the same state as it was on the day of his burial, and there even breathed from it a sweet odour, which showed well enough that the soul which had dwelt in that abode was already enjoying the happiness of eternal glory. He enclosed it in a wooden chest and carried it, at great peril to his life, to the monastery of Majuma, which was his first dwelling. St. Jerome remarks that a virtuous lady of Paphos, called Constantia, whose daughter and son-in-law had been preserved from death by a blessed oil which St. Hilarion had given her, on learning of the removal of his holy body, died suddenly of grief. She had been accustomed to spend whole nights on his tomb and to ask him for the help of his prayers, with as much familiarity as if he had been still alive.

So many miracles have been worked in that little garden of the island of Cyprus and at his sepulchre in Palestine, that the inhabitants of these two provinces have always had reason to glory, the one in possessing his spirit, and the others in being the depositaries of his body. He died in the year of grace 372, under the reign of Valentinian the Great. The Roman martyrology makes mention of him on this day; and it also makes mention, on the 3rd of October, of St. Hesychius, his disciple and the companion of his pilgrimages: which shows well enough that the removal he made of his body was not a theft, but a restitution which he wished to make of this treasure to his first monastery, to which it belonged by right.

St. Hilarion is represented: 1° kneeling, praying in his solitude; 2° beaten by robbers who are dragging him out of his cell. — He may also be represented forcing a dragon to climb on to a burning brazier and burn itself there; or again breathing his last, surrounded by his monks.

We have the summary of the life of this excellent Solitary in an Epistle of St. Epiphanius, bishop of Salamis, who had close ties with him; but we have it at greater length in a book which St. Jerome composed expressly, and which he afterwards sent to St. Asella, a Roman virgin. It is from this book that we have drawn this biography.

SAINT MALCHUS OF MARONIA, RELIGIOUS AND CAPTIVE

378. — Pope: St. Damasus. — Roman Emperors: Valens and Gratian.

> *L'obéissance est une puissante armure contre laquelle viennent se briser tous les traits de l'ennemi.*
>
> *Obedience is a mighty armour against which all the darts of the enemy are broken.*
>
> *John Trithemius.*

We shall see in this history the extreme danger to which a religious exposes himself who leaves his monastery to return into the world, and of what extraordinary protection of God he has need so as not to be entirely lost, when he is separated from the company of his brethren. Malchus was from the village of Maronia, in Syria, thirty miles distant from the celebrated city of Antioch. His parents, rich farmers, having no child but him and regarding him as the support of their family, wished to engage him in marriage, and used for this both caresses and threats. But, far from yielding to their urging, the desire to keep chastity inviolably made him leave their house secretly and withdraw into the desert of Chalcis, into a community of holy religious who were under the guidance of an abbot.

After having spent some years there with great fervour in the practice of penance and the other monastic virtues, he learned of his father's death; he then had a wish to make a journey to his own country, as much to console his mother there in her widowhood as to turn into money the goods which had fallen to him by inheritance, in order to give a part of it to the poor, another to his monastery, and, by an unfaithfulness blameworthy in a solitary, to keep back a little of it for his own needs. The abbot did his utmost to take this fancy out of his mind. He pointed out to him that this was a temptation of the devil, who wished, under this fine pretext, to make him lose the spirit of his vocation; that several other religious had already been seduced by the same artifice. He brought forward on this point several examples drawn from holy Scripture and from ecclesiastical history, in which is seen the misfortune of those who leave God at the suggestion of the serpent. At last, being able to gain nothing over him by his remonstrances, he threw himself at his feet and conjured him with tears in his eyes not to abandon him, and not to lose himself by leaving the work of his salvation which he had so generously begun. But Malchus, who imagined that the holy old man was urging him so only for his own consolation, would by no means change his resolution; he set out in spite of his abbot, assuring him, however, that he would come back as soon as possible. This good superior, like a true shepherd, followed his disciple for some time; but, finding him still inflexible, he left him at last, saying to him these words: "I see well, my son, that the devil has already hardened your conscience: you have no good reason for abandoning your solitude, and it cannot be but that you will soon perish; for a sheep which separates itself from the fold is always exposed to the fury of the wolf."

As it was necessary to pass through a very dangerous desert, where the Saracens made continual raids, travellers would join together in numbers and form caravans, so as to be better able to defend themselves against these barbarians. The poor religious therefore joined a company of about seventy persons of every age and both sexes, and continued his road in their company; but scarcely had they advanced into the woods when a band of Ishmaelites, mounted on camels and armed with lances and arrows, fell upon them and made them all slaves. Malchus fell by lot to one of these Arabs, together with a woman whose husband was in the company; they were both put on camels to go to their master's house; they were not so much seated on them as hung from them, and the milk of these animals with half-cooked flesh was all their food. When they arrived at this barbarian's home, they were obliged, according to custom, to prostrate themselves before his wife and his children, in token of their servitude; after which they were put to various tasks. Malchus, who was left almost naked, was set to keep the flocks; he acquitted himself of this with great faithfulness, because he knew the lesson of St. Paul, that one must honour the authority of God in temporal masters, and serve them as Jesus Christ. This employment even gave him consolation in his misfortune, because, as it did not oblige him to be in the house and to converse with the other servants, it gave him freedom to make his prayer, to sing psalms and to discharge the exercises of the religious life. He persuaded himself, therefore, that he had found in his captivity the state which he would have lost in his own country. But his rest did not last long; for his master, seeing that his property was increasing visibly in his hands, wished to attach him more firmly to his service by making him marry the woman who had been made captive with him. In vain did Malchus represent to him that, being a Christian, he could by no means marry a woman whose husband was still living; the barbarian, without listening to reason, drew his sword and, raising his arm, threatened to kill him if he did not do his will that very hour. All that this unhappy captive could do to avoid death was to hold out his arms to this slave-woman as if he were taking her for his wife, with the resolution, nevertheless, of losing a thousand lives rather than fulfil this promise.

Night having come, he led her into his cave as if she had been his wife. Then, prostrating himself on the ground, he began to lament his misfortune and to reproach himself with the fault he had committed in wishing to return to the world and in resisting the will and the wise remonstrances of his abbot. As, in the midst of countless sighs, he declared that he would rather take his own life than lose the treasure of his virginity, this woman, in whom her captivity had awakened a great desire to live chaste, told him wisely that there was no need for him to take his life for that; that she was as far as he from consenting to this false

marriage; that they could live together, without their master's knowing it, as brother and sister, while waiting until it pleased our Lord to help them and deliver them. Malchus was much surprised at this speech and, admiring the prudence and the virtue of this woman, he held to the counsel which she gave him; but, fearing to lose in an apparent peace what he had kept amid combats, he kept always extremely on his guard, watching carefully even over his eyes.

They spent a long time thus in the good graces of their master, who persuaded himself that this marriage would take from them every kind of wish to flee. But this religious thought continually of his monastery, and could not enough regret the holy life which he had led there with his brethren. Being one day stirred by the example of a heap of ants, which he saw working with so much courage to lay up their provisions for the winter, he resolved to attempt a flight, which, after all, could procure him nothing but death. He conferred about it with his supposed wife and, having found her of his opinion, he killed two large he-goats of his flock, prepared their flesh for provision, and made ready their skins to help them cross a river which they would meet on the way. The following night they set out very secretly and, having crossed the water with the help of these skins, they made all possible haste to reach the lands of the Roman empire as soon as they could. At the end of three days, looking behind them, they perceived their master with a servant, mounted on camels, coming after them. Fear and terror seized them, and they believed themselves entirely lost, all the more because the tracks which they left on the sand betrayed them and revealed all the places through which they were walking. However, seeing a cave on their right, they threw themselves into it, and, because they feared that by going far in they would be stung by the venomous animals with which those burning countries are filled, they placed themselves only at the entrance, on the left side, abandoning themselves entirely to the dispositions of divine Providence. Meanwhile their master, who was following their steps, arrived at the opening of the cave and, holding his sword in his hand, ready to strike them, ordered his servant to go in and make them come out. The latter went in far without perceiving them, crying in a terrible voice: "Come out, wretches, come out of here; your master is waiting for you to punish you as you deserve." The great noise he made angered a lioness which was at the back of the den: she threw herself upon him and, having strangled him, dragged him all bloody away to serve as food for her cubs. Our fugitives, at this sight, wavered between fear and joy, because on the one hand they saw perish the man who was seeking their death, and on the other they feared that this animal might treat them as it had treated that cruel persecutor. Their master, not seeing his slave come out, imagined that they had thrown themselves on him and that, two being stronger than one, they were doing him some harm; so he went into the cave in a fury to avenge himself in person for their unfaithfulness and their violence. But scarcely had he set foot in it when the lioness seized him, cut his throat, tore him to pieces and made him her prey. What then was the consolation of these poor captives at seeing themselves delivered from the rage of those two barbarians? but what at the same time was their terror in the almost evident danger of perishing in the same way as they had died? As they were waiting, without daring to breathe, for what was to happen to them, the lioness, believing herself discovered, took her cubs in her mouth and carried them elsewhere, thus yielding the place to the chaste servants of Jesus Christ. When they had waited some time for fear that she might come back, they came out of the cave and, mounting the camels of their master, which they found laden with provisions, they continued their road and arrived, at the end of ten days of flight, on the lands of the Roman empire. Having told their whole adventure to the tribune of the first garrison, and afterwards to the governor of Mesopotamia, they sold their camels to have the means of finishing their journey. Malchus, learning that his abbot was dead, joined other religious and placed his supposed wife in a company of virgins. Afterwards he always loved her as his sister, but he did not trust himself with her as with a sister. He lived with such holiness that those who knew him told St. Jerome wonders of him. That holy doctor himself spoke with him and with this woman, and learned from their own mouths what he has written of it. He ends their history in these terms: "This is what the old man Malchus told me when I was still young, and now that I am old I tell it to other chaste persons, begging virgins to keep their integrity, and each of my readers to inform posterity of these marvels, so that all may know that chastity

cannot be made captive, that it yields neither to the swords of men nor to the teeth of wild beasts, and that he who has devoted himself to Jesus Christ may well die, but can never be vanquished."

The Roman martyrology commemorates St. Malchus on this day. He must not be confused with a religious named Malachion, of whom Sozomen speaks in the sixth book of his History, chapter 32, although their acts resemble each other in several things and they lived in the same century. It may be inferred from what St. Jerome says of it that he died about the year 378.

He is represented keeping his master's flocks. At his feet are several ants, which seem to be drawing the attention of the Saint.

St. Jerome, Lives of the Holy Hermits, *book I.*

SAINT URSULA AND HER COMPANIONS, VIRGINS AND MARTYRS AT COLOGNE

383. — Pope: St. Damasus. — Roman Emperor: Gratian.

> *Ô virginité, tu es une perle précieuse, inconnue de la foule, qui ne te donnes qu'à un petit nombre d'âmes choisies.*
>
> *O virginity, thou art a precious pearl, unknown to the crowd, who givest thyself only to a small number of chosen souls.*
>
> *St. Athanasius the Great.*

Ursula, according to a legend discovered in the library of the Vatican by Cardinal Baronius and recorded in the breviary of the Benedictines, was born in Great Britain of Christian parents. Her father, Dionatus or Dionetus, surnamed Maurus, was king of Cornubia, in Scotland. Her mother was named Daria. Ursula was as remarkable for her beauty as for her virtues, which determined Agrippinus, a neighbouring prince, to ask her in marriage for his son Conanus; but Conanus was a pagan, and, on the other hand, she whom he desired for his wife had vowed to Jesus Christ her heart and all her affections.

Meanwhile the emperor Gratian had succeeded his father, Valentinian I. The object of the jealousy of Flavius Clemens Maximus, commander-in-chief of the Roman legions stationed in Great Britain, he was later to fall under the dagger of Andragathius, who held command under the orders of the latter.

Maximus, taking advantage of the ill dispositions of the legions quartered in Gaul towards Gratian, had himself proclaimed emperor by his soldiers, and sent towards those legions a part of his troops, who were well received. With the aim of strengthening his power, he passed himself into Armorica, drove out its old settlers, and, to attach the Roman soldiers more to himself, divided those fertile lands among them.

Regulus was charged with the command of Armorica. He thought, on the advice of Conanus, one of the chiefs placed under his orders, that it was necessary to think of founding a serious colony; and for this he sent ambassadors into Great Britain to ask for a certain number of young girls to marry them to the Roman soldiers. Conanus hoped perhaps that Ursula would be of the number, for he had not forgotten her whom he still considered as his betrothed.

The ambassadors succeeded in their mission: their request was favourably received, whether from the desire to be agreeable to the new emperor, or from the hope the parents had of seeing their daughters possess the rich inheritances distributed to the soldiers.

Among the considerable number of young girls destined for these alliances, the most distinguished was Ursula; she was, to use the expression of Ribadeneira, the colonel of this phalanx of virgins. Far from sharing the enthusiasm of their parents, these Christian virgins offered serious resistance when it came to leaving London, where they had been gathered together; force was used to place them on the ships made ready for

this purpose, and soon they saw the coasts of Great Britain fly behind them. But a violent storm prevented the ships from landing in Armorica: they went and ran aground on the coasts of Germany.

These countries were then occupied by the Huns (this name was given to all the hordes of Barbarians). These peoples, thinking only of satisfying their brutal passions, rushed upon these young victims; but the latter did not hesitate to offer a vigorous resistance in defence of their virginity, and there was a real combat, in which Ursula died pierced by an arrow; all her companions were massacred. Their martyrdom took place about 383.

St. Ursula is represented: 1° covering with her mantle several pious persons, or perhaps the companions of her martyrdom; 2° massacred with her companions; 3° holding a sword; 4° holding a palm, a book and an arrow; 5° standing, holding a palm and a heart pierced by an arrow. In the air an angel holds a wheel, another a crown. In the background, the companions of the Saint holding palms.

CULTE ET RELIQUES.

Cult and Relics.

The inhabitants of Cologne buried with honour the mortal remains of these holy virgins. Already in the 7th century a church had been raised on the very spot where their bodies rested; the chronicles of the country relate a prodigy which happened there while St. Cunibert, bishop, was celebrating the holy mysteries.

A dove of a dazzling whiteness came and rested on the head of the pontiff, then went and alighted on the very place where the body of St. Ursula rested. They dug in that spot, and soon discovered a tomb with this inscription: *Sancta Ursula, regina*.

In the church of St. Ursula at Cologne there are shown not only the tomb of the Saint, but also the arrow with which she was pierced.

As for her companions, their bodies were gathered up and placed with honour in the very walls of the church, which thus became a vast reliquary; there are still seen to-day, in the region of the apse, as many as one thousand seven hundred and sixty heads, richly adorned with crimson velvet enriched with gold. If from the church one passes into the golden chamber which adjoins it, one finds again countless relics, not counting the six hundred and twelve heads which line the whole interior of the walls of this chapel, and the gilded busts enclosing the precious remains of other companions of St. Ursula and of other Martyrs.

It is easy to convince oneself that several of them had borrowed their names from the most celebrated virgins of the primitive Church; one notices there another St. Ursula, niece of the first, a St. Catherine, St. Clementia, St. Margaret, St. Juliana, St. Sophia, St. Theodora, St. Christina, St. Eugenia, St. Aurelia, etc.

Besides the relics kept at Cologne, we know that a great number of cities glory in possessing the heads or the bones of other companions of St. Ursula. Indeed, when the translation of the bodies of these holy Martyrs was made, there was no fear of gratifying with them the neighbouring cities and countries; the churches of Germany, England, Spain, Italy, France and Belgium hastened to enrich themselves with these pious treasures. The city of Paris alone, before the Revolution of 1793, possessed in various churches twenty-three heads of companions of St. Ursula. The discovery and the translation of the relics of St. Ursula and her companions are said to have taken place at two periods, if we believe the ecclesiastical historians of the country: first in the 7th century, about 640, by St. Cunibert, bishop of Cologne; later, in 1156, Gerlac, abbot of Deutz, with the authorization of St. Anno, bishop of Cologne, made new excavations and discovered a great number of new holy bodies, enclosed in tombs of which several bore inscriptions. From that time the cult of St. Ursula and her companions spread further. In the 13th century the Sorbonne adopted her as its patroness; the Universities of Coimbra, in Portugal, and of Vienna, in Austria, imitated the University of Paris.

Extracted from the Hagiologie nivernaise, *by Mgr Crosnier.*

SAINT WALFROY[1], DEACON AND STYLITE OF THE WEST, SOLITARY AT CARIGNAN, IN THE DIOCESE OF REIMS

595. — Pope: St. Gregory the Great. — King of Austrasia and Burgundy: Childebert II.

Ecce elongavi fugiens et mansi in solitudine.

Voilà que j'ai précipité ma fuite et établi ma demeure dans le désert.

Lo, I have gone far off flying away; and I abode in the wilderness.

Psalm LIV, 7.

St. Gregory, bishop of Tours, a celebrated writer of the 6th century and father of the history of the Franks, made in 585 a journey to Coblenz, where Childebert, king of Austrasia, was holding his court. He passed through Ivoy[1], and saw St. Walfroy there. Struck by the virtues which shone in this holy man, he resolved not to leave him without having seen his dwelling. They went therefore together to the mountain which to-day bears the name of the Saint. After having visited the monastery and the church, the illustrious traveller wished to learn from the holy anchorite himself all the particulars of his life: and it is to that great writer that we owe chiefly what we know of the life of St. Walfroy.

St. Walfroy, a Lombard by origin, was born of Christian parents at the beginning of the 6th century. He gave from his tenderest childhood unequivocal marks of what grace was one day to work in him of eminent virtues and high perfection. As he had often heard of St. Martin, who was then, as to-day, held in singular veneration, he conceived a great devotion for that Saint. "I was still a child," he said, "when I heard the name of the blessed Martin spoken. I did not know whether he was a martyr or a confessor, nor what country had the happiness of possessing the tomb where his body rested, and already I was keeping vigils in his honour."

But St. Walfroy understood early that it is not enough to admire the virtues of a Saint, but that one must above all labour to walk in his footsteps. Having taken St. Martin as his protector and his model, he studied to copy the most striking features of his life. After his example, he placed his happiness in distributing to the poor what money he could collect: it is the glass of water which, given in the name of Jesus Christ, is filled with heavenly gifts. One of the finest of these gifts granted to the young Walfroy was a predilection for fasting and mortification. His faithfulness to this grace at so tender an age must have been very pleasing to God; this essay of a life of penance was no doubt the happy prelude to his great austerities. For it is an incontestable truth that the habits of childhood become those of our old age. It is important that from his earliest years the Christian child should give himself wholly to virtue; it is because Walfroy, like the young Samuel, was always ready to follow the movements of grace that grace worked in him miracles of virtue.

Not knowing the place where the relics of St. Martin rested, and more and more desirous of finding that treasure so dear to his piety, Walfroy leaves his family and his country, sets out for France, arrives in the neighbourhood of Limoges, and goes first to the monastery of Saint-Yrieix, otherwise called Aredius, from the name of its founder. The young Walfroy's intention in undertaking this journey had been only to satisfy his devotion to St. Martin. But God had his designs on this privileged soul; he wished to make of him an apostolic man. Imitator of the virtues of the apostle of the Gauls, Walfroy will be so also of his labours.

While studying letters, Walfroy attached himself to Aredius and placed himself under his direction. This holy abbot had not long before withdrawn from the court of Theudebert, king of Austrasia, to lead in his native country a more retired and more penitent life: neither the office of chancellor which he held at that court, nor the esteem and affection with which that prince honoured him, could turn him from his resolution. A master so detached from the things of this world was well able to guide such a disciple in the way of perfection. Aredius gave all his care to instructing the young Walfroy in the truths of religion and to forming his heart to virtue. He was not ignorant that his disciple had a great devotion to St. Martin, and that he ardently desired to visit his tomb; he promised him, as a reward for his application to study, to take him himself to Tours, where

the precious remains of the Blessed one were.

Aredius in fact, after having given his orders for the government of his monastery during his absence, took his young pupil and led him to the tomb of St. Martin. There they both gave free course to their piety and their fervour. Walfroy above all could not weary of honouring and invoking a Saint whose relics he had before his eyes, and whom he had so long desired to see. He would much have wished to spend the rest of his days in that place, but the holy abbot who had brought him there understood that his duty recalled him to his monastery. However, he wished before leaving to make known to him the full extent of the veneration which he himself had for the holy patron of Touraine: having taken a little dust from his tomb, he put it in a reliquary which he hung round the young Walfroy's neck. When they had arrived at the monastery, Aredius took the reliquary with respect and placed it in his oratory. God, who delights in strengthening the faith of the just, had worked a miracle; this little dust had so increased that not only did it fill the capacity of the reliquary, but it was spilling out through the joints. Seized with admiration at the sight of this prodigy, master and disciple began to thank God and to sing the praises of St. Martin. "This miracle," says St. Walfroy, "enlightened my mind with a brighter light, and confirmed all my confidence in the merits of the Saint."

Walfroy resolved from that moment to consecrate himself to the service of God; he opened his mind about it to Aredius, whom he rightly regarded as his guide in the ways of salvation. Far from turning him from it, the holy abbot encouraged him to follow the attraction of his vocation. After having taken the advice of this respected master on the kind of life he should embrace, he left the Limousin to go into the diocese of Trier, where Aredius himself had been formed to virtue by St. Nicetius.

He could not see without groaning a part of that country[2] still given over to the worship of idolatry. A sterile compassion was too little for his zeal; he resolved to labour actively for the conversion of these unbelievers. But what was he, to administer the bread of the word? Virtue is not enough; one must be sent; the workers of the Lord need a recognized and legitimate mission; he applied therefore to St. Magneric, then archbishop of Trier, who conferred on him the power of preaching by raising him to the order of the diaconate. St. Walfroy was, in the designs of God, to share with other courageous apostles the glorious mission of converting the peoples of Belgic Gaul. St. Sixtus and St. Sinicius, and after them St. Eucharius of Trier and St. Memmius of Châlons, had from apostolic times opened the way to the conversion of these unbelievers. St. Rufinus and St. Valerius came afterwards to extend these first conquests. St. Martin himself, called with such justice the apostle of the Gauls, having been sent to Trier by Theodosius, catechized the peoples who were on his road; and by the brightness of the miracles which accompanied his preaching he had the happiness of seeing many pagans converted, and of destroying the idols which still existed in several places. St. Remigius, the most celebrated of all, had by the conversion of King Clovis dealt a terrible blow to idolatry in the Gauls. It is in the train of these generous and heroic soldiers of Jesus Christ that St. Walfroy resolved to wipe out what still remained of paganism in those regions[3].

On the highest of the mountains whose summit overlooks the rich valley of the Chiers there was an idol of the great Diana of the Ardennes. It was to this infamous divinity that the neighbouring peoples came in crowds to address their homage and their adoration. It will be on this mountain, become for ever celebrated, and not far from the colossal idol[4], that our Saint will come to set up his sacred tribune, thus attacking error at its very source. He did not remain long alone on the mountain; the reputation for holiness which he enjoyed soon drew to him companions who, after his example and under his direction, embraced the cenobitic life. Helped by King Childebert, he had a monastery built there, and a church in honour of St. Martin, which St. Magneric came to dedicate.

Meanwhile the holy anchorite did not lose sight of the conversion of the idolatrous peoples who came to adore the idol of Diana. He conjured the Lord to dispel their darkness and to make the sun of justice shine before their eyes. A continual prayer, excessive fasts, a very austere penance gave his word more than eloquence. This kind of life was, for these rough peoples given over to every debauchery, a picture in which

were reflected the most heroic virtues, which contrasted strangely with their so deeply corrupted morals. These rigid virtues of the man of God, united to evangelical gentleness and aided by the ineffable power of grace, were well suited to strike these children of error; this extraordinary life of the holy anchorite was a continual preaching in favour of the faith. For who other than the true God could have shown the world the unceasing miracle of a superhuman strength?

St. Walfroy, after the entire conversion of the peoples situated to the south of the diocese of Trier, gave himself to the pious exercises of the cenobitic life. He had already been leading this kind of life for more than twenty years when he was visited, as we have said, by Gregory of Tours. This prelate, as distinguished for his learning as for his holiness, did not confine himself in his journeys to observing things with a sterile and frivolous curiosity; his aim was, in instructing himself, to be useful to posterity; he begged the holy deacon, therefore, to tell him what his manner of life was on this mountain. The humble anchorite could not at first bring himself to give this satisfaction to the learned bishop: “Excuse me, I pray you,” he said to him, “from giving you the details you ask of me.” He resisted a long time, but St. Gregory of Tours conjured him with such insistence, and pressed him so keenly to grant him this satisfaction, that he yielded at last. Here is how Gregory of Tours himself relates, in his History of the Franks, the memorable conversation which he had with St. Walfroy:

“I found on the mountain where we are,” says St. Walfroy, “a statue of Diana, which the inhabitants, still pagans, adored as a divinity. I, for my part, set up a column on which I stood barefoot with horrible sufferings. During the winter I was seized with such cold that the nails of my feet split and fell off of themselves, and the rain-water which ran down my beard froze in it and hung from it in the form of candles[5]. My food was a little bread and vegetables, and my drink water. Yet I felt a great satisfaction in the midst of my austerities.

“When I saw the people come to my column, I preached to them that Diana, her idols and the worship paid to her were nothing; that the songs they made heard in the midst of their debauches were unworthy things; that they ought much rather to address their homage to the almighty God, creator of heaven and earth. Often too I prayed the Lord to overthrow the impious image and to deign to snatch this people from its error. The divine mercy disposed these rough men to listen favourably to my words; the Lord heard me, and they were converted.

“I called some of the converts to help me overthrow the colossus of Diana. I had indeed been able to break the small medallions carved on the base[6], but it had been impossible for me to overthrow the statue, and I hoped to succeed in it with help. We took ropes and pulled with all our strength; all our efforts were useless. At once I went to the church and, prostrate on the ground, I besought the Lord with tears in my eyes to destroy by his power what human strength could not bring down.

“My prayer ended, I came back to my workmen; we seized the rope, and at the first pull the idol was overthrown. I broke it on the spot, and reduced it to powder with great blows of the hammer. At that very instant, and when I was about to take my rest, my whole body, from the top of the head to the sole of the feet, was found so covered with malignant pustules that one could not have found on it a space free of the width of a finger. I went into the church, I rubbed myself with oil which I had brought from the tomb of St. Martin, and almost at once I fell asleep. On my waking, which took place about midnight, at the moment when I was rising to recite the divine offices, my body was found as sound as if I had never had the least ulcer. I recognized that the devil had struck me with this plague to avenge himself for the destruction of the statue of Diana.

“When I had the consolation of seeing these remains of paganism abolished, I went up again on my column, but I was not permitted to remain there long; the bishops[7] came to visit me there and to say to me: The way which you are following is not good; you are not comparable to Simeon of Antioch; the rigour of the climate

does not permit you to bear so austere a kind of life; come down as soon as possible, and live with your brethren whom you have gathered here. “I came down, because one cannot without crime disobey the priests of the Lord. One day when the archbishop took me to a rather distant village, he sent, during my absence, workmen with axes and hammers, who overthrew my column. The next day I found everything destroyed, and I began to weep; but I could not repair what had been thrown down without incurring the reproach of defying the orders of the bishops. — Since that time I have been content to live with my brethren, as I do now[8].”

Such is the exact account of St. Walfroy himself to St. Gregory of Tours, and which we have made it a duty to report here in full. In reading these lines, in which the great soul of the apostle-anchorite is wholly revealed, one remains seized with astonishment and admiration. How the love of God and of the neighbour shines out under this simplicity of language! What ardent zeal! What insatiable thirst for the most frightful austerities! What merits more pleasing to God than those which recalled the merits of his crucified Son! This column, the instrument of the most heroic penance, was a true calvary which cried for grace and mercy for unhappy men astray in the ways of error; and was not the whole life of the Saint a great and voluntary expiation offered to the Lord for the remission of their sins?

God had heard the prayers of his servant. These unbelieving peoples, lately given over to all the horrors of debauchery and vice, had just passed from the tyrannical empire of the devil under the lovable yoke of Jesus Christ. The light had shone in the darkness, faith had triumphed over the impious superstitions of paganism, and the grace of God, spreading itself in the converted hearts, had disposed them to the practice of the Christian virtues. St. Walfroy, after so complete and so glorious a victory, has nothing more, it seems, but to rest: it will not be so. The mission of the Christian here below is to advance in the ways of virtue by struggling without ceasing; his destiny is to rest only after having pursued his course to the last calvary which God prepares for him.

The holy Apostle has just dealt a terrible blow to the devil; he must expect new attacks on the part of his enemy. The latter, in fact, angered and jealous of a victory which took from him so many worshippers, avenges himself by covering the body of the Blessed one with ulcers. So when God wishes to raise a generous servant to the most sublime holiness, he makes him pass through the most humiliating trials and admits him to a share in the bitter chalice of his humiliations and his opprobrium. St. Walfroy, covered with ulcers from the top of the head to the sole of the feet, far from giving himself up to complaints and murmurs, hastens to have recourse to prayer, an efficacious force against the jealous fury of hell.

The Saint, in going up again on his column, had believed he was obeying the inspirations of his conscience; his superiors ask of him a contrary act of obedience; he comes down at once. He is always the submissive and resigned man, whatever his tastes or his repugnances; he is the true and perfect Christian, for whom obedience is dearer than sacrifice. Henceforth united with his religious of the mountain, he will edify them for the rest of his days by the practice of all the virtues.

St. Walfroy was giving himself with his brethren of the mountain to the pious exercises of the religious life when God came to visit him by a new and last trial. The valley of the Chiers and the gorges of its tributaries never ceased, in those unhappy times, to be the theatre of bloody and destructive wars. The Austrasian lords, almost always in revolt against Childebert, had just met at Bastogne to form a new plot against their sovereign. Among these conspirators was Duke Ursio. It is rather commonly believed that the duke was the cause of the ruin of the first monastery built on the mountain. Pursued by Godegisil, general of the king of Austrasia, he is said to have taken refuge with his accomplices within the enclosure of the convent; they were besieged there and defended themselves with the energy of despair. In vain does Godegisil exhort them to surrender at discretion; he is forced to attack the sacred walls and to carry fire and sword even into the sanctuary of St. Martin[9]. St. Walfroy had the grief of seeing, before he died, his monastery destroyed and entirely ruined. However, in spite of his great age, he found energy enough to have a new one built on the

same spot.

Some authors have believed that St. Walfroy exercised the functions of dean of the Christianity of Ivoy. These functions consisted, in those ancient times, in inspecting a certain number of parishes, in administering solemn baptism on the eve of Easter and of Pentecost, in making the visitation of the churches, and in giving account of their state to the bishop. Gregory of Tours, who saw St. Walfroy when he was already very old, says nowhere that he exercised these functions; he gives him only the title of deacon; now we see in the History of the Church that these deans were priests. However that may be, he was in the midst of his brethren when he ended his career. The precise date of his death is not known; some put it in 595; others put it back to the year 600; but all agree that God called him to himself at a very advanced age, on the twenty-first day of the month of October.

A life so filled with good works, worn out by the fatigues of the apostolate in the midst of the most astonishing as of the most heroic austerities, wholly devoted to the glory of God and the salvation of the neighbour, crowned with a complete victory won over paganism, merited for our Saint the gift of miracles. Twelve centuries have passed since God rewarded him by clothing him in heaven with glory and immortality, and the miracles granted to his powerful intercession have not ceased. For centuries thousands of pilgrims have come to ask him for help and protection in misfortunes of every kind, and all come down from the mountain consoled and happy, because all carry away in their hearts an increase of faith and hope.

Besides the miracles which have been related in the course of this life, we shall mention here some others which were worked in the church of the monastery at the prayer of St. Walfroy; and what follows is extracted from the History of the Franks, already cited.

“As we asked the holy anchorite,” says St. Gregory of Tours, “to make known to us some of the miracles worked in this place by St. Martin, he related to us these facts among several others: A deaf-mute, son of a Frank of a distinguished family, was brought to the church by his parents; I had him lie, with my deacon and another servant, on a bed placed in the holy temple: during the day he gave himself to prayer; at night he slept in the church. God, touched with pity, showed me St. Martin in a dream, who said to me: Send the lamb out of the church, for he is healed. I saw in it only a dream; but in the morning the young man came to me, began to speak and to give thanks to God; then, turning towards me, he said to me: I offer my thanksgiving to almighty God, who has given me back speech and hearing.

“A man who, often implicated in thefts and various kinds of crimes, was accustomed to perjure himself, said one day: I will go into the church of St. Martin and clear myself by oath, and I shall be absolved. At the moment when he was going in, his axe slips from his hand, and he falls on the threshold of the door, seized at the heart by a violent pain. The wretch confesses with his own mouth the crime of which he wished to clear himself by a perjury.

“Another, accused of having burned his neighbour’s house, said: I will go to the temple of St. Martin, I will take an oath, and I shall be discharged of the accusation. It was beyond doubt that he had himself set fire to the house. When he presented himself to swear, I turned towards him and said to him: If your neighbours are to be believed, you are not innocent of this crime. God is everywhere, and his power is the same outside as inside the church; if then you rely on this vain security that God or his Saints do not take vengeance on perjurers, you are in the presence of the holy temple: swear if you please, but you will not be allowed to set foot on the sacred threshold. He raised his hand and said: By almighty God, and by the merits of St. Martin his pontiff, I am not the author of this fire. This oath finished, he was about to withdraw, when he appeared as if wrapped in fire; and at once, throwing himself to the ground, he began to cry out that the blessed bishop was burning him violently. This unhappy man could be heard crying out: I call God to witness that I have seen come down from heaven the fire which surrounds me and breathes on me its burning vapours. As he said these words, he expired[10].”

These repeated punishments were regarded as warnings from heaven; they so intimidated the inhabitants of the neighbourhood that perjury was no longer heard of.

Sometimes an idol is represented at some distance from the column of St. Walfroy, and on the other side a chapel. This characteristic makes known his kind of life and shows besides that his example and his preaching spread Christianity in the neighbourhood of Carignan.

CULTE ET RELIQUES. — MONUMENTS.

Cult and Relics. — Monuments.

The body of St. Walfroy was buried in the church of the new monastery which he had had built a short time before his death. It is generally thought, and all the documents seem to establish it, that this church stood on the very spot of the little chapel which still exists to-day. Hence the religious respect with which pilgrims visit the humble and poor chapel of Saint-Walfroy; this also explains the veneration with which they surround the monument which is in their eyes the commemorative sign of his tomb.

The neighbouring peoples, above all those whom he had converted, came first to venerate the sepulchre where his precious remains rested: all regarded him as one of the blessed in heaven and prayed to him as a Saint. The miracles which were soon worked in the church left no doubt that he was one of the friends of God; the fame of them spread far, and people flocked from every side to the holy mountain: hence the origin of that celebrated pilgrimage which twelve centuries have not been able to weaken.

The monastery rebuilt by St. Walfroy flourished for four hundred years under the Rule of St. Benedict; but the wars which in the tenth century broke out between the kings of France and the emperors of Germany, and notably between Lothair and Otto II, desolated the southern part of the diocese of Trier. The mountain of Saint-Walfroy and the surrounding places were often their theatre. The religious of the monastery themselves had much to suffer from these wars, and more than once they had to give way to the attacks of the enemy. It was in the midst of these sad circumstances that the church and the whole monastery became the prey of the flames, in the year 979. It was to be feared that the fire had not spared the holy relics; but by a striking prodigy they were found again intact, according to that word of the Prophet: “The Lord himself keepeth the bones of his Saints, and not one of them shall be broken.” This accident, which coincided with the invasions of the Normans, determined the archbishop of Trier, Egbert, to order the translation of the relics to Ivoy, the only fortified town which then existed in the country. This ceremony took place on the 7th of July of the year 980, in the presence of a countless crowd of people; all the clergy of Ivoy and the neighbourhood went up the mountain to attend it. The shrine was taken up with the holy body which it enclosed, and the archbishop with all his train set out to go in procession to Ivoy. God, never ceasing to make the glory of his servant shine forth, made this translation illustrious by a new miracle no less astonishing than that which preserved this precious relic from the action of the flames. During a march of more than two leagues, says the abbot of Tholey, an abundant rain fell which wetted all those present at the procession, and did not touch the shrine in which the body of St. Walfroy was enclosed, the water respecting in its turn what the fire had spared. This new miracle contributed not a little to rekindle the fervour of those present, and singularly increased the confidence which the peoples had in the Saint.

Arrived at Ivoy, the archbishop had the shrine laid in the parish church. This church was situated near the fountain of Saint-Georges, that is to say more than a hundred metres from the modern town, to-day Carignan; but it was destroyed towards the end of the 12th century. Since that time no mention is made in any document of the relics of St. Walfroy, and the churches which in turn possessed them have been successively destroyed in the various sieges which the town has had to undergo. Nevertheless it was rather commonly believed that the church of Carignan still possessed them, at least in part, after the great Revolution. An attempt was in fact made in 1826 to establish the identity of certain bones saved from the ruins, on the supposition that they might have been those of St. Walfroy. Unhappily it was not possible to reach certainty;

and the diocesan authority, in re-editing the proper office of the diocese of Reims at the time of the restoration of the Roman liturgy, had inserted in the legend of St. Walfroy these words, which the friends of the Saint will always read with sadness: “These precious pledges perished at the time of the French Revolution.”

However, this so regrettable loss must in no way weaken or shake the confidence of the faithful: God sometimes permits, says St. Bernard, that the bodies of his Saints be humbled on earth, and that their relics disappear[11]. It is sometimes also given to the beast (that is to say, to the devil), according to the language of the Scriptures, to make war with the Saints[12], and to prevail for a time. But what God does not permit is that their memory should perish: *In memoria aeterna erit justus.* The memory of St. Walfroy and of his benefits will live for ever in the gratitude of the peoples. That is why the mountain loved by the holy anchorite has not ceased to be visited by the unfortunate of this world, and it will always be dear to pilgrims, for it is the mountain of prayers and graces, the mountain of prodigies and miracles. Totally ruined in the wars between the kings of Germany and the kings of France, the monastery of Saint-Walfroy had disappeared during the 10th century. In the year 1240 there remained of it only a little church, incorporated with its annexes in that of Orval; this church or chapel was in the keeping of some hermits dependent on the religious of that convent. The hermitage of the mountain, a place of asylum and refuge for pilgrims, lasted several centuries; and the pilgrimage, under these humble and poor religious, had lost nothing of its celebrity when the Revolution broke out. Like most religious establishments in France, it was suppressed towards the end of the 18th century.

One evening in the month of June 1793, Brother Antoine, the last hermit of Saint-Walfroy, prostrate in the sanctuary of the chapel, was rising after long and sorrowful meditations to take some rest, when a louder noise and a redder glow than on the preceding night suddenly struck his ear and dazzled his eyes. The old anchorite believed for an instant that the phenomenon related by Gregory of Tours was about to be repeated; but it was only a simple mirage, whose all too real cause existed a league away. At daybreak a thick and broad smoke was already filling the basin of the Marche and the Chiers: tongues of fire broke away at intervals from the background of the picture which the terrified hermits contemplated from afar. It was the rich and vast monastery of Orval which was collapsing under the devouring action of the fire.

The fall of the abbey brought with it that of the hermitage; the religious and the brothers had no other resource left than to go and ask of the land of exile what their country refused them, the freedom to pray to God.

Scarcely had the revolutionary storm ceased when the pilgrimage to the holy mountain resumed its ordinary course. Unhappily this pious heritage of the faith of our fathers no longer had Brother Antoine for its guardian; the humble hermit, in leaving for exile, was never again to see his dear mountain and his poor chapel. In falling into greedy and profane hands, the hermitage had been turned into saleable property and given over to speculation and trade. One might have believed for an instant that the memory of the Blessed one was about to die out on the mountain: no more sacred chants were heard there, no more pious and edifying instructions, no more public prayers. Yet, in spite of the disorders which defiled the ancient abode of the holy anchorite, the chapel continued to be visited, so deeply rooted in souls was the confidence that had been had in St. Walfroy.

Informed of the irreverences and profanations which were being committed at the chapel, the ecclesiastical authority had first to interdict it and to strip it of its religious character[13]. It is only too well known into what state of destitution and poverty it had fallen for more than forty years. The zeal of His Eminence Cardinal Gousset suffered at this deplorable state of things; but, being then occupied in founding several establishments which the needs of his diocese demanded, and which are due in great part to his beneficence, he saw himself obliged to postpone the restoration of the work of Saint-Walfroy. This postponement was not of long duration; the cardinal soon found new resources in his charity, and, with the help of the friends of the

work, he was able to acquire this new establishment and add it to those with which he had already endowed the diocese. The ancient and celebrated pilgrimage of the mountain was returning into the common heritage of its numerous children, and, placed henceforth under the keeping of the ecclesiastical authority, it has recovered its sacred and religious character. It is in this capacity that it presents itself to the veneration of the faithful and commends itself to their confidence.

The chapel of Saint-Walfroy has been provisionally restored; the well-known intention of His Eminence is, as soon as resources permit, to have a more spacious one built, and one more worthy of the Saint. A priest of the diocese is charged with serving the chapel. This ecclesiastic has taken some helpers to serve the visitors, who will find on the mountain, even for the night, a kindly hospitality. A hostelry on the mountain had become almost a necessity for the pilgrims: among other advantages which they draw from it, they have that of preparing themselves from the eve to make their pilgrimage well, by attending Mass, the instructions and the public prayers which take place every day at the chapel. They can also turn this time to profit if they wish to go to confession; the chaplain has the charity to hear penitents at any hour that suits them.

The feast of St. Walfroy is celebrated solemnly on the 21st of October, the anniversary of his death. On all the days of the novena which immediately follows this feast, the pilgrims can attend holy Mass, go to confession and hear the instructions.

Although the pilgrimage is open every day of the year, there are nevertheless days of special pilgrimages, or days of concourse, which are: the 25th of June, the day of the fair of St. John the Baptist; — the first Tuesday of September; — Maundy Thursday and Good Friday; — Easter Monday and Whit Monday; — the three Rogation days; — the 7th of July, the day of the translation of the relics of the Saint; — every Wednesday and Friday of the year; — and especially the Wednesdays and Fridays of Lent.

There exists in the chapel of Saint-Walfroy an association of prayers, whose aim is: 1° the conversion of sinners; 2° the sanctification of the holy days of Sundays and feasts; 3° the extinction of blasphemy; 4° the relief of the sick and the afflicted; 5° good education; 6° the relief of the dying; 7° lastly, that of the souls in purgatory. To become a member of this association, it is enough to give one’s name and to recite every day for the intention proposed a *Pater*, an *Ave* and the following invocation: St. Walfroy, pray for us and for all those who implore your protection.

We owe this notice to the kindness of M. the abbé Dumay, parish priest of Moulins, in the diocese of Verdun.

SAINT CELINA OR CELINIA, MOTHER OF SAINT REMIGIUS

Fifth century.

Saint Celina, commendable for her piety and her virtues, had married in her youth Emilius, count of Laon, a lord of high nobility and who merited the praises of St. Sidonius Apollinaris, bishop of Clermont-Ferrand. She lived with her husband in great union; she was dear to him because of her amiable character and also because of her prudence, her reserve, her modesty, and the tender and chaste affection which she bore him. The Lord blessed this marriage, one of whose first fruits was the birth of a child called to a high destiny: this was St. Prince or Principius, who became bishop of Soissons.

After some time, by a secret design of Providence, Celina ceased to be fruitful, and for long years she often groaned before the Lord over the privation of a more numerous progeny. Her prayers were not vain before the God of goodness and mercy. A celebrated solitary named Montanus, who dwelt in the midst of the woods of La Fère, passing his life in fasts, in vigils and in continual prayers, was often favoured with wholly heavenly revelations. As the Church was then overwhelmed with divers evils in Gallia Belgica, this Saint asked God unceasingly to have compassion on that country and to give it back peace. Having, once among others, passed an entire night in prayer for this intention, he heard a voice from on high which said: “The

Lord has deigned to look upon the earth from the height of heaven, so that all the nations of the world may publish the wonders of His power and that kings may hold it an honour to serve Him. Celina shall be the mother of a son who shall be named Remi (*Remigius* or *Remedius*); I will employ him for the deliverance of My people."

Montanus received three times the command to go and inform this virtuous lady of the wonders which God would work by her means. The holy hermit therefore went to Cerny, where Celina's castle was, and communicated to her what he had heard in his vision. "How can it come to pass," answered Celina, "that, my husband and I being so old, I should yet become a mother in my old age?" — "Not only will this happen," replied the holy man, "but when you come to wean your child, a few drops of your milk put upon my eyes will make me recover the sight which I have lost for so long."

Celina and Emilius gave credence to these words; and in the tenth month that followed, this lady brought into the world a son whom she called Remi; Laon glories in having seen him born. As for the pious solitary, he recovered his sight by rubbing his eyes with her milk, as he had foretold. Celina and Emilius took the greatest care over the education of this child of benediction. They placed him at Laon to be instructed in letters and the sciences, and at the same time formed in piety among the clerics of the Church of St. Mary. He became archbishop of Reims and baptised Clovis, first king of France.

Celina died at an advanced age, full of merits before God and before men. She was buried at Lavergny (*Labriniacum*), formerly a parish, today a farm dependent on Parfondru, about two leagues from Laon.

Saint Celina is represented in company with her son Saint Remigius.

Notice due to the kindness of M. l'abbé Henri Conguet, of the chapter of Soissons.

SAINT CELINA[1] OF MEAUX, VIRGIN

About 530.

The city of Meaux saw the birth of the virgin Celina, whose name expresses her life, which was wholly heavenly. Her parents were distinguished by their birth and by their fortune, and still more by their attachment to religion; so their daughter was brought up in the practice of the Christian virtues. Celina, prevented by the graces of heaven, profited by the lessons and examples of her parents, and she was seen to grow in wisdom and in piety, as much as in age and in outward grace. She became a young person accomplished according to God and even in the eyes of the world.

But these fine qualities, united to riches and birth, are too often a snare. Celina herself was near to being caught in it. She was sought in marriage by a young man of noble family, and things went as far as betrothal. The young virgin felt a repugnance within her, she heard an interior voice which called her to other nuptials than those of earth; but without experience and without guide, she was yielding to the will of her parents, whose sentiments and views she had never known how to contradict.

God always comes to the aid of simple and pure souls; it happened that St. Geneviève made a journey to Meaux, where her reputation for holiness had put her in great veneration. Celina was impelled towards her by the Spirit of the Lord; she opened her heart to her; she showed her her repugnance for the state of life which they wished to make her embrace; she testified to her the desire to follow her as a companion. Geneviève consulted the Lord in prayer, and engaged the young virgin to do the same. Their prayer was granted: the Saint knew that she ought to accept this new companion, and the latter found herself determined to renounce her betrothed, so as to give God her heart without division, and consecrate her virginity to Jesus Christ.

Meanwhile the young lord to whom she had been promised had no sooner heard the announcement of this determination than he resolved to take vengeance. Our two virgins, warned in time, took the course of withdrawing to the church. But the church could be invaded, and they could be torn from it. God, who was

the author of the change wrought in Celina's heart, came to their help. The door of the chapel of the baptistery opened of itself, the two fugitives were able to enter it, and so found themselves sheltered from all peril.

Regarding herself as saved from a shipwreck, Celina, full of gratitude, thought no more of anything but of vowing herself wholly to the Lord, who had so visibly protected her. She asked to imitate Geneviève, to take the habit and veil of virgins, and to live under her guidance, walking in the ways of perfection. Geneviève granted her all that she wished. From that moment Celina lived an austere and penitent life, until the day when heaven willed to call her to the joys reserved for chaste and pure souls: which happened on the 2nd of October, about the year 530.

She died at Meaux, which has taken her for patroness, and was buried in the suburb which formerly bore her name and is called today the faubourg Saint-Nicolas. Over her tomb there formerly rose a church, at first abbatial, then priorial and parochial, which was destroyed at the Revolution. The relics of St. Celina are preserved today partly in the cathedral, partly in the church of St. Nicholas and St. Celina where, every year, the people come to venerate them.

Life of St. Celina, by M. l'abbé Chapia; Proper of Meaux; Acta Sanctorum.

SAINT ASTIER, HERMIT IN PERIGORD

About 640.

Saint Astier was born three leagues from Périgueux (Dordogne), at the castle of Puy-de-Pont, of a noble and illustrious family, but pagan. This was about the year 560, towards the end of the reign of Childebert. His parents gave him a Christian tutor, who instructed him not only in the sciences and letters, but principally in piety. He was scarcely fifteen years old when, under the influence of his religious teacher, he went to Angoulême to put himself under the direction of St. Eparchius, who was a Périgourdin like him and even his kinsman, says an old historian. The latter received him with great kindness. In the school of so perfect a master, the young Astier made astonishing progress; he soon received baptism and did not delay to put on the black habit of the religious of the monastery of which St. Eparchius had the direction.

In this new condition he was happy, and he would never have thought of leaving his new master if an angel of heaven had not come to warn him to return to the land of Périgord to convert his idolatrous parents to the faith. He obeyed this heavenly voice at once and, after shedding abundant tears, he embraces his holy director and comes back to the places which had seen his birth. He was still only twenty years old. His habit of penance, his austerities, and better still, his words full of charity changed the hearts of his parents; he had the happiness of baptising his whole family, and after such a success he withdrew into a remote place, where a grotto served him for dwelling; it is there that he passed the rest of his days in the exercises of prayer and penance.

The love of solitude was his attraction and his vocation: far from the commerce of men, separated from worldly influences, seeking silence and recollection, he gave himself up to mortification; wild herbs and roots were his food; he drank the water of a neighbouring spring and lived, like the angels, in contemplation. His life was not idle: he worked with his hands and made baskets, which his disciple, St. Aquilinus, went to sell at the fairs of the neighbourhood. Meanwhile the brightness of his admirable holiness and the report of his miracles spread far, and crowds came to visit him to ask him for counsel, or to obtain the healing of their ills.

One day a princess, afflicted with an incurable malady, had herself conducted before the holy wonder-worker; she could not stand on her feet, it was necessary to carry her on her bed. The servant of God said to her: "Madam, arise, and be healed in the name of Jesus Christ." The princess was at once restored; he

did better still, he converted her to the faith and gave her holy baptism. To testify her gratitude, she had a fine church built in that place in honour of St. Peter, which she endowed with revenues sufficient for its upkeep and its service.

Saint Astier lived long days; in his eightieth year God made known to him that his last hour had come; he received the sacraments of the Church, made the sign of the cross upon his body, and gave back his spirit to his Creator, pronouncing the last words of Jesus Christ on the cross: "Lord, I commit my soul into Thy hands." It was the 4th of October. He wished to be buried in the church which the princess had had built, before the altar of St. Front, first bishop of Périgueux, who was the great Saint of his devotion. At the moment of the Saint's death, all the bells of the hermitages and chapels of the neighbourhood rang of themselves; this miracle gave rise to the arms of the town of Saint-Astier (Dordogne), and to those of the family of that name. The arms of the town of Saint-Astier are: *Gules, a bell or, clappered argent.*

We owe this notice to the kindness of the very reverend Father Carles, of the Calvary of Toulouse. — The ancient office, which was formerly sung in honour of the Saint in the collegiate church of Saint-Astier, is found in the library of the town of Périgueux. It is a volume in-12, bound, printed at Paris, by Muguet, in 1684, with the approbation of Mgr Le Boux, bishop of Périgueux. — The Life of St. Astier was published from an old manuscript by Father Aubertin, prior of the abbey of Estival, of the Order of Prémontré (Nancy, Charlot, 1656).

SAINT CONDEDUS[1], ANCHORITE AND MONK OF FONTENELLE

685.

Saint Condedus was an English priest who, with the aim of a greater perfection, crossed the Ocean and came to give himself up, for several years, to the contemplative life in the solitude which bore the name of the Fountain of Saint-Valery, situated between Gouy and Cambron, at the foot of the wood of La Motte, where a hermitage subsisted until the first days of the Revolution.

The reputation for fervour which the abbey of Fontenelle (later Saint-Wandrille) enjoyed reached even to the solitude of Condedus, who resolved to go and seek in that monastery ways of higher perfection. Having embarked on the Ocean, he entered the Seine and landed happily at the port of Arelaune (*Arelaunum*), a Merovingian residence situated near the Roman station designated under the name of *Lotum*. The forest of Arelaune, situated near Vatteville, in the arrondissement of Yvetot, took the name of Brotonne in the Norman period, and has kept it to our days.

The savage inhabitants of Arelaune refused hospitality to St. Condedus, who however at last found a refuge with a pious woman whose compassionate charity was soon rewarded. A vision taught her that her guest was one of the Lord's elect. Awakened by the storm in the middle of the night, she opened the window of her room, and saw above Condedus's lodging an immense column of light which rose up to the heavens.

In 673 St. Condedus arrived at the abbey of Fontenelle, where he took the monastic habit. But a few days after, he showed the desire to give himself to preaching, and the abbot St. Lambert assigned him for residence the island of Belcinac or Barcinac, situated a league from there, between Caudebec and Vatteville. This island was afterwards buried under the waters. The king, Theodoric III, having had a dream the night that followed Condedus's arrival at Belcinac, went the next day to the island, and, appreciating the eminent virtues of the Saint, granted him in perpetuity, for himself and the monks who should succeed him, not only the island of Belcinac, but also, on the neighbouring banks of the Seine, the place named *Lotum*.

The island of Belcinac was a delightful abode where the faithful gathered to hear the word of God. St. Condedus built there a church which he dedicated to the Blessed Virgin, and another under the title of the apostles St. Peter and St. Paul, in which he erected an altar commemorating St. Valery.

In 675 Condedus bequeathed by will to the abbey of Fontenelle all the possessions which he held of the royal munificence, and, besides, some meadows situated to the west of the island, towards the place where Bliquetuit is seen today.

After a long life, profoundly mortified and filled with good works, St. Condedus gave back his soul to God, in his island of Belcinac, on the 21st of October 685. He was buried there in the church of the Holy Apostles. When it threatened to disappear under the waters of the Seine, the monks of Fontenelle carried his body into their church of St. Peter. Nothing remains of St. Condedus, no relic, no foundation, not even the Norman solitude which he inhabited for fifteen years, and which is today buried under the waters. His feast was celebrated at the abbey of Fontenelle (Saint-Wandrille) on the 21st of October.

Taken from the Hagiography of the Diocese of Amiens, *by M. l'abbé Corblet.*

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[1] On St. Viator, see *passim* the life of St. Justus, archbishop of Lyons, vol. X, page 411.

[2] The legend of the Breviary of Marseilles furnishes us with features too vague of the acts of the episcopate of St. Maurontus for us to think it useful to translate it. Besides, we have very few details on the life and works of this holy Bishop: a single ancient act makes mention of him. Here is on what occasion. Having been abbot of Saint-Victor, he discovered that his abbey had been unjustly despoiled of domains which had been bequeathed to it near Digne. Charles Martel had ordered their restitution to the monastery; but the definitive sentence was pronounced by the *missi dominici* or commissioners of Charlemagne. Their judgement bears the date of 780.

[3] Ermengaud, third abbot (754–771) of the Benedictine monastery of Saint-Mihiel (founded in 709 by count Wulfoald and his wife Adalsinda), having gone to war with Charlemagne, brought back on his return the body of St. Anatolius, bishop of Cahors, which he placed in the church of St. Cyr and St. Julitta of the village of Godoncourt or Godincourt (which then stood on the site of the present town of Saint-Mihiel). In 1253 the body of St. Anatolius was transferred from one shrine into another. What has become of these relics? we have not been able to discover. — Cf. Acta Sanctorum, vol. IX of October, page 309; and the *Histoire de Verdun*, by Roussel, vol. II, pages 249, 250.

[4] St. Domnolus, who has been called by corruption St. Andelain, was a holy priest of the diocese of Auxerre who contributed by his virtues to the sanctification of the parish which has kept his name. He is named in the will of St. Vigilius, bishop of Auxerre, who was owner of the estate of Pouilly. It is probable that he obtained from the holy Bishop the place which bears his name, in order to sanctify himself there in retirement. This was the origin of the parish of Saint-Andelain (Nièvre, arrondissement of Cosne, canton of Pouilly-sur-Loire). — Mgr Crosnier, *Hagiologie nivernaise*.

[5] See her life on the 17th of October.

[6] See, on his life, note 1 to the Roman martyrology of the 10th of October, vol. XII, page 237.

[7] Gonsalvo was born at Lagos (*Lacobriga*), a fortified town and port of Portugal (province of Algarve), and was remarked from his youth for the purity of his morals and his application to study. His fellow-students had such respect for his innocence that they did not dare to utter before him any word that might wound modesty, even slightly. After his profession in the Order of the Hermits of St. Augustine, Gonsalvo was employed in the ministry of preaching, which he discharged with such success that his reputation spread through all Portugal. His merit and his virtues caused him to be raised to the dignity of prior in several houses of his Order; but he constantly refused, out of humility, the title of doctor which they wished to confer on him. He died aged more than sixty years, towards the end of the 15th century. Pius VI approved his cult in 1778. — *Dictionnaire hagiographique* of Migne.

[8] Ferrari, the author of this mention, attributes to Berthold all the deeds and actions of his son St. Meinrad. And so the Bollandists maintain (*Praetermissi*, 21 October) that the martyrologist has confused the two persons. We entirely share their opinion, and refer for more details to the life of St. Meinrad, vol. I, page 518.

[9] *Alias:* Valfroie, Walfroie, Wulfilaic, Walfraye, Vulfe, Wolf, Ouflay, *Vulfilaicus, Wulfilaicus.*

[10] To-day Carignan, chief town of a canton of the department of the Ardennes, 17 kilometres south-east of Sedan, on the Chiers; 1,644 inhabitants. This town was at first called Yvoy; it received the name of Carignan when Louis XIV had raised it into a duchy-peerage in favour of a younger branch of Savoy-Carignano (Piedmont), whose head had settled in France and had married Marie de Bourbon, countess of Soissons. The house of Carignano reigns to-day in Sardinia.

[11] To-day annexed to the diocese of Reims.

[12] Paganism still reigned particularly in the region of the Ardennes. Situated on the borders of the dioceses of Reims, Trier and Tongres, far from those cities, which were centres of Christianity, this country had as yet received only faintly the light of the Gospel, and the statues of the false gods were still standing there. — Prégnon, *Histoire de Sedan*, ch. I, p. 22.

[13] *Illud Dianae immensum simulacrum.* Guil. Willheim, *Historia Luxemburgensis*.

[14] *Ut… in barbis aqua gelu connexa, candelarum more, dependeret.* — Greg. of Tours, *Hist. Franc.*, lib. VIII.

[15] *Non unum fuisse simulacrum illic, sed plurima; quae quoniam minora erant, sua manu sanctus destruxit.* — Guil. Willheim, *Hist. Luxemb.*, pars Iª, cap. VII, § 3.

[16] The archbishop of Trier with some of his suffragans.

[17] Greg. of Tours, *Hist. des Francs*, bk. VIII, n. 15.

[18] Tabouillot, *Hist. de Metz*, vol. I; and Jeantin, *Chron. de l'abbaye d'Orval*.

[19] Greg. of Tours, *Hist. des Francs*, bk. VIII, n. 16.

[20] St. Bernard, *Serm.* V, on the Feast of All Saints.

[21] Dan. 7:21.

[22] It was interdicted on the 18th of November 1828.

[23] *Alias:* Céligne, Cilinie, *Cœlinia*, *Cilinia*.

[24] *Alias:* Condé, Condète, Condette. In Latin, *Condedus*, *Condedes*, *Condelus*, *Candidus*.

22 October

Martyrologies

Twenty-second day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Jerusalem, St. Mark, bishop, a very illustrious and very learned personage, the first of the Gentiles who governed that Church; he obtained the palm of martyrdom shortly after his election, under the emperor Antoninus. 156. — At Adrianople, in Thrace, the birthday in heaven of the holy martyrs PHILIP, bishop, Severus, priest, Eusebius and Hermes, who, after enduring prison and scourges, were burned under Julian the Apostate[1]. 304. — Also, the holy martyrs Alexander, bishop, Heraclius, soldier, and their companions[2]. 2nd or 3rd c. — At Fermo, in the March of Ancona, St. Philip, bishop and martyr. About the middle of the 3rd c. — At Huesca, in Spain, the holy virgins Nunilo and Alodia, sisters, who, for having confessed the faith, were beheaded by the Saracens, and thus consummated their martyrdom[3]. 841. — At Cologne, St. Cordula, one of the companions of St. Ursula, who, having at first hidden through fear, on seeing the torments and the massacre of the other virgins, repented of this action and, the next day, presented herself of her own accord to the barbarians, and received, the last of all, the crown of martyrdom. 4th c. — At Hierapolis, in Phrygia, ST. ABERCIUS, bishop, who flourished under the emperor Marcus Antoninus. About 167. — At Rouen, St. Mellon, whom the pope St. Stephen consecrated bishop and sent to preach the Gospel in that city. 311. — In Tuscany, St. Donatus the Scot, bishop of Fiesole. 874. — At Verona, St. Verecundus, bishop and confessor. 522. — At Jerusalem, St. Mary Salome, who, as is seen in the Gospel, took care of the burial of Our Lord. 1st c.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Arles, St. Mary Salome, mentioned in the Roman martyrology of this day, and whose notice we have sketched on the 25th of May (note 3 to the martyrology of France). 1st c. — In the dioceses of Angers, Le Puy and Meaux, St. Peter of Alcantara, whose life we have given on the 19th of October. 1562. — In the dioceses of Autun and Reims, St. John of Kenty, priest, whose life we have given on the 20th of October. 1473. — In the diocese of Beauvais, St. Callistus I, pope and martyr, whose life we have given on the 14th of October. 222. — In the diocese of Cahors, St. Gerald of Aurillac, confessor, whose life we have given on the 13th of October. 909. — In the dioceses of Châlons, Mende and Verdun, St. Lupien or Louvent (*Lupentius*), abbot of Saint-Privat of Mende and martyr. About 584. — In the diocese of Clermont, St. Nepotian, bishop of that see and confessor[4]. About 388. — In the dioceses of Coutances, Paris and Rouen, St. Mellon, bishop of the last-named see and confessor, mentioned in the Roman martyrology of this day. 311. — At Langres, St. Vallier or Valier, archdeacon of that Church and martyr[5]. About 264. — In the

diocese of Mainz, St. Severus, bishop of Ravenna and confessor, whose life we have given on the 1st of February. 389. — In the diocese of Nantes, feast of the translation of the relics of St. Benedict of Macerac, abbot, whose death is noted in the martyrology of France of the 1st of October. 845. — In the diocese of Pamiers, St. Hedwig, widow, duchess of Poland, whose life we have given on the 17th of October. 1243. — In the diocese of Perpignan, St. Cordula, virgin and martyr at Cologne, mentioned in the Roman martyrology of this day, and whose head is religiously preserved in the cathedral church of Perpignan. 4th c. — In the diocese of Rennes, St. Moderan or Moran, bishop of that see and confessor. 730. — In the dioceses of Nancy and Saint-Dié, St. Eucharius, bishop (of Toul, very probably) and martyr, near the village of Pompey (Meurthe). 4th c. — In the diocese of Saint-Flour, St. Viator, of the clergy of Lyons, under St. Justus, archbishop of that see. He is already mentioned in the Roman martyrology of the 21st of October. 390. — In the diocese of Soissons, St. Lupus, bishop of that see and confessor. 540. — In the diocese of Tarbes, St. Exuperius of Arreau, bishop of Toulouse and confessor, whose life we have given on the 28th of September. 405. — In the diocese of Tours, feast of the finding of the relics of St. Gatian, first bishop of that see, whose life we shall give on the 18th of December. 1st c. — In the diocese of Versailles, St. Savinian and

St. Potentian, apostles of Sens and martyrs, mentioned on the 19th of October, and whose life we shall give on the 31st of December. 1st c. — In the former Benedictine abbey of Saint-Denis (*S. Dionysius in Francia*), the holy virgins and martyrs Panefrède, Seconde and Simibérie, companions of St. Ursula of Cologne, whose life we have given on the preceding day. 4th c. — At Langres, the holy virgins and martyrs Florine and Valeria, companions of the same St. Ursula. 4th c. — At Trier, St. Wendelin (Wendelin, Wendel), abbot of Tholey and confessor[6]. 1015. — In the diocese of Cologne, the three hundred and sixty Moorish martyrs, massacred in that city under the emperor Maximian Herculius. Beginning of the 4th c. — At Oosterhout, near Breda, a fortified town of Holland (North Brabant), St. Oelbert (Odelbert, Ulbert), husbandman, assassinated in a field where he was resting from the fatigues of the day, by persons who took him, by mistake, for the author of a murder which had just been committed in that region. He is the secondary patron of the church of Oosterhout. Period unknown. — At Vannes, Blessed Ruaut (Rotalde, Rohaut, Rouaud), bishop of that see and confessor, after having led the monastic life under the Cistercian habit. 1177.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — At Jerusalem, St. Mary Salome, who, as the Gospel says, took care of the burial of Our Lord. 1st c.

Martyrology of the Congregation of Vallombrosa. — St. Hedwig, widow, duchess of Poland, of whom mention is made on the 15th of October[7]. 1243.

Martyrology of the Order of the Discalced of the Holy Trinity. — The octave of the Dedication of the churches of our sacred Order.

Martyrology of the three Orders of St. Francis. — At Warsaw, in Poland, Blessed Ladislaus, confessor, of the Order of Friars Minor, very celebrated for his holiness, his learning and his eloquence, who passed to the Lord on the 4th of May, and shone, before and after his death, by the splendour of his miracles. 1505.

Martyrology of the Order of Friars Minor. — The same as above.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — The octave of St. Teresa, virgin, of the Order of Carmelites[8]. 1582.

Martyrology of the Order of the Hermits of St. Augustine. — At Verucchio, in the diocese of Rimini, Blessed Gregory Celli, confessor, of our Order, remarkable for the practice of all the Christian virtues and for his zeal for the Catholic faith[9]. 1343.

Martyrology of the Order of Servites of the Blessed Virgin Mary. — The same as among the Canons Regular.

Martyrology of the Minor Capuchins of St. Francis. — The same as among the Friars Minor.

Martyrology of the Discalced Carmelites. — The same as among the Carmelites.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

St. Leugat (Léogathe, Légat, Leucat, Leucade, Léogat), martyr, cited by the apographs of St. Jerome without further details. — Among the Copts (Christians who inhabit Egypt, Nubia and Abyssinia), St. Julius, martyr. Before the 4th c. — In Egypt, Saints Abibus and Apollo, monks. 4th c. — At Tortosa (*Dertosa*), a city of Spain (Catalonia), St. Candida or Candia, virgin and martyr, one of the companions of St. Ursula of Cologne. Her cult is very popular at Tortosa: the cathedral church possesses her head; it obtained it, in 1351, from William, archbishop of Cologne. This insigne relic is surrounded with the greatest veneration. Persons who suffer from headaches or sore throats are cured of their infirmity when they have the happiness of being able to touch this sacred head. 4th c. — At Fribourg, in Saxony, St. Flora, virgin and martyr, another companion of St. Ursula of Cologne. 4th c. — At Monte Cassino, in the former kingdom of Naples (Terra di Lavoro), Saints Constantine and Simplicius, abbots. Their bodies were laid under the high altar of the Cassinese basilica, at the feet of that of St. Benedict. In 1692 they were transferred into the chapel of St. Bertharius, and in 1710 into that of St. Gregory the Great. In May 1799 the French army invaded Monte Cassino and profaned the relics which the basilica possessed. Those which could be withdrawn from the fury of the impious are preserved today in the sacristy; but it is no longer possible to distinguish to whom they belong. About 570. — Near Mérida (*Emerita Augusta*), a city of Spain (Estremadura), St. Noint (*Nunctus*), first abbot, then hermit. A lord of the region, touched by his virtues, had ceded to him some of his lands, so that their produce might provide for the needs of the Saint and his disciples; jealous persons assassinated him. About 580. — At Bobbio (*Bobium*), a town of the kingdom of Italy, on the Trebbia, St. Merovaeus, monk and confessor. About 626. — At Luna (today Luni or Lunegiano), a maritime city of ancient Etruria, St. Salaire, bishop of that ancient see (transferred to Sarzana) and martyr. 8th c. — At Ryle, in ancient Bulgaria, St. John, abbot and confessor. 946. — At Bologna, in the Romagna, and at Nice (Alpes-Maritimes), Blessed Jerome Garibe, confessor, of the Order of Friars Minor. He died on the 5th of November 1502 and was buried at Bologna, in the chapel of the Crucifix; in 1614 his body was transferred into that of St. Francis, and the following year it was laid under the altar of St. Lawrence. Portions of his relics were sent to the monastery of Port-Maurice (1605), and to Nice (1696). This latter city preserves three writings of Blessed Jerome; Bologna possesses his head. 1502.

SAINT ABERCIUS, BISHOP OF HIERAPOLIS, IN LESSER PHRYGIA

About 167. — Pope: St. Soter. — Roman Emperor: Marcus Aurelius Antoninus.

> *La foi de l'Eglise romaine, l'archéologie la retrouve inscrite parmi les monuments du passé.*
>
> *The faith of the Roman Church, archaeology finds it again inscribed among the monuments of the past.*
>
> *The Abbé Darras, Life of St. Abercius.*

Under the reign of Marcus Aurelius Antoninus and Lucius Verus, a decree was promulgated throughout the whole empire, prescribing to every citizen to offer sacrifices and libations to the gods. Publius Dolabella, who then governed Lesser Phrygia, set about having the edict executed in his province. The pagan solemnities resumed an unaccustomed pomp, and the crowd pressed to the temples to fulfil the order of the emperors. The curia and the people of Hierapolis[1] inaugurated the sacrifices with pomp. Abercius was then bishop of that city. At the sight of the long files of men and women clothed in white, who were carrying their

homage to dumb idols, he felt himself moved to the bottom of his soul. Prostrate before the Lord, melting in tears, he prayed the true God for his strayed brethren. That day of mourning passed thus in fervent prayer. When night came, overcome by fatigue, he fell asleep. During his sleep he saw a young man who put a rod into his hand, saying: “Arise, Abercius, and go and break those impious images.” On waking, the holy bishop understood that he had had a divine vision. He seizes a long pike, runs to the temple of Apollo[2], breaks in the doors, overturns the statue of the god and the other idols of Hercules, Diana and Venus which surrounded it. Now it was the ninth hour of the night (three o’clock in the morning). The priests and keepers of the temple awake at the noise and run up. By the light of torches they recognise Abercius, who takes advantage of the first moment of astonishment and surprise, and cries to them: “Go and tell the magistrates and the people that their gods, drunk with meat and wine from yesterday’s sacrifices, have rushed upon one another and have cut one another to pieces. Gather up, if you will, their scattered fragments. Throw these broken stones into the fire. They will perhaps make a passable lime. That is all the use you can draw from your gods.” As he uttered these words, the holy bishop was leaving the temple. He was able to go away and regain his dwelling safe and sound.

Meanwhile a frightful tumult soon followed this nocturnal scene. At the cries of the priests the crowd gathers, the curia is summoned. Before dawn the temple was already invaded by a furious multitude, who wished to avenge on the bishop of the Christians the outrage committed against the gods. “Let us burn the house of Abercius!” cried some. “No fire!” answered others. “The Roman governor would hold us responsible for the disorder. Let Abercius be seized and let him expire in torments!” This last course, secretly counselled by the officers of the municipality, after having been long opposed, prevailed at last. The day had risen; the populace was about to rush upon the episcopal dwelling and give itself up to the most horrible excesses.

However, Abercius was quietly seated in his house, surrounded by his disciples, to whom, according to his custom, he was addressing his morning exhortations. His face and his speech had their ordinary calm and serenity. Some Christians make their way into this assembly; they warn the bishop of the storm that was rumbling outside. All conjure him to escape by flight from the popular vengeance. “No,” said he. “I hold from the Apostles this maxim, that a Christian must know how to die for his God. It is true that Jesus Christ Our Lord has commanded us to flee those who persecute us. I shall know how to reconcile this double duty.” Speaking thus, he went out of his house, followed by his disciples, and came into the midst of the Forum to sit down on the benches of the Fragellion[3], where he resumed and continued his interrupted preaching. The crowd, soon informed, rushed in a mass towards that place. “What!” they said, “it is not enough for him to hold his impious discourses in his house. He dares to retail them in the open Forum!” The most bitter promised themselves to tear the holy bishop’s body to pieces with their teeth. Savage clamours resounded in the adjoining streets. The crowd arrives at last at the Forum like an overflowing torrent. At that moment a terrifying spectacle checks its fury. Three young men, long possessed and known to the whole city, rush forward, their garments torn, writhing in horrible convulsions, lacerating with their teeth the shreds of their flesh. Addressing the holy bishop: “In the name of the true God whom thou preachest,” they say to him, “we conjure thee, cease to torment us before the time.” All eyes were fixed on Abercius. His gentleness and the majesty of his noble countenance struck the astonished pagans. Praying aloud, he said: “Almighty God, Father of Jesus Christ Our Lord, Thou whose mercy infinitely surpasses the malice of men, I beseech Thee, deliver these three unhappy young men from the chains of Satan, so that all this people may acknowledge Thee for the one and true God!” Then approaching the young men, he touched their heads with the staff which he held in his hand: “In the name of Christ, my Lord and my God,” said he, “cruel demons, I command you, come out of the bodies of these young men, and torment them no more in future.” Scarcely were these words uttered when the demons left their victims, uttering frightful howls. The three young men, as if they had awakened from a long sleep, cast for an instant an intelligent look around them, then they fell lifeless at the feet of the holy bishop. They were believed dead. But Abercius, taking them by the hand, made

them rise. They were restored to health of body and soul. Ashamed of their nakedness, they hastened to adjust the shreds of their garments and, surrounding the holy bishop, would no longer be separated from him. The crowd cried out with one voice: “The God of Abercius is the only true God!” The miracle had been so manifest that, of all that multitude, there was not a single one who did not ask for baptism. Thinking of their blindness and of their recent fury, they said to the wonder-worker: “We are too laden with crimes to hope for our pardon. Do you believe that your God will deign to have mercy on us? We tremble before His justice, and our iniquities terrify us!” — “Brethren,” Abercius said to them, “this God who reveals Himself to you today is the same who said in Judaea: *Come to Me, all you who sink under the burden of toil, and I will relieve you.*” The holy bishop continued to speak to them of the mercy of the Incarnate Word until the ninth hour of the day (three o’clock in the afternoon). At that moment he stretched out his hands over them, blessed them, and wished to withdraw, to go and make the accustomed prayer in his dwelling. But all surrounded him, asking him for baptism. He made them understand that the hour was too far advanced, and put off the administration of that sacrament till the morrow. The crowd followed him to his house, and such was their impatience that a great number passed the night near the humble dwelling, awaiting the grace of regeneration. The holy bishop, touched by their faith, thought it his duty to yield to their ardent desires. After thanking the sovereign pastor of souls for so many signal favours, he went out of his house at midnight and, leading these generous neophytes into the church, he conferred baptism on five hundred of them.

The prodigy of Hierapolis had an immense resounding throughout all Asia. People hastened to the wonder-worker from the provinces bordering on Greater Phrygia, from Caria and from Lydia. Abercius was obliged, to satisfy the eagerness of the peoples, to go into a neighbouring plain, where his immense audience could hear his word. There, surrounded by the priests, the deacons and the other brethren, he sat upon a height and distributed to the eager crowd the bread of the heavenly word. One day an illustrious matron, Phrygella, mother of the governor of the city, Euxenianus Poplio, had herself led into the midst of the assembly; she was blind. When her servants had brought her near the holy bishop, she threw herself on her knees and, kissing his feet: “Man of God,” said she, “have pity on me; give me back my sight.” — “Woman,” answered Abercius, “I am only a sinner, who have need, like you, of the divine mercy; if however you firmly believe in the God whom I adore, He is powerful enough to heal you, He who once opened the eyes of one born blind.” — “I believe in Christ, Our Lord and true God!” said Phrygella; and, melting into tears, she went on: “Do not refuse to touch my eyes and I shall recover my sight.” The holy man then raising his eyes to heaven: “Light of the world,” said he, “Jesus, my Master, come and open the eyes of this woman.” Then, turning towards the afflicted woman, he touched her eyes, saying: “Phrygella, if you believe sincerely in Christ, see.” At these words the blindness completely disappeared, and the extinguished eyes of the blind woman opened to the light of day. Then fixing on Abercius a look full of gratitude: “Father,” she cried, “I take to witness this crowd which surrounds us; I give you the half of all that I possess; accept it to distribute it to the poor.” Meanwhile the multitude was breaking out in enthusiasm. The God of the Christians is great! was said on all sides. When silence was restored, Abercius said to Phrygella: “You have experienced this day the power of the God who so magnificently rewards the confidence of His servants; go in peace; be faithful to the double duty of Christian faith and of gratitude.” The noble matron withdrew, but to return afterwards to be initiated by the holy bishop into the religion of Jesus Christ; and from then on she did not cease to surround the man of God with the marks of her veneration and devotion. The governor, Euxenianus Poplio, touched by the healing of his mother, came to thank the holy bishop. “I would wish,” he said to him, “to be able to show you all our gratitude, but you show such contempt for the goods of this world that I do not hope to be able to offer you anything that is worthy of you.” — “Indeed,” answered Abercius, “I esteem the honours and the fortune of this world so little that I would rather see you poor and obscure, but a Christian, than governor of Hierapolis, of patrician origin, enjoying imperial favour and credit, but a pagan, as you are.” The conversation was prolonged for some time on this subject; Poplio loudly admired the wisdom of the old man. It is not seen, however, that he was converted; so difficult is it for a soul to disengage itself from the

bonds of vanity, of greatness and of human riches.

Now Lucilla, daughter of the emperor Marcus Aurelius, saw herself all at once invaded by a demoniacal obsession. She had just reached her sixteenth year. Her parents had betrothed her to Lucius Verus; they took pleasure in seeing this noble child grow up under their eyes and eclipse all her companions in beauty, when all at once the demon took possession of her. In fits of fury and rage she furrowed her flesh with her bleeding nails, rolled on the ground and gnawed her hands. The empress Faustina, her mother, and her father, Marcus Aurelius, were in despair. This misfortune came at the very time when they had agreed to conduct their daughter to Ephesus, where Lucius Verus, her betrothed, then kept in the East by the war against the Parthians, was to go on his side. The famous temple of Diana, one of the seven wonders of the world, had been chosen as the theatre of this imperial alliance. The preparations were finished; the whole world was awaiting this happy event. It had to be given up, and Lucius, already arrived at Ephesus, was informed that the solemnity was delayed. The revolt of the Marcomanni, which had just broken out in Germany, served as a pretext to Marcus Aurelius, who would not inform his colleague of the real state of his daughter, in the hope that health might be restored to the young Lucilla. Meanwhile Faustina, in concert with him, questioned the haruspices and augurs of Etruria, consulted all the oracles of the Italian temples, without their daughter's condition improving. In the midst of her convulsions she was heard to repeat unceasingly these words: "I will not go out from here except at the order of Abercius, the bishop of Hierapolis!" The demon put this exclamation on her lips, of which the young girl had no consciousness, for Abercius and Hierapolis itself were equally unknown to her. The emperor wished to inform himself about this Abercius, whose name was revealed to him in such sad circumstances. He was told of the miracles wrought by the holy bishop; a gleam of hope entered the heart of the unhappy father. He at once sent off to Hierapolis two officers of his palace, Valerius and Bassianus, with a letter for the governor Poplio and the order to bring the wonder-worker honourably to Rome. Before the arrival of this message, Abercius had had a divine revelation. The Lord said to him: "Thou shalt go to Rome; it is I who will lead thee there, to make the power of My name shine forth there. Fear nothing; My grace will be with thee." — "May Thy will be accomplished," answered the Saint; and that same day he announced to the brethren that Providence would not delay to call him to Rome. Meanwhile Valerius and Bassianus had embarked at Brundisium, on a ship which the prefect Cornelianus had put at their disposal. The wind was favourable to them; they crossed the Ionian sea and landed, on the seventh day, on the coasts of the Peloponnese. Then taking the land route and the imperial posts, they arrived on the fifteenth day at Byzantium, whence, without halting, they made their way by Nicomedia towards Synnada, the metropolis of Lesser Phrygia. The governor, Spintherus, furnished them with guides who conducted them to Hierapolis, where they arrived at the ninth hour of the day (three o'clock in the afternoon). At that moment Abercius was returning to the city after his accustomed conference. The strangers, meeting him on their way, ask him for Poplio's dwelling. The holy bishop offers to conduct them there. Scarcely had the governor read the imperial letter when he handed it to the man of God, beseeching him to comply with the emperor's desire. "I shall go all the more willingly," said Abercius, "because the Lord has already manifested to me His will in this matter."

Forty days afterwards the Saint landed at Portus and arrived at Rome, where the two officers presented him to the prefect of the palace, Cornelianus. The emperor Marcus Aurelius had left the capital to organise the expedition against the Marcomanni, who had themselves crossed the Rhine. Abercius was immediately conducted to the empress Faustina. At the sight of this venerable old man, whose countenance was stamped with a holy majesty, Faustina felt herself moved. "I know," said she, "that you serve a very good and very powerful God; the officers who bring you have confirmed to me all the marvellous things which have been related to me of you; use, I pray you, your power in our favour; restore health and life to our unhappy daughter. We shall know how to reward you by loading you with honours and goods." Thus she spoke, the Acts add, and her voice was full of affection and respectful sympathy. It was because necessity made it a law for her, and forced her to implore the help of the God whom the Caesars pursued gratuitously with their

hatred, and whom they did not permit to be adored. The wonder-worker answered: “I give you thanks for these favourable intentions, but the honours of the world do not touch us, and the power which God gives us gratuitously to do good, we use gratuitously. Where is your daughter?” Faustina rushes into Lucilla’s apartment and wishes to bring her to the holy bishop. But the demon who obsessed the young girl resists; Lucilla rolled on the ground in a frightful fit of rage; now her face took on the pallor and rigidity of marble, now a convulsive shiver shook all her muscles. At last the demoniac articulated, howling, these words: “So here thou art, Abercius! I said well that I would bring thee to Rome!” — “It is true, cruel demon,” answered the Saint, “but thou wilt not have cause to congratulate thyself on it.” He then orders Lucilla to be carried into the open air. They obey, and the young girl is laid in the court of the palace adjoining the hippodrome. Officers and guards range themselves in a circle around this improvised arena. Meanwhile the demon continued to torment its unhappy victim, who was vomiting a thousand insults against the holy bishop. Abercius, raising his eyes, addressed a fervent prayer to God. After which, fixing a sovereign look on the demoniac, he said: “Spirit of evil, come out of this young girl. Jesus Christ, my God, commands thee.” At these words the demon went out trembling with rage, and the young girl fell lifeless at the wonder-worker’s feet. All present believed her dead, and Faustina cried out: “What have you done? The demon has fled, but he has killed my daughter!” Without answering, Abercius held out his hand to Lucilla, who seemed to awaken from a deep sleep. She rose, and the man of God led her to her mother, saying: “Your daughter is not dead, but she is delivered from the demon.” Faustina threw herself, melting in tears, upon this dear child, and held her long embraced in a maternal clasp, covering her face with kisses. It seemed that she would have wished to incorporate into herself this cherished being, the better to convince herself that it was restored to her tenderness. In the intoxication of her joy she was no longer conscious of what she was doing; at last, when this first emotion was calmed, sure henceforth of her daughter’s health, Faustina besought the holy bishop to accept a testimony of her imperial gratitude. “What can you give to one who has need of nothing?” said Abercius. “A morsel of bread and a few drops of water suffice me.” She insisted nevertheless with such obstinacy that the man of God, constrained to formulate a request, begged Faustina to grant to the poor of Hierapolis a distribution of corn, and to have an establishment built for the sick at the thermal springs of Agra, in Phrygia. The empress immediately gave to the prefect of the palace, Cornelianus, the order to inscribe the city of Hierapolis for an annual and free distribution of three thousand measures of wheat. This imperial largess was faithfully maintained until the reign of Julian the Apostate, who had it suppressed, in hatred of the Christians, at the time when he likewise abolished all their other privileges and confiscated all their properties. The bathing establishment was likewise built at the place designated, which thenceforth exchanged for the name of *Agra Thermorum* that of *Agra Potamii*, which it had borne before.

Abercius remained a fairly long time at Rome, edifying the assemblies of the Christians by his salutary instructions and the example of his virtues. The empress kept him as long as possible, in fear that after his departure the demon might recover its baneful empire over Lucilla, her daughter. However, the holy bishop had a divine vision: “Abercius,” the Lord said to him, “thou must think of the needs of the faithful of Syria.” The next day he presented himself before Faustina, calmed her fears, and asked her permission to return to his own country. As he showed the intention of travelling through the provinces of Syria, the empress had a ship put at his disposal, which landed him at Seleucia, whence he went to Antioch. He afterwards visited Apamea and the neighbouring cities, everywhere appeasing the dissensions that arose between the Churches, and combating the Marcionite heresy, which was then spreading like a contagion among the Christian communities of the East. Crossing the Euphrates, he travelled through Mesopotamia, visited the city of Nisibis and the churches of that region, everywhere proclaiming on his way the true doctrine. In their gratitude to the man of God, these Christian communities wished to hand him a considerable sum, the fruit of a spontaneous collection to which all had unanimously contributed. Abercius refused. “The wife of Caesar,” he said, “opened to me the treasures of the empire; I accepted nothing; permit me to do the same with you.” This answer saddened the brethren without persuading them, and they renewed their entreaties. At that

moment a Christian of illustrious birth, Barcksan, took the word: “Brethren,” said he, “it is not fitting to do violence to this man of God; our money is unworthy of him; but he cannot prevent us from rendering to his virtue the homage it deserves. Let it suffice us to proclaim it: Abercius is the equal of the Apostles!” The whole assembly broke out in applause.

On leaving these distant regions, Abercius travelled through the two provinces of Cilicia, Lycaonia and Pisidia. He arrived at Synnada, metropolis of Lesser Phrygia, rested there a few days in the midst of the Christians, who disputed the honour of offering him hospitality, and made his way towards his episcopal city. The news of his approaching return had preceded him there. An immense people, eager to contemplate his features and to hear the accents of his blessed voice, ran to meet him. The man of God, in the presence of this crowd which filled the whole city, stretched out his hands and blessed his people. He then resumed his accustomed life, going through the city every day, preaching the word of salvation in freedom, administering baptism, exorcising the possessed, healing the sick and manifesting the power of the Holy Ghost by miraculous works. He composed a book entitled Διδασκαλία, *Doctrine*, which he left to the priests and deacons of his Church, so that even after his death he might continue, by the mouth of his successors, to instruct his people. Some time after, he had a last vision: “Abercius,” the Lord said to him, “the hour approaches when I shall grant thee rest, after so many labours.” The holy bishop then designated the place where he wished to be buried, and had engraved there the inscription which we shall report presently. Then, gathering around him the priests, the deacons and some of the faithful of Hierapolis, he said to them: “My little children, the term of my life has come; beloved flock, I am going to part from you, to go and consummate an eternal union with the God who has given joy to my youth. I am going to Him whose divine love has filled my heart. Now you must think of choosing from your midst a bishop who, after me, may guide you in the pastures of the Lord, and whose voice the sheep may hear and respect.” When he had spoken thus, those present recollected themselves, and after a few moments of deliberation they unanimously elected the oldest of the priests of Hierapolis, who was named Abercius, like their holy bishop. The illustrious old man himself gave him his vote and, stretching out his venerable hand, blessed him, saying: “Abercius, be bishop, by the authority of God, and, as far as I can, by mine!” Then he raised his eyes and his hands to heaven, and prayed in silence. In that attitude he gave back his blessed soul to Christ. The angels escorted to heaven him who had led here below an angelic life. Meanwhile the people ran from the whole city to surround the body of the holy bishop. After the chanting of the sacred hymns, his precious remains were carried in great pomp to the place which he had marked for his burial, and laid like an inestimable treasure beneath the marble on which he had had his epitaph engraved.

NOTE HAGIOGRAPHIQUE ET ARCHÉOLOGIQUE SUR LES ACTES ET L’INSCRIPTION DE SAINT ABERCE.

Hagiographical and archaeological note on the Acts and the inscription of St. Abercius.

LA FAMEUSE INSCRIPTION D’AUTUN. *The famous inscription of Autun.*

Among the hagiographical monuments concerning the fourth general persecution, the Acts of St. Abercius occupy the first rank in chronological order. The criticism of the seventeenth century, through the organ of Tillemont, had declared that these Acts were only a tissue of fables, invented at pleasure by Simeon Metaphrastes and reproduced without discernment by Surius. This summary judgement was adopted without protest. A recent historian of the Church (Henrion) wrote in 1856: “The history of St. Abercius, which Surius inserted in his collection of the Lives of the Saints, deserves no belief.” The most illustrious heir of the science and erudition of our Benedictines, Dom Pitra, today cardinal, had however already made his reservations in the *Spicilegium Solesmense*. “I know,” he said in 1855, “that Byzantine imagination, so fertile in rashness, not to say in absurdities, has broadly embroidered on the theme of the primitive Acts of St. Abercius, so that since Baronius most historians have thought it their duty to abstain from citing a

disfigured monument. Nevertheless, beneath the posthumous overlayings it is easy to distinguish the vestiges of the ancient edifice, and to recognise the hand of a skilful architect. I like to hope that the new Bollandists, who are perhaps working at this moment on this interesting subject, will not fail to do the sorting, restoring the ancient parts of the work and pointing out the apocryphal additions of more recent date." Dom Pitra's hope has not been frustrated. The new Bollandists have expurgated the Acts of the holy bishop of Hierapolis and have proved, in a thorough and victorious dissertation, that Tillemont had been wrong to relegate them among apocryphal fables. It is this expurgated text which we have just offered to our Catholic readers.

"May they pardon me," he added, "for offering them here an isolated stone to serve for the reconstruction of the edifice. I have not had their proverbial science to polish it; but, such as it is, this monument, freed from the travesty of Byzantine ignorance, shines with the most brilliant characters of Christian antiquity and of the most incontestable authenticity." The precious stone, a true diamond, which the eminent Benedictine extracted from the Acts of St. Abercius, is the epitaph, in hexameter verse, of this bishop of Hierapolis. The Byzantine compilers do not appear to have suspected that this piece was in metre. They transcribed it negligently in their collection, without taking account of the division of the verses, omitting here and there, through carelessness or ignorance, particles and whole words, which break the poetic measure. With the celebrated inscription of Autun, of which we shall soon have occasion to speak, it is one of the most precious monuments of Christian archaeology in the second century. Here is a translation of it as exact as it has been possible for us to render: "Citizen of this illustrious city, I have had this tomb built in my lifetime, so that my body may one day rest in it. Abercius is my name; I am the disciple of the spotless Shepherd, who guides the flock of His spiritual lambs through the plains and the valleys, and whose sovereign eye beholds all things. He has deigned to teach me the sacred words of life. It is He who made me undertake the journey to Rome; I have seen the queen city; the august wife of Caesar with the robe and shoes of gold; I have seen that mighty people which wears the splendid rings on its finger. On my return I travelled through the plains of Syria and its many cities; Nisibis and the regions situated beyond the Euphrates. Everywhere I met with unanimity of minds and hearts. Faith presented to each of the faithful and distributed the same heavenly food, the Ἰχθύς of the sacred spring, august and divine fish, which a spotless Virgin received the first, and which offers itself to the well-beloved of the Father to be consumed for ever, in the participation of the delectable wine mixed with the pure wheat. Such are the words which I, Abercius, in the seventy-second year of my age, have had engraved upon this marble. Whoever shall read these lines and shall share my belief will pray for me. Let no one be so rash as to usurp my tomb for another burial. The violator would be condemned to pay two thousand pieces of gold to the Roman treasury, and a thousand to my sweet country, the city of Hierapolis." This last clause was an official formula generally employed in the inscriptions of tombs. It recalled the fine imposed by the Roman laws on profaners of sepulture. The truly interesting part of the epitaph is that which constitutes the autobiography of the holy bishop, and his profession of faith. We must set beside the inscription of Abercius that which was lately discovered at Autun, and which dates from the same period. Faith in the Eucharistic mystery spoke the same language on the soil of Gaul and in the plains of Phrygia.

On the 24th of June 1839, Mgr d'Héricourt, bishop of Autun, accompanied by M. Devoucoux (now bishop of Evreux), was going over the ruins of the polyandrion of Saint-Pierre-l'Estrier, that famous cemetery of the ancient Aeduan city. The thought of the two visitors went back to the time of the persecutions, when the faithful gave burial in this place to the bishop and martyr St. Reverianus, come from Rome to bring to the soil of Gaul the double testimony of word and blood. These glorious memories hovered over the field, now desolate, where the unintelligent pickaxe of the workmen came, as into a quarry, to tear from the tombs of the ancestors materials to serve for new constructions. Among the heaped-up fragments, the gaze of the illustrious pilgrims fixes on a broken marble, where Greek characters of the finest period seemed to solicit the attention of a last reader before disappearing for ever under the trowel of a mason of the nineteenth century. The precious fragment was at once gathered up; but it was worn. Searching among the surrounding rubbish, the pious eagerness of the visitors was able to find five other fragments, whose fractures, put

together, reconstituted a marble slab fifty centimetres high by fifty-two wide. Mgr d'Héricourt had them carried to the minor seminary of Autun. There was found a young professor who bore the name, still unknown and since so celebrated, of Pitra. At the sight of this marble, of pure and polished grain, like those of Italian provenance of which the excavations carried out at Autun had already offered him so many examples, at the sight above all of those Greek characters which already had no more secrets for him, the future cardinal recognised a Christian monument of the end of the second, or at the most of the beginning of the third century. But the six fragments which he had under his eyes did not complete the whole text of the inscription in Greek verse, whose first two lines were interrupted by a gap of nine letters, and the last seven by another more considerable one of ninety letters. "I ran at once," he says, "to the place where this magnificent discovery had just been made. I had the heap of rubbish turned over in every direction to a depth of four feet; I examined every stone of it; and at last I had the joy of finding the seventh fragment, the least wide of all, but the one which gave the key to all the others, and bore the name of the Christian in whose honour the inscription had been traced." A few months after, all learned Europe was occupied with the marble of Autun. The inscription was engraved, translated and commented on in every language. Here it is in its integrity, henceforth imperishable: "Divine race of the heavenly ἰχθύς, with sacred heart, embrace with ardour the immortal life among mortals. O beloved, renew thy youth of soul in the divine waters, by the eternal floods of the wisdom which surpasses all treasures. Receive from the Saviour of the Saints the food sweet as honey; take, eat and drink; thy hand holds the ἰχθύς. Divine ἰχθύς, hear my prayer. I conjure Thee, Master and Saviour, that my mother may rest in peace! Light of the dead, it is to Thee that I address my vows. Aschandius, my father, thou whom I cherish with a filial heart, with my sweet mother and all mine in the peace of the divine ἰχθύς, remember Pectorius, thy child."

To make better understood the importance of this discovery, it is not out of place to indicate the dogmatic points to which the inscription of Autun brought its irrefutable testimony. The divinity of Our Lord Jesus Christ was first of all attested by the very signification of the symbolic term ἰχθύς, whose mysterious secret Tertullian, St. Optatus of Milevis and St. Augustine had long since revealed to us. The titles of Saviour, of Christ, of Jesus, of Son of God, contained implicitly in this ancient anagram, are explicitly confirmed by those of Lord, Saviour of the Saints, Light of the dead. Modern rationalism, which asks where, in the second century, was belief in the divinity of Jesus Christ, may inform itself in the inscription of Autun and in that of Abercius. We have not invented these two monuments for the need of a preconceived cause; the one was exhumed on our soil of France, as an anticipated reprobation of the sophisms now in circulation in our country; the other was torn by philology from the midst of the rubbish of Byzantine literature; both, marvellously escaped from the vandalism of the pickaxe and from that of ignorance, attest that the East and the West believed, in the second century of our era, the fundamental dogma of the divinity of Jesus Christ. The Gospel, such as we read it today, had therefore from that time made the circuit of the world. It therefore did not wait upon time or popular legends for that tardy completion which would have fixed its definitive redaction only in the third or fourth century. The Gallicanism of Launoy and of Baillet, carrying back to the year 250, under the empire of Decius, the arrival of the first missionaries of the faith in the interior of Gaul, received there one of those lapidary refutations which overthrow for ever the theses of party spirit. Its younger brother, Jansenism, had spent the last breaths of its dying life against the Roman idolatry of the worship paid to the sacred heart of Jesus Christ. The first verse of the inscription of Autun was precisely a homage to the sacred heart of Jesus Christ, Son of God, Saviour. So too the Immaculate Conception of the Blessed Virgin and her most pure maternity, those Catholic dogmas against which Protestantism and rationalism have risen in concert, were proclaimed, in the year 166, in the inscription of the holy bishop of Hierapolis. The baptismal *piscina*, a name derived in our liturgical language, as St. Optatus of Milevis teaches us, from the mysterious *Piscis*, ἰχθύς, under whose symbolism the persecuted Christians veiled from the eyes of paganism the whole of their religious faith, appears to us in the inscription of Autun as the one source of the regeneration of souls by Jesus Christ. From that time the unity of baptism, its efficacy, its

absolute obligation, were in the year 166 dogmas as well known to the faithful of *Augustodunum* as they are to the Catholics of our days. But it is above all from the point of view of the august sacrament of the Eucharist that the inscription of Autun and that of Abercius offer the most interest. From the banks of the Thames to the shores of the Oder, from Geneva to Berlin and from London to Copenhagen, all the scattered fractions of the Protestant heresy shuddered on learning that the dogma of the real presence was written on a marble of the second century, in the heart of the soil of Gaul, and in the epitaph of a Phrygian bishop who died at more than seventy-two years of age, under Marcus Aurelius, without making mention of any wife whatever whose devotion might have helped him to travel the road of life. A bishop unmarried at Hierapolis, in the year 166, and believing in transubstantiation! There was enough to make all those Anglican bishops start under the tombs of Westminster, whose lapidary eulogy invariably ends with the banal formula: *Conjugi moerentissimo uxor moerentissima*. Since Catholic truth thus bursts forth by all the ways of the past, and the very stones repeat its echo eighteen centuries old, Protestantism is sinking under a faintness bordering on agony. The souls which it held so long captive thirst for tradition, for love, for prayer and for truth. The sacrament of the Eucharist, the antiquity and efficacy of the sacramental words, communion under one kind, prayer for the dead, the intercession of the Saints, all those dogmas which Luther and Calvin had denied, stand out from the lapidary monument of Autun as a striking confirmation of the purity of the Catholic creed. We cannot therefore be astonished at the resounding which the unhoped-for discovery of the marble of Aschandius has had throughout Europe. And would to God that the multitudes still astray in the paths of error were not, through their very ignorance, in the impossibility of understanding, like the learned, the two inscriptions of Autun and of Abercius!

We are indebted for this magnificent hagiographical monument, so throbbing with interest for our rationalist age, to M. l'abbé Darras, Histoire générale de l'Eglise, *vol. VII, pages 261–284.*

SAINT PHILIP, BISHOP OF HERACLEA, AND HIS COMPANIONS, MARTYRS AT ADRIANOPLE, IN RUMELIA

304. — Vacancy of the Holy See (304–308). — Roman Emperor: Diocletian.

> *Celui qui brûle du désir d'arriver dans l'éternelle patrie, doit être d'autant plus froid pour aimer les biens du siècle, qu'il s'élève plus ardemment à l'amour de Dieu.*
>
> *He who burns with the desire of reaching the eternal country must be all the colder in loving the goods of the world, the more ardently he rises to the love of God.*
>
> *St. Gregory the Great.*

Philip, long attached to the Church of Heraclea or Perinthus (today Erekli), metropolis of Thrace, had rendered it great services by exercising successively with zeal the functions of deacon and of priest. His virtues having caused him to be unanimously elected to be its pastor, there was seen in him a bishop worthy of apostolic times. He distinguished himself above all by the prudence with which he governed his church in the midst of the violent tempests by which it was assailed during the persecution of Diocletian. To extend and perpetuate the work of God, he formed several disciples in the knowledge of the truths of religion and in the practice of a solid piety. Two of them had the happiness of being the companions of his martyrdom, the priest Severus and the deacon Hermes. The latter had been the first magistrate of the city, and he had filled that office with so much zeal and charity that he had made himself universally loved and esteemed. When he had taken the resolution of consecrating himself to the service of the Church, he would no longer live except by the work of his hands, and he brought up his son in the same principles.

The first edicts of Diocletian against the Christian religion having been published, several of the faithful advised the holy Bishop to leave the city; but he would not even cease to go to the church. There he exhorted his people to arm themselves with courage and patience and to prepare for the celebration of the feast of the

Epiphany, which was approaching. While he was preaching the word of God, Aristomachus, the *stationarius* or commander of the garrison, came on the governor's behalf to seal the door of the church. "Do you think," the bishop said to him, "that our God is shut up within walls? Do you not know, then, that it is above all in the hearts of His servants that He makes His dwelling?" He continued to assemble the faithful before the door of the church.

The next day there came officers who put seals on the holy books and on the sacred vessels. The faithful, witnesses of what was happening, felt a keen sorrow at it; but the bishop, who was at the door of the church, encouraged them by his discourses. The governor Bassus had Philip arrested with several Christians and ordered them to be made to appear before him; and when he was seated on his tribunal he said to them: "Which of you is the teacher of the Christians?" — "It is I," answered Philip. — "You cannot be ignorant that the emperor has forbidden your assemblies. Hand over to me the golden vessels which you use, as well as the books which you read." — "We will put into your hands the vessels and the treasure of the church; for it is by charity, and not by precious metals, that our God is honoured; but as for our holy books, you have no right to demand them of me, and it is not permitted me to deliver them to you."

The governor had the executioners called; and Muccapor, the cruellest of them, was ordered to torture the holy bishop, who suffered without complaining and without showing the least weakness. Meanwhile Hermes represented to Bassus that he was seeking in vain to destroy the books in which the true religion was contained, and that, even if he should succeed, he would never annihilate the word of God. His zeal irritated the judge, who had him beaten with rods. Hermes then went, with Publius, to the place where the holy books and the sacred vessels were kept. Having perceived that Publius was setting aside some vessels to appropriate them, he reproached him. The governor's faithless minister gave Hermes a blow and struck him with such violence that his face was all covered with blood. Bassus loudly condemned this action and ordered Hermes's wound to be dressed. He distributed the vessels and books to his officers. Then, to pay court to the idolaters and to frighten the Christians, he had Philip and the other prisoners led to the public square by a troop of soldiers, and commanded that the roof of the church be stripped off. At the same time the soldiers burned the holy books. The flames rose so high that the spectators were frightened by them.

Philip, being informed of what was happening, took occasion from the material fire to speak of the punishments with which God threatens sinners. He represented to the people that their idols and their temples had often been burned, and in the enumeration he made of them he began with the temple of Hercules, protector of the city. During his discourse there was seen to appear Galiphronius, a pagan priest, with his ministers. He came with everything necessary to offer a sacrifice. He was immediately followed by the governor, whom a great multitude of people surrounded. Some were touched with compassion at the sight of the sufferings of the Christians. Others, among whom the Jews were conspicuous, raised confused cries against them and loaded them with imprecations. Bassus pressed the holy bishop to sacrifice to the gods, to the emperors and to the fortune of the city; then, showing him a statue of Hercules which was of fine workmanship, he asked him whether such a god was not worthy of the greatest veneration. Philip answered him only by showing him the absurdity of such a worship and making him feel how contrary it was to reason to adore a vile metal and the work of a sculptor who was perhaps sullied with the most shameful vices.

"As for you," said Bassus, addressing Hermes, "I am persuaded that you will sacrifice." — "No," answered Hermes, "I will not sacrifice; I am a Christian." — "If we can persuade Philip," said Bassus, "you will at least follow his example." — "You will not persuade him; and even supposing that he obeys you, I will not imitate him."

All threats being useless, the governor sent the confessors to prison. While they were being led there, the excited populace pushed Philip insolently, and they even made him fall several times in the mud. But he rose again calmly and without showing the least emotion. All the spectators admired his patience. The martyrs entered the prison singing psalms, in thanksgiving that they were suffering for Jesus Christ. Some days after,

they had permission to withdraw into the house of one Pancratius, which was next to the prison. The Christians and the new converts went there in crowds to hear the word of God. But they were soon deprived of this consolation. The martyrs were put back in prison. As they had a secret exit on to the theatre, which was adjoining, they took advantage of it for the instruction of the brethren; they went out during the night, and the Christians came to visit them.

Meanwhile the term of Bassus's government expired, and Justin was named to replace him. This change caused much affliction to the Christians. If Bassus had persecuted them, he had at least sometimes yielded to the representations made to him; but Justin was of a violent and cruel character.

Zoilus, magistrate of the city, having summoned Philip, Justin intimated to him the orders of the emperor and pressed him to sacrifice. — "I cannot obey you," answered Philip, "because I am a Christian. Besides, your commission is limited to punishing us for our refusal, and you have no right over our will." — "You do not know, no doubt," said Justin, "what torments await you?" — "You can torture me, but you will not conquer me; nothing will be capable of making me sacrifice."

Justin having ordered the soldiers to bind him by the feet, he was dragged through the streets of the city. His body was soon no more than one wound. The Christians took him in their arms to carry him back to his prison. There was also brought before Justin the priest Severus, who had at first hidden himself but who, by an inspiration of the Holy Ghost, had given himself up to the idolaters. After the interrogation he was put in prison. Hermes was likewise questioned and treated in the same manner as Philip.

The three martyrs suffered for seven months the horrors of a dark and unhealthy dungeon. They were then taken out of it to be conducted to Adrianople. They were shut up in a house in the country until the arrival of the governor. Justin, on the very day after his arrival, held his court at the Baths. He sent for Philip and had him beaten with rods so cruelly that his whole body was torn by them and even his entrails could be seen. The executioners and Justin himself were astonished at his courage. He was sent back to prison. Hermes appeared next and declared that he had been a Christian from childhood. The officers of the court asked mercy for him, because they knew him and because, having been decurion or chief magistrate of Heraclea, he had obliged them all on different occasions. He too was led back to prison. The holy martyrs thanked Jesus Christ that they had already begun to show themselves worthy of Him. Philip, although of a weak and delicate constitution, felt nothing of his torments.

Three days after, Justin had him appear again before his tribunal. After having pressed him in vain to obey the emperors, he said to Hermes that he hoped he would show himself wiser, that he would esteem more the sweetness of life, and that he would not refuse any longer to sacrifice. Hermes, for his whole answer, contented himself with showing the extravagance and impiety of idolatry. Justin, transported with fury, cried out: "What, wretch, thou speakest as if thou wouldst make me a Christian!" He then deliberated with his council and pronounced the following sentence: "We order that Philip and Hermes, who, for having disobeyed the emperors, have rendered themselves unworthy of the name of Romans, be burned, so as to serve as an example to others." The two Saints heard this sentence with joy. Philip had to be carried to execution, because he had not the strength to walk. Hermes followed him, but with great difficulty, because his feet too were bad. "Master," he said to Philip, "let us hasten to go to the Lord. Why trouble ourselves about our feet, since we shall have no more occasions to use them?" Then, turning towards those who followed him, he said to them: "The Lord has revealed to me that I must suffer. Having fallen asleep some days ago, I seemed to see a dove as white as snow which, entering the room, came to rest upon my head; it then came down upon my breast and presented me a dish of a delicious taste. I knew that it was the Lord who was calling me and that He deigned to grant me the glory of martyrdom.

When they had arrived at the place of execution, the executioners, according to custom, put Philip in a pit and covered his feet and legs with earth up to the knees. They then bound his hands behind his back and

fastened them to a stake. Hermes was next made to go down into another pit. As he was supporting himself with the help of a stick, because of the weakness of his feet, he said with a gentle confidence: “Wretched demon, thou canst not even bear that I should be here!” Scarcely had he uttered these words when his feet were covered with earth. The fire not being yet set to the pile, he called a Christian named

Velogus and said to him: “I conjure you by Our Lord Jesus Christ to tell Philip, my son, from me, to return all the deposits with which I was charged, so that no reproach can be made to me; even the civil laws command it. Tell him that he is young, that he must work to provide for his living, as I have done, and conduct himself well towards everyone.” His hands were bound behind his back when he had finished speaking, and the pile was set on fire. The holy martyrs ceased to praise God only in ceasing to live.

Their bodies were found whole. Philip had his arms stretched out like one who is at prayer; Hermes had his face fresh, and the fire had left no trace on it. Justin ordered their bodies to be thrown into the Hebrus; but some Christians of Adrianople drew them out of the river and hid them in a place called Ogestiron, two miles from the city. The priest Severus, who was still in prison, learned of the martyrdom of Philip and Hermes. He rejoiced at their triumph and asked the grace of sharing it, since he too had confessed the name of Jesus Christ. His prayer was granted, and he suffered martyrdom three days after. They are named in the martyrologies under the 22nd of October.

A painting by Murillo represents the apotheosis of St. Philip of Heraclea. In the foreground, a religious of the Order of St. Francis shows to several persons the Saint, who is rising to heaven carried by the angels. A great flame rises above a city to indicate that the Saint was burned.

Taken from their Sincere Acts, *published by Mabillon. — Cf. Tillemont.*

SAINT MELLON OR MELAINE OF CARDIFF, ARCHBISHOP OF ROUEN AND CONFESSOR

311. — Pope: St. Miltiades. — Roman Emperor: Constantine the Great.

> *Le Créateur est la joie véritable de l’âme; il est donc juste que l’homme ne trouve en soi que tristesse, lorsque, abandonnant son Créateur, il cherche la joie en lui-même.*
>
> *The Creator is the true joy of the soul; it is therefore just that man should find in himself nothing but sadness when, abandoning his Creator, he seeks joy in himself.*
>
> *St. Gregory the Great.*

Saint Mellon came into the world at Cardiff, in Great Britain. He gave from his youth such fine marks of his skill and his courage that he easily acquired the good graces of his prince and of all the great men of the kingdom. When there was question of sending young lords to present the tribute to the emperor, he was chosen for so important a mission. Being at Rome, where he thought only of increasing his fortune, he found there some Christians, who took him to St. Stephen, pope, at a time when he was giving an exhortation to the faithful. He went only out of curiosity, because he was still an idolater; but the grace of Jesus Christ worked so strongly in his heart, as the words of the Pontiff entered his ears, that as soon as the exhortation was finished he asked for holy baptism. He was therefore made a catechumen, and shortly afterwards he received the sacrament of spiritual regeneration. Then, as he gave illustrious testimonies of his faith and of his zeal for the Christian religion, St. Stephen promoted him to the priesthood.

At last God Himself chose him, in an extraordinary and miraculous manner, for bishop of Rouen. One day when he was celebrating the divine mysteries, an angel appeared to him on the right side of the altar and, presenting him a pastoral staff, declared to him that God destined him to carry the Gospel into the city of Rouen. The Pope himself saw this heavenly spirit and, unable to doubt the choice which the divine Wisdom was making of his priest, he ordained him bishop and sent him on mission into Neustria, which has since

been called Normandy. His journey was marked by several miracles, which came from this, that his spirit was always united to God by prayer, and that he bore such reverence to His divine presence that he bent his knees three hundred times night and day. Passing through Auxerre, he met a poor carpenter named Lupillus, who had split his foot with a blow of an axe; he had pity on him and, merely touching him with his pastoral staff, restored him to perfect health. This miracle was the cause of the conversion of this artisan and of several other persons who witnessed it. Blind men and paralytics were then presented to him, whom he healed by his prayers and by invoking the name of Jesus Christ; and some of those whom he favoured with this grace embraced Christianity with such courage that they sealed with their blood the faith which they had in their hearts.

When our Saint was near Rouen, the demon tried by great threats to prevent him from entering it; but he mocked his fury and, having driven him away by the almighty sign of the cross, he went into that city, of which the Son of God and His vicar had established him prince and pastor. There he first delivered a possessed man named Theodore, son of Basin, one of the noblest of the country, whom neither ropes nor chains could hold; he restored several sick persons to health, and, as he was preaching before an extraordinary crowd of people, a young man named Precordius, who had climbed on a roof to hear him more conveniently, having by mischance fallen from it and been killed by the fall, he at once restored him to life. This prodigy served for the conversion of several thousand persons; and the risen man himself, who received baptism and was afterwards ordained priest, became a great preacher of the Gospel and much advanced the kingdom of Jesus Christ by the force of his word and the holiness of his example. Our Saint afterwards chose the place where he had worked this miracle to build a church in honour of the Most Holy Trinity and of the Blessed Virgin, and it is believed that this is the one which, after several enlargements and embellishments, has become the cathedral. From there he passed to a suburb where the idol Roth, which gave the name of *Rothomagus* to this city, was giving false oracles and was adored by the people, together with those of Diana and of Venus. He found there a sacrificer named Selidion, who, by an abominable superstition, was offering it incense and victims. “Why,” said he to him, “dost thou thus deceive the world? Dost thou not know that this idol is not the true God, creator of heaven and earth; He whose power has formed us, whose wisdom governs us and whose goodness prepares for us a blessed and immortal life if we are faithful to His service?” Then, to convince all present of the impiety of their worship, he commanded the demon to come out of the statue under the form proper to it. This command seized that wretched spirit with horror: it uttered great cries through the mouth of the idol and nevertheless, being forced to obey, it then came out of it under the form of an ugly ape and placed itself in that state upon the altar. Then Mellon, again addressing the priest, said to him: “Look, wretch, look at thy God; see how fine a figure he cuts, to deserve sacrifices and to be called a divinity!” This reproach covered him with shame and, that very hour, going out of the temple, he went and hanged himself and so ended his sacrilegious life. Meanwhile the Saint commanded the demon to overturn its altars itself and to cast itself into hell: which it did with great howls. So miraculous an event converted almost all the people; and there were few of those present who did not ask for Baptism. The Saint received them into the number of the catechumens and, having purified this temple by the exorcisms of the Church, he erected in it an altar to the true God, under the name of Saint-Sauveur. This church is now that of Saint-Lô, and it took this name because in 942 the body of that blessed bishop of Coutances, with that of St. Romphaire, was transferred there under Rollo, duke of Normandy. In front of it is seen a fountain called *des Impudiques*, because in the time of paganism the worshippers of Venus washed in it.

As by these prodigies and others like them the number of Christians was increasing every moment, and these churches were not sufficient to contain all these faithful, the holy prelate had a third built in honour of St. Clement; it was always parochial until 1254: it was given to the religious of St. Francis by Odo, archbishop of Rouen. There are further counted among the sacred temples built by St. Mellon Notre-Dame-la-Ronde and Saint-Godard, although the latter took this name only after the decease of that blessed prelate. This great progress of religion was the fruit of the zeal and holiness of Mellon. He wore on

his loins an iron chain which entered deep into his flesh; he slept only seated and fully clothed; he ate only vegetables and barley bread; he prayed continually, and his heart was all filled with the flames of charity towards God and towards his neighbour. One day when he was celebrating Mass, there was seen over his head a globe of fire whose light surpassed that of the sun.

At last, after having administered his pastoral charge for nearly fifty years, wishing to prepare himself for death, he withdrew to a very solitary village named Héricourt, nine leagues from the city, so as to occupy himself no longer except with the contemplation of eternal goods. After some time he received from the mouth of an angel the happy news that his departure was near; and having fallen ill, after exhorting and consoling his clergy and his people, who often came to visit him, he gave back his spirit to God, to be crowned with His glory, on the 22nd of October 311; he was already an octogenarian. St. Mellon is represented: 1° overturning the idol which the inhabitants of Rouen adored; 2° receiving the pastoral staff from the hand of an angel.

CULTE ET RELIQUES.

Cult and relics.

His body was buried in the place where the church of Saint-Gervais now is; and his mausoleum is still seen there, with an altar at which Mass is said every day; but in 880 fear of the Danes caused it to be carried to Pontoise, where, in the year 1296, a collegiate church was built in his honour, and his holy bones were then raised from the ground and placed in a precious shrine by William of Flavacourt, archbishop of Rouen, and Hugh, bishop of Bethlehem. They were preciously preserved there until the first Revolution. At that sad period the relics were stripped of their reliquary and deposited secretly in the loft of a sworn parish priest. When the Terror began again, the poor priest was afraid that the presence of these relics, if they came to be discovered, might become the ground of a capital charge against him; he charged his beadle to go and bury them in a corner of the cemetery of the parish of Saint-Maclou. After the storm, the same priest took up again the administration of the only church which had remained standing, that of Saint-Maclou. As for the relics, they were lost beyond recovery. The cemetery which had received them was transferred outside the town; all the bodies, after a certain time, were exhumed, and probably these holy relics will have been confounded with them. In this way were lost the body of St. Mellon, that of St. Walter, abbot of a convent of Pontoise, and notable parts of the body of St. Malo. The church of Saint-Maclou possesses no more than unimportant fragments of all these precious deposits.

At the foot of the Pyval, on the edge of the high road which leads from Yvetot to Cany, between Gréaume and the church, is seen a fountain famous in the country under the name of the Fountain of Saint-Mellon. It is placed in the shade of tall poplars and hidden under a masonry vault ornamented with very mutilated bas-reliefs. These sculptures, already worn in 1780, represented some of the memorable actions of the life of the holy bishop. It is at this mysterious and venerable spring, still called the Petit-Saint-Mellon, that the Saint baptised, according to tradition. This venerated spring draws numerous pilgrims every day to Héricourt; but it is above all at Pentecost, the baptismal feast, that people come to plunge sick children in it. There everything is full of the memory of St. Mellon, and some give the name of this Saint’s garden to the hill of the Pyval, at the foot of which the fountain flows and whose flattened terracing takes the form of an amphitheatre.

The church of Saint-Denis or Saint-Mellon of Héricourt possesses relics of St. Mellon. His shrine is solemnly brought down on the Mondays of Pentecost and carried in procession to the fountain. All the year round candles are burned there and gospels are said.

We have completed this biography with notes due to M. Driou, honorary canon, parish priest of Saint-Maclou at Pontoise, and to M. l’abbé Cochet, of Rouen.

SAINT EUCHARIUS, BISHOP, MARTYR NEAR POMPEY, IN THE DIOCESE OF NANCY

4th century.

Lorsqu'un martyr est jugé et condamné, c'est alors qu'il triomphe et terrasse son persécuteur.

When a martyr is judged and condemned, it is then that he triumphs and lays low his persecutor.

St. Ambrose.

Eucharius owed his birth to Baccius and Lientrude, both of distinguished origin, whose residence is fixed by various authors at Toul, at Soulosse or at Grand. He is the brother of St. Elophius and of Saints Libaria, Susanna, Menna, Oda and Gontrude, according to the ancient inscription, perhaps reproduced from an older one, which is still read, set into the wall of the chapel raised on the very place of the sacrifice of the generous confessor Eucharius, at the confluence of the Meurthe and the Moselle, not far from the village of Pompey.

Modern legends say that Eucharius directed the schools of Toul, not, doubtless, that at that remote period they were what they afterwards became. However, these writings are too recent and do not belong to the good tradition of the country. Be that as it may, Julian, going with his army from Gaul into Germany, passed through Toul, where he heard Eucharius spoken of as a skilful master and an intrepid defender of the new religion. The apostate, having been unable, either by caresses or by threats, to bring him to renounce faith in Jesus Christ, had his head cut off together with Elophius his brother and the virgin Libaria his sister.

This last statement of the legend ought, it seems to us, to be understood only in the sense of the condemnation to death by the same tyrant, and not of the simultaneity of the execution; the acts of St. Elophius making him fall near Soulosse, and those of St. Libaria marking the neighbourhood of Grand as the burial-place of that courageous virgin.

The legend relates of St. Eucharius that immediately after his martyrdom, on the banks of the Meurthe, he rose, took his severed head in his hands and carried it, following the valley of Pompey, for the distance of a mile; that he stopped on the confines of the fortress of Liverdun, laid his head on a block of rock and stopped; finally, that from this place the Christians carried him within the enclosure of the *castrum* which was near and buried him there honourably. And so he seemed to have constituted himself its protector. In fact, the Vandals and the Huns, having crossed Germany and spread over the Toulois, were carrying devastation everywhere there by the sword and fire. The inhabitants of Liverdun were preserved from their sinister visit; a privilege which they attributed to the intercession of St. Eucharius, and which Dagobert I, king of France and of Austrasia, recorded as a miracle in a charter which he wished to give to the Church of Toul. From the most ancient monuments of the church of Liverdun it has been established that a great number of deaf, of dumb, of blind, of energumens, of persons overwhelmed by other infirmities, had recovered their health at the tomb of the blessed martyr. In all times also the bishops of Toul have shown their veneration for him whom they counted as one of their colleagues in the episcopate, and who had watered with his blood the tree of the faith planted on the soil of the Leuci.

CULTE ET RELIQUES[1].

Cult and relics.

NOTE CRITIQUE SUR L'ÉPISCOPAT DE SAINT EUCAIRE. *Critical note on the episcopate of St. Eucharius.*

St. Gauzlin raised the body of the illustrious martyr from its first tomb and placed it in the church of St. Peter of Liverdun where, for several centuries, it was the object of the veneration of the faithful. To do him more honour, Peter of Brixey placed it in a shrine which he had had prepared, then founded in 1144, at Liverdun, a chapter of canons under the title of Saint-Eucaire. Sixty years later, Bishop Giles of Sorcy, not having found

the reliquary given by Peter of Brixey to his taste, had another made, much richer, and transferred into it the precious remains of the holy martyr, in the presence of the ecclesiastical dignitaries of the diocese, of the duke of Lorraine Ferry III, of Margaret of Navarre his wife, and of the nobility of the country. This new shrine and the treasure it contained were piously preserved in the church, where the devotion of zealous prelates had placed them, and kept there until the year 1587. At that disastrous period the army of the Protestants, after invading Lorraine, approached Liverdun and took it by surprise. After sacking the town, the heretics carried off the shrine of St. Eucharius, detached from it the precious metals which covered and adorned it, then gave over to the flames the sacred remains which were sheltered in it.

The feast of the first martyr of the Toul country is at present celebrated in the diocese of Nancy-Toul and in that of Saint-Dié on the twenty-second day of October.

Rupert, in the passion of St. Elophius which he composed for the religious of Saint-Martin of Cologne, at the request of Alban their abbot, and from the writing of an ancient author, gives St. Eucharius the title of bishop. The missals of Toul of 1507, 1537 and 1551, and the printed breviaries of the diocese of 1512, 1595, 1628, make St. Eucharius bishop of Grand. It is only after these dates that certain authors refused to the brother of St. Elophius the name of bishop of Grand, to make him a bishop of Toul; later the liturgy of Toul left him only his title of martyr; already the same liturgy, in 1684, in taking from St. Eucharius the qualification of bishop of Grand, had left him only the titles of bishop and martyr, without giving him a determined see. M. l'abbé Guillaume, canon of Nancy, has shown in his *Dissertation sur les commencements de l'Eglise de Toul* that, according to the most ancient traditions of that Church, St. Eucharius may well have exercised the episcopal functions among the Leuci in the first half of the fourth century, before the arrival of St. Mansuetus at Toul, and that the city of Grand was important enough, by its population and its monuments, to make it the see of a bishop. Nothing prevents us, however, from admitting that St. Eucharius exercised the episcopal functions among the Leuci and fixed his residence at Grand, without having been created bishop of that city by a special mission. In this way St. Mansuetus would still be the first bishop of the Leuci having his see determined in the city of Toul. Antiquity has not left us monuments precise enough to permit us to pronounce in an absolute manner on what simple tradition has transmitted of the beginnings of the Church of this country; but it is good, it is useful, to combine what this tradition teaches, so as to leave it all its authority and its value, by harmonising it as far as possible with itself and with the certain data of ecclesiastical history.

Extracted from the Histoire du diocèse de Toul et de celui de Nancy, *by M. l'abbé Guillaume.*

SAINT LUPIEN[2] OF MENDE, ABBOT OF SAINT-PRIVAT, MARTYR IN THE DIOCESE OF CHALONS

About 584. — Pope: Pelagius II. — Kings of France: Chilperic I, Clotaire II.

> *Exacuerunt ut gladium linguas suas.*
>
> *Ils ont aiguisé leur langue comme un glaive.*
>
> *They have whetted their tongues like a sword.*
>
> *Ps. LXIII, 3.*

Saint Lupien (*Lupentius*) was born at Mende (Lozère), of illustrious parents who neglected nothing to have him brought up in a manner befitting his birth. Lupien responded to their care and distinguished himself by his brilliant successes in profane letters, but still more by his inclination to virtue. He visited the sick, consoled the afflicted, gave himself to fasting and almsgiving, and had a particular solicitude for the shamefaced poor. This precocious holiness made him remarked by his bishop, who did not hesitate to raise him to the honours of the priesthood.

Having become a priest, Lupien gave free course to his oratorical talent. His instructions, as frequent as they were moving, made an impression on hearts, and as his word was supported by example, he brought back a great number of sinners to their duty. Soon he was invested with the dignity of abbot of the monastery of Saint-Privat of Javols, and his virtue shone only the more brightly in the eyes of his fellow-citizens.

Meanwhile God willed to purify him in the fire of persecution. Lupien had an ardent zeal which never compromised with vices and passions; he attacked them vigorously wherever he met them, without any respect of persons. But, “reprove the wicked,” says the Scripture, “he will rage against you”; this is, in effect, what happened to our Saint. Irritated by his just remonstrances, those whose disorders he condemned resolved to ruin him, and for fear that he might prepossess the court of Austrasia in his favour, they hastened to denounce him to Queen Brunehaut, widow of Sigebert and mother of Childebert II, who was then reigning. At the head of the accusers was Innocent, count or governor of the city and country of Gévaudan. He himself drew up against the Saint a memorial which he had signed by his creatures, and which accused Lupien of corrupting the people by force of largesses, of speaking against the honour and reputation of the queen, and of plotting an upheaval in the State. At once Lupien was summoned to Metz, where the court resided, and treated as a criminal of lèse-majesté; but the queen was not slow to recognise Lupien’s innocence and sent him back absolved. This was not what the count wanted, and he became only the more bent on his ruin. So the Saint had no sooner set out to return to his monastery than Innocent posted two wretches who arrested him at Ponthion, near Châlons-sur-Marne. After making him endure various torments in that place, they seemed willing to let him go free; but, as if they had repented of having treated him too gently, they pursued him and attacked him on the bank of the Marne, where the holy abbot had pitched his tent to pass the night. It was easy for them to overwhelm a defenceless man, who had nothing to oppose to them but prayers and blessings. These barbarous and cowardly enemies, worthy ministers of their master, put an end to their ill-treatment only by cutting off his head. To hide their crime, they put it in a sack which they filled with pebbles, and threw it into the deepest place of the river. They also rolled the body into it, after having tied it to an enormous stone. It was about the year 584.

In spite of their precautions, God, who laughs at the efforts of the impious, permitted that after some days the body should float on the water, and shepherds drew it out to give it burial. As they were asking one another whose these remains could be, behold an eagle suddenly swooped upon the water as if to throw itself on some prey. It lifted a sack from the bottom of the river and let it fall again on the bank. At once the shepherds and the persons gathered in that place pressed round the sack, and what was not their astonishment to find in it a head fitting perfectly to the body which they had drawn out. Soon the holy abbot was recognised, and he was buried as decently as possible. But God who, to have the burial-place of Eliseus honoured, gave back life to a dead man by the touch of the Prophet’s bones, did not will either that the remains of Lupien should stay in a profane place; He inspired a venerable priest of the neighbourhood, named Hermance, to render them more solemn honours. Hermance therefore came with his clergy and a great number of the faithful, and carried them into his church with much solemnity.

The eagle is the emblem of St. Lupien; we have said the reason for it.

CULTE ET RELIQUES.

Cult and relics.

Later the bones of the holy Martyr were carried to Châlons-sur-Marne and laid in the cathedral church, where only a small part of them is now venerated. The city of Mende, St. Lupien’s native place, possessed no relic of its glorious son; it obtained some particles from Mgr Claude-Antoine de Choiseul-Beaupré, who died in 1763.

There are other Saints of the name of Lupien: the Bollandists maintain that the relics which are in the village bearing that name (Aube) would rather be those of one of them than of the celebrated abbot of Saint-Privat.

However that may be, the bones which are preserved there with pious veneration were enclosed until 1469 in a stone tomb raised on four pillars. At that time they were visited by Mgr Louis Raguier, seventy-sixth bishop of Troyes, who had them placed in a new shrine of gilded wood embellished with images, which was still to be seen not long ago near the tomb of the Saint, but which age has caused to disappear. Their identity was established anew in 1675 and 1757. Profaned in 1793, they were gathered up by a pious and trustworthy person and, after serious inquiries, their authenticity was recognised on the 13th of May 1829 by M. l'abbé Fournerot, vicar general of Mgr de Séguins-des-Hons.

On the 10th of October 1838, M. l'abbé Roisard, vicar general of the same prelate, made the solemn translation of them and placed them in a new shrine of Gothic order and of rich workmanship. This shrine is due to the generosity of the inhabitants of Saint-Lupien: it is carried in procession every year, on Ascension Day, through the streets of the village, amid a concourse of the faithful. The principal bone preserved in it is the femur. There are further venerated, in two other small reliquaries, a bone of the forearm and two portions of rib of St. Lupien.

The feast of St. Lupien is celebrated on the 13th of October each year. Pilgrims are still seen on that day pressing round the relics and the tomb, last remains of a devotion once so flourishing.

St. Lupien is popular in the Perthois, where many churches have chosen him for patron.

Extracted from the Vie des Saints de Troyes, *by M. l'abbé Defer.*

SAINT LUPUS, THIRTEENTH BISHOP OF SOISSONS

540.

Saint Lupus was the son of St. Prince or Principius, who had been married before being raised to the episcopate. According to some authors, Lupus was only his nephew. After the death of St. Prince, the archbishop of Reims, St. Remigius, ordained him bishop of Soissons, with all the more confidence because he had had him long under his eyes in the school for clerics at Reims. He had there been witness of his aptitude for the sacred sciences and of his advancement in piety. Lupus walked in the footsteps of his father and of his uncle and applied himself to governing his church with great prudence. The poor had nothing but praise for his charity, being succoured by him in all their needs.

Clovis, by the advice of St. Remigius of Reims and of St. Melanius of Rennes, having in 511 convoked at Orléans a council, which was the first held in that city, St. Lupus was present at it with five metropolitans and twenty-five bishops. Thirty-one very important canons were made there, concerning the right of asylum, last refuge of the weak against the strong and of innocence against crime; the power of the bishops; the submission of abbots to the ordinary; the administration of ecclesiastical goods. The twenty-fifth canon declares that no one, unless by reason of grave infirmity, may celebrate the feasts of Easter, Christmas and Pentecost in the country. The thirty-first requires that the bishop shall attend on Sunday the office of the church nearest to the place where he may be, unless he is prevented by some infirmity.

On his return to his diocese, St. Lupus applied himself to having observed the regulations of the council of Orléans which concerned the people and the clerics. At Bazoches, a village six leagues and a half from Soissons, on the bank of the Vesle, St. Lupus rebuilt and enlarged the basilica raised over the tomb of St. Rufinus and St. Valerius; then, around this new church, he gathered seventy-two clerics under his direction, in memory of the seventy-two disciples of Our Lord, to celebrate the divine office there with pomp. This chapter existed for more than four centuries more after the death of the holy prelate. After the death of St. Remigius, his nephew Lupus, bishop of Soissons, busied himself with the priest Agricola in carrying out the last wishes of the holy archbishop, and in putting the church of Soissons in possession of the rent of ten gold sous and of the land of La Sablonnière-sur-Morin (Seine-et-Marne), near Coulommiers,

bequeathed to it in the will of St. Remigius.

St. Lupus, having reached an extreme old age, after occupying the see of Soissons for some forty years, died full of merits about the year 540. He was buried beside St. Prince, in the chapel of St. Thecla. In the ninth century his precious remains were carried to the cathedral, where they were long venerated. In the sixteenth century the Calvinists gave them over to the flames.

The feast of St. Lupus used to be celebrated at Soissons on the 19th of October. Since the return to the Roman liturgy, it is marked in the calendar on the 22nd of this month.

Notice due to M. Henri Congnet, canon of Soissons. — Cf. Flodoard; Gallia Christiana; *the abbé Pécheur,* Annales; *Fr. Richard,* Actes de la province de Reims.

SAINT MODERAN OR MORAN, BISHOP OF RENNES

730.

Moderan came into the world in the diocese of Rennes and received from his childhood an education in keeping with the high rank which his parents held. Drawn by inclination to study, he made rapid progress in it and soon became a very learned young man. The bishop of Rennes received him among the clerics of his church. The merit of the young servant of God growing with age, he was raised to the priesthood and acquired by his virtues the esteem of the clergy and the faithful; and so, the episcopal see having fallen vacant, he was called to fill it with the general approval of the prince, the great men and the people.

It was under the reign of Chilperic that he became bishop of Rennes. After some time of episcopate he obtained from that prince permission to make the pilgrimage to Rome. Moderan directed his route so as to pass through the city of Reims and, having lodged at the monastery of Saint-Remi, he obtained from Bernard, treasurer of the church, a part of the stole, the hair-shirt and the shroud of the holy pontiff. Delighted at having acquired these riches, he continued his route with joy towards Italy. One night when he was on Mount Bardone, which forms part of the Apennines, he hung these relics on a holm-oak. He rose the next morning and continued his journey without remembering the precious pledge he had left on the tree. Not having noticed his loss until fairly far from there, he at once sent a cleric named Wulfade to fetch these relics; but the latter could not succeed in carrying out what had been ordered him. It was impossible for him to reach them, and the nearer he approached them the higher they seemed to rise. The bishop, having learned of this miracle, returns to the same place and pitches his tent there; but in vain did he pray part of the night; he could obtain nothing. His treasure was given back to him only when, saying Mass the next day at the monastery of Berceto, today a small town of the Parmesan, which was near there and dedicated to St. Abundius, martyr, he had promised to leave in that monastery a part of the relics. At once they were given back to him; he fulfilled his vow and continued his journey.

Liutprand, who had been reigning in Italy since the year 712, having been informed of this miracle, came to meet the bishop and, for the love of St. Remigius, gave him the monastery of Berceto with all the dependencies of the abbey. Moderan, after having satisfied his devotion in the capital of the Christian world, passed through Reims on his return from Rome and visited the tomb of St. Remigius. He made to that blessed apostle of the French the same donation as that which he had received from Liutprand. Having then returned to Rennes, he had a successor ordained in his place, sold all his goods and distributed the price of them to the poor; then, having taken leave of his people, he went back to the monastery of Berceto (720). His zeal made him the apostle of all the peoples round about the abbey, to whom he announced the truths of salvation. It is asserted that God confirmed his preaching by several miracles. After having passed ten years in the monastery which he had chosen as the place of his retreat, he ended his days there holily in the exercises of the religious life in October 730. This abbey still possessed the body of St. Moderan at the end of the last century. There was in the city of Rennes, near the walls of the ancient city, a priory which bore the

name of Saint-Moran. The church of Rennes celebrates the memory of this holy bishop on the 22nd of October, with an office of the rite of minor double.

Extracted from the Saints de Bretagne, *by Dom Lobineau.*

SAINT BENEDICT OF MACERAC, ABBOT, IN THE DIOCESE OF NANTES

845.

Greece was the country of St. Benedict, and Patras, capital of Achaia, the city where he saw the light. It is very probable that the civil troubles to which his country was then exposed, and the desire to live unknown here below, were the causes that determined him to leave the place of his birth and to seek a foreign land where he might hide himself from men and occupy himself with God alone. It appears that he made his journey by sea and that, having gone up the Loire, he came to land at the port of Nantes with his sister, named Avenia, and nine companions, who shared his desires for retreat. Alan, bishop of that city, welcomed them with kindness, placed Avenia in a monastery of virgins and, having commended Benedict to the goodwill of the count of Nantes, the latter gave Benedict and his companions a place named Macerac, situated at the confluence of the little river Don and the Vilaine. It is there that this generous soul, labouring without respite to merit blessed eternity, passed days full in the eyes of the Lord and amassed treasures for heaven. Benedict is given the title of abbot, which supposes that he formed a community with the companions of his retreat and that he was its superior. It is difficult to know whether he embraced a Rule already known in the Church, such as that of St. Columbanus or of St. Benedict, or whether he followed a particular institute. The profound obscurity in which this holy man hid himself through humility prevents us from knowing the detail of his actions. Content to please his divine master, he did not seek to live in the memory of men.

It is believed that he died on the 1st of October 845. He was buried in his hermitage, which afterwards became the church of Macerac; and his tomb, which was not respected during the Revolution, still subsists. His body was carried into the church of the abbey of Redon, where it was preserved until the year 1793, at which time some impious men profaned and destroyed it. This translation, which took place on the 22nd of October, has been the cause of the feast of St. Benedict being celebrated on that day. It was only in 1790 that it was established in the diocese of Nantes, by M. de La Laurencie, who was then its bishop.

Extracted from the Saints de Bretagne, *by Dom Lobineau.*

BLESSED LADISLAUS OF GIELNIÓW, FRIAR MINOR

1505.

Blessed Ladislaus of Gielniów was born in that town of Poland, belonging to the diocese of Gniezno. He had the happiness of being among the Franciscan religious whom St. John Capistran guided towards perfection by his lessons and above all by his example. He had consecrated himself to the Lord from his earliest youth. Zeal for the glory of God led him, when he was professed, to undertake with twelve companions a mission among the Kalmuck Tartars, given over to idolatry or engaged in Mahometanism. The obstacles which the grand duke of Russia put in the way of this holy enterprise prevented its success. Having returned to Poland, Ladislaus gave himself wholly to the fulfilment of the duties of his profession. His obedience was admirable; he showed a consummate prudence in the offices of guardian of the convent of Warsaw and of provincial of his Order. His virtue and his eloquence won him a great reputation as a preacher. Preaching the Passion one Good Friday, he was rapt in ecstasy after pronouncing the name of Jesus, and was lifted above the pulpit in the sight of all the people. Soon afterwards he fell into a wasting sickness, of which he died at Warsaw in 1505. God so manifested, after the death of Ladislaus, the merits and the holiness of His servant, that the

Poles and the Lithuanians chose him for one of their chief patrons. Pope Benedict XIV permitted him to be honoured as Blessed. The Order of St. Francis keeps his feast on the 22nd of October.

Taken from Godescard, Brussels edition, 1854.

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[1] All the hagiographers, ancient and modern, the Bollandists at their head, demonstrate that St. Philip and his companions belong to the beginning of the 4th century (304), and did not suffer under Julian the Apostate (360–363), nor under Decius (249–251), but under Diocletian (284–305). — *Acta Sanctorum*, vol. IX of October, page 540.

[2] These are, according to the Bollandists, Saints Anne, Theodota, Glyceria and Elizabeth, martyrs

[3] The two sisters Nunilo and Alodia were born in Castile of a Mussulman father and a Christian mother, who had them baptised and brought them up in the pure maxims of the faith. At the period when the Saracens, commanded by Abderrahman, made themselves masters of Spain, the two virgins were involved in the general persecution against the Christians and had their heads cut off in the prison where they had been shut up. — *Acta Sanctorum.*

[4] Nepotian was born in the city of Auvergne, of illustrious parents who brought him up with care in piety and in the sciences. The progress he made in them was rapid and astonishing. St. Gregory of Tours assures us that he made himself remarked in the world by an eminent holiness. We have, moreover, nothing very circumstantial nor very well attested on the actions of his life, before and during his episcopate. He succeeded St. Illidius and was thus the fifth bishop of Clermont. Towards the beginning of his episcopate, Artemius, sent on an embassy from Trier into Spain by the emperor Maximus, having fallen ill at Clermont, Nepotian consoled him, rendered him all the services that an ardent charity can inspire, administered to him the last Sacraments, and saw him suddenly and miraculously recover his health. Artemius, touched alike by the services which the Saint rendered him and by the discourses which he held to him on the nothingness of all things here below, forgot his country, renounced his wife, settled in Auvergne, where he was raised to the priesthood, and merited to succeed his benefactor. St. Nepotian died about the year 388, and was buried in the church neighbouring that of Saint-Allyre, which has since taken the name of Saint-Vénérand, and where St. Gregory of Tours assures us that, by his intercession, several miraculous cures have been wrought. — *Acta Sanctorum.*

[5] Vallier of Langres had fled that city after the martyrdom of St. Desiderius, his bishop, and had made for Burgundy; but the barbarians overtook him at Port-sur-Saône (Haute-Saône) and beheaded him after making him suffer cruel torments. The Christians buried his body not far from the place where he had been martyred, at the spot where the present village of Saint-Vallier has formed. The cathedral of Saint-Mammès of Langres possessed some of his relics, brought from the abbey of Molesme. At Langres also, in memory of St. Vallier, his image used to be carried in solemn processions before the grand archdeacon of the diocese. — *Saints de la Haute-Marne*, by M. l'abbé Godard; *Saints de Troyes*, by M. l'abbé Defer.

[6] A Scot by origin and sprung of royal blood, Wendel left his country while still young and embraced the solitary life in the diocese of Trier. He then put himself in the service of a gentleman of that country, who entrusted to him the keeping of his flocks. Later, with his master's consent, he withdrew into a cell near the monastery of Tholey or Saint-Maurice of the Vosges (Order of St. Benedict, in the diocese of Trier), of which he became abbot at the death of Blessed Pirmin. He ended his days in that house (1015) and was buried in his first cell, where a chapel and later a church were built. The little town of Saint-Wendel rose little by little around the tomb of the servant of God, whose relics are still honoured in the church called the *Wallfahrts-Kirche*. — Mabillon and the Continuators of Godescard.

[7] See the life of St. Hedwig on the 17th of October.

[8] See the life of St. Teresa on the 15th of October.

[9] Gregory was born in 1225 at Verucchio, of a noble and Christian family. His mother, having become a widow when he was only three years old, consecrated him to the Blessed Virgin, to St. Augustine and to St. Monica. At fifteen he entered among the Hermits of St. Augustine, and made profession in their house of Verucchio, to which he gave all his goods. Employed by his superiors in the labours of the holy ministry, he converted a great number of sinners and combated with success several heretics who were renewing the errors of Arius. Obliged to leave his monastery, he was going to Rome when, passing through the diocese of Rieti, he found on a mountain some Hermits of his Order who admitted him into their solitude, and where he passed the rest of his long life in austerities and the other practices of religious perfection. He died in 1343, aged a hundred and eighteen years. His body is carried in procession in times of drought to obtain rain. Clement XIV approved his cult in 1769. — L'abbé Pétin, *Vies des Saints.*

[10] Hierapolis, capital of Lesser Phrygia, *Phrygiae minoris*, in Asia Minor, is today completely destroyed. It was situated not far from the Turkish village which at present bears the name of *Bambuk-Kalasi*, or *Pambuk- Kalessi*.

[11] The principal temple of Hierapolis was dedicated to Apollo. This fact has been established by modern archaeology, which has found an inscription, formerly placed over the gate of the city, and conceived in these terms: ΑΠΟΛΛΩΝΙ ΑΡΧΗΓΕΤΕΙ.

[12] This name, now unknown, appears to have been a local expression, used at Hierapolis to designate the part of the Forum, or Agora, which was called the Xystus in the other cities of Hellenic origin.

[13] See, in the Supplement to this volume, the hymn of Vespers of St. Eucharius, taken from the Toul breviary of 1595, which M. l'abbé Guillaume, chaplain of the ducal chapel of Nancy, has kindly sent us.

[14] *Alias:* Lupence, Louvent.

23 October

Martyrologies

Twenty-third day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

In the territory of Osuna, near Cadiz, in Spain, the birthday in heaven of the holy martyrs Servandus and Germanus who, during the persecution of Diocletian and under Viator, his lieutenant, after having endured scourges, prison, hunger, thirst and the fatigue of a long journey which they were made to perform laden with chains, were beheaded and thus completed the course of their martyrdom. Germanus was buried at Mérida, and Servandus at Seville. 4th c. — At Antioch, in Syria, the birthday in heaven of St. Theodorit (Theodoret, Theodoric), priest, who was arrested during the persecution of Julian, endured the torture of the rack as well as several other very sharp torments, had his sides burned with blazing torches and at last, as he persisted in the confession of Jesus Christ, consummated his martyrdom by the sword[1]. 362. — At Granada, in Spain, Blessed Peter Paschal, bishop of Jaén and martyr, of the Order of Our Lady of Mercy, who suffered death on the 6th of December. 1300. — At Constantinople, St. Ignatius, bishop, who, having reproved the Caesar Bardas for having put away his wife, was sent by him into exile after having undergone all kinds of outrages. But, having been restored to his see by a decree of Pope Nicholas I, he died in peace[2]. 877. — At Bordeaux, ST. SEVERINUS, bishop of Cologne and confessor. 5th c. — At Rouen, ST. ROMANUS, bishop. 639. — At Salerno, St. Verus, bishop. 5th c. — In the diocese of Amiens, ST. DOMITIUS, priest[3]. About 740. — In Poitou, St. Benedict, confessor[4]. 4th c. — At Villach, in Hungary, St. John Capistran, of the Order of Friars Minor, illustrious by the holiness of his life and by his zeal in spreading the Catholic faith. The Turks having laid siege to Belgrade, he obtained by his prayers the deliverance of that city and the defeat of the enemy. 1456.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Agen, Albi, Arras, Beauvais, Bordeaux, Cahors, Cambrai, Carcassonne, Chartres, Châlons, Le Puy, Clermont, La Rochelle, Limoges, Lyons, Meaux, Moulins, Pamiers, Reims, Rennes, Saint-Dié, Séez, Soissons, Tarbes, Tours, Vannes, Versailles and Viviers, the solemnity of the Most Holy Redeemer, honoured under the thrice-holy name of Jesus of Nazareth. — In the diocese of Angers, St. Hedwig, widow, duchess of Poland, whose life we have given on the 17th of October. 1243. — In the diocese of Auch, St. Leothadius, bishop of that see and confessor. About 718. — In the dioceses of Autun, Cologne and Mainz, St. Severinus or Seurin, bishop of Cologne, then of Bordeaux, mentioned in the Roman martyrology of this day. 5th c. — In the diocese of Bayeux, St. Romanus, bishop of Rouen and confessor, mentioned today in the same martyrology. 639. — In the diocese of Coutances and Avranches, St. Peter of Alcantara, confessor, whose life we have given on the 19th of October. 1562. — In the diocese of Nantes, St. Vitalis, confessor, of whom we have already spoken in the martyrology of France of the 16th of October. About 740. — In the diocese of Nîmes, St. Theodorit or Theodoric, priest and martyr at Antioch in Syria, mentioned in the Roman martyrology of this day. 362. — In the diocese of Chartres, Saints Servandus and Germanus, martyrs near Cadiz, in Spain, mentioned today in the same martyrology. 4th c. — In the diocese of Quimper, St. Magloire, bishop of the ancient see of Dol and confessor, whose life we shall give on the following day. 586. — In the dioceses of Saint-Flour and Verdun, St. John of Kenty, priest, whose life we have given on the 20th of October. 1473. — At Amiens, ST. GRATIAN, martyr. 303. — Again at Amiens, ST. ULPHA (already mentioned on the 31st of January), virgin, spiritual daughter of St. Domitius, deacon and canon of

Amiens, mentioned in the Roman martyrology of this day. 8th c. — At Lillers (Pas-de-Calais), in the diocese of Arras, the holy martyrs LUGLE and LUGLIEN, brothers, who preached the faith in the provinces of the north of France. 7th or 8th c. — At Vienne, in Dauphiné, St. Edice (Edicte, Eodice, Ediste, Hédice), bishop of that see and confessor. About 640. — Formerly, at Meaux and at Châlons-sur-Marne, St. Syra, virgin, distinct from her namesake of Troyes, who still receives a public cult in our days. About the middle of the 7th c. — At Huy, a town of Belgium (Liège), St. Oda, wife of Boggis, duke of Aquitaine, and maternal aunt of St. Hubert, bishop of Maestricht, whose education she conducted. Having become a widow (688), she left Toulouse, which she had until then made her residence, and withdrew into the country of Liège, where she passed the rest of her days in the practice of works of piety and founded several churches[5]. 723. — Formerly at Troyes, St. Romanus, first monk of Saint-Oyend (Jura), then abbot of Mantenay, in the diocese of Troyes, and at last successor of St. Remigius in the archiepiscopal see of Reims. About 535. — At Toul, in the present diocese of Nancy, St. Amon, second bishop of the ancient see of Toul[6]. (See his life in the Supplement to this volume.) — At Auxerre, St. Herifrid or Herfroy of Chartres, fortieth bishop of Auxerre and confessor. He governed that Church for twenty-two years, one month and sixteen days. He was buried before the altar of Our Lady[7]. 909. — In the Benedictine abbey of Grandselve (*Grandis sylva*), in the diocese of Toulouse, Blessed Bertrand, abbot. 1149. — In the Cistercian abbey of Notre-Dame des Chasteliers (*Castellariae*), in the diocese of Poitiers, Blessed Giraud de Salles, confessor. After having founded nine monasteries, drawn his whole family into these religious houses and shone with the splendour of all the virtues, he fell asleep in the Lord and was buried in the abbey of Notre-Dame des Chasteliers, his last foundation. 1120. — In the diocese of Besançon, St. Valerius (Vallier, Valier), archdeacon of the Church of Langres and martyr, of whom we said a word on the preceding day. About 264.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Basil. — At Constantinople, St. Ignatius, bishop, of the Order of St. Basil, who, having reproved the Caesar Bardas for having put away his wife, suffered from that prince all kinds of ill-treatment and was sent into exile; but, having been restored to his see by Pope Nicholas I, he died in peace. 877.

Martyrology of the Order of the Discalced of the Holy Trinity. — The solemnity of the Most Holy Redeemer, whose venerable image, taken by the barbarians, carried into Africa and outraged in various ways, was ransomed by the Discalced Brothers of the Most Holy Trinity of the Redemption of Captives and brought back into Spain, where, working miracles and striking prodigies, it is surrounded with the veneration and cult of the peoples under the thrice-holy name of Jesus of Nazareth.

Martyrology of the Order of Friars Preachers. — At Vicenza, Blessed Bartholomew of Braganza, bishop and confessor, of the Order of our Father St. Dominic, set first over the Church of Nimesia, then over that of Vicenza; very highly esteemed by Pope Gregory IX, who made him master of the sacred palace, as well as by other sovereign Pontiffs and by the king of France St. Louis, because of his eminent holiness and his labours in extending the reign of the Catholic faith[8]. 1270.

Martyrology of the three Orders of St. Francis. — At Villach, in Hungary, St. John Capistran, confessor, of the Order of Friars Minor, who, very celebrated for his learning and the holiness of his life, brought back to the Catholic faith a multitude of Gentiles, Jews, heretics and schismatics, and rested in the Lord after having done great things for the Church. He was, after as before his death, very celebrated for his miracles, and was placed among the Saints by the sovereign pontiff Alexander VIII. 1456.

Martyrology of the Order of Friars Minor. — The same as above.

Martyrology of the Order of the Hermits of St. Augustine. — At Mantua, Blessed JOHN THE GOOD, of our Order, remarkable for his virtue of penance and the splendour of his miracles, and whose glorious life St. Anthony wrote. 1222.

Martyrology of the Minor Capuchins of St. Francis. — The same as among the Friars Minor.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

In the celebrated Benedictine abbey of Monte Cassino (Terra di Lavoro), St. Bertharius (Bertaire, Berthier), abbot and martyr. Sprung from the royal blood of France, he was born at the beginning of the 9th century. His illustrious birth promised him great advantages in the world, but he left everything to become a monk at Monte Cassino. The abbot Bassacius having died in 856, he was elected to succeed him and showed himself a worthy imitator of St. Benedict. The Saracens, having made an incursion into Italy, ravaged the whole country, burned the abbey and massacred the holy abbot while he was making his prayer before the altar of St. Martin. Bertharius left sermons, homilies, pieces of verse and some other writings. 884. — At Nicaea (today Isnik), an ancient city of Asia Minor, in Bithynia, St. Theodota and St. Socrates, martyrs, who died gloriously for the faith under the reign of Alexander Severus. About 230. — At Adrianople, a city of Turkey in Europe (Rumelia), Saints Severus and Dorotheus, martyrs. — At Caesarea in Cappadocia (*Caesarea Eusebia*), today Kaisarieh, on the Halys, St. Seurèse (Séreuse, Suverse, Séverse, Senrèse), martyr, mentioned in the martyrologies of St. Jerome. — At Syracuse, in Sicily, St. John, bishop of that see and confessor, of whom St. Gregory the Great made the eulogy. About 609. — At Como, in Lombardy, St. Octavian or Octarian, bishop of that see and confessor, whose body rests in the church of Sant'Abbondio, outside the walls of the city[9]. About 680. — At Glastonbury, a town of England (Somerset), St. Ethelfleda, widow, disciple of St. Dunstan, archbishop of Canterbury (29 May). About 950. — In the Benedictine abbey of Tavistock, in England (Devonshire), St. Rumon or Rumone, Irish bishop and confessor, whose relics were formerly kept in that monastery. Before 961. — At Piscio, between Lucca and Pistoia, in Tuscany, St. Allucius, confessor. 1134. — At the monastery of St. Mary of the Holy Mount (*Sacro Monte di Varese*), in Lombardy, Blessed Juliana de Pareselles (*Juliana a Busto Arsitio*), virgin. Clement XIV approved her cult by a decree of the 12th of September 1769. The Order of the Hermits of St. Augustine keeps her feast on the 14th of August. 1540.

SAINT SEVERINUS OR SEURIN OF AQUITAINE, BISHOP OF COLOGNE, THEN OF BORDEAUX

5th century.

> *Ille non vano tenuit tremendam Spiritu sedem, proprio nec ausu; Sed sacrum jussus, Domino vocante, Sumpsit honorem.*
>
> *Il n'a eu garde, comme le pasteur téméraire, de s'asseoir de son propre chef sur le siège redoutable de l'évêque ; à cet honneur sacré il ne s'est plié que sur un ordre formel de son Dieu.*
>
> *He took good care not, like the rash pastor, to seat himself of his own accord upon the dread seat of the bishop; to that sacred honour he submitted only upon a formal order of his God.*
>
> *Hymn of St. Seurin.*

Seurin came, in Aquitaine, it is said, of a noble and rich family; his parents busied themselves above all with developing in him that spark of good, of love of justice and of piety, which is laid in every human soul. They entrusted him to one of the priestly communities, first schools, where he could see and hear nothing but what was honest and holy. To a well-directed teaching, to the examples of all the virtues, he brought a precocious

intelligence, an upright and generous heart; and so he made rapid progress in piety as in the sciences. He was a plant which received the abundant dews of heaven and gave back in perfume and in fruit what it had received.

In the child and in the young man there already appeared the principal features of that great soul: a persevering love of study which embraced Holy Scripture, tradition and philosophy; a profound humility which hid from his own eyes his progress of every kind and kept him below all when all raised him above themselves; a penance to which every immolation was familiar and easy, of his mind to long prayers, of his body to rough macerations, of his goods to abundant alms. In this universal detachment he realised that word of the Apostle: “Jesus Christ is my life, and death is to me a gain.”

One day Seurin thought he heard in the midst of the fields the voice of an angel: “Seurin, Seurin, thou shalt be bishop of Cologne.” — “When will that come to pass?” answered the Saint. “When the staff which thou holdest in thy hand shall have flowered,” the voice went on. And at once, laid on the ground, the staff flowered. Seurin was not slow to be raised to the episcopate.

Whatever may be the case with this vision, whose authenticity the Bollandists reject, Seurin, whose reputation for holiness had spread on all sides, was called to the bishopric of Trier and of Cologne. Invested in spite of himself with the episcopal dignity, he drew back before none of his duties nor of his sacrifices. An untiring pastor, he reached all the needs, all the infirmities, in the immense people entrusted to him. It was then that he visited the church of Tongres. There, according to the usage of monasteries, a child was presented to him who desired to consecrate himself to God. In the wisdom of his answers he perceived a soul prevented by grace and conceived a great affection for it. This was St. Evergislus, his future archdeacon, his successor in the see of Cologne.

In this last city he knew by revelation of the death of St. Martin. One Sunday, at the hour when, after Matins, he was going round, according to his custom, the sanctuaries of his church, he suddenly heard a heavenly concert above his head. He then calls his archdeacon Evergislus; and as the latter heard nothing, they prostrate themselves together to ask of God a common communication of this marvel. Voices singing in the air then reach their ears distinctly. “It is,” said the bishop, “Martin who is leaving this world, and the angels, in the midst of their canticles, are carrying his soul into heaven. The devil and his angels wished to hold it back, but they found nothing in it of their malice, and they have withdrawn confounded. What will it be with us sinners, since they have wished to fight so holy and so great a pontiff?” The archdeacon hastened to send a courier to Tours, and it was established that the hour at which its holy bishop had died was indeed that at which Seurin had heard the concert of the angels.

At that period there lived a hermit celebrated for his works. The son of a prince, brought up in the midst of every enjoyment and of riches, on the very day of his wedding, after a splendid feast and at the moment of being united to the bride who was the object of his wishes, he fled into the desert, taking with him only a wooden bowl. A young man of great beauty had appeared to him, promising him a greater felicity if he would follow him. He had attached himself to his steps and, his marvellous companion having disappeared, he settled in the solitude to which he had led him. There he was one day inspired to ask of God knowledge of the holy soul whose heavenly reward he might hope to share. It was revealed to him that it was the bishop of Cologne. Impatient to see him, he goes to the episcopal city and finds him, on a feast-day, after the divine offices, giving a great meal. At this sight he believed his salvation compromised in his likeness of future lot with a man who lived in the midst of the abundance of the things of life. He was not slow to recognise that the bishop was more truly poor in the midst of his greatness than he himself with his wooden bowl.

While the zeal of Seurin was applying itself above all to tearing out of Cologne the seeds of Arianism which the unworthy bishop Euphratas had cast there, the voice of God again made itself heard to him: “Leave,” it said to him, in the middle of the night and after a long-prolonged prayer, “leave the see of Cologne and go

into Aquitaine. Bordeaux has need of thy ministry." Accompanied by some of his priests, Seurin passed into Aquitaine. The night before his arrival at Bordeaux, an angel warned of it the bishop Amandus: "Arise," the heavenly messenger said to him, "gather thy clergy and thy people and go to meet Seurin, whom thou shalt place on thy seat."

An immense procession of all the orders advances to meet the envoy of God, making the air resound with the cry: "Blessed be he who comes to us in the name of the Lord!" The two Saints, without ever having known each other, greet each other by their names and give each other a fraternal kiss. Amandus brings Seurin into the monastery and, in the presence of all the clergy and the people, enthrones him on his episcopal seat.

So supernatural a mission showed itself by the happiest fruits. Bordeaux changed its face under the direction of the new pontiff. The faith made great conquests; morals improved. Seurin sustained this movement by the extraordinary gifts which appeared in him. He had the spirit of discernment of souls and penetrated consciences. He possessed the gift of miracles; he healed the sick and the infirm with a sign of the cross; he raised the dead. Here is an example: a father and mother in desolation implored him in favour of an only son whom they had just lost. After having passed some hours in prayer, he approaches the dead man: "Young man," said he, "I command thee, obey the Lord to take up life again, as thou hadst obeyed Him to leave it." To the admiration of all, the dead man rose. Another time there was brought to him a man possessed by the devil, whom his parents were obliged to keep bound in all his limbs. At his voice the evil spirit fled, vomiting all kinds of insults against the servant of God.

Informed by an angel of his approaching end, he called Amandus and charged him to bury him outside the walls of the city, in the oratory of the Saviour and of the Holy Trinity. Then, feeling the last moment approach, he gathered his disciples, exhorted them to sanctify their souls and, after embracing them, gave back his own into the hands of God, on the 12th of the calends of November. There was an immense concourse at his obsequies and at his tomb. Numerous and striking miracles revealed his holiness. A year after, on the anniversary day of his death, as they were preparing to celebrate it, the Goths surround the city with a formidable army. The people did not interrupt the solemnity; but, prostrate before the tomb of their patron, they besought him for their deliverance. All at once the sky darkened and, in the midst of the darkness which enveloped their camp, the Goths thought they saw an army advancing to the help of the city. Panic seized them and they fled on all sides, leaving the people of Bordeaux an immense booty.

At another time, prolonged rains had swollen the streams and rivers of the region; coming out of their beds, they had flooded everything. No more cultivation, no more sowing possible. The feast of St. Seurin was approaching. The people of Bordeaux, who were celebrating their solemn vigils near his tomb, called him to their help in so great a distress. The rains stopped, favourable winds drove away the clouds, and the next day a brilliant sun brought back life to the countryside and joy to the inhabitants.

Later, not only the city but the whole province was struck by the opposite scourge. An obstinate drought was destroying everything. The verdure had disappeared; the trees were threatened even in their roots; the flocks no longer found pasture. In this extremity the bishop invited his people to gather at the foot of the tomb of St. Seurin. They passed the following night there in prayer. During that very vigil clouds rose on the horizon, spread rapidly and poured down the rain so much desired.

It is thus that in its various calamities Bordeaux has always received help from its holy patron. Happy city! it has two treasures: Seurin and Amandus, who communicate to it heavenly graces!

Painted pictures which adorn the church of Saint-Séverin at Cologne represent our Saint: 1° in the ceremony of his Consecration, in the presence of a numerous clergy, two bishops placing the mitre on his head; 2° in pontifical vestments, pronouncing the condemnation of the Arians from the height of a pulpit surrounded by a numerous people; 3° surrounded by a crowd of lame, of blind, of all kinds of infirm, whom he heals by prayer and by the sign of the cross; 4° receiving from heaven the order to go to Bordeaux; 5° received in that

city by St. Amandus in the midst of a numerous clergy, in the presence of all the people; 6° raising a dead man; 7° himself dead, haloed and mitred, on a bed with swaddling-cloths: a numerous clergy surrounds him.

St. Seurin is invoked against drought.

CULTE ET RELIQUES.

Cult and relics.

NOTE CRITIQUE SUR LA QUESTION DE L'IDENTITÉ DE SAINT SEURIN DE BORDEAUX ET DE SAINT SEURIN DE COLOGNE. *Critical note on the question of the identity of St. Seurin of Bordeaux and of St. Seurin of Cologne.*

At a period which cannot be fixed, a numerous deputation of inhabitants of Cologne arrived at Bordeaux to claim the body of their bishop. The people of Bordeaux, jealous of their treasure, were disposed to defend possession of it arms in hand. However, on the advice of the wisest, it was decided that a part of the holy body should be ceded to the inhabitants of Cologne. It was therefore drawn from its place of rest, and the men of Cologne withdrew with the part which fell to them. The reception at Cologne was magnificent, the concourse immense. The relics were placed in the church of Saints Cornelius and Cyprian, which afterwards took the name of Saint-Seurin. In the choir of this church are to be noticed twenty painted pictures in which the whole legend of St. Seurin unfolds. Besides these twenty canvases, the end of the apse is occupied by a modern wooden altar. Above the tabernacle rises a wooden statue of St. Seurin, holding the crozier in one hand and with the other showing a church which a little angel carries beside him. Behind the altar is seen his tomb of oak, enclosed in an iron trellis and held up at the height of the tabernacle by four columns of black marble. It is there that rest the few remains of the Saint of which we have spoken, which now consist only of some bones almost entirely reduced to dust (according to a verification of the relics carried out in 1825). From Cologne the cult of St. Seurin spread into some neighbouring churches.

As for the basilica of Saint-Seurin at Bordeaux, it succeeded (about 725) to the church of Saint-Etienne and to the Oratory of the Trinity. The crypts at first possessed the body of the Saint: it was enclosed in a sarcophagus of rough marble. Later it was taken out of the underground church and placed in the Confession. This stood against the wall of the apse of the upper church and consisted of a small vault held up by flying buttresses uniting in a rose and which, after rounding into columns, rested on bases lost in the ground. The vault was entered by two depressed doors with thick voussoirs. Over the Confession an altar of the Holy Trinity was later raised. These two monuments (confession and altar) are today destroyed; the choir organ has replaced the confession; a new altar has been built. It is under this high altar of recent date (1855) that the tomb of St. Seurin, taken from the Confession, rests. As for his precious bones, they enrich a reliquary placed at the sides of the tabernacle; it faces the reliquary of St. Amandus, and both, with the tabernacle whose form they imitate, complete the retable of the altar.

Numerous churches of the dioceses of Bordeaux, La Rochelle, Périgueux, Angoulême, Poitiers, Limoges, etc., are placed under the title of St. Seurin.

The facts which we have set out in the Biography proper of St. Seurin not being recognised as authentic by the great majority of hagiographers, the new Bollandists at their head, we must now discuss them. These facts are taken from two redactions of the Life of St. Seurin forming part of a manuscript euchologion of the thirteenth century, preserved in the archives of the Church of Bordeaux.

The dominant fact, the basis of the discussion, is the identity of Seurin, bishop of Cologne, and of Seurin, bishop of Bordeaux. Following the *Gallia Christiana*, the continuators of the learned collection of the Bollandists have rejected this identity. In support of their opinion they put forward:

1° The age of St. Seurin. Succeeding Euphratas at Cologne, and St. Amandus at Bordeaux, he could not, according to their calculations, have occupied this last see except after forty or fifty years of episcopate at Cologne, and at an age of decrepitude. — But this argument fails at its base, because there are no certain data on the end of the two episcopates of Euphratas and of St. Delphinus, predecessors of St. Amandus. Besides, do not the learned Belgian hagiographers refute themselves in admitting that it cannot be doubted that Seurin of Cologne came to Bordeaux and died there? If he was not too decrepit to come to Bordeaux, why too decrepit to exercise the episcopate there?

2° The canons which forbade translations from one see to another, and which two bishops as holy as Seurin and Amandus could not violate. — But these canons, as the very text of the council of Sardica cited by our opponents proves, had been passed only to repress the ambition of those who sought to pass from a small bishopric to another more important. And so the fourth council of Carthage, while continuing to proscribe translations, admits them when they have for motive the utility of the Church. Evidently the censures of the councils do not reach St. Seurin and St. Amandus, moved by zeal and humility, and obeying (as we have seen in the preceding pages) only the will of God, miraculously manifested.

3° The improbability of the fact of St. Seurin abandoning his flock of Cologne at the moment when the Arian barbarians were threatening to fall upon it like devouring wolves. — But there is much likelihood, and it is the opinion of Dom Calmet, that St. Seurin was driven from Cologne, in spite of himself, by the storm: God would have shown him at Bordeaux a new field opened to his zeal. This very plausible hypothesis in no way weakens the spiritual character of his mission.

If the general argument of the Bollandists cannot, in our opinion, be sustained, it weakens still more in the presence of the particular traditions of the Churches of Cologne and of Bordeaux. Besides, all the martyrologies, the Roman at their head, are favourable to the regionary mission of St. Seurin. We should be too long if we wished to enter into details: the impartial reader will easily fill these gaps.

We admit therefore, contrary to the opinion of the Bollandists and of their adherents, the identity of the two persons. We recognise only one and the same Seurin, who, after having occupied the see of Cologne after Euphratas, occupied that of Bordeaux after St. Amandus.

This little work on St. Seurin is only a succinct summary of the monumental work which a learned professor of the faculty of theology of Bordeaux, M. l'abbé Cirot de la Ville, has composed on this subject: Origines chrétiennes de Bordeaux, *one volume in-4°, Bordeaux, 1867. — We have adopted the opinion of this illustrious author all the more willingly because he has sent his work to the new Bollandists, his opponents, and they have promised him to take account of it in their subsequent works.*

SAINT ROMANUS, ARCHBISHOP OF ROUEN

639. — Pope: Honorius I. — King of France: Clovis II.

> *Sanctifiez donc l'âme, sanctifiez le corps : il en sera ainsi, si l'Evangile est constamment sur vos lèvres et dans votre cœur.*
>
> *Sanctify then the soul, sanctify the body: it will be so if the Gospel is constantly on your lips and in your heart.*
>
> *St. John Chrysostom.*

Saint Romanus, sprung from the race of the kings of France, was the son of Benedict, one of the chief counsellors of King Clotaire I, and of Felicity, both equally illustrious by their birth, which great virtues came to enhance. Their riches were great, but they were long deprived of the blessing of marriage. To obtain it from the goodness of God, they had recourse to almsgiving and to prayer. An angel came to tell Benedict that his wishes would be fulfilled; and in fact Felicity brought our Saint into the world. She took care to bring him up well, according to the order of that heavenly spirit. He learned under good masters the human

sciences together with the doctrine of the faith; he became so skilled in them that his talents, joined to his birth, his virtue and his prudence, caused him to be chosen by King Clotaire II for one of his counsellors. Some authors add that he even made him his referendary or chancellor. However, God having chosen him for His Church, he was elected archbishop of Rouen at the death of Hidulphus, which is put in the year 626. The electors, not having been able to agree in naming a subject for this place, agreed to ask one of God by a fast and a prayer of three days; while they were thus imploring His light and His help, an irreproachable man had a revelation that they must go and ask the king for his counsellor St. Romanus. The electors were well content with this and sent deputies to Clotaire to have a pastor of such great merit. This prince granted him, and Romanus, whatever repugnance he had to accept this dignity, of which he thought himself incapable, was nevertheless obliged to take it upon himself when he had learned that his election came from heaven.

As soon as he had arrived at Rouen, he laboured to banish from it all the remains of paganism. He destroyed various temples where Apollo, Venus and Mercury were adored. He enlightened several idolaters with the pure light of the Gospel, and so refined the morals of the Christians that they made the pagans wish to unite with them, so as to form but one flock under the guidance of so good a pastor. His miracles helped not a little to make his exhortations and his preaching efficacious. The Seine had overflowed so furiously that it threatened the whole city of Rouen with a deluge and a general ruin: the inhabitants were taking refuge on the hills; Romanus came back promptly from the court, where the affairs of his diocese had obliged him to make a journey, and he miraculously confined the river within its banks merely by presenting himself before it with his cross and putting his feet in the water. One Holy Saturday, when he was performing the ceremony of the blessing of the fonts, the minister who was bringing the phial of the holy Chrism let it fall and broke it, so that all the Chrism was spilt. The Saint was not at all disturbed: he made his prayer, gathered up the pieces of the phial and joined them together perfectly, without its appearing that it had been broken; then he presented its mouth to the place where the precious liquid was spilt and, to the great astonishment of all the spectators, it was seen to rise back into it, although the ground was already wholly soaked with it.

But what has made St. Romanus so renowned throughout France is the victory which he won at Rouen over a horrible dragon of a form until then unknown, which devoured men and animals, wrecked the vessels passing on the river and caused a general desolation in the whole country. He resolved himself to attack this monster in its very stronghold; and, as no one was found who would follow him, he had himself accompanied by a murderer who, being already condemned to death, could not in any case have escaped it. It is said that he also took a thief with him, but that fear soon made him take flight. With this escort he went as far as the dragon’s cavern; there, armed only with the sign of the cross, he threw his stole round its neck to hold it. The murderer at once seized it by his order and dragged it without resistance, with this stole alone, into the middle of the city, where it was consumed on a pyre whose ashes were afterwards thrown into the river. All the people gave a thousand blessings to their pastor for having so happily delivered them from this public enemy; then, in this common gladness, the criminal was absolved of all his crimes and set at liberty. The holy prelate withdrew to offer a sacrifice of praise to the divine Majesty for so great a benefit.

The report of this marvel having at once spread everywhere, King Dagobert wished to be informed of it by the very bishop who had been its author; he therefore called him to his court and learned all the circumstances of it from his mouth; then, so that the memory of it might never be lost, he gave power to the Chapter of the cathedral of Rouen to deliver every year, in perpetuity, a homicide held in the prisons, on the day of the Ascension of Our Lord, the day on which this prodigy had happened, in a general procession, with the fine ceremonies whose description will be found in the *Normandie chrétienne*. Several of our kings have confirmed this privilege, and it has remained so inviolable that neither the Norman dukes, who made themselves masters of Rouen, nor the kings of England, who were long its lords, nor the kings of France, who at last reunited it to their domain, ever abolished it. It is said that Pope Gregory XIII wrote a letter to the canons of Rouen, dated the 23rd of July and the ninth year of his pontificate, in favour of one Jean du Plessis,

to beg them to grant him the enjoyment of this privilege; this was done every year until the end of the last century.

All these prodigies were authentic testimonies of the admirable holiness of Romanus. And so his life was a perfect example of all the virtues. He often passed whole nights in prayer. He celebrated the divine Mysteries every day with a fervour and devotion which communicated themselves to all present; he afflicted his flesh by continual austerities; he was the father of the poor and the refuge of the unhappy; he was in every place of his diocese to banish vice from it and make virtue reign there. He repressed, with a rigour mingled with clemency, those whom he found at fault and whose correction he hoped for. He was terrible to the impious and the obstinate, and prevented them from being contagious among his flock. In short, he made of his diocese as it were an earthly paradise worthy to be one day transported into heaven. His finest triumph was the demolition of the great Roman amphitheatre which in war had served as a *castrum* for defence, in peace had been witness of the games of the stage, and which was then no more than the haunt of superstitions and the receptacle of the grossest pleasures.

When he had thus fulfilled all the duties of a good pastor, God made known to him in an extraordinary manner the approach of his death. While he was celebrating the Mass of the Ascension, he was rapt in ecstasy and raised from the ground; then, at the same time, there appeared over his head a globe of fire, from which came forth a heavenly hand which gave him its blessing and received the host which he was offering to the eternal Father; he heard also a voice which said to him: “Take courage, My servant; in a few days you will receive the reward due to your merits, and you will be placed among the holy priests of the kingdom of My Father.” After the sacrifice, learning that three of his canons had had a share in this vision, he strictly forbade them to say anything of it during his life. It was on that same day, and during the celebration of that Mass, that he instituted the familiar instruction commonly called the *Prône*. Not that before this the prelates and priests had not taken care to instruct the people and to teach them the chief points of Christian doctrine; but it was probably our Saint who established that these instructions should be given in the middle of the Mass, so that everyone should be obliged to attend them, or who reduced them to a more popular and intelligible form: it is for these reasons that the institution of the *Prône* is attributed to him.

Following this revelation, he made a foundation at his church for the assistance of the poor, gave the rest of his goods to the hospitals, and withdrew for some time into solitude to prepare for his last hour. His death, of which he foretold the day to his clergy and his people, came on the 23rd of October 639.

He is represented: 1° dragging behind him a chained dragon as a trophy of his victory; 2° standing, holding a long cross with a double cross-bar.

CULTE ET RELIQUES.

Cult and relics.

St. Romanus was buried in the underground chapel or crypt of the church of Saint-Godard, where his precious remains rested until 1036. At that time they were transferred into a chapel built under his invocation near the cathedral and, on the 17th of June 1080, placed in a shrine adorned with plates of gold and precious stones and carried by Archbishop William Bonne-Ame into the cathedral itself. Afterwards the gold was taken off this shrine in a great dearth of provisions, to succour the poor who were dying of hunger; but Archbishop Rotrou of Beaumont-le-Roger had a shrine made still richer than the first, and the body of the Saint was enclosed in it.

This shrine, known under the name of the *Fierté* of St. Romanus, was burned in 1562 by the Calvinists. In 1776, it having been judged unsuitable, there was substituted for it the one called of All Saints, because it contained a great quantity of relics. This copper shrine, of an enormous weight and of marvellous workmanship, appears to go back to the beginning of the fourteenth century. It is this one which is preserved

and which was lifted by the prisoners from 1776 to 1790, the time at which the Privilege which the chapter had of delivering prisoners on Ascension Day disappeared.

Formerly the *fierte* or shrine of St. Romanus was carried in procession, like the other shrines, at the Rogations, etc.; but today this shrine has disappeared, and there is no longer even a procession on Ascension Day, except the ordinary procession of the feast. The tomb of St. Romanus, become today a relic, forms the high altar of the church dedicated to him at Rouen since 1802. It is a trough of red marble, probably taken from the quarries of Thorigny, in Calvados.

The name of this illustrious Pontiff still figured in the *Confiteor* in the diocese of Rouen in 1707. His feast was a holiday of obligation there on the 3rd of October; but a mandate of Mgr de la Rochefoucauld, archbishop of Rouen, dated the 17th of May 1762, put it off to the third Sunday of October, the day on which his feast is still celebrated today.

Proper of Rouen; La Seine-Inférieure, *by M. l'abbé Cochet; local notes due to M. l'abbé Langlois, honorary canon of Rouen. — Cf.* La France Pontificale, *by Fisquet; and the* Normandie chrétienne.

SAINT ULPHA,[1] VIRGIN AND SOLITARY, AND SAINT DOMITIUS,[2] DEACON AND CANON OF THE CHURCH OF AMIENS

Eighth century.

> *L'espérance est, au milieu des maux de la vie, un gage de consolation.*
>
> *Hope is, amid the ills of life, a pledge of consolation.*
>
> *— St. Innocent III.*

St. Ulpha, whose history does not tell us for certain the rank of her parents nor the place of her birth, was remarked from her youth, not only for her virtues, her piety and her assiduity at church, but for the outward gifts with which nature had endowed her. Several gentlemen sought her hand, but Ulpha declared to her parents that she would never have any other spouse than Jesus Christ, which caused them an unexpected joy; for, learning the choice she had made of the Son of God for her spouse, they promised to leave her free in the carrying out of so holy an undertaking. The suitors who had been sent away did not, however, give up their design; some used the seductions of eloquence, others the terror of threats. St. Ulpha, fearing a guilty abduction, went to draw her inspiration at the foot of the altars. Having fallen asleep for a moment in the church, she awoke full of a holy and joyful resolution. Feigning a sudden madness, she began to run about the streets, poorly clad, her face soiled, her hair in disorder, her features wasted by prolonged fasts, hoping thus to inspire disgust in all her pursuers.

Inspired by contempt for worldly vanities, St. Ulpha, still in the flower of youth, resolved to consecrate herself entirely to God. Clad in a coarse habit, she abandoned the place of her birth, her father, her mother, her friends and her riches, and came near Amiens to a solitary place, full of brambles and weeds, on the banks of the Noye.[1] Exhausted by fatigue and heat, she rested near a spring[2] and fell asleep after quenching her thirst.

During this short sleep the young fugitive saw the Blessed Virgin appear to her, resplendent with light, a crown on her head, holding the Child Jesus in her arms and followed by a band of virgins. "Ulpha, my daughter," she said to her, "since you have chosen this Child for your spouse on earth, your nuptials with Him will last as long as eternity; but first you must undergo the struggles of hell. It is here that you must remain, to sanctify your days. Know that after your death your house will become a refuge of holy religious women who will walk in your footsteps." The vision vanished, and St. Ulpha, frightened by her solitude, besought the Virgin to come to her aid. Her prayer was soon granted.

An old man named Domitius, formerly a canon of Notre-Dame, had renounced his prebend to give himself to the solitary life. From his hermitage, situated two and a half leagues from Amiens, he went every night to Matins at the church of Notre-Dame, which stood on the present site of Saint-Acheul, and returned to his dwelling with the portion of food that had been given him. Our Saint, who is believed to have been born in the territory of Amiens, was obliged on each of his daily journeys to pass within a bowshot of the spring where St. Ulpha had stopped. She was still plunged in her devout meditation when a mysterious voice said to her: “Rise quickly and go to meet your father, who is coming.” And at once the virgin raised her eyes and saw the holy man, dressed as a hermit, coming down a little hill. His face breathed an angelic gentleness, his beard and hair were white as snow, and he walked leaning on a staff because of his great age. Going to meet him, she prostrated herself at his feet and conjured him, in the name of God, to be willing to take charge of her direction.

The man of God, who was very prudent and who had never until then seen a woman in that solitude, was much surprised at this meeting and, fearing it might be some snare of Satan to destroy him, told her that he would give her an answer only the next day, on his return from the church; then, taking leave of her, he went on his way to his cell, and Ulpha returned to her spring to commend her affair to Our Lord. St. Domitius, having entered his hermitage, set himself to prayer; but sleep having overcome him, he fell asleep, and the angel of God appointed to the guard of St. Ulpha appeared to him and assured him that it was God’s will that he should take charge of the direction of this young virgin, and that Jesus Christ was entrusting her to him. After this the angel disappeared, and Domitius, being assured of what God asked of him, came to find Ulpha, who was praying beside the spring. Ulpha welcomed him with joy: “Welcome, my father and my friend,” she said to him; “I am happy to see you fulfil your obligations towards me, whom Our Lord has committed to your keeping.” Domitius gave her something to eat from his little store, then exhorted her to perseverance. When evening had come, Domitius, to spare himself the fatigue of returning to his dwelling, waited for the approaching hour of Matins and urged his spiritual daughter to give herself to sleep.

Towards midnight he went to wake her and invited her to accompany him to Matins. On arriving at the church, Domitius was much astonished to hear the most solemn Matins of the Common of Virgins being sung, and to learn that the bishop, who was present at the office, had ordered it himself, expressing the hope of receiving some divine revelation that night. The good canon, who had left his companion at one of the portals, led her to a little corner of the church so that she might receive the episcopal blessing, and went to take his accustomed place in the choir. When Matins were finished, Bishop Christian withdrew into a chapel to pray. His prayer ended, he came out of his oratory and met the holy old man Domitius. The bishop, taking him by the hand, went back with him into the chapel, where they had a long spiritual conversation: the devout prelate then told him that he had had a vision the day before, in which a young girl had offered herself to him to be consecrated a virgin, and that in his ardent desire to see it fulfilled he had had the office of Virgins solemnly celebrated. St. Domitius, thinking that this girl was none other than the virgin Ulpha, made her known to the bishop. Led at once to the place where she had remained in prayer, he recognised the virgin of his vision: “Welcome, dear daughter, you who from your youth have consecrated yourself to Jesus Christ. You fulfil my vision. Thanks to you, I shall be able to bless and consecrate a virgin whose example will doubtless be followed by many others.”

Asked her age, Ulpha answered that she was twenty-eight; questioned as to her desires, she said, shedding tears of compunction: “Reverend father, I cannot change the will of God, who has entrusted me to my father Domitius: it is to him, then, that I must first obey, and afterwards to you, as my bishop. I humbly beg you to do all that may be profitable to my soul.” Domitius having then asked for the consecration of his ward, the bishop gave her the ring and the veil of virgins and handed her back to Domitius, that she might remain in his keeping. He withdrew to his hermitage, and the Saint to her spring, where the bishop had a cell built for her, on the spot where the high altar of the church of the Paraclete stands today.

Meanwhile St. Ulpha grew admirably in perfection and holiness under the direction of St. Domitius, practising every kind of virtue with great ardour. Her prayer was fervent, sublime and continual; her humility deep, her chastity angelic, her poverty extreme, her charity eminent, her modesty singular, her obedience simple and without argument, her temperance extraordinary, her silence perpetual, and in general all her virtues seemed to be in the highest degree. Every night Domitius, on his way to Matins at Notre-Dame, called St. Ulpha in passing. Our Saint's hermitage was situated in the midst of marshes peopled with frogs. One very hot summer night they had so redoubled their croaking that St. Ulpha could not fall asleep until about midnight. That time it was in vain that Domitius knocked at her dwelling and called his companion. Supposing that she had gone on ahead, the old man hastened his steps, but he did not find in the cathedral her whom he sought. St. Ulpha was thus deprived that day of assisting at the divine office; which made her pray to Our Lord that He would impose silence on these animals. All the Saint's biographers record the muteness of the frogs found in the valley of the Paraclete, and to this day this strange silence is still observed.

Domitius, feeling his end approach, went to Notre-Dame with Ulpha and received Holy Communion with her from the hands of a priest who had just said Mass; he had to prepare his companion for the loss she was about to suffer and dry her tears by religious considerations. Having returned to his cell, led by St. Ulpha, the good canon received Extreme Unction from the hands of a priest who had had, during the night, a revelation of this approaching end. He commended his daughter to all who had been present at this last ceremony, and gave up his beautiful soul to God on the 23rd of October.

St. Ulpha, withdrawn into her cell, wept for the death of her protector and, as if she had done nothing until then, redoubled all her penances and her exercises of devotion, believing herself all the more bound to watch over herself because she now saw herself deprived of her usual support and of the assistance of her spiritual father. In this she acted very prudently, for the devil, that roaring lion who never ceases seeking some prey, seeing this girl deprived of support, attacked her with harsher temptations than she had yet experienced in her solitude; which made her enter into some doubt whether she ought not to leave it, to avoid the dangers a girl alone may meet. But God, who never permits His elect to be tempted above their strength, touched another girl of Amiens named Aurea and inspired her to imitate the virtuous Ulpha, of whom everyone was telling so many marvels. She came, then, and threw herself at her feet one morning when Ulpha was coming to the church as usual; and although it was still night, Aurea nevertheless recognised her by a divine brightness which surrounded her face. The Saint thanked Our Lord for the help He was sending her; then, embracing this dear companion, she took her with her to her hermitage.

We have related, in the life of St. Aurea, the foundation St. Ulpha made of a convent of virgins, first in her hermitage and afterwards at Amiens, in an orchard situated near the Castillon, in the present Rue des Vergeaux. When our Saint had organised this house, she left its direction to Aurea and returned to her solitude. Every day she went to visit and instruct the infant community, from which she brought back some of the religious, to take them back the next day after confirming them in their devout dispositions.

St. Ulpha, grown old and knowing that her end was near, wished to receive Communion at Amiens; there she gave her last instructions to her religious, came back with two of them, and at once lay down on her bed, from which she was never to rise again. She gave up her beautiful soul to her Creator on the 31st of January.

At the moment of her death St. Domitius appeared to the virgin Aurea, in the habit of a deacon as for a great solemnity, and let her know of the death of his dear spiritual daughter, adding that the angels were carrying her blessed soul into paradise. At this news Aurea awakes, alerts her companions and hastens with them to St. Ulpha's cell. Arriving at daybreak, she knocks at the door and wakes the two religious, who had just seen in their sleep a numerous procession of virgins, clerics and lay people making its way towards the Saint's cell. On entering the room, still all fragrant with mysterious perfumes, they saw the Saint stretched on her bed, her arms crossed on her breast, seeming asleep rather than dead: they never tired of admiring the serenity of her features and the smile of happiness that bloomed on her lips. St. Ulpha was buried in the cell

which she had sanctified for about fifty years.

In the cathedral of Amiens there is a very fine statue of St. Ulpha, her head veiled and holding a book in her hand. — In the same building there are two bas-reliefs in gilded wood representing St. Ulpha and St. Domitius, above the two doors near the altar of the chapel formerly called Sainte-Ulphe. — The cathedral of Amiens also possesses a painting given to it in 1474. On the two wings of this painting the artist has represented, on one side, the figure of St. Domitius, clad in a red cassock, with a mantle of green and brown, verging on violet, on his shoulders; he has given him a large skull-cap pulled down over his ears and over his curly hair, which is fairly long. This holy canon holds in his hand a book also bound in red; one also sees near him his hermitage, built in the depth of a forest. On the other wing the painter has represented the figure of St. Ulpha, dressed in the religious habit as it is worn today by the nuns of the Paraclete of this city. St. Ulpha is seen near her little cell, placed in a marshy spot like the one her history describes to us. He has not even forgotten to paint there the frogs with which the place is filled and which occasioned the miracle related in her Life. — On the pediment of the abbey of Notre-Dame du Paraclet at Amiens one used to see Bishop Christian giving St. Ulpha the religious veil which a devout woman has just brought him. Inside the church, a statue of the Patroness faced that of the Blessed Virgin. — The statue of St. Domitius is seen at the portal of Saint-Firmin the Martyr, at the cathedral of Amiens, between two holy bishops of this diocese. He wears the maniple on his arm and holds the book of the Gospels in his quality of deacon.

CULTE ET RELIQUES. — MONUMENTS.

Cult and relics. — Monuments.

The cult of St. Ulpha was established almost immediately after her death, but never went beyond the limits of the diocese of Amiens. Bishop Arnold, who died in 1247, bequeathed sixty sous to the cathedral so that the feast of St. Ulpha might be celebrated there with greater solemnity. About the year 1677 a number of devout young women of Amiens joined together in a congregation under the name of *Daughters of St. Ulpha*. Their aim was to honour their patroness in a special way and to encourage one another to live in the world in a truly Christian manner.

Indulgences were granted by Pope Innocent XII to this congregation, whose seat was the chapel dedicated to St. Ulpha in the cathedral of Amiens. It disappeared at the Revolution and was reorganised in 1836 in the church of Bussy-lès-Daours, where a chapel was dedicated to St. Ulpha. A special office for this local association was approved in 1841 by Mgr Mioland. This association, having been transferred to a domestic chapel, thereby lost the privileges conferred in 1837 by Pope Gregory XVI. Moreover, this chapel was placed under interdict in 1864 by the diocesan authority.

It is in a somewhat too broad sense that St. Ulpha is sometimes called patroness of the church of Amiens; she was patroness only of the abbey of the Paraclete, where a chapel was under her invocation. At the cathedral her feast was solemnly celebrated on the 31st of January; her great shrine was then exposed in the choir, and her head in the chapel dedicated to her. There was a concourse of devotion in this sanctuary every Tuesday, with an indulgence of forty days.

The name of St. Ulpha is inscribed on the 31st of January in the martyrologies of Molanus, Ferrarius, Canisius, Calemot, du Saussay, etc. Her translation on the 16th of May is marked in some calendars. She is the only Saint who figures in the litanies of Amiens which were sung in the Middle Ages, during Lent, before the Mass on Monday, Wednesday and Friday. Her feast is semi-double in all the breviaries of Amiens, manuscript or printed, except that of Fr. Faure (1669) and the present Proper, in which she is honoured with the double rite.

Shortly after her death, but at a date that is not known, the miracles worked at her tomb caused her relics to be transferred to the cathedral. On the 16th of May 1279, at the invitation of the bishop of Amiens, William

of Mâcon, the cardinal legate Simon de Brie performed the ceremony of the translation of the Saint's relics into a shrine of silver-gilt. At the beginning of the fourteenth century Isabella, daughter of Philip the Fair and wife of Edward II, king of England, gave the cathedral of Amiens a reliquary of silver-gilt in the form of a bust, with the arms of France and England, to hold the head of St. Ulpha. On the 31st of December 1654 Bishop Fr. Faure opened the Saint's shrine to take from it some bones intended for the abbey of the Paraclete and for Anne of Austria. This shrine was restored in 1667. In 1718 Canon Langlois presented the church of Molliens-Vidame with a reliquary containing some bones of St. Ulpha and St. Domitius.

At the abbey of the Paraclete, transferred from Boves to Amiens in 1630, there were preserved: 1° an arm of St. Ulpha; 2° the veil which a devout woman had given the Saint at the moment of her consecration; 3° a shoe of brown silk brocaded with gold, whose richness bore witness to the wealth of St. Ulpha's family. It was in this shoe, it is said, that she arrived in the solitude of Boves after fleeing her father's house; 4° a small vessel of yellow earthenware from which St. Ulpha drank, now owned by Mlle Delucheux of Bussy-lès-Daours.

The abbey of Saint-Acheul possessed an altar cloth worked with the needle, it was said, by the hands of the solitary of Boves. The two shrines of St. Ulpha were sent to the revolutionary melting-pot; but a small reliquary could be saved, which is now kept in the cathedral behind the high altar. The church of Dommartin-Fouencamps obtained from the bishop of Amiens, on the 27th of October 1861, some particles of the relics of St. Domitius and St. Ulpha. Some small relics of the Saint are still kept in the church of Mailly and at the convent of the Louvencourt sisters at Amiens.

Two hundred years after the death of St. Ulpha, and when her relics had been transferred to the cathedral, a chapel was erected over her burial place. It gave way to the high altar of the church of the Paraclete, built in 1218. In the garden of this monastery, near the spring of Sainte-Ulphe, another chapel was erected, which has recently been rebuilt in the pointed style on the property of M. Cannet. People go there to pray to the holy solitary and to draw water from the spring where she quenched her thirst during a stay of fifty years.

In 1218 Enguerrand II, lord of Boves, wished to show God his gratitude for having been preserved, with all his family, from the dangers to which he had been exposed in the crusades of 1191 and 1202. To this end he founded an abbey of the Cistercian Order on the very spot where St. Ulpha had spent her days. The first nuns came from the abbey of Saint-Antoine-des-Champs in Paris, and the monastery received the name of Paraclet-des-Champs because it was founded in the week of Pentecost; it was called in Latin *Abbatia sanctæ Mariæ ad Paraclitum*.

In 1630, at the time of the Spanish invasion of Picardy, the abbey of the Paraclet-des-Champs, isolated in the countryside, lay defenceless against the continual outrages of the enemy. The nuns withdrew to a house of refuge they owned at Amiens, in the Rue des Jacobins. Some time afterwards they bought property in the neighbourhood and decided to remain in the town, where they later built a new monastery. A few nuns continued to live in the old abbey, where they still celebrated the offices; but in 1714 they obtained from M. Turménies de Nointel, lord of Boves, successor of the founders, permission to demolish it, even the church, except for a chapel in which a priest was to say Mass. The finest materials were sold and carried by water to Amiens. Today the Paraclete is a large and handsome farm, whose main building, of dressed stone and one storey high, has seven windows on each of its fronts and a rounded pediment in the centre. Of the old buildings there remain only a few gables divided by buttresses and pierced with round-arched windows.

The church of the Paraclete at Amiens, built in 1676 and consecrated three years later, was demolished in 1835 when the Rue Napoléon was cut through. The memory of this monastery is now recalled only by an inscription placed on the front of the school directed by M. Michel Vion.

In the cathedral of Amiens, opposite the chapel of Our Lady of the Seven Sorrows, is the site of the well of St. Ulpha, which was stopped up and covered with a stone in 1761. Against a pillar there is a plaque of black

marble with this inscription: *Puits de sainte Ulphe* (Well of St. Ulpha). It is at this spring, enclosed by the buildings of the cathedral, that St. Ulpha, according to tradition, often went to quench her thirst. It is even added that the nuns of the Rue des Vergeaux went there to draw the water they needed. A biographer of the thirteenth century says that the water needed for the oblations of the Masses was taken from this well, in memory of the chaste virgin who had shown herself so devout to the Most Holy Sacrament of the altar. This usage seems to have lasted until the middle of the eighteenth century. A special well had the same purpose at the church of Saint-Germain at Amiens.

There was formerly a chapel dedicated to St. Ulpha on the steps of the staircase leading to the upper treasury of the cathedral. Another chapel, built in 1373, was given the name of Sainte-Ulphe. It is the first one meets on entering by the portal of Saint-Firmin. Among the eight bells in the Clock tower at Notre-Dame, there was one called *Domitius* and another *Ulpha*: on it was read this inscription: *A fulgure et tempestate, foventibus sanctis Domitio et Ulphia, hanc ecclesiam libera, Domine, anno 1697* (From lightning and tempest, by the favour of Saints Domitius and Ulpha, deliver this church, O Lord; in the year 1697).

The cult of St. Domitius, confined to the diocese of Amiens, appears to go back to the very century of his death. Bishop Arnold bequeathed sixty sous to the cathedral so that the feast of St. Domitius might be celebrated with the semi-double rite. It was Canon Adrien de Henencourt who founded his office with the double rite, which the present Proper of Amiens has restored. His office is found on the 23rd of October in all the manuscript or printed breviaries of the diocese of Amiens. St. Domitius is especially honoured at Boves, at Fouencamps and its neighbourhood, and at Molliens-Vidame. Formerly, on Palm Sunday, the chapter of the cathedral went to sing an antiphon at the cross of the Jacobins, carrying there the shrine of St. Domitius. On the 23rd of October it was exposed in the choir of Notre-Dame.

St. Domitius had been buried in his hermitage of Fouencamps (present canton of Sains), where the piety of the faithful soon raised an oratory. We do not know the precise time when the elevation of his body took place; it was probably between the eighth and ninth centuries that the relics of the holy deacon were transferred to the cathedral, at the same time as those of St. Ulpha. Before the Revolution they were enclosed in a shrine of silver-gilt; the head, set apart, was in a silver reliquary in the shape of a cup, on which were engraved the twelve signs of the zodiac. His shrine was opened in 1656, two years after the extraction made from that of St. Ulpha.

In 1718, Canon Langlois having presented the church of Molliens-Vidame with a reliquary containing bones of St. Ulpha and St. Domitius, a special cult of the two Saints was established in that parish from then on, and pilgrimages were made there on the first two Sundays of May.

At the parish of Saint-Médard of Lihons there is kept an arm of St. Domitius, which comes from the old priory. The church of Longpré-les-Corps-Saints possesses a relic of St. Domitius from the former collegiate church. The Saint's relics were saved in 1793 by M. Lecouvé, mayor of Amiens, verified by M. Voclin, vicar general, and entrusted to M. Lejeune, constitutional parish priest of the cathedral. Given back by him in 1802, they were recognised in 1816 and in 1829, and are now in the great shrine called that of Saint-Honoré.

The present chapel of Saint-Éloi in the cathedral was formerly under the invocation of

St. Domitius. The chapel raised at Fouencamps, near the river Avre, over the burial place of the holy deacon, was called in the thirteenth century the *House of St. Domitius*. From this chapel, which was united to the treasury of Lihons, there runs a road known by the name of Saint-Domitius, which leads to Saint-Acheul. It is the one the holy canon followed to go to the night office, which was still celebrated at Notre-Dame-des-Martyrs after the cathedral had been moved inside the town. Since part of this road has been brought under cultivation, the villagers of the neighbourhood point out the relatively superior vegetation along its course. In 1734 the chapel of Saint-Domitius was falling into ruin; rebuilt in 1755, it is now kept up by two devout families of Fouencamps and visited by numerous pilgrims. Mass is celebrated there on the

23rd of October.

Two cadastral sections belonging to Dommartin-Fouencamps bear the names of *Montagne* and *Prairie de Saint-Domice* (Hill and Meadow of St. Domitius). One of the bells of the cathedral bore the same name and joined its voice to the bell of St. Ulpha, as once the holy deacon and his spiritual daughter had mingled their chants and their prayers in the first basilica of Amiens. *Extracted from the* Hagiographie du diocèse d'Amiens, *by M. l'abbé Corblet.*

BLESSED JOHN THE GOOD OF MANTUA, OF THE ORDER OF THE HERMITS OF ST. AUGUSTINE

1222. — Pope: Honorius III. — Emperor of Germany: Frederick II.

> *C'est par la pénitence que l'on acquiert cette miséricorde sans laquelle personne ne peut espérer de pardon.*
>
> *It is by penance that we acquire that mercy without which no one can hope for pardon.*
>
> *— St. Augustine.*

We are about to admire, in the person of Blessed John the Good, one of the brightest lights that have appeared in the celebrated Congregation of the Hermits of St. Augustine. This great servant of God was from the city of Mantua. His father was called John and his mother Bona, which, according to his parents' wish, gave him the name of John the Good. When his father died, he abandoned for a time the good counsels he had received from him. He even left his mother and his native land to travel in Italy, out of a spirit of curiosity which drew him by degrees into several disorders; the bad company he found himself in on his travels led him into debauchery to which his nature did not incline him. His mother, learning of the disordered life led by this son whom she loved tenderly, conceived an extreme grief at it; and remembering that the tears and prayers of St. Monica had once been powerful enough with God to obtain the conversion of St. Augustine, she too made use of the same means to bring her son back from his wanderings; so that God, having regard to the tears she shed night and day and to the fervent prayers she made for this end, sent a salutary illness to this young man at the very time when he was in the midst of the greatest amusements of his youth.

The state of infirmity to which he saw himself reduced, depriving him of necessity of all the pleasures he valued so much, made him recognise the vanity of the life of the senses; he understood that this illness was a stroke from God punishing him for his infidelity and for the abuse he was making of the good nature with which God had favoured him, and he did not doubt that the evil God sent him was meant to dispose him for a great good; so that, without further delay, he renounced with all his heart all the pleasures and vanities of this world, and at the same time promised God by a most serious vow that he would leave the world and withdraw into a cloister, if it pleased the divine goodness to bring him through this illness.

The holy young man recovered perfect health; and, grateful for the grace he had just received, he wished to carry out his promise without delay. For this purpose he went to the bishop of Mantua, made him the depositary of his secret, disclosed to him the holy ardours with which he felt his heart inflamed, and made a general confession to him; and at last, after distributing all his goods to the poor according to the counsels of the Gospel, he left his own country and all his kindred, and withdrew, with the consent of the same prelate, to a hermitage fairly near Cesena, a city of Romagna in Italy. There he happily found a very secluded cave in the wilderness, well suited to his design, which was to withdraw entirely from the dealings of the world so as to give himself freely to penance and prayer. He therefore shut himself up in this solitude and began to expiate there all the vices of his youth by fasts, vigils, bodily austerities, the exercise of vocal and mental prayer, and countless other practices which seemed to belong rather to cruelty than to the virtue of penance.

The courage and fidelity with which he persevered in this way of life astonished the powers of hell; the devil, to check if he could such great progress in virtue, made two particular attacks upon him, which our Saint courageously overcame. The first was on gluttony, or rather on daintiness, putting before him the delicate morsels on which he had once glutted himself and the delicious feasts at which he had formerly been present. Blessed John avoided this first snare by gathering a whole dish of leaves of wild brambles, very bitter to the taste and even somewhat prickly, which he ate quite raw for his meal without any seasoning, with a firm resolution to repeat this remedy if the temptation returned; but the means was so effective that the enemy never tempted him again on that side.

He was, however, attacked in another way: the evil spirit set before him in extremely vivid colours the image of a woman whom he had once admired, and stirred in him sparks of an unchaste fire which he made him feel amid the thorns of his hair shirt and in the midst of the coldness of his abstinence. The holy Penitent, whose heart was God's, to overcome this assault, drove with heroic courage very sharp points of reed into the tips of his fingers, between the flesh and the nails; the pain he felt was so keen and so piercing that he fainted and remained for the space of three days half dead. This means, which ordinary prudence would have condemned, was nevertheless so approved by God that He made known to him that he would be free from such temptations for the rest of his days; he even received miraculously the perfect healing of all the wounds he had made at the tips of all the fingers of both his hands.

Although the servant of God thus laboured with incredible courage to overcome the attacks of hell in the secrecy of his retreat in a deep forest, he was nevertheless at last discovered, God so permitting, and his signal merit recognised; which drew to him disciples in so great a number that he was obliged to build little cells and private oratories, and afterwards a church, with the consent of the Ordinary, in honour of the Blessed Virgin; and things came to such a point that, the number of penitents growing from day to day, Blessed John was forced to build several monasteries in various places to receive all who presented themselves. These devout hermits had at first no particular rule, and contented themselves with observing a few regulations which the Blessed one gave them by word of mouth; but, having at last resolved to conform himself and his religious to one of the ancient rules already established and received in the Church, he chose that of the Hermits of St. Augustine. And so that the matter might be better received and more authentic, he sent to ask the approval of the Sovereign Pontiff, who was then Innocent III; and the Pope, being well informed of the merit and holy intentions of the venerable John, willingly granted what he asked, allowing him and his disciples to live, to pronounce vows and to draw up constitutions and laws in conformity with the Rule of St. Augustine.

This holy man directed this work with admirable prudence; and, seeing the blessings God gave to his Congregation and that all his religious lived in perfect obedience, he found means, out of humility, to resign the office of general which he held and give it to another, so as to live himself in a more hidden state and have more leisure to give himself freely to the exercises of contemplation and mortification, which are the two chief articles of the life of solitaries. Indeed, when he had obtained to be no longer prior general, he began again to lead a way of life more austere and more regular than that which he had followed until then; and by his example alone he upheld the work he had begun no less effectively than when, as general, he gave his exhortations and laid down laws in writing and by word of mouth.

He counted so little on the mortifications and penances he had practised until then in solitude that he bound himself anew by vow to keep three Lents every year for the rest of his life. The first was the one the Church imposes on the faithful before Easter: he observed it with such extreme rigour that on Ash Wednesday he took only three ounces of bread, which he divided into little pieces, and each of these little pieces made his meal for each day; then, when Holy Thursday had come, he multiplied the rest so abundantly that there was enough to give a meal to a great number of religious whom he gathered at that time to celebrate the feast of Easter with them.

The second Lent he kept was from the octave of Easter to Pentecost: during this time he used no other food than what he could receive from Holy Communion, which he then received every morning; for at other times he contented himself with hearing holy Mass and communicating on Sundays and feasts. He kept his third Lent immediately before the feasts of Christmas, and then he took for his meal each day only three beans; for all the rest of the time he fasted strictly on bread and water on Monday, Wednesday and Friday of each week. He never ate meat, not even when sick, although that was allowed at that time.

If he was so rigorous in food, he was no less so in clothing: one may say that he wore some garments only so as not to appear naked. In his hermitage he used only a simple tunic woven of straw, which has nevertheless since become an admirable instrument of healing for a great number of sick people who came to have it applied to them after his death, God making known by this how pleasing to Him the austerities of His Servant had been. His history also says that he had three beds in his cell. One was of tree trunks very badly fitted together, more fit to make a body suffer martyrdom than to serve it as a place of rest; and indeed his intention was to use it only to cause himself great fatigue and extreme pain. The second of his beds was a pit deeper on one side than on the other; at certain hours of the day he went down into this kind of sepulchre and lay in it, placing his head on the deeper side so as to suffer more, and he did not leave the posture he took there until he had devoutly recited the Lord's Prayer two hundred times. Finally, his third bed was a plain board on which he rested, with only a piece of wood for his pillow. It is thus that the spirit of penance made this great Servant of God find fine devices for giving no rest to his flesh and for continually bearing the mortification of Jesus Christ in his body.

Although Blessed John the Good lived in perfect innocence and gave his enemy no hold upon him, the devil, who could scarcely bear to see him keep so great a fidelity to his exercises and persevere, as he did day and night, in the practices of the highest contemplation, waged great battles against him. Sometimes he appeared to him in horrible shapes to frighten him and distract him in the sweet repose of his prayer; sometimes he made open war on him, striking him hard; at times he threatened to fight him for the rest of his days; at other times he raised the most atrocious calumnies against him to make him lose his reputation and lessen the confidence the people had in him. This infernal monster attacked him most commonly when he was on the rough wooden bed of which we have spoken, and, unable to bear the voluntary pains the Saint suffered lying on it, he one day dragged him off it, after first tormenting him well, and threw him so roughly on the floor of his room that he was gravely injured. It would take us too long to give here the account of so many different combats; it is enough to say that he always remained the victor over his enemy, whether by using the sign of the cross, or by making interior acts of perfect confidence in God, or by continuing with incomparable fidelity the exercises of prayer and mortification which most displeased the enemy, or by clearing himself, with angelic calm and modesty, before his bishop, of all the impostures and the blackest calumnies raised against his person; so that all the adversities that befell him, from men as well as from hell, only ever served to increase his patience and his victories and to make his signal merit shine before God and before the world.

We shall not stop here to set out in detail the interior communications he received from heaven; we shall say only that they were in proportion to the labours he suffered, and that if the *émotions* attacked him visibly in bodily forms, Jesus Christ, on the other hand, under whose command he sustained his combats, also often appeared to him visibly in human form, to strengthen and console him in his labours. These graces and signal favours were granted him especially when he meditated on the mysteries of the passion of Our Lord Jesus Christ. His outward visions were always accompanied by a great abundance of interior consolations and extraordinary lights; it was in this sweet intercourse that he learned future things which he could not know by natural knowledge, which made him foretell several events, fixing circumstances so particular that they caused admiration and great astonishment in all who knew of them. A sick man having been given up by all the physicians as about to die, the Saint foretold, against all appearance, that he would soon return to perfect health, which in fact happened a short time afterwards. He declared also that a certain religious would

abandon his state and leave the religious habit, but that he would nevertheless come to himself so well afterwards that he would make a very happy end, and that great honours would even be paid to his body after his death: which happened as he had foretold.

He also drew from the holy exercise of contemplation the solution of countless very thorny difficulties, whose depths it would have been hard to fathom by human learning. That is why, although he had never studied much and had only a slight tincture of human letters, he nevertheless resolved very clearly one of the most delicate questions of canon law concerning marriage, in the presence of two famous and very experienced advocates, who were extremely surprised to hear from the Saint's mouth the explanation of their difficulty, and even to see him cite to them the place in the law where the solution he gave them was found.

He did wholly miraculous things during the course of his life, which are so many convincing proofs of his innocence and of the power God had given him over creatures. A motive of pure charity towards a religious of the hermitage where he lived made him do a deed which we must not omit here. A young brother having resolved, under temptation, to return to the world and abandon his vocation, the Saint went to wait for him at the place where he had to pass on his way out, took him by the hand and, leading him near a great fire, leapt into it before him barefoot; then, having walked a long while on the burning coals without being hurt in any way, he said to the religious, whom he saw quite amazed and as if in ecstasy at witnessing such a marvel: "My brother, the cause of your astonishment will cease if you understand that God grants so many graces and mercies to those who, having consecrated themselves to Him, are faithful in persevering in their vocation, that water, fire and all other creatures become subject and serviceable to them, losing their natural qualities or acquiring new ones in favour of these same servants of God." And, as a greater proof of what he was telling him, he took on the spot from the fire a burning brand, which he went and planted in the ground by the burning end; and, a surprising thing, God answering the faith of His servant, the stick at once grew green again and was in a short time laden with leaves and fine fruits, very good to eat. Such great marvels opened the eyes of the religious who was on the point of leaving; he deplored his cowardice, admired the power God gave His servants when they were faithful to Him, and at last persevered in his first vocation and made a happy end in religion.

The great reputation he acquired, as much by the holiness of his life as by the number of the wonders he worked, drew so many visits to him from all sides that he resolved to withdraw to some unknown place, to avoid vainglory and be less exposed to the praises of men. He therefore set out secretly one evening from his hermitage; but by a disposition of divine Providence, after he had walked hard all night, in the morning, believing himself far away and out of reach of those he knew would pursue him, he found himself before the door of the cell he had left the evening before. This soon made him conclude that God, who had thus ruled his steps, did not approve of his withdrawal nor of his being far from that place, because he was to uphold his brethren there in the austerity of religious discipline by the strength of his example, and to assist and favour with his good help those who should have recourse to him in their misfortunes and their sicknesses.

Scarcely, then, had the holy hermit come back to this place, when God made it still more clearly known that it was the divine Wisdom that kept him there. As the parents of a young demoniac wished to bring him to Blessed John the Good, that he might deliver him from the tyranny of that evil guest, the devil would never consent to go where they wished to take the sick boy, saying that he knew well where they wanted to take him, but that he would not go. The parents, however, having found means to carry their son into the church of the place where the good hermit was, no sooner had he arrived there than the devil, without even waiting for the presence of the Saint who had been asked for, at once came out of the sick boy's body, to the great astonishment of the assembly, who could not sufficiently admire, on the one hand, the respect the devil had for the holy religious and, on the other, the great power the servant of God had over the infernal powers.

We are obliged to pass over in silence several other fine deeds, so as not to be too long in this abridgement, and to come back to the end which happily crowned the fidelity and labours of this great servant of Jesus

Christ. Having worthily filled the measure of good works which God expected of him before giving him a share in His glory, he was warned by an angel to go to Mantua, his birthplace, where God willed that his body should be buried and receive great honours. The Saint obeyed and, as the power and gift of working miracles followed him everywhere, he found himself obliged to work one more marvel before his death, which we must not omit. A woman who had lost her only son, in whom she placed all her trust and all her consolation, spoke of nothing less than dying, and said she absolutely wished to be buried with her dead son, being unable to survive such a loss. Her friends persuaded her to have recourse to Blessed John the Good, to whom nothing was difficult, and to beg him to restore her son to life. She accepted the advice and, full of confidence in God and of esteem for the holy Hermit, she carried the body of her dead child to his cell, conjuring him with every kind of entreaty to obtain for her from God the consolation of receiving back alive this son who was so dear to her. The Saint, whose charity had no bounds, set himself to prayer and, when he had spent three whole days beside the dead boy to obtain for him from heaven the life of which he had been deprived, God, at last granting the Saint's prayers, restored the dead to life, to the great astonishment of the whole city of Mantua, which witnessed this marvel. But at last he who had just obtained life so easily for another, longing for nothing so much as to die in order to go and enjoy freely the presence of his God, accepted with great joy to leave this world; so that, after telling his brethren the day of his death, he exhorted them to keep their vows well and never to depart from the practices of mortification and penance. "Seek no other joy here below," he said to them, "than that which a good conscience receives from the good works one does; never forget to imitate the examples of our Saviour and Redeemer Jesus Christ, who is our common Master; it is by this means that all things will go well with you in this life, and that you will merit glory in the other."

A little before his death a religious made bold to ask him what would become of his body after his decease. He answered that men would treat it with great respect and that God would show many marvels around it for several years; that all these things would nevertheless be forgotten for a time, but that it would please divine Providence to bring him into so great a reputation that he would be revered by all the earth: which the event has shown to be true. At last, the final moment of his departure from this world having come, a band of angels surrounded his bed, and a voice was heard inviting him to come and enjoy eternal delights in the company of his brethren who had gone before him into glory; and at the same moment he gave up his beautiful soul to God. It was on the 23rd of October in the year of grace 1222, at the age of ninety-eight.

His body was buried with great honours, as he had foretold, and eighteen months after it had been laid in the ground it was found entirely whole when it was raised to give it a burial still more honourable than the first.

He is represented holding a lily in one hand and a skull in the other, to signify the struggles he had to sustain against impurity after his conversion, and the thought of death which was the subject of his constant meditations.

We have composed this life from the memoirs found in the History of the Illustrious Men of the Order of the Hermits of St. Augustine.

SAINT PETER PASCHAL, RELIGIOUS OF THE ORDER OF MERCY, THEN BISHOP OF JAÉN, IN SPAIN, AND MARTYR

1300. — Pope: Boniface VIII. — King of Castile: Sancho IV.

C'est l'œuvre propre des âmes justes que de nourrir les pauvres et racheter les captifs.

It is the proper work of just souls to feed the poor and ransom captives.

— Lactantius.

From the time the Moors seized the finest provinces of Spain, about the year 714, God never failed to raise up persons of signal piety to defend the faith generously there against their persecution, and to help the captives who groaned under their tyranny. The ancestors of our Saint, natives of Valencia in Spain, distinguished themselves particularly in these acts of piety and mercy, and five of them even shed their blood for religion. His parents, who inherited this zeal for the Christian faith from them, used their great wealth to maintain the convent of the Holy Sepulchre in the same city of Valencia and to ransom Christian slaves. It was at their house, too, that St. Peter Nolasco usually lodged when he went there to work at the ransom of those unfortunates. Seeing that they had no children, he prayed God to give them one who might imitate their fervour and carry on the exercise of charity which they practised so constantly. His prayer was granted, and our Saint was that child of prayer and blessing for which he had asked so earnestly. He was born on the 6th of December 1227, under the pontificate of Gregory IX, and was named Peter Nicholas, in consideration of St. Nicholas, whose feast was being kept, and of St. Peter Nolasco, who had obtained him by his tears.

From his childhood he gave striking signs of the holiness to which divine Providence was calling him. He delighted in carrying to the poor himself the alms which his father was accustomed to give them. He always kept half his meat and bread for them, and on fast days it was impossible to make him eat in the morning. When he had learnt his catechism, his pleasure was to teach it to the other children, both Christian and Moorish. From then on he felt so great a desire to die a martyr that one day he begged the little Moors to treat him as their fathers treated the Christians they held captive; and these little barbarians then abused him so cruelly that he would have been killed had people not run to his help. Another time, during a horrible persecution by the same infidels, who were masters of Valencia, he could hardly be kept in the house, so much did he long to suffer death for the cause of his Saviour and Redeemer Jesus Christ.

When he had learnt the first principles of grammar at the convent of the Holy Sepulchre, he was put under the direction of a most virtuous priest, a native of Narbonne and a doctor of the Faculty of Paris, whom his parents had ransomed for a considerable sum of money. In the school of so good a master he became as holy as he was learned. The time left over from his studies he spent learning the chant and ceremonies of the Church, praying, meditating, reading the holy Scriptures, and helping, by words full of fervour and unction and often by alms as well, the poor and the slaves whom he saw in misery. About this time the king of Aragon defeated the Moors and conquered from them the kingdom and city of Valencia; and, being informed of the extraordinary merit of Peter Paschal, he named him a canon of the cathedral. This dignity obliged our Saint to perfect himself in the knowledge of sacred Letters; and so, knowing that the University of Paris was the mother of all the sciences, he went there with his tutor and took his course of theology. His virtue and fine mind soon won him the esteem and love of the most enlightened of the Doctors. The bishop himself took a liking to him and, having conferred holy orders on him, commanded him to preach the Gospel. His sermons were applauded by everyone and bore great fruit among his hearers. He also taught publicly from a chair of the University, and received the Doctor’s cap when he was still only twenty-three.

Meanwhile the charity of Jesus Christ was ever urging him, and he burned with the desire to help the Christian slaves, who, besides the miseries of the body, were every day in danger of making shipwreck of the faith. So he formed the plan of becoming a religious of the Order of Mercy, all the more since that Order is particularly devoted to the veneration of the Blessed Virgin, for whom he had a singular devotion. For this he returned to Spain and presented himself to St. Peter Nolasco, whom he already regarded as his father, since it was by his prayers that he had been obtained from heaven. This holy Founder made him carry on the duties of canon for another year, to edify his whole chapter by the example of his virtues; then, after having him make a retreat at a convent of his Order called Our Lady of El Puig, he gave him the religious habit at Valencia on the feast of the Kings, in the year 1251. As this fervent novice had always led an innocent and penitent life in the world, he had no difficulty in forming himself to the exercises of religion. After his profession he went to Barcelona, to his blessed superior, and was occupied there in preaching and teaching

theology, until the king of Aragon asked for him as tutor to the Infante Don Sancho, his son, who wished to embrace the ecclesiastical state. For this he went to Saragossa, and acquitted himself so worthily of this important office that his illustrious pupil, to whom he taught above all the science of the Saints, wished to embrace his institute and become, like him, a religious of Mercy.

This withdrawal of the young prince left our Saint free to go and ransom slaves in the country of the Moors. He brought back a great number from Toledo, and those whom he could not free he heard in confession, exhorted to patience and left fully consoled. On his return he found an order from St. Peter Nolasco to come to him as soon as possible: the Saint wished to die in his arms and make him heir to his spirit and his zeal. A few years later the prince Infante of whom we have just spoken was elected archbishop of Toledo; and, as he had not yet the age fixed by the Canons for governing that Church, he asked Urban IV for St. Peter Paschal as his coadjutor. His Holiness, informed of the merits of this excellent religious, approved the choice and for this purpose named him titular bishop of Granada, which was still under the power of the Moors. He was consecrated in that capacity in the year 1262, after which he undertook, with the zeal of a true pastor, the direction of the great archdiocese entrusted to him. He visited its towns, market towns and villages, gave apostolic missions there and spared nothing to banish all disorders from it. Ecclesiastical discipline having grown very slack there, he made admirable regulations to restore it to its first vigour. As ignorance reigned among the parish priests, he composed an excellent book for their instruction. The people living in vice and licence, he used all his pastoral vigilance to reform them; but he was at last relieved of this burden by the death of the archbishop, who died in 1275 of wounds received in a battle against the Moors.

Then he withdrew to a convent of his Order, there to await the occasion of making new journeys for the redemption of captives. He often asked God that he might be ordered to cross to Tunis, in Africa, where he hoped his zeal against the impiety of the Mahometans would win him the crown of martyrdom. Meanwhile he gave very fruitful missions in various provinces of Spain and Portugal, and founded monasteries of his institute at Toledo, Baeza and Jerez, so as to have workers who could second his zeal. The state of the Church of Granada, afflicted and crushed under the tyranny of the infidels, touched him deeply; he therefore felt bound to go there, to offer his help to the Christian slaves, who, though in chains, were none the less the sheep of his flock. The fruits his presence produced in that city cannot be expressed. He was the light and support of those poor persecuted people; he visited them in their prisons, served them in their sicknesses, consoled them in their anguish, relieved them in their poverty and misery, administered the Sacraments to them and instructed them in the necessary points of the Church’s doctrine. Many, driven to despair by the ill-treatment of their masters, were strengthened by his fervent exhortations. Renegades returned, through his care, to the bosom of the Church. He converted to the faith a great many Moors and Jews, and procured for a great number of Christians a double freedom, delivering them at the same time from the servitude of sin and from slavery to men. He founded at Jaén a convent of his Order, so that the religious might go secretly from there to Granada to assist the captives. The infidels could not help admiring his virtue, and there were scarcely any who did not show him a singular respect. One of the judges of the city having arrested the Ransomer Fathers of Castile and Aragon and seized all the money they were bringing for the ransom of the slaves, although they were furnished with proper passports, he went to him and spoke to him with such courage and firmness that he at last compelled him to give him back the imprisoned Fathers with all their money.

The pressing needs of his Church having obliged him to make a journey to Rome, he was received there with great marks of esteem and friendship by Pope Nicholas IV, who had known him well at Toledo when, as general of the Order of St. Francis, he was visiting the convents of Spain. He preached at St. Peter’s and at St. Mary Major by order of His Holiness, and made admirable conversions there. At the tombs of the Apostles he begged them earnestly for a share in that zeal for the salvation of souls with which they had burned so ardently, and there is no doubt that this request was granted him. The Pope, wonderfully edified by

his zeal, judged him well fitted to preach the crusade, and for this sent him to France and Spain with the authority of Legate. He preached, from Rome to Paris, in almost every town and village he entered, and in several places worked great miracles in witness that it was God's will that men should take up arms for the recovery of the Holy Land. At Paris the king and all the court, the University and the people received him with the honours due to his merit and his character. People flocked to his sermons, and the success was so great that, had Spain been able to answer the ardour of the French, who enlisted in crowds for this good work, the enterprise might have been brought to a successful end. It is noted that while he was in the city he upheld with much light and courage the mystery of the Immaculate Conception of the Blessed Virgin, and that this Queen of angels, to show him her gratitude, appeared to him the following night surrounded by seraphim and set a crown of glory on his head. He received other extraordinary favours too on this journey, both from his guardian angel and from Our Lord Himself.

In the year 1269 he was elected bishop of Jaén. This diocese had had no pastor for five years and was in the power of the Moors; from this one may judge how much it needed a zealous and vigilant prelate. He visited it with great care, saw all its disorders and applied to them remedies so suitable that in a short time Christian discipline was seen to flourish there again. The following year he returned to Granada, where he spent all his revenue on relieving the poor and ransoming slaves. He even undertook to convert more Mahometans, and his word had such force that many renounced the dreams of Mahomet to embrace the doctrine of Jesus Christ. The partisans of the Koran made a crime of State of it; he was arrested, loaded with chains and subjected to very harsh treatment. As soon as this misfortune was learned at Jaén and Baeza, the clergy and Christian people subscribed and sent him a considerable sum of money to pay his ransom. He received it with much gratitude; but, by a charity of which there are scarcely any examples, instead of using it to set himself free, he used it to deliver a great many women and children, whose weakness made him fear they might at last abandon the Christian religion. In prison he composed several treatises to serve as a safeguard for the faithful and to undeceive the renegades who had let themselves be seduced by the tales of Mahomet. Thus, like another St. Paul, he begot many spiritual children in chains. He was consoled in this state by several heavenly visions. The most remarkable was the one in which Our Lord presented Himself to him in the form of a child of four or five, dressed as a slave, to serve his Mass. The holy bishop, after his thanksgiving, thinking it was a child like the others, asked him some questions on the catechism; he answered with a wisdom and modesty that surprised him. But when he came to ask him what Jesus Christ was, the child then revealed who He was and said to him: "Peter, it is I who am Jesus Christ; look at My hands and My side, you will find there the marks of My wounds. Moreover, because you have remained a prisoner to give freedom to the slaves, you have made Me Myself your prisoner." And having said these words He disappeared.

The Alfaquis, having been informed of the writings he was composing in prison against the errors of their sect, had him shut up in a very dark dungeon, allowing no one to see him. But the angels gave him light amid that darkness, and it is even said that they supplied him with pens, ink and paper to finish a new treatise against the extravagances of the Koran. The impossibility of helping the Christian slaves and the barbarians he had converted grieved him extremely. But the angels several times carried him to the places where these unfortunates, almost in despair, were calling for his help. He often spent the nights in prayer and practised bloody mortifications to obtain for them from God firmness and perseverance, and he had the consolation of learning from heaven itself the good success of his prayers. He was almost never without the company of these blessed spirits. His guards often saw his prison all luminous; and one day they saw coming out of it a child of ravishing grace and beauty. These marvels caused the prince to have him released, but with a prohibition against writing anything in future against the law of Mahomet. He made light of this prohibition and, in the freedom he enjoyed, went on to compose a very strong and very pressing book against that abominable sect. While he was working at it, the Christians saw over his head a globe of fire which covered him on all sides with an admirable light. As for the Alfaquis and the Marabouts, as soon as they were

informed of it, they stirred up a furious persecution against him and stubbornly demanded that he be arrested and put to death. They made such an uproar that the king, fearing a general sedition and even an attempt on his royal person, since it was known that he had a copy of this writing, abandoned him to their fury.

He prepared himself with joy for this sacrifice, which he had so much desired and of which he was to be the victim. His guardian angel having told him that he would be put to death the next morning, he spent the whole night in prayer, offering himself to Our Lord for the salvation of the Christians, his children, and of the Moors, his persecutors. He nevertheless felt fears and terrors, and suffered an agony like that which Jesus Christ endured in the Garden of Olives; but he was soon calmed by a perfect abandonment to the dispositions of divine Providence. His Saviour then appeared to him as if fastened to the cross and, clothed in the splendours of eternity, said to him: “Peter, I was capable of feeling as you are, and I endured everywhere horrible torments for love of you”; which shed such unction into his soul that from then on he breathed only for martyrdom. The jailers witnessed this extraordinary brightness, which threw them on their backs, and they told the Christians of it. In the morning the Saint celebrated Mass with admirable fervour of spirit; and, as he was kneeling at the foot of the altar making his thanksgiving, the Moors cut off his head, and by this means procured for him the glory of a blessed immortality. It was on the 6th of January 1300, in the seventy-third year of his age. They wished to burn his holy body, his clothes, his sacred vestments, his hair shirt, his discipline and everything he had used, so that no religious cult might be paid to them; but a sudden terror put them to flight and allowed the Christians to seize them and carry them to a secret place. They clothed the body in his pontifical vestments and buried it in the caves of a mountain near Mazzemore, with all the pomp their state of servitude allowed. God did not leave this murder unpunished; He soon afflicted the city of Granada with famine, plague and horrible earthquakes. The king saw his wives and children tormented by hidden pains that tore their entrails; he himself died miserably, confessing that it was the holy Bishop of Jaén who was chastising him; and the prince, his son, also lost his crown and his life.

He is represented: 1° in chains, a sword in his heart; 2° speaking to a child whose face is radiant; 3° with his throat cut at the foot of the altar.

CULTE ET RELIQUES.

Cult and relics.

For fear that the relics of the holy Martyr might be a continual source of misfortunes to them, the Moors of Granada willingly gave them to the deputies of Jaén and Baeza who came to ask for them. As these deputies were carrying them away, a dispute arose between them as to which of the two cities they should belong to. To settle it amicably, it was agreed that they should be placed on a blind mule, which would be left free to go where it would, and that they should remain at the place to which the mule carried them. This was done, and the mule carried them to Baeza. Great miracles have been worked through the merits of this glorious Martyr, both during his life and after his death. In 1484 the canons of Baeza ordered in their chapter that a lamp should be kept burning day and night before his tomb. Eight years later Isabella, queen of Castile, and King Ferdinand, her husband, had a chapel built in his honour. Finally Pope Clement X, by a brief of the 28th of June 1673, granted the whole Order of Mercy leave to recite his office as that of a holy bishop and martyr. The same Pope extended this privilege of reciting the office and celebrating the Mass of this holy Martyr to all the clergy, both secular and regular, of the dioceses of Valencia, Granada, Jaén and Toledo, and ordered his eulogy to be inserted in the Roman Martyrology on the 23rd of October and the 6th of December.

We have from him eight books full of piety and learning, with which he enriched the commonwealth of Christian letters.

Baillet and Godescard. — See his Life written by various authors of his Order.

SAINT JOHN CAPISTRAN, GENERAL OF THE ORDER OF FRIARS MINOR AND LEGATE OF THE HOLY SEE

1456. — Pope: Callistus III. — Emperor of Germany: Frederick III.

> *Si Dieu ne se proposait de mettre en possession de son héritage ceux qui sont éprouvés, il ne prendrait pas soin de les former par la tribulation.*
>
> *If God did not purpose to put those who are tried in possession of His inheritance, He would not take care to form them by tribulation.*
>
> *— St. Antoninus.*

John was born at Capistrano, a little town of the Abruzzi in the kingdom of Naples, of an Angevin gentleman who had married in that country when he came with Louis, duke of Anjou, his lord, to the help of the king of Naples. When he had finished his humanities he came to Perugia to study canon and civil law, and became so skilled in both that his reputation spread through all Italy, and in Perugia itself he was given a fairly important judicial office. The wisdom and integrity with which he discharged it led one of the leading men of the country to offer him his only daughter in marriage, and John accepted the proposal.

Everything smiled on him in the world; fortune and honours had come to him and had made him, in a short time, one of the happy ones of the earth. But God, who had not endowed him with fine qualities to make him a slave of the world, allowed a salutary bitterness to mingle with his joys. In an instant the course of his prosperity was checked and the flattering hopes of his fortune were scattered.

The people of Perugia, having leagued themselves against the king of Naples, had to sustain a war which did not go in their favour. As John was born a subject of the king of Naples, he was suspected of favouring that prince’s party and of keeping up a secret understanding with his army. He was arrested: in vain did he justify himself and prove to the point of evidence that he had wished only to arrange an agreement between the two parties; he was nonetheless thrown into prison, where he waited long and in vain for the king of Naples to take an interest in him. This neglect by a prince whose interests he had served, and the ingratitude of the people of Perugia, made the prisoner reflect seriously on the instability and nothingness of the goods of this world. At the same time his young wife died; and, all his ties being broken, he resolved to serve no other master than God.

By his order his goods were sold and his ransom paid; and from his prison he passed to the monastery of the Monte, near Perugia, where the Rule of St. Francis was observed in all its purity. He was received there; but the guardian, fearing that this vocation might be the effect of passing vexation rather than of a movement of grace, wished to try him by everything most humiliating and most painful that he could devise.

He ordered the postulant to go round the city of Perugia mounted on an ass, dressed in a wretched garment and wearing on his head a placard on which various sins were written. It was a strange trial for a man who had appeared with distinction in the city and had made himself a high reputation there for wisdom, prudence and discretion. But John had not left the world by halves; he was delighted to be able to stifle in himself on this occasion the very last remnants of the spirit of the world. After such a trial the other humiliations of the novitiate cost him nothing more. Yet they were terrible. As he had begun late, God willed to make him advance rapidly by heroic acts; measuring the depth of the foundations by the future height of the building, the Lord exercised him by humiliations proportioned to the great design He had upon him. Twice John was driven out both from the novitiate and from the convent as incapable of ever filling even the lowest employments of religion. He stayed day and night at the convent gate, suffering with joy the indifference of the religious, the jeers of passers-by and the contempt even of the poor who came to beg alms. So heroic a perseverance disarmed the severity of the superiors by dispelling all their fears; John was received again and at last admitted to profession.

Before his first communion in religion he fasted three days without taking any food, and spent all that time in continual prayers and tears. Having made his profession, he undertook a wholly admirable life. He afflicted his flesh with frequent disciplines and almost continual fasts: he ate only once a day and, though meat was not forbidden in his Order, he went thirty-six years without eating it. He had no other bed than the floor, and his sleep was usually only two or three hours. For the first seven years he wore no sandals, either in the convent or outside, but always walked barefoot on the ground. He did not seek to soften the discomforts of travel, and only in old age, when his strength failed him, could he be persuaded to go otherwise than on foot. He loved poverty so much that he would have only mean, tight, worn and patched clothes. Honour was unbearable to him, and he fled it with more eagerness than the ambitious show in procuring it. Besides the divine office, which he recited with angelic devotion, he said every day the Hours of Our Lady, the office of the Dead, the seven Penitential Psalms and other particular prayers; and if his occupations had prevented him from saying them, he found time on other days to repeat them two or three times. Being ordained priest, which happened when he had taken his vows, he said Mass every day with tears in his eyes, and in so holy and devout a manner that he inspired piety in all present. He also had his set times for mental prayer and meditation. His chief employments were to help the sick in the hospitals and to preach the word of God on all sides. He succeeded in this so admirably that there are few preachers in the whole course of the Church's centuries who could be compared with him. The general of his Order, seeing his austerities, his mortification, his devotion and his zeal for the salvation of souls, said of him, as if in a prophetic spirit, that he would be the ornament of religion and the model of all the regular virtues. He became the disciple of St. Bernardine of Siena, both for his own spiritual advancement and to make himself more capable, under his direction, of proclaiming the word of God to the peoples; and it is impossible to say how much he profited in so holy a school. He gave illustrious proofs of it, whether in the books he composed, which are full of piety and learning; or in public disputations, where he always appeared as a man of extraordinary ability; or in private conferences, where he answered on the spot every kind of question, however thorny; or finally by countless fine deeds, which won him the approval of all honourable persons. He drew, so to speak, from the heart of that Saint a holy and respectful devotion to the Blessed Virgin. When he preached her praises his face was seen all aflame and shining with light. Sedulius, a celebrated writer of his Order, declares he was an eyewitness of it. One day when he was proclaiming her greatness a star of admirable splendour appeared above his head, and another time this Queen of angels herself presented him with a chalice full of a heavenly liquor, whose sweetness filled his whole heart with an inexpressible joy. In his gratitude for the instruction he had received from so excellent a master, he went to Rome to clear him of the calumnies spread against him, as if he had taught errors under pretext of inspiring devotion to the holy Name of Jesus. And he cleared him so perfectly in the presence of the Pope and the cardinals that they recognised most clearly the innocence of the holy accused.

Dead to himself, John lived only by Jesus and Jesus crucified. His life was a continual prayer, which the most active labours could not interrupt. When he knelt at the foot of the crucifix or before the tabernacle, one would have said he was rapt in ecstasy; the tears flowing from his eyes showed the feelings of seraphic love with which his heart overflowed. To the ardent love he had for Jesus Christ answered his tender devotion to the most holy Virgin Mary. "Providence," he said, "has given me the name of John, that I may be the faithful disciple of Jesus and the most loving son of Mary."

Preaching one day at Aquila, he was commenting, applying them to Mary, on these words of the Apocalypse: *Signum magnum apparuit in cœlo*, "A great sign appeared in heaven"; all present could see a brilliant star hovering over the congregation and casting its rays on the face of the holy preacher.

The March of Ancona, Apulia, Calabria and the whole kingdom of Naples were the first theatres where the zeal of John Capistran was exercised. But soon this new Paul needed wider horizons; he travelled in turn through Lombardy, the State of Venice, Bavaria, Austria, Carinthia, Moravia, Bohemia, Saxony, Poland and

Hungary, and everywhere he made striking conversions. At the end of a sermon he gave at Aquila on the vanity and dangers of the world, the women brought their vain ornaments and all the objects that had so often been occasions of sin for them and for others, and threw them into a great fire lit near the pulpit. The same thing was seen at Nuremberg, at Leipzig and in several other places. At Prague, in Bohemia, after his sermon on the Last Judgement, more than a hundred young men embraced the religious life, most of them in the Order of St. Francis.

In Moravia he converted four thousand Hussites and composed a book to combat their errors. The Jews themselves felt the effects of the zeal of this tireless Apostle; their hardness could not hold out against the charity of a man so mighty in work and word, and a great number of them were converted after his preaching. Lastly, the Turks, those mortal enemies of the Christian name, if they refused to open their eyes to the light of the faith which the Saint carried everywhere, were at least forced to give way before the energy of his zeal and the efficacy of his prayers.

The Sovereign Pontiffs Martin V, Eugene IV, Pius II, Nicholas V and Callistus II often employed John Capistran in important affairs. The Saint was in turn inquisitor of the faith in Italy, apostolic nuncio in Sicily and then in France to Philip, duke of Burgundy, and Charles VII, king of France, apostolic commissary in Germany, and finally legate and director of the Crusade against the Turks. Everywhere his negotiations were crowned with success. Several Popes wished to raise the Saint to the episcopal dignity; but all their efforts and the wishes of the peoples broke against the humility of the servant of God.

Meanwhile, while labouring so gloriously for the good of the whole Church, John Capistran did not neglect the particular good of the Order of St. Francis. Wherever he passed he made regular discipline flourish again. Through his care the General Chapters sanctioned useful regulations designed to revive the first spirit of the Order. Finally, he was a powerful help to St. Bernardine of Siena in founding the reform called that of the Observance.

He had a singular grace for reconciling enemies. He quelled a great sedition at Rieti by restoring to life a poor man whose head had been split in two. He reconciled the city of Aquila with Alfonso, king of Aragon; he brought together the noble houses of the Oropèses and the Lauxievèses, who had long kept up a grievous enmity between them. He made a father forgive the man who had murdered his son and had made him eat his liver. In short, he was so mighty in work and word that no one could resist what he asked of him. He stopped the rain in the air during his sermons; he imposed silence on birds that interrupted him at such times; and, a dishonest boatman having refused to take him across the Po, he crossed that great river dry-shod on his cloak.

In 1455 he attended the diet held at Neustadt and, by his fiery exhortations, stirred the peoples there to take up arms against the Turks, the formidable enemies of the Christian name. This war was, however, put off by the death of Pope Nicholas V, who had been its prime mover. Under Callistus III, his successor, who vowed to use all his strength, to the last drop of his blood, to retake Constantinople, Ladislaus, king of Hungary; John Hunyadi, voivode of Transylvania; George, prince of Russia; the palatines and the greatest men of the kingdom wrote to the servant of God and begged him to come to them to raise the fallen courage of the faithful. He went, after obtaining the Pope’s permission; he inspired new courage in the army assembled at Buda; and finally, by an express order of His Holiness, after receiving the cross from the hands of the cardinal of Sant’Angelo, legate of the Holy See, he hastened to the relief of Belgrade, which Mahomet II had besieged. He had with him more than forty thousand men, French, Italians, Germans, Bohemians, Poles and Hungarians, whom he had gathered by the fervour of his preaching; but he alone was worth a whole army. On the way he received assurance that the Christian arms would be victorious, by an arrow which he saw fall from heaven bearing these words in letters of gold: “John, fear not; you will triumph over the Turks by the power of My name and of the holy cross you bear.” This vision dispelled the sadness that had wrapped his heart, and it also gave marvellous vigour to the soldiers who were told of it. He therefore approached the place and, in spite of the diligence and efforts of the Turks, entered it with much glory. Then he bravely

withstood all the enemy's assaults, made very successful sorties, drove them from their entrenchments, defeated them in their lines, and, to crown his victories, forced them to raise the siege and withdraw shamefully after several days of open trenches. The Grand Sultan, who had himself called "the terror of the universe", was himself wounded by an arrow at this siege, and it is said that forty thousand Turks lost their lives there; very few Christians died.

Our Saint, who was always at the head of the troops when they made a sortie, received no wound; but, as if God had kept him in the world only for this great deed, a short time afterwards he was struck with a quotidian fever accompanied by very sharp pains, and he received assurance that the end of his life had come. So happy a piece of news made him forget the severity of his sufferings, and in the greatest violence of his convulsions he did nothing but bless God and declare to Him that he was not suffering as much as he deserved and wished to suffer. Wishing to die in the arms of his brethren, he asked to be carried to their Observant convent of Villech, near Sirmich, in Hungary. The king, the queen and all the great lords of Hungary went to visit him there, and his room was always full of persons of rank, whom he exhorted to live as Christians. He went to confession often during his illness; he received the Viaticum lying on the ground; he made all the responses to the prayers for the dying. At last he died a holy death on the 23rd of October 1456, at the age of seventy-one. He might justly be called a martyr; for the heretics twice gave him poison to kill him, and he actually died only of the immense fatigues he had undergone in the defence of the city of Belgrade against the infidels. He had refused two bishoprics, saying cleverly by way of excuse that, Our Lord having given him the whole earth, it was not reasonable for him to shut himself up in such small places.

He is represented: 1° crossing the water on his cloak; 2° raising the dead; 3° holding his standard adorned with a cross, and in the other hand three nails.

CULTE ET RELIQUES.

Cult and relics.

His body, after his death, remained as beautiful and as supple as if it had still been alive; it was exposed for several days to the devotion of the people, and was then buried in the cloister of the convent where he had died. His grave was fitted with chains and iron locks, for fear it might be carried off. When the Turks made themselves masters of the place, it was transferred to another town. The Lutherans later plundered his shrine and threw his relics into the Danube; then the Catholics took care to draw him out of the water and carry him to Elloc, near Vienna, in Austria, where he received the homage and veneration of the peoples. The Reverend Father Arthur du Moustier, in his martyrology of the Saints of the Order of St. Francis, says that God has worked countless miracles through the touch of his coffin and of other things that had touched him; he also mentions a manuscript in the king's library entitled *The Miracles of Brother John Capistran*, in which several are recorded in detail: among others, as many as twenty dead raised, demoniacs delivered, the blind, the deaf, the dumb and all sorts of other sick healed; captives too have been drawn from their prisons and their chains. Pope Leo X allowed him to be venerated as a Blessed throughout the diocese of Sulmona, and his feast to be celebrated there with a solemn Mass and office. Gregory XV extended this permission to all the religious of his Institute; finally he was canonised by Pope Alexander VIII on the 16th of October 1690, and Benedict XIII published the Bull of his canonisation in 1724. The principal works of St. John Capistran are: 1° a Treatise on the authority of the Pope against the council of Basle; 2° *The Mirror of Priests*; 3° a Penitential; 4° the Treatise on the Last Judgement; 5° the Treatise on Antichrist and on spiritual warfare; 6° some treatises on various points of civil and canon law. His books on the conception of the Blessed Virgin and on the Passion of Jesus Christ (on which Benedict XIV, *de Canoniz. Sanct.*, may be consulted), as well as his works against Rokycana and the Hussites, have never been printed.

Franciscan Annals, vol. VI; Annals of Wadding; Bullar. rom., vol. XIII. — Cf. Lives of the Holy Persons of Anjou, *by the R. P. Dom Chamard;* Life of the Saint, *by Christopher of Varese and Gabriel of Verona;*

Fr. Henry Sedulius, Hist. Seraphica, seu S. Franc. et aliorum SS. hujus ordinis.

SAINT GRATIAN,[1] MARTYR IN PICARDY (303)

St. Gratian, whose acts have not come down to us, was, according to popular tradition, a shepherd in the village where he lived, which later bore his name: it lies in the canton of Villers-Bocage and formerly belonged to the deanery of Mailly. When he went to the Sunday offices, he planted his crook beside his flock, which he left in the sole keeping of his dogs, and his sheep never did the least damage during his absence. At that time Rictiovarus, a worthy rival of the fury of Maximian Herculius against Christianity, was bloodying the dioceses of Reims, Soissons and Noyon with his persecutions. His agents went through towns and countryside publishing edicts that ordered Christians to be arrested and handed over to the Roman courts. St. Gratian could not long escape the searches of the persecutors; summoned before the tribunal of Rictiovarus, he refused to renounce the faith and was condemned to be put to the sword. His martyrdom took place in the village where he lived, on the 23rd of October 303.

A miraculous circumstance which showed itself on the day of his death, and which was to be renewed for a long time on each anniversary of his feast, has made the name of St. Gratian famous. An ancient tradition tells us that at the moment when he was about to be struck by the executioner, the Saint planted in the ground the hazel staff he always held in his hand, and that within twenty-four hours it put forth leaves and fruit. According to the local tradition, it was the Christians of the district who planted the staff and crook of the shepherd martyr on his tomb. It adds that the meadows of the commune, blessed by the protection of the patron, heal the sick cattle that come to graze in them.

The hazel-tree of Saint-Gratien has long ceased to exist; but its shoots have produced many bushes, whose nuts, known by the name of St. Gratian's hazelnuts, are larger and longer than others, "red inside (it is the skin of the nut that is red) and as if empurpled with the blood of St. Gratian," says Father Ignatius.

The Saint is represented in a shepherd's dress. His statue is seen at Saint-Gratien (Somme) and in the church of Étalleville (arrondissement of Yvetot). In the latter place he is represented in shepherd's costume, with a wallet, holding a book in his right hand and in his left a crook from which hangs a gourd. He has a lamb at his feet. — The modern windows of the new church of Saint-Gratien show in four medallions: 1° the holy patron disguised as a shepherd to proclaim the Gospel; 2° his martyrdom; 3° the miracle of the hazel-tree; and 4° the translation of his relics.

St. Gratian was buried on the very spot where he suffered martyrdom, and soon an oratory rose over his grave. His body was carried to Notre-Dame de Coulombs (diocese of Chartres) at the end of the eleventh century, according to the present Proper of the diocese. In 1682 it was transferred to a new silver shrine, the old one having been destroyed by the Calvinists in 1567. In 1769 the church of Saint-Gratien obtained from the Benedictines of the abbey of Coulombs, through the good offices of Mgr de la Motte, bishop of Amiens, part of the skull of St. Gratian, which was brought to Amiens on Christmas Eve by the prior of Corbie. On the 9th of January 1770 the bishop of Amiens authenticated this relic and, on the 25th of September following, carried it to Saint-Gratien in a gilded bust, granting indulgences to those who should go to venerate the head of the holy patron in that church. Every year, on the Sunday within the octave of the Ascension, a procession is made in memory of this translation.

The shrine of Coulombs was sent to the Paris Mint in 1793. An employee of that establishment saved the relics and handed them over to the archbishop's palace. They remained there until the 29th of July 1830; on that day they disappeared in the sack of the palace and were probably thrown into the Seine.

The cult of St. Gratian gave rise to two pilgrimages, one to the place that witnessed his martyrdom, the other to the monastery that inherited his relics. His name is inscribed in the sixth-century martyrology of Corbie attributed to St. Jerome, as well as in several other ancient martyrologies of Amiens, Corbie and

Saint-Riquier.

Extracted from the Hagiographie du diocèse d'Amiens, *by M. l'abbé Corblet.*

SAINT LEOTHADIUS, BISHOP OF AUCH AND CONFESSOR (ABOUT 718)

Leothadius belonged, according to some, to the family of Charles Martel, and according to others he was a near relative of Eudes, duke of Gascony. He renounced the world from his tenderest years and devoted himself to the monastic life. The young and devout cenobite was occupied only with his own sanctification when heaven called him to work for the sanctification of others; and almost from his entry into religion he appeared worthy to command even a new community. St. Ansbert, the founder of the abbey of Moissac, had just died. The votes of all the religious at once gave him St. Leothadius as successor; and in spite of his deep humility and his long resistance, the newly elected was forced to accept the honourable burden laid upon him. But so much wisdom and virtue were meant to shine elsewhere than in a cloister. The see of Auch soon fell vacant. The clergy and people hastened to call Leothadius to it. He who had long declined the title of superior of a community of devout cenobites could only draw back further before the charge of supreme pastor of a numerous people. Happily heaven knows how to bend the Saints to its will. Leothadius submitted and came to sit in the chair of the Taurinuses and Orientiuses, whose memory he was to revive.

His episcopate was remarkable, since its memory has come down to us with honour across so many centuries. Nevertheless we know no particular deed of it. His life, if it was ever written, was lost early. A rhymed sequence inserted in the first missal of Auch tells us only that he governed that church for twenty-seven years. The old martyrology of the metropolitan church and that of Lectoure say that he died a holy death in Burgundy. The Cartulary of Cluny speaks of a chapel built at Doudelle (diocese of Autun), in which rested the body of Blessed Leothadius. Was this our Saint? The authors of the *Gallia Christiana* do not dare to affirm it. However that may be, the bones of St. Leothadius were afterwards brought back to his diocese and laid in the church of Saint-Jean, better known then under the title of Saint-Orens. In the fifteenth century they were transferred into the cathedral church, after the construction of the crypt chapels. His sarcophagus is still seen there today. Opened in 1857, it presented the following relics: the lower jaw with thirteen teeth; — twenty-four ribs and the sternum; — the hyoid bone; — the upper part of the larynx; — two clavicles; — two shoulder-blades; — twenty-four vertebrae; — the right humerus, the right ulna and radius; — the left humerus; — the two hip bones and the sacrum; — the two femurs with the two kneecaps; — the right tibia and fibula; — the left tibia and fibula; — the two heel bones and several bones of the tarsus, metatarsus and toes; — a small number of bones of the carpus, metacarpus and fingers; — ashes, which that same year were enclosed in three vessels; — fabrics: 1° kinds of ancient carpets (perhaps vestments); 2° a large remnant of a very ancient alb, but badly preserved; 3° a piece of more recent silk (probably of 1610, the visitation of Mgr Léonard de Trappes).

The feast of St. Leothadius is kept on the 23rd of October; but this day is thought to be rather that of his translation than that of his death. People commend themselves to our Saint against epidemic diseases and especially against epilepsy.

Extracted from the Vies des Saints évêques d'Auch, *by M. J.-J. Monlezun, canon.*

SAINT LUGLE AND SAINT LUGLIEN, MARTYRS IN THE DIOCESE OF ARRAS (7TH OR 8TH CENTURY)

St. Lugle and St. Luglien were natives of Ireland and belonged to an illustrious family. Their father was called Dodo, and their mother Relania. Brought up in the practice of the duties of religion, our two Saints also applied themselves early to the study of letters, in which they made rapid progress; but nothing equalled

the ardour they showed in acquiring virtue. Lugle withdrew from the world to embrace the ecclesiastical state, and Luglien, his younger brother, replaced his father in the government of part of Ireland, a charge he discharged for four years with great wisdom; but God inspired him too with thoughts of renunciation, and he generously gave up his titles and renounced his riches to devote himself to the service of Jesus Christ. Withdrawn into an unknown retreat, Luglien practised there all the works of a fervent anchorite. Fasting and mortification were his dearest delights; he tasted ineffable consolations in prayer and very often prolonged it into the night.

Burning with the desire to visit the places sanctified by the presence of Our Lord, the two brothers undertook this pilgrimage together, and after staying some time in Palestine they came back to their own country more inflamed with divine love. On their return the two brothers took up their holy and mortified life with more fervour than ever. The archbishop of Ireland having died, the votes of people and clergy united on St. Lugle to succeed him. His humility was deeply alarmed by so unexpected a choice; in spite of his protestations of incapacity and unworthiness, he was forced to accept the burden it pleased God to lay upon him.

St. Lugle was a good shepherd to his flock, animated by the spirit of Jesus Christ and, like Him, devoted to the salvation of souls. He neglected nothing that could contribute to the sanctification of his people: instructions, exhortations, encouragements, reproofs and corrections. He took care to place everywhere priests animated by the Spirit of God, over whom he exercised a gentle vigilance. This vigilance was still greater over himself, and it made his conduct the most eloquent and persuasive preaching for all.

While St. Lugle was devoting himself wholly to the works of his ministry, he suddenly felt himself filled with the desire to flee the honours paid him in his own country and go elsewhere to work for the salvation of souls. He communicated this inspiration from heaven to his brother St. Luglien, who was living in his solitude, wholly given up to the will of heaven, working ardently at his own sanctification and praying unceasingly for the sanctification of others. Together they sold all the goods they still possessed from their parents' inheritance and, having distributed the price to the poor, they left Ireland, never to see it again, Ireland which had so long been edified by their virtues. They crossed Great Britain, preaching the word of God everywhere and bringing back many strayed souls to the good, and embarked secretly to come to Gaul. Scarcely were they at sea when a frightful storm suddenly broke out and threatened to swallow up the ship; but the two Saints having set themselves to prayer, the storm at once died down, and the ship soon reached the port of Boulogne, which the two missionaries quickly left to flee the marks of veneration that everyone vied in lavishing on them.

Having entered the city, they at once preached the word of God there to a crowd of pagans gathered round them; most of them asked to receive baptism. A blind man having recovered his sight by washing with water blessed by St. Lugle, this miracle led a great number of idolaters to be converted to the true God. After this cure our two Saints went towards the city of Thérouanne. As soon as they had arrived, their first care was to go and adore God in His temple and venerate the august Mary, under whose patronage that church was placed. A fire having broken out in the house next to the one where they were lodging, St. Lugle went to the place where the fire was spreading its ravages most, and after a fervent prayer he made the sign of the cross over the fire, and at the same instant the flames went out before the eyes of the astonished onlookers.

To avoid the honours that so striking a wonder could not fail to bring them, St. Lugle and St. Luglien hurriedly left the city and continued their journey. As they were crossing the valley of Scyrendal, singing the praises of God, they were surrounded by a band of ruffians and put to death in the cruellest manner. This crime soon became known: the bodies of the two brothers were carefully buried by the faithful.

A little chapel was built on the spot where they were put to death, and there from then on they were venerated by numerous pilgrims. Near this chapel was a miraculous spring. It was especially on Fridays that people came to invoke the two Saints: they were invoked against fever, plague, fire, thunder and storm. Their

relics were carried to Lillers, no doubt in the tenth century; they were first laid in the parish church, then in the collegiate church, which was built about the middle of the eleventh century. The memory of this translation was kept on the 20th of May. The town of Lillers from then on took the two Saints Lugle and Luglien as its secondary patrons, its principal patron having already been St. Omer. In 1471 their relics were placed in a new shrine given by Isabella, wife of Philip the Good, duke of Burgundy. The two Saints were represented on the sides of this shrine: St. Lugle clothed in his pontifical vestments, and St. Luglien wearing his royal costume. The church of Montdidier, in the diocese of Amiens, pays a special cult to these two Saints, because of the translation of part of their relics made there in the tenth century.

Extracted from the Vies des Saints des diocèses de Cambrai et d'Arras, *by M. l'abbé Destombes. — Cf.* Acta Sanctorum Belgii.

BLESSED BERTRAND, ABBOT OF GRANDSELVE, IN THE DIOCESE OF TOULOUSE (1149)

Blessed Bertrand, abbot of Grandselve, governed this Cistercian monastery for more than twenty years. It was, in the twelfth century, the most glorious time of the abbey. Manrique, the annalist of Cîteaux, tells us that Grandselve was at that time a forest of Saints, realising in a marvellous way the meaning of its name. Further, public report said that in that holy house no religious could lose his soul. The abbey was also very powerful in temporal goods; its revenues were greater than those of the bishop of Toulouse, and it gave way to no other Cistercian house.

Among the stars of Cîteaux, the historians say, Bertrand shone as one of the most magnificent. He spent the first years of his religious life in the monastery of Tusson (now in the department of Charente). His one study was to meditate on the pages of the holy Gospel and to increase each day the treasure of his virtues. In pronouncing the holy name of Jesus he could not hold back his tears; and so he obtained the most extraordinary graces: he saw the Virgin Mary several times, and Jesus Christ Himself showed Himself to him crossing the church during the singing of Vespers, when the psalm *In exitu* was being said.

Having become abbot of Grandselve, he soon missed the silence and solitude of his first monastery, so much so that he went away from the abbey for two years, not wishing to keep his new dignity; but God made him understand that He would assist him in the direction of his house and support him amid his labours and his troubles. The holy abbot gave the example of every virtue; a model of purity, meekness and mortification, he was charitable to all, humble in heart, strong in adversity, incomparable in his simplicity; he always showed himself the friend of God. He took a particular and affectionate care of the sick and infirm, to whom he rendered every kind of service. He was useful not only to his own house, but the neighbourhood of the abbey and the whole province felt the benefits of his virtues and his holiness.

God often rewarded him with marvellous visions. The Saviour appeared to him in glory during holy Mass, at the sacred words of the consecration and at the breaking of the host. Bertrand himself admitted that, during his walk, when he raised his eyes to heaven to ask for mercy, he saw the glory of the elect and a great brightness that came down upon him. When the moment of his death had come (11 July 1149), another abbot of the same Order, but from a very distant country, came to Grandselve to render him the last duties. On his arrival the Saint said to him: "The Lord sends you for my burial." Meanwhile the religious were around his bed; it was near midnight; and, after breathing his last, he opened his eyes and gazed with great sweetness on his brethren, who were singing the office of the dead for him. Eleven days later a religious saw him in heavenly glory, clad in the vestments of the Mass, but with wholly magnificent adornment, and sweetly singing the divine praises.

We owe this notice to the kindness of the R. P. Carles of Toulouse. — Cf. Mabillon, Annales bénédictines, *vol. VI;* Acta Sanctorum, *23 October.*

[1] At the time when Julian the Apostate was preparing his expedition against the Persians, there was question, so as to provide for the formidable armaments pursued without respite for three years, of stripping of its treasures the basilica of Antioch, one of the richest in the world. Now the priest Theodorit was set over the keeping of the sacred vessels of that church. Arrested by order of the emperor, and placed between betrayal and martyrdom, he did not hesitate, and courageously gave his life for Jesus Christ. In France St. Theodorit is patron of Uzès (Gard) and of Châteauneuf-Calcernier (Vaucluse, arrondissement of Orange). — Darras, *Histoire de l'Eglise*, vol. X, page 146; Brochin, parish priest of Châteauneuf, letter of August 1871.

[2] Ignatius died at the age of nearly eighty years. His body, enclosed in a wooden coffin, was carried into the church of St. Sophia; from there it was transferred into that of St. Menas, where two women possessed by the devil were delivered by his intercession. Finally his relics were laid in the church of St. Michael, which he had had built at some distance from the city. — Godescard.

[3] The Roman martyrology is mistaken in giving St. Domitius the quality of priest. Canon Corblet, in his precious *Hagiographie du diocèse d'Amiens*, has shown that he was never more than a deacon. Molanus, in his edition of Usuard, makes him a bishop. The ancient martyrologies of Amiens and of Saint-Riquier mention only the quality of confessor.

[4] Bishop of Samaria or Sebaste (Palestine), Benedict left his flock, dispersed by the persecution of Julian the Apostate, and came to settle in Poitou. St. Hilary, bishop of Poitiers, ceded him one of his lands, where he built himself a hermitage and formed numerous disciples. This hermitage was the nucleus which produced later (654) the abbey of Saint-Benoît of Quinçay. The relics of the holy hermit, hidden at the time of our wars with England (13th, 14th and 15th centuries), have not yet been found again. — *Vies des Saints de l'Eglise de Poitiers*, by M. l'abbé Auber.

[5] The body of St. Oda was buried in the church of St. George of Amay (*vicus Amanium*, near Huy, on the left bank of the Meuse), of which she was the foundress. Twenty years later (743), St. Floribert, bishop of Liège, proceeded to the canonical opening of this glorious tomb, near which miracles without number had not ceased to be wrought. When the stone of the sepulchre was raised, a sweet odour escaped from the holy relics, which were transferred into a precious shrine and laid under the high altar of the church of Amay. — The abbé Darras, *Histoire de l'Eglise*, vol. XVII, page 100.

[6] The body of the first bishop of Toul (St. Mansuetus) having remained in the abbey of Saint-Mansuy, the shrine of the relics of St. Amon was the most precious which the cathedral of the city possessed. So, in the processions of the Rogations, it was carried by four chaplains, and on the return from that of the Wednesday, the whole clergy having arrived in the nave, each according to his rank approached to kiss the shrine and pass beneath it, the four chaplains holding it, for this purpose, sufficiently raised. The vandalism of '93 caused this shrine to disappear; but, thanks to the solicitude of Christian persons, the relics were not lost. Of St. Amon, M. Aubry, who died parish priest of Saint-Gengoult, saved a portion of the vestments, of the sandals, of the hair-shirt with which he girded his loins, and of the perfumes with which his body was embalmed. These pious objects, recognised as authentic, are today exposed to the veneration of the faithful in the church of Saint-Gengoult, and enshrined in fine reliquaries newly made by the care of M. l'abbé Pierson, present parish priest of that parish. — Local notes due to the kindness of M. l'abbé Guillaume, canon of Nancy. Cf. *Histoire du diocèse de Toul et de celui de Nancy*, by the same author.

[7] Under the episcopate of Herifrid, an immense fire reduced to ashes almost the whole city of Auxerre. The cathedral, made up of the three churches of Our Lady, St. John and St. Stephen, was consumed, as well as the bishop's house. The zealous pastor succeeded in setting the three churches up again. He also had rebuilt that of St. Clement, which was to the south of the cathedral. These four sanctuaries were richly endowed by the prelate. — *Gallia Christiana nova.*

[8] He was buried in a church which he had had built at Vicenza and which he had enriched with a considerable relic of the true Cross and a thorn of the Crown of Our Lord, presents of the king St. Louis. Pope Pius VI enrolled him among the Blessed in 1793. — Continuators of Godescard.

[9] Octavian governed the Church of Como at the time when it adhered to the schism of the Three Chapters. This was the name given to three theological works of Theodore of Mopsuestia, of Theodoret and of Ibas, which were more or less tainted with the error of Nestorius on the mystery of the Incarnation and on the union of the two natures in Jesus Christ. They were definitively condemned (553) by the General Council of Constantinople. In consequence of this regrettable incident, the cult of St. Octavian has been restricted by the Sacred Congregation of Rites and approved for the basilica of Sant'Abbondio exclusively. This cult tends to disappear since the French, at the end of the last century, destroyed the monastery of Sant'Abbondio adjoining the church of that name. — New Bollandists, vol. X of October, page 106.

[10] *Alias*: Ulfe, Wulfe, Hulphe, Offe, Olfe, Olphe, Oulphe, Oufe, Ouffe, Oulphre; in Latin: *Ulphia, Ulfia, Vulfia, Wulfia, Vulfa*.

[11] *Alias*: Domicie, Domisse, Dommisse, Domis; in Latin: *Domicius, Domitius, Dometius, Domitianus*.

[12] The Noye, which rises at Vendeuil (Oise) and is lost in the Avre near Boves, was sometimes called the River of Vendeuil or of Boves.

[13] It is the spring which the chapel of Sainte-Ulphe shelters today.

[14] *Alias*: Gratian, Gratiain, Gracian, Gracien. In Latin: *Gratianus, Gracianus*.

24 October

Martyrologies

Twenty-fourth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Venosa, in Apulia, the birthday in heaven of the holy martyrs Felix, bishop of a city of Africa; Audactus and Januarius, priests; Fortunatus and Septimius, lectors, who, in the time of Diocletian, were long kept in chains in Africa and in Sicily by order of the judge Magdellianus; and, as Felix constantly refused to obey the emperor's edict ordering the sacred books to be handed over,[1] they all perished by the sword. 303. — In the country of the Homerites, in the city of Nagran, the martyrdom of St. Aretas and his companions, three hundred and forty in number, who were put to death in the time of the emperor Justin, under a Jewish tyrant named Dunaan. After them a Christian woman was given to the flames, whose son, five years old, who confessed Jesus Christ while still stammering, could be held back neither by caresses nor by threats, and threw himself of his own accord into the fire in which his mother was being consumed. 523. — At Cologne, St. Evergistus, bishop and martyr.[2] About 434. — At Constantinople, St. Proclus,[3] bishop. 447. — In Brittany, ST. MAGLOIRE, bishop, whose body rests at Paris. 586. — At the monastery of Vertou, ST. MARTIN, abbot. 601. — In Campania, St. Mark,[4] solitary, whose striking works Pope St. Gregory has related. About 579.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Agen, Ajaccio, Albi, Arras, Algiers, Autun, Beauvais, Bordeaux, Cahors, Carcassonne, Châlons, Chambéry, Clermont, Coutances, Dijon, La Rochelle, Le Mans, Le Puy, Limoges, Lyons, Marseilles, Meaux, Mende, Moulins, Nancy, Nantes, Pamiers, Perpignan, Poitiers, Reims, Rodez, Rouen, Saint-Dié, Saint-Flour, Sens, Soissons, Tarbes, Tours, Vannes, Viviers, Verdun and Versailles, the feast of St. Raphael, archangel.[5] — In the diocese of Amiens, St. Romanus, bishop of Rouen, whose life we gave on the preceding day. 639. — In the dioceses of Angers and Bayeux, St. Martin of Nantes, abbot of Vertou (*Vertavum*, Loire-Inférieure) and of Saint-Jouin-de-Marnes (Deux-Sèvres), mentioned in the Roman martyrology of this day. 601. — In the diocese of Autun, ST. SENOCH or SENOU, abbot in Touraine. 579. — In the diocese of Mainz, St. Columban of Ireland, abbot, whose life we shall give on the 21st of November. 615. — In the dioceses of Paris and Rennes, St. Magloire, bishop of the ancient see of Dol (transferred to Rennes), mentioned in the Roman martyrology of this day. 586. — In the diocese of Toulouse, ST. EREMBERT OF LE PECQ, bishop of that see and confessor, already mentioned in the martyrology of France of the 14th of May. 678. — At Beauvais, St. Maxentia, virgin and martyr; St. Barbantius, her servant, and St. Rosebia, her companion, likewise martyrs, whose life we shall give on the 20th of November. 5th c. — At Cologne and Coblenz, St. Noitburga or Nortburga, virgin, whose life we shall give on the 31st of October. 8th c. — At Bonnet (Meuse, arrondissement of Commercy, canton of Gondrecourt), in the diocese of

Verdun, St. Florentin, confessor.[6] 10th c. — At Coutances, St. Fromont or Frodomont, bishop of that see and confessor, who must not be confused, as has often been done, with St. Frémond or Fromond, an English martyr. He is believed to have been a native of Brévands (Manche, arrondissement of Saint-Lô, canton of Carentan). The abbey of Fécamp (*Fiscanum*), in the diocese of Rouen, possessed some of his relics, and one of the parishes of the town of Fécamp was under his patronage.[7] 8th c.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Order of St. Basil. — At Constantinople, St. Proclus, bishop, of the Order of St. Basil. 447.

Martyrology of the Canons Regular. — In Friesland, St. Gilbert, confessor, who founded in that country the monastery of Neuffonts, of the Premonstratensian Order, governed it with rare success, giving the example of every virtue, and fell asleep in the Lord on the 6th of June.[8] 1152. *Martyrology of the Order of Camaldoli.* — The feast of St. Raphael, archangel.

Martyrology of the Congregation of Vallombrosa. — The same as with the Camaldolese.

Martyrology of the Cistercian Order. — St. Raphael, archangel, one of the seven who stand before the Lord, and whose name means Remedy of God. Pope Pius VII (1800–1823) authorised the celebration of his memory throughout the Cistercian Order. — In Spain, St. Bernard, first abbot of the Cistercian monastery of Santa Creus (Catalonia), then bishop of Vich (intendancy of Barcelona); a man filled with the apostolic spirit, he worked a great number of miracles. 1243.

Martyrology of the Order of Friars Preachers. — The same as with the Camaldolese.

Martyrology of the three Orders of St. Francis. — In England, St. Edward, king and confessor, who died on the 5th of January, but who is honoured by preference in the Church on the 13th of October, because of the translation of his body.[9] 1066.

Martyrology of the Order of Friars Minor. — The same as with the Camaldolese.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — The same as with the Camaldolese.

Martyrology of the Order of the Hermits of St. Augustine. — The same as with the Camaldolese.

Martyrology of the Order of the Servites of the Blessed Virgin Mary. — The same as with the Camaldolese.

Martyrology of the Order of Capuchin Friars Minor of St. Francis. — The same as with the Camaldolese.

Martyrology of the Order of Discalced Carmelites. — The same as with the Camaldolese.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

In the territory of Mugliano, in Tuscany, the holy martyrs Crescius, Omnion, Emptus, Cerbonius and Pamphilus. Their cult, which had been almost entirely abandoned in Tuscany, became popular again after the middle of the seventeenth century. 250. — At Trier, St. Severinus of Tongres and St. Felix I, bishops of that see and confessors. The first must not be confused, as some hagiographers have done, with St. Severinus of Cologne and Bordeaux (23 October), nor with another Severinus of Trier (21 December). As for St. Felix I, he appears to be the same as St. Felix of Metz (21 January). — At Nicomedia, now Izmit, a city of Bithynia on the Propontis, the holy martyrs Severus, Vitalis, Felix, Rogatus, Papias, Victoria, Flavian and Victor, mentioned in the martyrologies of St. Jerome. About 303. — At Hierapolis, a city of Phrygia near the Maeander, the holy martyrs Claudian, Euthyrius, Flavian, Justus and Victor, mentioned in the same source. About 304. — In the principality of Wales, St. Cadfarch or Cadmarch, confessor. The foundation of the churches of Penegwest (county of Montgomery) and of Abererch (county of Caernarvon) is attributed to him. Near that of Penegwest there is a spring which bears the Saint's name, and whose healthful waters cure rheumatic pains. About the middle of the 6th c. — At Maestricht (*Trajectum ad Mosam*), a city of Dutch Limburg, St. Ebregisus, bishop of that see, which he held from 611 to 625, after St. Perpetuus. Buried at Trutmonia, an ancient town of his diocese, he rested there about three hundred years and was then transferred to Cologne by St. Bruno, who laid his shrine in the collegiate church of St. Cecilia. That house having been

suppressed in 1802, the shrine of St. Ebregisus, stripped of the plates of gold and silver that covered it, was relegated to the vault of the church of St. Peter: it remained there forgotten until 1837; at that time the shrine was renewed and exposed again to the veneration of the faithful.[10] About 625. — At Kiev, a city of European Russia on the Dnieper, Blessed Arethas, monk and confessor. Beginning of the 13th c. — Again in Russia, Blessed Simon, bishop of Vladimir (a town of old Poland, in Volhynia) and of Suzdal. 13th c.

SAINT SENOCH OR SENOU OF TIFFAUGES, ABBOT IN TOURAINE

579. — Pope: Pelagius II. — King of France: Chilperic I.

> *Fuyez davantage la vanité à mesure que vous deviendrez meilleur; car les autres vices s'accroissent par les vices, mais la vanité par les vertus.*
>
> *Flee vanity all the more as you become better; for other vices grow by vices, but vanity by virtues.*
>
> *— St. Eucherius.*

Senoch, sprung from the barbarian nation of the Taifali, who had come and settled in Poitou and had given their name to the town of Tiffauges, on the Sèvre Nantaise, came into the world in that town about the year 539. Brought up in paganism by his parents, God, in His merciful goodness, drew him out of the abyss in which he lay by enlightening him with the divine light of the Christian faith. Touched by grace and faithful to its call, he resolved from then on to leave the world and consecrate himself to the Lord. Full of this thought, he fled the family home without his parents' knowledge and withdrew to an unknown solitude, which was later called after his name, Saint-Senou, and which lies some distance from the little town of Ligueil (Indre-et-Loire).

On arriving in his solitude he found old walls, the remains of a monastery: he raised the walls again and built some cells there; he also found a little oratory, which he restored with great care. The fame of the virtues and miracles of the new solitary having spread on all sides, the bishop of Tours, St. Euphronius, went to find him and, at Senoch's request, consecrated the oratory he had rebuilt. After the celebration of the holy mysteries, Euphronius prepared to place in the altar tomb a *capsa* full of relics, according to the canonical prescriptions; but to the great surprise of the two servants of God, it was found that the opening of the tomb was too narrow to hold the *capsa*. Then the holy solitary, in this perplexity, had recourse to prayer. Prostrate with his face to the ground, he began to pray with the bishop himself, shedding tears. After a few moments of prayer they rose, and to the great admiration of those present they were able to fit the *capsa* easily into the opening of the tomb. They then rendered God fervent thanks; and the holy bishop ordained the holy solitary deacon, in spite of the protests of his humility, and gave the monastic habit to three men who wished to live under the direction of St. Senoch.

Back in the calm and silence of his solitude, with his three disciples, Senoch spent the days and nights in almost continual prayer, took very little food and gave himself to great bodily macerations. In the time of Lent he increased his abstinence still more, for then he ate only barley bread and drank only water, taking care to take of each of these only a very small quantity. During the rigours of winter he always walked barefoot and wore heavy iron chains about his neck, his feet and his hands. Wishing to lead a still more solitary life, he deprived himself of the sight of his brethren and shut himself up in his cell, where he spent days and nights in continual vigils and prayers. Soon the fragrance of his holiness spread far, and a multitude of the faithful came to ask him for advice or consolation. They often brought him money; but the Saint, often recalling that saying from the mouth of Our Lord, "Lay not up to yourselves treasures on earth, for where your treasure is, there is your heart also," put all these gifts of charity into the hands of the poor. It is said that during his life he ransomed, with the money from these offerings of the faithful, a great number of slaves.

St. Gregory of Tours tells us that when he came to take possession of the episcopal see of that city, Senoch left his cell and went to Tours to see him; then, after greeting him and giving him the kiss of peace, he

returned at once to the place of his retreat. There was, however, a moment of weakness in this so admirable life. Having yielded to the thought of seeing his parents again in the country of his birth, vanity took hold of this soul, until then so detached from itself, so desirous of being forgotten by men, and he brought back from this visit an arrogant pride which did not escape the vigilant eye of St. Gregory of Tours. After a severe rebuke from him, Senoch accepted with humility and gratitude the reproaches and counsels of his bishop, and cried out: “I now recognise the truth of the words that came from the sacred mouth of the Apostle: He that glorieth, let him glory in the Lord.” To show the sincerity of his repentance, he consented no longer to shut himself off from the society of men, except from the feast of St. Martin until Christmas, and from Septuagesima until Easter.

As the Lord worked many miraculous cures through him, pilgrims came in crowds to his cell. St. Gregory of Tours relates several of the many miracles worked by the servant of God by means of the sign of the cross. The blind, the lame, children crippled in all their limbs or deformed, bodies swollen after the bite of some reptile, and demoniacs obtained their cure from him. For those he cured who were poor, he gave them with great joy food and clothing, and provided for all their needs, after enquiring with wholly fatherly solicitude into their means of living, their present resources, their plans and their hopes for the future. He had so much care and foresight for the needy that he took the trouble to build them bridges for crossing the rivers, lest anyone should have to lament one of those misfortunes which happen all too often through the rising of the waters.

After a life made illustrious by so many marvels, St. Senoch was seized with a fever which kept him in bed for three days and warned him that his last hour was approaching. St. Gregory of Tours, informed of his state by his disciples, hastened to him; but an hour after his arrival he saw him expire in his arms. It was the 24th of October 579.

The body of the holy abbot was laid in the tomb that had been prepared for him. An innumerable crowd, made up of all those he had ransomed from slavery, or freed from their debts, whom he had restored to health, or clothed and fed in their misery, were present at his funeral. St. Gregory of Tours having come, thirty days after the obsequies at which he had presided, to offer the holy sacrifice on his tomb, according to the custom of the first centuries, a man quite deformed recovered the use of his limbs. Numerous wonders having been worked at his tomb, a public cult was soon paid him. In the diocese of Tours, and even in Brittany, his feast was celebrated with great devotion on the 24th of October.

He is represented with a heavy chain about his neck, and praying.

Taken from the Life of the Saint written by St. Gregory, bishop of Tours. — Cf. Lives of the Holy Persons of Anjou, *by the R. P. Dom Chamard; and* Annales hagiologiques de la France.

SAINT MAGLOIRE, BISHOP OF THE ANCIENT SEE OF DOL, IN BRITTANY

586. — Pope: Pelagius II. — King of France: Childebert II.

> *Celui qui est pur doit fuir la foule ; il deviendra ainsi capable de recevoir le don du ciel.*
>
> *He who is pure must flee the crowd; he will thus become capable of receiving the gift of heaven.*
>
> *— St. Peter Damian.*

This great prelate has become too famous, through the translation of his relics to Paris and through the house of the Fathers of the Oratory which bore his name there, for us not to make known to the faithful how great his merit was during his life. Some authors make him English; others say he was of the diocese of Vannes, in Brittany. His father Umbrafel and his mother Asfelle, noble, rich and devout, placed him early under the direction of St. Samson, his first cousin, who had become an abbot in England and then archbishop of York.

Under so excellent a master the young man made great progress in learning and in virtue.

As soon as he reached the age fixed by the Canons, he entered holy orders and was ordained priest. His life matched his dignity; he was sober, chaste, modest, patient, reserved in his speech, fervent in prayer and full of zeal to procure the salvation of his neighbour. St. Samson, seeing him so perfect, brought him with him into Brittany and made him abbot of the monastery of Lanmeur; then, having been made bishop of Dol by the erection of that town into a bishopric, he gave him the direction of his abbey of Dol. Magloire governed this house for fifty-two years with marvellous prudence and holiness. He taught his religious more by his example than by his words; his gentleness won them, his severity restrained them. They advanced with great strides towards perfection under so enlightened and generous a guide. St. Samson having died, he was elected bishop in his place. He resisted this election for some time; but, learning that it had been made according to the wish of his predecessor, he yielded to the will of God, made known to him by the choice of so judicious a man. He held the see, however, for only two or three years, because, seeing himself already broken with age and over seventy, he so pressed God with his prayers and tears that an angel came to bring him, on God's behalf, permission to withdraw into solitude. He also had his resignation accepted by his clergy and people; and, leaving them as pastor St. Budoc, whom he had made his successor in the abbey of Dol and who was then his vicar general, he chose for his dwelling a fairly remote marsh on the seashore; there he built an oratory and some cells, both for himself and for a small number of religious who wished to stay in his company.

He had chosen this wilderness rather than his monasteries of Dol or Lanmeur so as to be more solitary and less exposed to the visits of people of the world; but he found there what he wished to avoid. For, as the fame of his holiness spread everywhere, the sick came to his hermitage to be healed; the possessed to obtain their deliverance; the afflicted to find in his conversation the consolation they needed; and all sorts of persons to receive from his instructions the light they needed to conduct themselves well. Several even brought him presents to make his solitude more bearable; he accepted them only to distribute them to the poor and unfortunate who had recourse to him. This great concourse displeased him and, no longer able to bear it, he formed the plan of leaving this hermitage and withdrawing farther away; but St. Budoc, whom he consulted on so important a matter, dissuaded him, very wisely pointing out to him that, as he was not in the world for himself alone, he ought not to refuse his help to so many souls who found with him the remedy for their ills and consolation in their troubles. Our Saint was so humble and so little attached to his own opinion that he deferred without difficulty to the advice of this great servant of God. But divine Providence soon afterwards gave him the occasion to do what he desired. Count Loiescon, one of the greatest lords of the country of Dol, having been cured through his prayers of a leprosy which had been eating him for seven years, gave him, to build a monastery, half of the island of Jersey, which was part of his domain. The division was made; one half remained with the count, and the other half was set aside for the foundation of an abbey. But, by a great miracle, as soon as the division was made, all the game, the birds and the fish, which made the wealth of this island, abandoned the count's side and passed to that of the religious. The countess, whom this donation had not pleased, was all the more troubled by this occurrence, and she at last persuaded the count, her husband, to exchange lots and take for himself the one he had given to the religious. He did so to please her; but he could not prevent the effects of God's liberality towards His servants: for these animals then left the side to which they had withdrawn and passed to the one that had been given to St. Magloire. Loiescon saw clearly by this wonder that God did not wish his gift to be made by halves. And so, without listening to his wife's complaints, he gave up the whole island to the Saint's disposal.

Magloire built a monastery there and gathered sixty-two religious, with whom he spent the rest of his life in marvellous holiness. He ate only barley bread and drank only water; a few vegetables on working days, and some small fish without seasoning on feasts and Sundays, made up his whole fare. He took nothing at all on Wednesdays and Fridays, in honour of the Passion of Our Lord Jesus Christ. His clothes were clean but very

poor, and he always wore the hair shirt or the cilice on his flesh. He remained in prayer on the seashore until Matins, and when the bell rang for them he was the very first to go, to be an example to his brethren. After Matins he took a very light rest and, very early in the morning, he rose and made his preparations for Mass. He kept his virginity inviolate until death; and for this he avoided as far as he could conversation with women, even the most virtuous. His charity for his neighbour was extreme. He received others with every kind of kindness, gave abundant alms to the poor and worked great miracles to help the unfortunate; among others, he raised to life the servant of the convent, who had been drowned while fishing in the sea for the support of the religious.

An angel twice warned him of the time of his death; he prepared for it with great fervour and an admirable redoubling of all his exercises of devotion. About the 15th of October in the year 586 the same angel honoured him with a visit and gave him with his own hand the adorable Body of Our Lord Jesus Christ as Viaticum. From that time he would no longer leave his church, and he ceaselessly repeated this verse of David: “One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.” At last, having given his blessing to his religious, he died in their arms, assisted by St. Budoc, on the 24th of October of the same year.

He is represented: 1° standing, crowned by an angel; 2° leaving the episcopate to live in solitude.

CULTE ET RELIQUES.

Cult and relics.

The body of St. Magloire was buried in his church and, a short time afterwards, raised from the ground and exposed to the veneration of the faithful because of the great miracles worked through his intercession. Later King Nominoë had it carried to the priory of Léhon-sur-Rance, near Dinan, which he had founded with great magnificence, and it remained there a hundred and sixteen years, namely from the year 857 to 973. At that time Salvator, bishop of Saint-Malo, brought it to Paris for fear of the Normans, who were ravaging all Brittany. It was first laid in the royal chapel of the palace, which became the parish of Saint-Barthélemy, and Prince Hugh the Great, count of Paris, received it there with extraordinary devotion. He founded near this chapel a monastery of religious of the Order of St. Benedict, in honour of St. Bartholomew and of the same St. Magloire, and in the deed of foundation he calls him archprelate of Brittany.

In the year 1138 the religious left this place, which was too narrow, and moved to the Rue Saint-Denis, to a chapel of Saint-Georges which belonged to them and where their cemetery was, with the body of the holy prelate: this new monastery was called Saint-Magloire. Finally, in 1572, they again gave up this house to the Filles-Pénitentes, at the request of Queen Catherine de Médicis, and went to settle in the Faubourg Saint-Jacques, near the parish of Saint-Jacques du Haut-Pas. But as their greatest treasure was the venerable shrine of this wholly miraculous Saint, they carried it with them. Later this church was given to the Fathers of the Oratory, who established a seminary there. The body of

St. Magloire was kept there entire, except for an arm and a femur which were in the cathedral of Dol, and some other bones which were seen at the Sainte-Chapelle in Paris and at the Filles-Pénitentes of whom we have spoken above. The holy body had been enclosed in a silver shrine since 1318. In 1791 Father Tournaire, superior of the house of Saint-Magloire, having had the misfortune to apostatise, ordered a lay brother to bury in the garden of the seminary all the relics that were in the church. This was done in 1793. But in 1797, the Catholic religion having enjoyed some freedom until the 18th of Fructidor, the same brother pointed out the place where he had laid them. They were then exhumed and placed in the mass of the high altar of the church of Saint-Jacques du Haut-Pas, next to that of Saint-Magloire. They remained there until 1835, when they were taken from the box that held them and enclosed in a fine shrine of gilded wood. It has not been possible to recognise to which Saints each part of these precious remains belonged, because four years in the ground had destroyed the inscriptions and labels; but there is no doubt of their authenticity, which was

recognised by Mgr de Quélen, archbishop of Paris. As for the church of Saint-Magloire, it has been destroyed, and the buildings of the seminary have become the school for the deaf and dumb.

The memory of St. Magloire is marked in the Roman Martyrology. Surius has given us his life, taken from an ancient manuscript, and Fr. Albert le Grand composed a new one, drawn from various authors, in his *History of the Saints of Brittany*. — *Cf.* Lives of the Saints of Brittany, *by Dom Lobineau.*

SAINT MARTIN OF NANTES, ABBOT OF VERTOU AND OF SAINT-JOUIN-DE-MARNES

601. — Pope: St. Gregory the Great. — King of France: Clotaire II.

Surpassez les autres en vertus : heureuse l'âme qui est pour les autres un modèle de sainteté.

Surpass others in virtue: happy the soul that is for others a model of holiness.

— Peter of Blois.

St. Martin came of one of the most illustrious and wealthy families of the city of Nantes. He was born in that city about the year 527. His father is said to have been lord of Rezé, then a fairly important place on the banks of the Loire, and his mother of one of the great houses of Aquitaine. A greater happiness for him was to receive from these illustrious parents the first inspirations of the piety which they themselves professed. With the grace of baptism they gave the little child the name, admired throughout Europe, of the glorious wonder-worker of the Gauls.

Martin gave signs from his childhood of the future to which God would call him. The gentleness of his character, his application to study, the religious fervour that appeared in all his conduct were already either a grace of his vocation or so many causes which were to merit it for him. He applied himself above all to the understanding of the holy Scriptures; he found in them the seed of the fruitful preaching that his abundant speech was soon to make easy for him; so that his rapid progress and the lovable innocence of his early years put him in the first rank among the children of his age. And as he advanced in life, people delighted to listen to him and to watch how he grew strong in the practice of the virtues, subjecting his rising passions to the austere rules of the spirit, and beginning to practise for himself what so many others were soon to owe to his eloquent exhortations.

Such dispositions, in which he grew up, inclined towards the holy young man the heart of God, who was drawing him to the service of the altar. He soon gave himself to it, as docile to this mysterious attraction as to the lights of grace that directed all his outward conduct. This regularity made him the model of young men, and it never failed up to the age at which holiness of life, safeguarded from childhood by religion, becomes for the rest of life a sure pledge of that happy calm which evil passions never disturb. Martin thus lived in the presence of God in the lower offices that prepare for holy orders.

St. Felix, his bishop, after ordaining him deacon, did not fear to entrust him with an important share of his administration. The natural eloquence God had given our young cleric, seconded by serious and constant study, had contributed not a little to winning him these honours. It was also to gain him more solid merits in the conquest of souls. He was charged with preaching, and we have reason to believe that his first attempts took him towards the archipelago formed by that crowd of small islands which then served as a refuge for Saxon pirates. These had remained on the scenes of their sea plunderings after the Franks had driven out their fathers, and carried on their wild life there all the better because no one dared any longer pursue them. In spite of these fearsome ways, and in spite of the presence of two hermits who served God on these desert rocks and whose teaching these hordes would hardly have heeded, they were not hostile to Christianity; and the success Martin had there at once convinced people that fruits of conversion could be expected from him even among the infidels.

Half-savage peoples lived on the western borders of Brittany and occupied, between the Loire and the Ocean, the first marches of Poitou. Among the towns that had grown up there, one above all, given over entirely to pagan superstitions, was for that very reason a scene of disorders, too much sanctioned by the fabulous examples of Jupiter, who held the first place among those so-called gods who, under different names, patronised every brutality and every infamy. This town was Herbauge (*Herbadilla, Herbadiculum, Herbadiliacum, Herbadilicum*), built at the southern tip of the present lake of Grand-Lieu, whose importance had caused its name to be given to the surrounding territory. Whether St. Felix founded hopes for this conversion on the zeal and talent of Martin, or Martin himself conceived the desire to enter this harvest whose sowing had so far fared so badly, by common accord these two souls came to an understanding and the enterprise was resolved: the preacher was to go to the conquest of these poor pagans.

At his master's word the holy preacher received his blessing and set out on the road pointed out to him. But he was no more fortunate there than his predecessors, and found only rebellious minds and hardened souls. For unhappily the human heart, at whatever period of the world one examines it, always appears equally carried towards the evil passions of which the original fall is the source. Once in vice, it makes of vice an obstacle, too often insurmountable, to the truths of the religion that condemns it; or else, if it is plunged in impiety, asleep in indifference, blinded by the sophisms of unbelieving philosophy, virtue becomes impossible to it, and it finds in its unbelief a pretext for every excess. Such was the deplorable population Martin approached. As soon as he appeared they showed themselves so hostile that he could find hospitality only with poor people, a man and woman who had only one son, named Peter, and who consented to shelter him under the roof of their poverty. From this sad dwelling he soon went out to attempt preaching which at first, as always, became an object of curiosity, but soon roused hostile feelings. The Saint, in the presence of the statues of false gods that adorned the temples or the public squares, reproached his hearers with the barbarous stupidity that made them render to these senseless images the worship due only to the God who had created and redeemed them. Against that Diana whose turpitudes were so well known he set the chastity of the august Mother of Jesus Christ; against that Mercury who favoured thieves, the holy poverty of God made man; and thus, condemning their wilful blindness, he strove to awaken in them a sense of their own unrecognised dignity and an esteem for the sacred mysteries of the Christian faith. But the consequences of these great principles did not suit so degraded an audience; and sarcasm first, then soon invective, and at last violence, taught the worthy shepherd what kind of sheep he was dealing with. This opposition soon turned into a furious hatred, which went so far as to refuse all dealings with him and to force him to leave the town.

The Saint could only groan in his heart at this monstrous opposition. He took comfort from it for a moment only in order to end with a new attempt a mission that so much resistance made useless to this unhappy population. Failing those proud grandees, those coarse traders and that insolent rabble who had nothing but insults for his charity, he turned to souls he had been able to study more closely, whose devoted simplicity had taken him in and helped him. These were his hosts, whom God, preventing them by His grace, had disposed for the truths of salvation, at the same time opening their souls to a brotherly compassion that mere humanity could not have inspired in pagans. Romanus, his wife and his son received, from their conversations with the devout archdeacon, the light of Christianity, the knowledge of the adorable Trinity and the promise of a life to come, and at last accepted the baptism he offered them, whose happy necessity they understood. This would have been a fruitful seed for the city that rebelled against God's voice, if the persistence of the Saint, who could not make up his mind to leave it, could have been appreciated and understood. But the longer he prolonged his stay, the more contempt and contradiction he met against the Gospel law. Faced with this course of iniquity that nothing checked, and with the daily vexations with which his zeal was repaid, he saw clearly that there was no more to hope from these lost souls than formerly from Sodom, whose infamous perversities dishonoured them. He fell into a deep sorrow, his heart felt crushed, and, with regret, but compelled by the uselessness of his efforts, he thought of fleeing this shore unworthy of the divine mercies. So many other souls were calling him elsewhere, where he would not fail to find more

docile ones, that he took this decision as an inspiration from God and from his conscience. Had not the divine Master said: “When they shall persecute you in this city, flee into another”? It was there, then, that he must “shake off the dust of his feet”. But the Saints have forebodings that warn them from on high; and, whether God sent His unrecognised apostle a sudden inspiration, or whether by a rarer miracle, but one He often holds at the disposal of His servants, He made him hear an outward and perceptible voice warning him to flee an imminent danger, Martin, warning his hosts of this danger, persuaded them to follow him, and hastily left a place marked with the seal of eternal reprobation.

The town of Herbauge, so flourishing, so proud of its riches, so attached to its idols, so stubborn in keeping between itself and the Christians outside a kind of sanitary cordon to preserve it from their example and from the invasion of the Gospel teaching, disappeared, swallowed up under the waters of its lake, without leaving any trace of its existence, and losing even its name, which no geographer has preserved and which no map shows any longer, though it left round its undiscoverable ruins a whole country that still bears the name and bears witness to the terrible truth. Thus the punishment was accomplished, supreme justice struck the crime, and once more a great lesson was given to the race of cynics and persecutors. The Saint could not refuse his tears to this fatal and too well deserved fate: it is the feeling that prevails in the just, to pity and regret the wicked who are carried off in those fatal endings which the hand of God prepares for them sooner or later. Our devout deacon therefore found in his heart a grief proportioned to this immense loss and, no doubt to seek to compensate for it by surer triumphs in the world of souls, he resolved to give himself to the life of a missionary.

After being clothed with the priestly character, Martin left that Brittany where his first labours had been mingled with consolations and bitterness, about the year 554. He began his new apostolate in Neustria, which bordered entirely on the country he was leaving, and to which the Norman race was to give its name only three centuries later. Its vast and rugged countryside, still covered with deep forests and without the rich towns that were founded there later, scarcely supported any but poor and ignorant populations, already Christian for the most part, but still mixed with many pagans, over whom the action of the divine word could be exercised with fruit. From there he passed into Italy, pushing his pilgrimage as far as Rome, where he quickened his faith at the tombs of our greatest Apostles; after which he came back to Brittany, crossed into England, on his return from which he stopped in Normandy, and at last returned to his dear Brittany, where new labours were to impress so deeply the marks of his fervent charity. According to the habits of those first times, he preached everywhere and always. After his days thus consecrated to the salvation of souls, after the abundant harvests that his sweat brought into the barns of God, evening came, and without asking hospitality of anyone but God Himself, he withdrew into some cave, far from noise, in the presence of his Creator alone; there he gave himself to prayer and works of penance, to fasts and studious vigils, and after a short rest he took up his conversations again with a new audience, always more numerous and more attentive.

He visited the monasteries already raised in the countries he travelled through, observed their customs, compared their various Rules, studied their application, and found for himself in these holy houses such attractions towards the religious life that he had no doubt it was the end to which God had called him through his contradictions and his labours. He resolved, therefore, to tend henceforth towards that goal. Rich in the spiritual gains and holy experience acquired in these sanctified journeys, Martin left Italy and returned to Brittany about 565, resolved to practise the eremitical life there and to seek his perfection in imitation of the fervent models he had met everywhere. A mysterious attraction, inspired by a secret impulse of Providence, no doubt made him choose the place where he was to stop. Not far from Nantes was a forest of great extent, once frequented by the druids, where the remains of the superstitious worship of the Gauls still lingered in a group of those mysterious stones that archaeologists call peulvens or menhirs. This forest, taking its name from that circumstance, was called Du-Men, from two Breton words meaning black stones. There he made himself a hut of branches and prepared to brave the winters in it. His life there was wholly one of

mortification and penance. A few wild fruits, a few vegetables cultivated with his own hands, and, when the season refused these frugal harvests, dried roots of which he had made his store, were all the food he allowed himself. One thing was wanting to him at first: a clear stream flowing in his solitude. It is said that God heard him, and caused a spring to rise under his feet which, supplying his thirst, replaced for him the exquisite wines he had given up.

Such was the life our holy anchorite led in this wilderness for the space of ten years. It was seconded, moreover, by favours from heaven which are granted only to souls thus detached from themselves. It is in such high virtues that man rises to the faculties of continual and fervent contemplation; it is by them that he comes to a more complete detachment from created things, and to the merciful revelations that light his road in the progress of the interior life, or towards the unexpected paths it pleases God to open to him. Martin became a fresh example of this truth; and when the Lord saw him sufficiently prepared by these hidden virtues, He disposed him for a mission which, while bringing him back to his active life, was at the same time to make him more useful to a numerous family of the elect, and to prove that the misfortunes he had deplored at Herbauge were not so much to be attributed to him as to the wickedness and ingratitude of its inhabitants.

One night, then, after spending in meditation the long hours he always consecrated to it, he was warned in his sleep that he must return among men; that a great number needed that spirit of penance of which he could now give them more perfect examples; that he would convert many sinners enlightened by his instructions, and that by his devotion to this great work their scandals would give way to a life of edification and peace. “The Saints,” says St. Ambrose, “do not hesitate at the voice of God; they do not dispute with the grace of the Holy Ghost.” Ours, who tasted such deep sweetness in this existence favoured by God, did not hesitate to leave everything for Him whose warning he believed he heard, and without further delay abandoned the devout retreat and its sweet tranquillity. On leaving Du-Men he therefore made his way towards a place still isolated, whose original name Vertaw, rendered *Vertavum* in Latin and later made French as Vertou, was a Breton expression indicating its position on the course of a river; for indeed the Sèvre flowed there under deep shade and in a solitude still more tranquil. It was, moreover, only a portion of the same forest of Du-Men, but closer to Nantes, that city lying beyond the Loire, two leagues to the north-west.[1]

The presence of the new hermit was soon the object of public attention. People spoke first of his holy life and of the fruit he was bearing by his preaching; then some visitors reached his cell, where they always found him occupied in prayer or in work of the hands, as Pachomius, Paul and Hilarion had practised it in the Thebaid. This love of solitude and his spirit of silence, which he broke only to speak of God, caused him to be called Martin the Alone, or the Solitary, the name by which he was known thenceforth in the country. At whatever hour he was approached, the kindness of his welcome, the sweetness of his conversations, all impregnated with the fragrance of heaven, the serenity of his life though so austere in itself, spoke to hearts still more deeply than his exhortations; and soon the crowd was increased by those who wished to hear him and recommend themselves to his prayers. Thus the good odour of his holiness spread through the country with admiration for his doctrine and his examples. But after these salutary impressions the Spirit of God always prepares marvellous effects of His grace. Of those whom respectful curiosity or religious admiration had drawn towards Martin, many asked for his counsel and attached themselves to his direction. Our solitary recognised in these signs a step towards the fulfilment of the divine promises: and so he took good care not to refuse this devout eagerness. Without any other shelter than his narrow hut, he could offer his many disciples no other shelters than those they could build for themselves by the same means. Each therefore set to work with ardour, and finished his building all the sooner because nature bore all the cost and luxury was strictly confined to those rules of art sufficient to protect from the importunities of rain and sun. In this way the wilderness was peopled, and these first inhabitants were so many flowers blossoming in this new garden of the Church, which thus extended its domain, taking possession of souls, purifying them of their past and giving them in advance, in a peace they had never tasted, an anticipated share in the eternal fruits of their

labours and their virtues.

The group of the faithful formed round his cell was not long in being persuaded, like himself, that this position, inconvenient for a community, must be constituted into an establishment where regularity of habits would become more possible for each. Hence the idea of a true convent, such as Brittany and Poitou already had that were so flourishing. This thought was that of all the new brethren, eager henceforth to form only one family. All set to work with ardour to build a vast monastery that could provide for the needs of the poor as well as those of a numerous community. The forest, cleared of its great oaks, soon left a wide space where a fresh and healthy air circulated freely; the sky showed itself open there as the final rendezvous towards which each day advanced the solitary's course. Raised on the highest point of the hill, the monastery seemed to soar above the agitations of the world; the principal church, dominating all the rest of the vast building and surmounted by a tower where the bell of the liturgical offices was already swinging, was dedicated to St. John the Baptist, the first of solitaries and the most perfect of the children of men.

After the completion of the monastery, the edification one was sure of finding there drew towards this holy dwelling an ever more active concourse of strangers. Some wished to engage themselves and flee the world, whose dangers they felt the more in the face of such great renunciations; others came to offer their children for the service of God, or at least to draw from the holy examples of so many valiant athletes the habit of good and strength against the passions to come. So that soon St. Martin found himself at the head of three hundred religious; he was the soul and the moving force of all the good works that multiplied every day: the frequent returns of the psalmody, which even the night did not interrupt; reiterated fasts; the austere practices of bodily penance joined to the spirit of humility; a continual silence, which ceased only for spiritual conferences; and, outside so many exercises already so hard for the body, work of the hands varied according to each one's aptitudes.

Wholly given to the development of his community, Martin had also to multiply more and more his fatigues and his cares. These daily preoccupations were far from hindering his own efforts or preventing the progress of his personal perfection. A model of renunciation and of assiduity at the common exercises, he was seen everywhere that self-expenditure was needed, giving the example of holy vigils, of a more rigorous abstinence, of a piety always sustained; and those who witnessed it asked themselves how this poor body, worn out by penance, could still suffice for so many cares and labours. Happily, in return for this generosity which disconcerted in him the demands of nature, God favoured him with extraordinary graces. He tasted in prayer pure and incomparable delights, and the Master he served so faithfully lavished on him without interruption the joys of His holy presence, which the devout solitary never lost.

Soon, however, the monastery became too small for so many disciples. They had to be scattered, and several other monasteries, which were dependencies and as it were priories of Vertou, were established in Brittany through Martin's care. This was not a work of small importance, nor one that could be accomplished without trouble or difficulty. The superior of Vertou had to redouble his activity and zeal, his vigilance and his counsel. Frequent journeys, even distant travels, became necessary for these enterprises, for they created for the common father many dealings with these so various souls, of whom perhaps the greater number, though pressed by the grace of their vocation, had not at once abdicated their old, more or less barbarous, inclinations, nor put off that old man who so often does the evil he would not, without yet doing the good he would. Force and courage were needed to maintain in exact discipline a flock whose sheep multiplied to three hundred in these different houses, where the shepherd's charity watched over each of them. This man, become by the dispositions of Providence the moving force of so great a work, had to be endowed by it with as much firmness as moderation. This double quality was not wanting to Martin. But this influence of every moment and this so continuous practical vigilance were bound to end by making the task impossible for one man alone, and the wise founder had to make himself coadjutors whose experience and apostolic spirit could supply what he lacked. He therefore chose from among his religious delegates whom he set over the direction

of these different houses, and reserved to himself the government of Vertou, not however without keeping in principle that of these dependencies, on which it was always necessary to act, for the maintenance of unity, by one and the same regime. He therefore visited each of them from time to time, bringing them the word of God, seeing to the maintenance of the Rule, preventing abuses, looking to relations with the world, which he wished to be of the rarest; supporting the weak by his encouragements, forming them to humility — in a word, giving everything the blessed impulse of his own dispositions, and striving to form according to his heart those for whom he felt he would have to answer before God. When superiors thus understand their task, when they think of fulfilling it as faithful stewards of whom the Master will one day demand an account of their administration, souls flourish under their direction, the peace of God consoles them even in their combats, and the Master's charity, passing into the disciples, spreads round them and in every detail of the monastic life the sweet serenity that edifies the world.

The reputation of our Saint and of the fervent regularity of his foundations had no difficulty in penetrating the neighbouring provinces. Maine and Neustria especially rang with it, and the holy dwellings already flourishing there at that time called from time to time for the illustrious servant of God to hear his word and be edified by his holiness. It was, moreover, a devout consolation for himself to find himself thus almost everywhere among chosen souls whose vocation his doctrine and examples may have determined. From this, no doubt, and during one of these visits always animated by the Spirit of God, the fame of his miracles, having passed as far as England, became the occasion of a great reward from on high upon the faith of one of his faithful children.

There was in that country a prince whose name history has not preserved, and who, in that island of the Saints, converted a few years later by the apostolate of St. Augustine, but still almost entirely idolatrous, may be regarded as one of the most memorable first-fruits of Christianity. This prince had a young daughter, a Christian like himself, whose importunate virtues stirred the rage of the enemy of salvation. A legion of demons inflicted on her every day, from her childhood, atrocious torments; horrible convulsions showed their presence; when they left her, it was only soon to redouble their untiring vexations; and the more the prince sought to relieve his daughter, the more the resistance of her enemies multiplied. One day when they were obsessing her, one of them made heard, through the mouth of the poor sufferer, these words which were to put an end to her torments: "Soon we shall be driven from here by Martin's prayers. Let us redouble our strength against her, and avenge our defeat beforehand." At these words the young girl was shaken with as many new convulsions as she had relentless persecutors. For his part the unhappy father, deeply affected, did not know what to do. This Martin was unknown to him; he did not know how to find him. In his anxiety he sent out emissaries on all sides who, having long sought him without success in England, at last decided to cross the sea, landed on the coasts of France, were then more successfully informed about the holy man whom all there honoured, and, having reached the abbey of Vertou, set before him, with great marks of respect and urgent entreaties, the subject of their journey and their master's desires.

The man of God, receiving them with his usual gentleness, greatly consoled them by saying that the Lord was all-powerful and that one might hope from His goodness for the deliverance of their young princess; then, yielding to their request, he took one of his brethren with him and set about following them. A happy voyage soon brought him to land in the prince's states. The prince, warned of his arrival, came to meet him, showing by his joy what he hoped from him, and, casting himself at the Saint's feet, thanked him for having been willing to consent to this painful journey. The Saint, however, was eager to do his work, and, as he was making his way towards the palace guided by his host, a crowd of voices was suddenly heard announcing Martin's presence. It was the impious legion of hell which, unable to bear entering into struggle with him, after exercising one last time its frightful contortions on its victim, was escaping into the air, still invisible, but as turbulent as it was confused. Scarcely introduced into the prince's dwelling, the holy man found the poor child still thrown down and hardly recovered from her terrible agitation. He raised her, and after making

the sign of the cross on her forehead, presented her to her father happy and entirely delivered. The young person's gratitude showed itself at once in a generous sacrifice of herself to the Lord, and at her request her august deliverer gave her the veil and consecrated her to the life of virgins. For his part the prince did not know how to acknowledge such great benefits. He had considerable sums of gold and silver brought to him, which he begged him to accept. Martin did not even deign to cast a glance at them, and asked that they be distributed to the poor. He added to the fruit of his mission by remaining some days with the prince, where his instructions strengthened the faith of his servants, spreading blessings that were lasting.

On returning from overseas, Martin landed on the coast of Normandy closest to England, at the place where the Ocean washes the diocese of Bayeux. Among those he loved in that country was a lord who was at that very moment suffering a cruel family misfortune. Martin, on arriving at his house to visit him, found it in mourning: everyone was shedding tears over the death of two young twin brothers who had just been taken from their father before receiving the benefit of baptism. Touched by their misfortune, the Saint exhorted the father and his friends to seek their consolation in the heart of God, made them pray with him, and obtained from the Lord that the two brothers should be restored to life. After baptising them, he consecrated them to God at their parents' request, and it was on this occasion that he founded the monastery known from that time under the name of the Deux-Jumeaux.[2]

Among the monasteries St. Martin planted round his principal foundation, those whose memories remain attached to the little town of Saint-Georges de Montaigu in Poitou,[3] and to another locality which, like it, has become less important today, but whose celebrity was once great in the diocese of Bayeux, must especially be noted. We shall relate what concerns each of them. Six or eight leagues south-east of Vertou, on the ground represented today by an undulating plain which, at small distances, is covered by some populous villages, smiling clumps of woodland separate these centres of human activity, and here and there one sees hamlets or solitudes watered by streams that lavish on them a habitual freshness. There had once been a flourishing and considerable town there, but reduced, in the time of which we speak, to a shadow of itself by the misfortunes it had suffered. It was Durinum, a name Latinised after the Roman invasion of the country, but whose origin, far earlier than that catastrophe, must go back to some Celtic appellation. Famous among the stations ranged along the public roads, vast remains of its former splendour strewed the ground over a fairly wide perimeter. The confluence of the two Maines, near which it had been set,[4] favoured its commerce, carrying its boats as far as the Loire by the Sèvre Nantaise, into which their mingled waters first flow. This commerce was celebrated in the fourth century, when Durinum was overthrown by the Armorican invasion. A population said to have been of twenty thousand souls had remained sparse after the destruction of the city, and there were scarcely more than poor and scattered dwellings. These habitations ranged, amid heaths and barely cultivated land, as far as a hill that was later to become Montaigu, on whose plateau one saw only rare cabins sheltering under great woods from the breath of the north. In the centre of the village, roughly on the present site of the calvary that rises at the foot of the still inhabited one of the two hills, Martin set his two monasteries of virgins and of apostles: the first on that same site where the Grand-Logis still stands; the second on the very spot occupied by the present schoolmaster's school, which still bears the name of priory.

By a labour as active as that of the monks, the work advanced rapidly, and the two families were soon installed. From Durinum thenceforth, as from a new centre, went out the rays that enlightened the country, and that part of Poitou owed to Martin himself, and to the religious who seconded him, the happiness of rising again and tasting an unexpected prosperity. While these men of faith and labour set themselves again to the work for this abandoned vineyard, the women, who were not then subject to a strict enclosure, but no less faithful to their holy mission, visited the poor, carried joy and the spirit of God to every family's hearth; and from a half-barbarous land one soon saw spring the excellent fruits whose savour has been perpetuated to our own day by gentler manners and a firmer energy of Christian feeling.

Our two new monastic families having received from their blessed founder the same rule that his other houses followed, everything still had to go through him, and everything became for him an increase of vigilance and fatigue. For, after providing each of these two dependencies with superiors whose capacity was known to him, and whom he always chose from those whose age, intelligence and learning were so many guarantees of their experience and wisdom, he abandoned no more there than elsewhere his right and duty of visiting them from time to time, and of bringing there, with his touching examples of humility and zeal, his counsel and encouragement. Often he came to take from the men's monastery two or three companions whom he associated with himself for Gospel journeys, by means of which he renewed in the surrounding villages the spirit of faith, which had to be increased if one did not wish it to grow weak. Thus accompanied, he undertook on foot journeys more or less long, during which their devout conversations were often interrupted by the difficulties of the roads they had to clear for themselves to shorten their way, or to find, through rocks and brushwood, isolated hamlets of which they were no less careful than of the richest cities. It was in this way that, according to traditions still preserved in the country, the localities already important and now known under the more modern names of Les Herbiers, Les Essarts, Mouchamps, La Roche-sur-Yon and Clisson were evangelised. Tiffauges, Vendrenne and Aigrefeuille did not escape the Saint's priestly ardour any more than Beaupréau, Chemillé and Vihiers, which were not the extreme limits of his laborious apostolate; for, besides Anjou, where his memory is still venerated in several churches of his name, and Brittany, where he remains honoured with the same cult, it must not be forgotten that from lower Poitou he could not fail often to return towards the upper parts of the province. Ansion, whose progress he also guided, at least during his last twenty years, imposed frequent journeys on him. He was continually seen either in the great centres of civil administration, or in the countryside, where many idolaters still remained and were converted at his voice to form Christian townships, or finally in the less important places scattered in their enclaves, which, more populous, soon welcomed and loved the apostles so ardent in pouring out to them the treasures of the holy word. After these missions he returned to Vertou, which was his most habitual residence, and took up again there his exercises as a solitary and his daily fatherly solicitude.

In the midst of these labours a fresh warning was given him of the account he would soon have to render of his administration to the supreme Head of pastors. It was in 596. One day when he had set out from Vertou to go to Saint-Georges, he was resting a little after a tiring march, and sleep overcame him. While he gave himself to it an angel appeared to him and, ordering him to return to his cloister, warned him that his death was not far off and that he must prepare for it. Awaking at once, he retraced his steps, and when he was still three quarters of a league from the abbey the bells began to swing of themselves and gave a much clearer sound than usual. The brethren, astonished, guessed the return of the holy abbot whom they had not expected so soon, and joyfully went to meet him singing psalms and canticles. Soon they arrive at the church, which he enters after them, and there, in a fervent prayer, he recommends this flock to the supreme Shepherd. After which, rising, he goes into the cloister, where he has all his religious ranged round him; then, fixing in the ground in their midst the pastoral staff which his devout hands had long ceased to leave, and which by divine goodness had caused numerous fountains to spring up when needed: "Behold," he said to them, "I leave you the sign of my jurisdiction over you. You will regard it as a proof that I have loved with a preferential love the place where I formerly gathered you under the protection of Jesus Christ. Let it recall my presence to you, for it will be in the centuries to come of great help to many. I have not long to remain with you: my end approaches in this world; prepare yourselves for this separation, and follow me by the way I have traced for you, so as not to lose the share that has fallen to you of my crown. I leave you, with the peace of Jesus Christ, all the affection of my heart; I recommend you to that God whom you have followed, and I conjure Him to bring you all, by His grace, to the happiness of His eternal kingdom." After these words he gave them all the kiss of peace, and, so as not to fail for a single instant in his fatherly task, he set out again for the projected visit to the monastery of Saint-Georges.

But a last pledge of his holiness remained at Vertou and was not long in making admired there the gift of prophecy God had just granted His servant. Scarcely had he left when that abbatial crosier planted by him, whose dried wood had so long supported his steps, was seen to recover its lost sap, put forth buds and thus begin to become that vigorous and magnificent yew whose leaves were thenceforth salutary to the sick and cured of fever those who used them with confidence. This permanent miracle, which was perpetuated down to the last times of the abbey, made this marvellous tree the object of the respect of the whole country and of all the strangers who visited Vertou. When the princes of Brittany returned there, they did not enter the church until they had knelt before the venerated trunk. King Alan III, among others, never failed to do so, and gloried in following in this the example of his ancestors.[5] No one dared touch its branches or its foliage except to procure from them a legitimate relief for some infirmity. Any other reason for taking them was a profanation soon followed by a punishment. One cites on this subject that incurred by two Norman soldiers who, at the time of the invasion of those

Barbarians, about 843, thought of climbing it to choose among its branches material for a bow: one lost his eyes by a splinter of the wood he wished to cut, the other fell from a height and broke his neck. A third, whom these sad events did not intimidate, tried to climb it, but his foot failed him and in his fall he broke his leg. The rest decidedly understood that they must no longer risk it and fled as fast as they could. So many events, which could be attributed only to a heavenly protection, had filled the good monks with veneration for their dear tree.

While the first blossoming of our Saint's tree was casting so pure a joy into the desolate hearts of his children of Vertou, he was acting at Durinum as if he knew nothing of his approaching death, occupying himself there with his neighbour and his brethren far more than with himself, and taking nothing from his solicitude, his prayers or his mortifications. On the contrary he redoubled for each the devout exhortations to do well, to walk towards the common goal and to refuse God nothing of what He might require of those whose whole life was a continual witness of His predilection. In the midst of these cares and fatigues he was one day seized by fever, the first symptom of a more alarming illness: a pleurisy soon showed itself, and its rapid progress left no more hope. It took no more than that for an old man of seventy-four to bring him near a certain death. He could not doubt that the angel's warning was on the point of being fulfilled; and indeed the solemn hour was about to strike. However weakened his bodily faculties might be, those of the mind remained entire. His heart remained united to Jesus Christ; he awaited, joyful and serene, the moment of departure and the definitive call of the merciful Judge of his soul. Round his poor couch religious and monks were kneeling, weeping and begging his last blessing. And as he was silent and recollected, praying for them as much as for himself, he suddenly perceived near him a troop, made visible, of furious demons, whose horrible cries terrified those present. The Saint alone was not moved by them. Recalling the great wonder-worker whose name he bore, and his words uttered in a wholly similar circumstance, he cried with all his voice: "What are you doing there, spirits of darkness? Begone; Jesus has redeemed me; I cannot be lost with you." He was still speaking when the enemy had already disappeared. The last combat was fought, the last victory won. Nothing remained for the Saint to do or say; his body sank, and his soul, at last stripped of what remained in him of the mortal, escaped towards those desirable dwellings where one finds only the holy joys of the Blessed, where it contemplates for ever face to face Him whom here below it could grasp only by the hopes of its faith. This blessed death came on the 24th of October 601. The Saint, as we have said, was in his seventy-fifth year; it was twenty-seven years since he had laid the foundations of his first monastery of Vertou, and about twenty since the establishment of Saint-Georges.

He is represented kneeling in solitude and praying to God.

CULTE ET RELIQUES.

Cult and relics.

At the news of the Saint's death the monks of Vertou went to the monastery of Saint-Georges in order to bring his body back to the great abbey. The religious of Saint-Georges having opposed this, those of Vertou secretly carried off the body during the night, transported it at once to Vertou and placed it honourably in the church of Saint-Jean-Baptiste. According to the custom of the time, his precious remains were laid in a stone coffin which was set into the pavement of that church, and whose cover was still seen, not long ago, carefully preserved on the very spot of his burial, the only remnant of that memorable monument that escaped the ravages of the first invasions, and which Mabillon cited as still existing when he wrote his *Annals of the Order of St. Benedict*. That stone continued then to attract public veneration. The Saint's body was exhumed in 843, at the approach of the Normans who had just taken the city of Nantes by assault, and placed in a golden shrine adorned with precious stones, which was at once carried to a little town then named Noviheria, now generally recognised as the present market town of Gennes, set on the left bank of the Loire four or five leagues above Saumur. A few hours after this rescue the monastery of Vertou was invaded, sacked, burned and destroyed from top to bottom. The two abbeys founded at Saint-Georges suffered the same fate; but immediately after the Normans' departure the monks hastened to return and raise them from their ashes. From Gennes the shrine of St. Martin was carried to the abbey of Ansion, otherwise called Saint-Jouin-sur-Marne, and laid beside the body of St. Jouin, its first abbot, in the abbey church dedicated to St. John the Baptist. Numerous miracles obtained through the intercession of St. Martin made his name famous in the country and contributed singularly to renewing in that region of upper Poitou the religious feeling of the populations.

Later his relics were carried into another church of the monastery of Saint-Jouin, built under the invocation of St. Peter. There is reason to believe that it was then that certain considerable portions were granted to various churches. Mabillon affirms that in his time the Saint's head and some of his bones, enclosed in a shrine, were venerated at the abbey of Saint-Florent of Saumur. Two tickets, of which one, very old, was barely legible, and the other was dated 1661, attested two recognitions made at different times, which had not prevented another opening of that same shrine from being made in 1665 by Dom Joachim Le Comtat, visitor of the abbey, as was further attested by the sub-prior Pierre Le Duc. In 1692 the Fathers of Vertou, deprived of all their relics, as were those of Saint-Jouin since the sacrilegious devastations of 1562, begged of their brethren of Saumur some portion of what those had been able to snatch from the unworthy profaners. Dom Hugues, then prior of Saint-Florent, proceeded on the 1st of December to a fresh visitation of the shrine, in which were found the same relics mentioned in 1661. On the 16th of March following the abbey consented to a concession of high importance. It ceded to the priory of Vertou the entire head of St. Martin, of which it reserved only "the two parietal bones and the two petrous bones", and this venerable head was received there on the 19th of April and placed in the hands of the claustral prior Dom Jean Biusson.

This recovery amply compensated Vertou for the loss it had suffered in 1562. It is no doubt this notable relic, and not that of one of the Saint's arms, that their church lost in 1791 at the violation by the constitutional regenerators. The record of another seizure made in 1793 notes the removal of a bust of St. Martin, another of St. Benedict, an arm and a hand, all in silver, as well as a censer; the whole was sent to the district mint, that is to Nantes, and weighed eighteen marks two ounces. Only a ciborium and a chalice of the same metal were overlooked. On the latter, which forms part of the present treasure of the church of Vertou become a parish church, are engraved the arms of the priory.

At that unhappy time there thus disappeared the cover of the first stone coffin in which the Saint's mortal remains had rested in 601, and which the whole population of the country had never ceased to frequent with confidence. These devout treasures underwent the common law and were lost without return. We know of no other church that now possesses any. Forty parishes of Poitou still have him for patron and keep his feast, as at Saint-Georges, on the 25th of October, although he died on the 24th. Almost all have borne this title from their foundation and recall by it a mission of the Saint or a wonder worked by his intervention with God.

Thus Le Lion-d'Angers, Saint-Georges de Castillon and many others have consecrated by his patronage the Gospel light received from him in their first days. Le Pont-Saint-Martin, on the river Ognon and a short distance from the lake of Grand-Lieu into which it is lost, is still one of these testimonies. One knows Saint-Martin-de-Dreux, a commune of the Vendée, and the river of Saint-Martin, forming an island with the Auxances and discharging into the harbour of La Gachère. The latter is known under the name of *Vertona* in the Latin acts, which is certainly connected with some memories of the first abbey founded by St. Martin. Several parish churches also bear our Saint's name in the diocese of Nantes. All these places recall in local traditions a direct influence of the holy abbot. Immediately after his blessed death his brethren and children were seen to raise an altar to him beside all those of St. Jouin. The latter, for his part, also had his cult in Brittany, where we find, among others, under his invocation, the parish church of Moisdon-la-Rivière, two or three leagues south of Châteaubriant. But Ansion had given the example of devout memories of one of its most illustrious Fathers: it was followed in all the priories; and the Benedictines, both before and after the introduction of the Congregation of Saint-Maur, have never ceased to regard Martin as one of their purest glories.

The cult of St. Martin did not remain confined to Poitou: Maine, Anjou and Brittany (at Nantes and at the abbey of Saint-Méen) also invoke him, either on the 24th of October, which is his principal feast according to the Roman Martyrology and that of Usuard, or on the 8th of May and the 9th of December according to that of Ado; but these last two dates probably relate to some of the translations of which we have spoken and whose day history no longer specifies. Among other places consecrated in honour of the holy abbot of Vertou, one finds, a very short distance from the town of Le Lude, in the diocese of Angers, a parish of Dissé, now joined to that of Le Mans, of which St. Martin is the patron. It was formerly in the presentation of the chapter of Angers and in the collation of the bishop.

Extracted from the Histoire de saint Martin, abbé de Vertou et de Saint-Jouin-de-Marnes, *by M. l'abbé Auber, canon of the Church of Poitiers and historiographer of the diocese.*

SAINT EREMBERT OF LE PECQ, BISHOP OF TOULOUSE AND CONFESSOR (678)

St. Erembert is believed to have been born in the market town of Le Pecq, near Saint-Germain-en-Laye, in the present diocese of Versailles, and to have shut himself up, while still young, in the monastery of Fontenelle, in Normandy, where he was formed in learning and piety under the direction of St. Wandrille, who was then its abbot. But God did not leave this chosen soul long in obscurity: the authority of Clotaire III and of St. Bathildis, his mother, drew our Saint from the cloister to place him in the see of Toulouse; the inhabitants of that city, who had heard of Erembert's high virtue, called for him with all their prayers.

Having become bishop, he applied himself with the greatest care to the practice of religion, chastity, humility and continence, studying the divine Scriptures with care and seeking to bring his preaching and his works into harmony. Thus, like a brilliant torch, he shone in the house of God by the light of his example. His virtue was confirmed by wonders, among which we must relate one more striking than all the others. Erembert had left his episcopal city to see again his native land and the kinsfolk he had left there. He came to Viocourt (an ancient village in the territory of Poissy). During his stay in that place a frightful fire broke out; the fire, spreading from house to house, threatened to destroy the whole town, and all efforts seemed useless to put it out. The neighbours, despairing of mastering it, begged Erembert to pray to God for them. Now there was in that place a basilica dedicated to St. Saturninus, martyr. The prelate was at prayer in this oratory when the cries of the terrified multitude and the repeated blows with which they struck the doors of the church reached him. The help of heaven did what human means had not been able to do. Erembert was touched by the sufferings and laments of the crowd; taking his pastoral staff, he held it out towards the flames and continued his prayer. At once the wind, which threatened to spread the fire over the whole village, died down, and the

fire, losing all its violence, went out. Joy succeeded to tears, and sadness gave place to gratitude.

About this time (about 668) Erembert withdrew to the monastery of Fontenelle, of which Lambert was then abbot; he lived there for some time in great holiness and reached an extreme old age. It was there that he died, on the 14th of May 678. He had kept until the end of his life the title of bishop of Toulouse. His body was laid in the lower part of the church of Saint-Paul at Fontenelle. In 704 St. Bain, fifth abbot of that place, translated it into the apse of the same basilica, and adorned his tomb with a semicircular crown which formed a kind of dome over it. The body of the holy bishop rested for several years in the church of Saint-Paul: an immense concourse of people took place at his tomb, and a great number of miracles were worked there.

At the beginning of the eleventh century Gerard, abbot of Fontenelle, having found the body of St. Erembert among the ruins of the church of Saint-Paul, carried it into the neighbouring church, that of Saint-Pierre, where it remained until its translation to Abbeville. The church of Saint-Saturnin of Fontenelle stood on a hill outside the monastery, towards the north. It was there that the relics of the first bishop of Toulouse were first placed. After Erembert's death, the pastoral staff with which the holy bishop had stopped the fire was carried there. The oratory of Saint-Saturnin having been destroyed, this staff, together with a garment of St. Erembert, was carried to Bruyères, a village of the diocese of Toulouse. It is related that there was in that place a priest whose life was not very regular, and that, having wished to put on St. Erembert's garment, he was at once seized with a burning fever from which he could be delivered only by prayers to the holy bishop. These precious relics were later carried back again to Fontenelle.

Extracted from the Histoire de l'Église de Toulouse, *by M. l'abbé Salvan.*

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[1] At the beginning of the persecution of Diocletian (303), a great number of Christians had the weakness to hand over our divine Scriptures to the infidels to be burned. Several even devised various pretexts to lessen or excuse this crime, as if it could be lawful to take part in an impious act. Felix, bishop of Thibiuca, in the proconsular province of Africa, did not let himself be carried away by the number of the guilty; the fall of his brethren only stirred his vigilance and revived his courage. He died as a hero, a victim of the demands of his duty. — Godescard, Baronius.

[2] Evergistus or Evergisilus (already named in the French martyrologies of the 24th of August and the 14th of September) was born at Tongres (Belgian Limburg) and succeeded St. Severinus of Cologne (23 October), whose archdeacon he had been, in the archiepiscopal see of that city. One day when, according to his custom, he was visiting the churches and tombs of the Martyrs, he entered the basilica of St. Gereon and greeted the Saint with this versicle: *Exultabunt Sancti in gloria*. It is said that a heavenly voice then answered him: *Lætabuntur in cubilibus suis*. From this came the custom, in the church of St. Gereon, of singing the first versicle without the choir answering, as if to leave the reply to the angels. St. Evergisilus was pierced with arrows by robbers one day when he was visiting the monastery of St. Mary at Tongres. The people of Cologne believe they possess his relics; the Bollandists maintain that they keep only those of St. Ebregisus, bishop of Maestricht. — Cf. Additions of the Bollandists, on this day.

[3] Proclus, patriarch of Constantinople, worked energetically to extinguish the last remains of the schism of the Easterners. His works contributed powerfully to it. We see from those of them that remain that his learning equalled his zeal. His Letters deal chiefly with the disputes that arose in his time on the Incarnation. Some of his Homilies are a eulogy of the Blessed Virgin: it is proved in them that the title of Mother of God is justly given her. The others treat largely of the mysteries of Jesus Christ and contain instructions on the principal feasts of the year. The style of this Father is concise, sententious, full of lively and witty turns, more apt, however, to please than to move. It is from the last year of this patriarch's episcopate (447) that the insertion of the Trisagion into the divine office dates: at the time of the terrible earthquake which for six months was felt in various countries of the East, St. Proclus had recourse to this prayer with his people, and the scourge ceased. The Easterners attribute to St. Proclus the last revision of the liturgy of St. John Chrysostom, or of the Church of Constantinople. — Godescard; Dom Ceillier; the abbé Darras.

[4] *Alias*: Martin, Marce, *Martinus, Martius*. — The Bollandists, besides the title of solitary, give him that of abbot, and say that he lived successively in the monasteries of Monte Cassino (Terra di Lavoro) and of Monte Massico (now Massico). Monte Cassino, Naples and Carinola possess some of his relics. — *Acta Sanctorum.*

[5] See the life of Tobias (vol. XI, p. 50) and the article we devoted to the feast of St. Michael, archangel, and all the holy Angels (vol. XI, p. 496). — There are churches dedicated under the invocation of St. Raphael at Milan, at Venice and in many other places. As for his characteristic emblems, because of the help he gave young Tobias on his journey, in which he served him as guide, he is often given a pilgrim's staff. At other times, alluding to the meaning of his Hebrew name (Medicine of God), a vessel or pharmacy jar, or some symbol of the medical profession, is placed in his hand. — *Caractéristiques des Saints*, by Father Cahier.

[6] Son of a king of the Scots, Florentin left his country, went to France and settled at Bonnet, where he kept swine for thirty-two years. It is related that he worked a great number of miracles in that country, and that he healed especially the blind, the lame and the dumb. His body was buried at Bonnet. At the beginning of the seventeenth century his Acts were still kept there. Nine paintings in that church

depict his legend. His tomb was formerly seen in the choir; as it hindered the religious ceremonies, it was moved behind the choir, then transferred to a side chapel with the relics kept outside the tomb. There used to be a great concourse of pilgrims at Bonnet who came to invoke our Saint to be cured of madness. This concourse is diminishing from day to day. — Continuators of Bollandus, 24 October.

[7] He was buried, it is believed, in the church of a monastery which later took his name (Saint-Fromond is today a market town of the department of Manche). At the time of the Norman invasion his relics were transferred to Bayeux, then to the priory of Saint-Lô at Rouen, where they were enclosed in new reliquaries (1470) and visited (1629). Before 1470, however, the Saint's arm had gone back to enrich the abbey church of Saint-Fromond. The Huguenots profaned this notable relic in the sixteenth century. Near the parish church of Saint-Fromond there is a spring; formerly, in times of drought, solemn processions were organised and the end of the shaft of the cross was dipped in the water of this spring. This ceremony was renewed in 1840 in the presence of five neighbouring parishes: the rain asked for was miraculously obtained. — Continuators of Bollandus.

[8] We gave his life on the 7th of June, vol. VI, p. 516.

[9] See his life on the 13th of October.

[10] The people of Cologne wrongly attribute to their bishop St. Evergistus or Evergisilus all that the new Bollandists relate of the cult and relics of St. Ebregisus of Maestricht. — Cf. Dissertation of Father Victor de Buck in the *Acta Sanctorum*, vol. X of October, pp. 818– 823.

[11] *Veb* or *Bis*, in Breton, stream, river, and *Taw*, peace, silence.

[12] The abbey of the Deux-Jumeaux, round which families soon gathered and formed a fairly considerable centre, was flourishing in the ninth century when the Normans destroyed it. Transcription of books was especially practised there. The Deux-Jumeaux is now only a hamlet of two to three hundred inhabitants, in the canton of Isigny, and possesses only its twelfth-century church, still fairly well preserved though no longer used for worship, which is done at Longueville not far away. In 1790 it was no longer more than a simple priory-cure depending on the abbey of Cerisy.

[13] Saint-Georges is now only a large market town of 2,500 souls, the chief place of one of those parishes of the Vendée almost all as populous as many places which elsewhere bear the name of towns, in memory of their old enclosure of walls more or less completely disappeared. Placed on route 137 between Saint-Fulgent and Montaigu, it dominates to the south and north valleys which the Grande and Petite Maine water with their streams, sometimes very deep. Its gardens spread halfway down the slope as far as these two rivers, beyond which charming meadows are shaded by those rustic plantations which mark in the Vendée that part of the country called the Bocage.

[14] These two rivers were then called the *Meduanae*. They rise in the midst of the Bocage, one at Les Herbiers, the other at Les Essarts.

[15] It was in 861 that the Bretons seized the country of Herbauge, and Alan III reigned there from 877 to 907.

25 October

Martyrologies

Twenty-fifth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Rome, St. Chrysanthus and St. Daria, his wife, martyrs, who, after several torments which they endured for Jesus Christ under the prefect Celerinus, were condemned by the emperor Numerian to be thrown into a sand-pit on the Via Salaria, where they were overwhelmed, still living, with earth and stones. 284. — Again at Rome, the birthday in heaven of forty-six soldiers, who were all baptised together by Pope St. Denis, and immediately afterwards beheaded by sentence of the emperor Claudius, and buried on the same Via Salaria. One hundred and twenty-one other martyrs were also buried in the same place: among them were four soldiers of Jesus Christ: Theodosius, Lucius, Mark and Peter. 269. — At Soissons, the holy martyrs Crispin and Crispinian, noble Romans, who, during the persecution of Diocletian and under the president Rictiovarus, after horrible torments, had their heads cut off and by that death won the crown of martyrdom. Their bodies were afterwards carried to Rome and honourably laid in the church of St. Lawrence in Panisperna. 285 or 286. — At Florence, St. Miniatus, soldier, who fought valiantly for the faith of Jesus Christ under the emperor Decius, and received the crown of a glorious martyrdom.[1] 251. — At Torre, in Sardinia, the holy martyrs Protus, priest, and Januarius, deacon, who, having been sent into that island by Pope St. Caius, were put to death in the time of Diocletian, under the president Barbarus. 303. — At Constantinople, the holy Martyr, subdeacon, and Marcian, cantor, who were massacred by the heretics under

the empire of Constantius.[2] — At Rome, St. Boniface, pope and confessor. 422. — At Périgueux, ST. FRONT, who, consecrated bishop by the apostle St. Peter, converted to Jesus Christ, with the help of a priest named George, the greater part of that country, and, all shining with the glory of his miracles, rested in peace. 74. — At Brescia, the blessed death of St. Gaudentius, bishop, illustrious for his learning and for his holiness.[3] About 420. — In Gévaudan, St. Hilary, bishop. 540.

The Bollandists (vol. XI of October, p. 569) give the holy Martyr and Marcian the title of notaries or secretaries of St. Paul, patriarch of Constantinople. The *notarii*, in profane and ecclesiastical antiquity, were, properly speaking, stenographers. They wrote under dictation, with incredible rapidity, and by abbreviated signs, *notæ*. Widespread among the ancients, these notaries were no less so among the Christians. The most important of their offices was to collect the Acts of the Martyrs. It is by this means that the Acts we possess have come down to us, published for the most part by the Benedictine Ruinart, and several of which go back to the beginning of the second century. The ecclesiastical notaries were also charged with writing the Acts of the Councils, as well as the discussions that took place within those assemblies. The Fathers of the Church, the patriarchs, the bishops were surrounded by *notarii*. — The abbé Martigny, *Dictionnaire des Antiquités chrétiennes*.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the dioceses of Ajaccio, Amiens, Angers, Arras, Auch, Autun, Beauvais, Chartres, Coutances, Lyons, Paris, Poitiers, Rennes, Rodez, Soissons and Tours, the holy Crispin and Crispinian, martyrs, mentioned in the Roman martyrology of this day. 285 or 286. — In the dioceses of Arras and of Châlons, St. Chrysanthus and St. Daria, martyrs, mentioned today in the same martyrology. — At Bayeux, St. Rufinian, second bishop of that see and confessor.[4] 1st c. — In the diocese of Bayeux, St. Loup or Leu, third bishop of that see and confessor. Born at Bayeux of an honourable family, he was baptised by St. Rufinian who conferred the diaconate on him. His virtues and his zeal earned him the choice to succeed that holy prelate. Sylvester, who then governed the metropolitan church of Rouen, consecrated him after having raised him to the priesthood.[5] 3rd c. — In the diocese of Cahors, St. Capuan, bishop of that see and confessor, celebrated for his great learning. He generously fought the error of the Arians who, in his time, were infesting Aquitaine. It is related that his great occupation was to form in learning and piety young men whom he went to gather in his diocese and even in foreign countries. About the year 752. — In the dioceses of Carcassonne and of Nice, St. Boniface I, pope and confessor, mentioned in the Roman martyrology of this day. 422. — In the dioceses of Le Puy and of Périgueux, St. Front, bishop, mentioned today in the same martyrology. 74. — In the diocese of Cologne, St. Raphael, archangel.[6] — In the diocese of Mende, St. Hilary (Illier, Chelirs), bishop of that see, mentioned in the Roman martyrology of this day. 540. — In the diocese of Nantes, St. Martin, abbot of Vertou and of Saint-Jouin-de-Marnes, whose life we gave on the preceding day. 601. — In the diocese of Quimper, St. Goueznou (Goisenou, Guinou), bishop. After the death of his father, a rich Breton gentleman, he built himself an oratory in a place called Land, four miles from Brest; later he changed this oratory into a true monastery and formed there numerous disciples. This was the origin of the present market town of Gouesnou (Finistère, arrondissement and canton of Brest). Chosen, because of his virtues, to fill the see of Léon, he became one of its most brilliant ornaments.[7] 675. — In the diocese of Verdun, feast of the translation of the relics of St. Gaon (Gon, Gond, Godon, Gand), anchorite, whose death is marked in the martyrology of France of the 26th of May, the day under which we sketched his notice. 9th c. — In the diocese of Viviers, St. Agripan or Agrève (Agripanus), bishop of the Church of Velay, whose death is marked in the martyrology of France of the 1st of February, the day under which we gave his life. 7th c. — At the Abbaye-sous-Plancy (Aube, arrondissement of Arcis-sur-Aube, canton of Méry-sur-Seine), in the diocese of Troyes, St. Espain (Spanus), martyr in Touraine with his eight brothers Lupicin or Loup (Lupus), Benin (Benignus), Bié (Beatus), Marcellian, Messain or Messauge (Messapius), Genitor or Genitou

(Genitor), Principin and Tridoire.[8] 4th c. — In the diocese of Nancy, St. Amon, second bishop of the ancient see of Toul, of whom we spoke on the 23rd of October. — At Reims, the death of St. Celsin or Soussin (Celsinus), priest and confessor, disciple of St. Remigius (1st of October) and son of St. Balsamia (14th of November).[9] About 532. — In the territory of Bourges, St. Dulcard (Ouchard, Douchard), confessor. After having spent the greater part of his life in the monastery of Micy or Saint-Mesmin, in the diocese of Orléans, he came to die in a desert of the neighbourhood of Bourges, then called Victoria, and where today rises the village of Saint-Doulchard (Cher, arrondissement of Bourges, canton of Mehun-sur-Yèvre). 584. — At Fécamp (Seine-Inférieure), in the diocese of Rouen, St. Hildemarca (Hildemarche, Childemarque), native of Bordeaux, virgin and abbess of the Benedictine monastery of Fécamp (*Fiscannum*). About 635. — Formerly, in the diocese of Toulouse, memory of St. Silisse, virgin.[10] — At Vaison (Vaucluse), St. Theodosius, bishop of that ancient see, already mentioned in the martyrology of France of the 14th of February. 554. — At Bayeux, St. Ausiac, priest, disciple of St. Loup, mentioned above. 3rd or 4th c. — In the diocese of Saint-Claude, St. Maur, confessor, who was long wrongly confused with St. Maur, disciple of St. Benedict, founder and abbot of Glanfeuil (15th of January). He has given his name to the village of Saint-Maur (Jura, arrondissement of Lons-le-Saulnier, canton of Conliège) where his relics are kept.[11] Epoch uncertain.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — At Rome, the holy martyrs Chrysanthus, and Daria, his spouse, who, after having suffered numerous torments under the prefect Celerinus, were, by order of the emperor Numerian, thrown into a sand-pit on the Via Salaria, and buried still living under the earth and the stones with which they were overwhelmed. 284.

Martyrology of the Order of Camaldoli. — At Sassoferrato (States of the Church), the death of Blessed Albert, confessor, who reformed in a marvellous manner the regular discipline which had degenerated in the monastery of Santa Croce di Tripudio, and whose body rests in the church of the same monastery where it is held in great veneration.[12] 7 August 1350.

Martyrology of the Congregation of Vallombrosa. — In Etruria, the saints Crescius, Omnion and Emptus, who, in the time of the emperor Decius, were crowned with martyrdom. 250.

Martyrology of the Cistercian Order. — St. Bernard, bishop of Vich, in Catalonia, who flew to heaven on the eve of this day. 1243.

Martyrology of the three Orders of St. Francis. — At Colfano, in the March of Ancona, in the diocese of Camerino, the death of Blessed Francis of Calderola, preacher and excellent confessor of our Seraphic Order; he was admirable for his piety, his doctrine, his zeal for the salvation of souls, and shone after his death with the splendour of miracles.[13] 1507.

Martyrology of the Order of Friars Minor. — St. Edward III the Confessor, whose memory is celebrated on the 13th of this month.[14] 1066.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — St. Stephen, king and confessor, whose soul flew to heaven on the 15th of August and whose feast is celebrated on the 2nd of September.[15] 1038. — At Soissons, the holy martyrs Crispin and Crispinian. 285 or 286. — At Rome, St. Evaristus, pope and martyr, whose feast is celebrated on the following day.

Martyrology of the Order of the Servites of the Blessed Virgin Mary. — At Milan, in the monastery of Santa Maria of the Servites, Blessed John Angelus Porro, confessor, of our Order, who died holily on the eve of this day. 1506.

Martyrology of the Capuchin Friars Minor of St. Francis. — St. Wenceslas, duke of Bohemia and martyr, whose feast the Church keeps on the 28th of September.[16] 936.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

Among the Greeks, the saints Valerinus, Sabinus, Valerius and Chrysaphus, martyrs. — In Africa, the holy martyrs Saturninus, Claudian, Primus, Flavian, Zoticus, Asterius, Cher and Saturus. 2nd or 3rd c. — At Torre (Sardinia), St. Gavin, soldier and martyr, converted to the faith by the saints Protus and Januarius, mentioned in the Roman martyrology of this day. In 1848 there was made a solemn invention and recognition of these three patrons of Torre. 303. — In the principality of Wales, St. Sadwrn or Saturninus; St. Canna, his wife; St. Crallo, their son; and St. Hilary or Elian, surnamed Geimiad or the Pilgrim, another son of St. Canna whom she had by a second husband. Native of Armorican Brittany, this holy family had gone to dedicate itself entirely to God in the country of Wales. Sadwrn has left his name to the church of Llansadwrn (county of Carmarthen); Canna has given hers to those of Llanganna (county of Glamorgan) and of Llangan (county of Carmarthen). That of Llangrallo (Glamorgan) is dedicated to St. Crallo; and that of Llanelian (island of Anglesey) to St. Hilary. 6th c. — In Munster or Momonia, a province of Ireland, and especially in the parish of Dromdaleague or Drimoleague (county of Cork), St. Lasrie or Lasrian, confessor, contemporary of St. Ida or Ita, virgin and abbess of Cluain-Credhaill (15th of January), with whom he had frequent relations of spirituality. End of the 5th c. — In Ulster or Ultonia, a province of Ireland, and especially in the town and county of Donegal, St. Caidee or Caidoc (Caoide, Caeti, Caete, Caette), confessor. 6th c. — At Saint-Marnoch or Kilmarnock, a town of Scotland (county of Ayr), St. Marnoch or Mernoch, bishop and confessor, patron of that town to which he has given his name. — At Ceprano, in the States of the Church, St. Arduin or Ardovin, confessor, whose body rests in the church of Santa Maria Maggiore of that town. About 627. — In Ireland, St. Lasrian, confessor, monk of Buithin (county of Westmeath), under the discipline of St. Carthage (14th of May), then religious in the island of Inis Pict (county of Cork), under that of St. Domangen. About 650. — At Segovia, a city of Spain (Old Castile), St. Frutos or Fructus (Fructus), confessor; St. Valentine, his brother, and St. Engratia, their sister, both martyrs.[17] 715. — At the Greek monastery of St. Paul (*S. Paulus de Foresta*), near Pontecorvo (Terra di Lavoro), St. Nice, founder and abbot of that monastery. 1000. — At Tibur, today Tivoli, a city of the States of the Church, St. Cletus, confessor. Tivoli possesses some of his relics. 11th c. — At Roskilde, a city of Denmark (Zealand), St. Margaret, a woman of high birth, who was assassinated by Herlon, her husband. Her relics were formerly kept in the church of Our Lady of Roskilde. 1176. — At Arnstein, in the ancient diocese of Trier, Blessed Louis, confessor, of the Premonstratensian Order, founder of monasteries. 12th c.

In representations of St. Frutos, one sees a rock splitting at his command. The Mohammedans had made themselves masters of the neighbouring country and wanted to pass further. The Saint, in order to preserve himself and his companions, went to meet the Moors, and, tracing a line with his staff, forbade them to cross it. Heaven confirmed this intimation by opening a deep cut in the rock. The trench is still to be seen and the people of the place call it the Notch of St. Frutos.

Popes St. Pius V (1566–1572) and Paul V (1605– 1621) allowed a proper office of the saints Frutos, Valentine and Engratia to be said. This concession, at first restricted to the sole diocese of Segovia, was extended to Castile in 1729 by Pope Benedict XIII. — *Acta Sanctorum*, vol. XI of October, p. 689; *Caractéristiques des Saints*, by Father Cahier.

SAINT FRONT OR FRONTO OF LYCAONIA, FIRST BISHOP OF PÉRIGUEUX AND CONFESSOR

74. — Pope: St. Linus. — Roman Emperor: Vespasian.

Ô homme, si tu crains de souffrir, si tu aimes régner, ne sois point sourd à l'appel de Dieu. O man, if thou fearest to suffer, if thou lovest to reign, be not deaf to the call of God.

St. Basil the Great.

St. Front was an Israelite, of the tribe of Juda; he was born in the country of the Lycaonians. His father was Simeon and his mother Frontonia, faithful observers of the law, remarkable for the austerity of their morals and full of faith in the promises of a Messias. We do not know what age he may have been when the Saviour manifested himself to the world; but a pious tradition, founded on the testimony of some grave historians,[1] tells us that he had already left his father and mother and had withdrawn to Mount Carmel, to lead the eremitical life there after the example of the prophets Elias and Eliseus, the origin of the Order of Carmelites. The Chronicle of the Spanish Carmelites even says that St. Front, before withdrawing to Carmel, was a soldier of Herod and that he was baptised by St. John. It was probably on Carmel, in the exercises of contemplation and the study of the law and the Prophets, that he acquired, to perfect them later in the school of the Saviour, that learning and that power of speech which the historians attribute to him and on which they bestow the highest praise.[2] When Our Lord Jesus Christ, coming out of his retreat at Nazareth, manifested himself to the world by his preaching and his miracles, the children of Carmel, and among them the son of Simeon and Frontonia, came down from the mountain and presented themselves to him. Instructed in the holy Scriptures and just appraisers of the oracles of the Prophets, they had no difficulty in recognising him as the Messias and attached themselves to his person.

St. Front was baptised by St. Peter at the command of Jesus Christ, and he was one of the seventy-two disciples whom the divine Master chose and whom he sent, two by two, into all the towns and all the places where he himself was to go, having given them the power to heal the sick, to cast out devils and to work all kinds of miracles. In his quality of disciple, our Saint was a witness of the admirable life of the God-Man. When, after the Ascension and Pentecost, the Apostles and the disciples, filled with the divine Spirit, divided among themselves the conquest of the world for the Gospel, St. Front attached himself to the person of St. Peter and was particularly loved by him. He shared the holy labours of that Apostle in Palestine, at Antioch, at Rome. In this last city St. Front drew public attention upon himself, not only by his eloquence, but also by a great miracle.

The daughter of a senator was tormented by devils who had possessed her for fourteen years. She is brought to St. Front, and he is begged to heal her. But the evil spirits cannot bear the presence of the apostle; they are forced to avow their powerlessness, and to confess, in the presence of all the people, the power of the Name of Jesus and the divinity of the doctrine which St. Front preaches. "O envoy of the Most High," they cry, "why hast thou come to pursue us in this city? Thou persecutest us in whatever place we may be. O Jesus of Nazareth! why are we delivered up to such cruel torments? The power of this man is so great that we cannot resist him."

Meanwhile the girl has thrown herself at the apostle's feet; and he, touched by her state, addresses this prayer to God: "Lord, who hast given thy servants all power over the powers of hell, hear my prayers and glorify thy holy Name by healing this girl, thy handmaid, and by delivering her from the legion of devils that master her." And at that instant the girl is delivered, the devils abandon her, and a bright light spreads over her and over the attentive and astonished crowd. The news of this miracle, worked in a public square, in the midst of the people, soon spread through the whole city and put our Saint in great favour. People ran to hear his easy and persuasive speech; they wished to be witnesses of his works; for this miracle was not the only one he worked in the city of Rome. It is related further that he gave sight to two blind men, healed four persons with dropsy and a leper, and worked several other miraculous cures, assisted by the power of God. "When the princes of the Apostles (St. Peter and St. Paul)," says St. Leo, "had planted the victorious standard of the faith of Jesus Christ on the walls of Rome, and that capital of the universe, which gave the law to the nations,

had received it from the hands of poor fishermen, delighted with this happy success which God had enabled them to obtain against all appearance, they conceived and concerted the perfect conversion of other neighbouring countries, and sent first their deputies and ambassadors into the Gauls, who imbued several peoples of that most ancient region with the holiness and seemliness of Christian worship."

St. Front, the beloved disciple of St. Peter, was sent into Lower Guyenne to catechise there especially, as the legend expresses it, the noble Petrocorii and give them the principles of the faith. St. George was given him as companion, St. George who had been sent especially to the peoples of the Velay. After three days' journey St. Front and St. George had arrived at Bolsena, a small town situated on the lake of the same name (*Vulsiniensis lacus*), today in the States of the Church. They had judged it fitting to stop there, and they were preaching the Gospel to the Gentiles, who ran in crowds to hear them and to be witnesses of their miracles. Here the faith of our Saint was to be submitted to a very painful trial, but one necessary to authorise his divine mission by a striking miracle, and to strengthen in their belief the newly converted pagans. God permitted that St. George, in the midst of his preaching, should die suddenly. This so sudden death brought desolation to the heart of St. Front. One same vocation to the faith, one same intercourse with Jesus and the prince of the Apostles, had closely united St. Front and

St. George, and they loved each other; and the same mission which they had received from St. Peter for the conversion of the Gauls had made their friendship still more intimate.

Now St. Front, inconsolable at this death, and the Holy Spirit not making him understand that it is for the manifestation of the glory of God and of the divinity of his doctrine, lays the body of his friend in a sepulchre and orders it to be carefully guarded. Soon he takes again in all haste the road to Rome, and goes to carry to St. Peter the news of his misfortune. Melting into tears, he throws himself at the Apostle's feet, like Martha at the feet of Jesus after the death of Lazarus, and says to him: "He whom you loved and whom you had given me as companion is dead; but come and you will raise him up." — "Rise, my son," the Apostle said to him gently, moved himself as much by St. Front's gentleness as by St. George's death, "rise. The death of your friend is only for the manifestation of the glory of God. Take this staff and lay it on the body of your friend, invoking the holy Name of Jesus, and your friend will be given back to you." These words, simple and imperative like those which the Spirit of God inspires, bring the conviction of the most unshakeable faith into the heart of St. Front. He rises, consoled and blessed, and hastens to set out again to carry out point by point the Apostle's prescriptions. Meanwhile the rumour of the death of one of the preachers of Bolsena had spread among the neighbouring tribes. They told there of St. Front's desolation, of the care he had taken to have the body of his friend guarded, and of his hasty departure for the city of Rome. Some expected some extraordinary event there, and, on the day presumed for the Saint's return, people had run up from all sides and were surrounding the sepulchre in which the body of St. George had been laid. St. Front appears; his step is resolute; sadness no longer darkens his face; one sees shining there the joy that the certainty of success gives. He parts the silent, recollected crowd, and he comes to the sepulchre. He has it opened, as Jesus Christ had done to raise Lazarus; then he lays the staff of St. Peter on the body of his friend, and says to him: "In the name of Jesus Christ, I command you to rise." And at that instant St. George rises, comes out of the tomb alive and throws himself into the arms of St. Front; and both, with one heart, with one voice, give thanks to God. And the crowd, as much moved as fired with enthusiasm by this spectacle, proclaims the power of the Name of Jesus Christ and the divinity of his doctrine. Those of the pagans who until that moment had been deaf to the preaching of the two apostles and had shown themselves most opposed to embracing the new faith, throw themselves at the feet of St. Front, disavow their errors and ask for baptism. And St. Front and St. George, admiring their faith and the marvellous change that grace has worked in their minds, hasten to baptise them.

St. Front was to accompany St. George as far as the city which St. Peter had designated to him as the principal theatre of his preaching. Having therefore settled everything at Bolsena for the perseverance of the

faithful, and leaving them some of the priests and deacons whom he had ordained, he set out with St. George and his three disciples, Fontaise, Severinus and Severian, and they made their way all together towards the country of the Vellavi, preaching the Gospel in all the places through which they passed, and making numerous proselytes there. They arrived at Vélaunes, then the capital of the Velay (*Vellavia* or *Ruessium*, today Saint-Paulien). The Spirit of God had gone before them there and had prepared the ways for them. As soon as they entered the town, a lady of quality, whose name the chronicles have not preserved for us, came to offer them hospitality in her dwelling, which the waters of the Borne bathed. It was a great honour for her to receive the envoys of God, for Jesus said, speaking to his Apostles: "He that receiveth you receiveth me." Her charity was not without reward. God reserved for the charitable lady of Vélaunes and for all the members of her family the first rays of the faith in return for her generous hospitality towards the Gospel labourers. She listened with a holy eagerness to the preaching of the apostles and was the first whom they baptised, and her family the first Christian family of the Velay. God was not content with calling her to the inestimable benefit of the faith; he wished also to make use of her for the accomplishment of his designs of love and mercy upon the inhabitants of that country.

One night when she was deeply asleep, an angel appeared to her in a dream and said to her: "Rise and go upon the mountain of Anis, and there it will be shown you what you must do for the glory of God." And, docile to the angel's word, as soon as it was day she rose and hastened to carry out the orders that had been given her. Now the mountain of Anis, distant some miles from Vélaunes, was high, and the road to climb it long and toilsome. The humble servant of God, having arrived at the summit, found herself exhausted with fatigue, and, having sat down on a stone to rest, she was not long in falling asleep. God showed her in a dream, a few steps from the place where she was, a stone fashioned in the form of an altar and surrounded by angels; and in the midst of these angels was a virgin of great beauty, crowned with a brilliant diadem. She asked the name of her who had so great a beauty; and an angel answered her: "She is called Mother of God; she cherishes particularly the friends of her Son, Front and George, and, in favour of these two apostles, she has chosen this place to be especially honoured there." And the pious lady, having awoken, gave thanks to God and hastened to go down the mountain, to go and relate to the two bishops what she had seen and heard, and she said to them: "An angel of God appeared to me during my sleep, and he said to me: 'Go upon the mountain of Anis, and there it will be shown you what you must do for the glory of God.' I went to the top of the mountain, and there, having sat down to rest, I fell asleep. God showed me in a dream a stone fashioned in the form of an altar and surrounded by angels; and in the midst of these angels stood a Virgin of great beauty, crowned with a brilliant diadem. I asked the name of her who had so great a beauty; and one of the angels answered me: 'She is called Mother of God; she cherishes particularly the friends of her Son, Front and George, and, in favour of these two apostles, she has chosen this place to be more especially honoured there.'"

It was easy for the two Apostles to recognise by this trait the heart of the Mother of Jesus. They hastened therefore to announce the happy news to the people, and foretold to them that in centuries to come this place would be celebrated for the cult that would be paid there to the Mother of God. They then went up the mountain to visit the place which the pious lady had pointed out to them. The historians of Notre-Dame du Puy relate that this place was found covered with snow, although it was the hottest season of the year; they add that a stag, running over this snow, traced on it the site of a church, its length and its breadth. Having seen this, St. Front and St. George, full of respect for this place, had it enclosed with a wall, in order to preserve it from all profanation. A short time afterwards St. George set up an altar there which was consecrated by St. Martial. The successors of St. George built a church there and transferred their episcopal see to it; a town grew up there: it is the town of Le Puy, which has taken its name from its lofty position on the mountain and which shows from afar its beautiful cathedral where pilgrims come to pray. Such was the origin of the celebrated pilgrimage, so much frequented today, of Notre-Dame du Puy. This pilgrimage has received in our days a new consecration. A few steps from the cathedral, on the Rocher Corneille, rises the

colossal statue of Notre-Dame de France, made from the cannon that were taken at Sebastopol.

St. Front's mission called him elsewhere. He had to separate from St. George. Touching farewells! These two Saints broke the eucharistic bread together, shared between them the staff which St. Peter had given them, and embraced each other tenderly before parting. The part of St. Peter's staff left in the hands of St. George still exists. After having been kept until 1793 in the collegiate church of Saint-Paulien, it is today in the chapel of the Dames de l'Instruction at Le Puy. It is the lower part, the one which touched the ground directly. The wood of it is perfectly foreign; expert men have declared that they do not know its nature. It is golden red, incorruptible, and of an extraordinary weight; on touching it one thinks one has an iron bar in one's hand. As for the upper part, which fell to St. Front as being the nobler and worthier, and which was brought to Périgueux by the Saint himself, it was probably lost at the same time as the body of St. Front. The chroniclers do not agree on the route which St. Front followed to arrive at the capital of the Petrocorii. Some make him appear at Toulouse. It seems to us more natural that he made his way through Auvergne and the Limousin. His passage through these regions was not barren; he crossed them preaching the Gospel there, as the Apostles always did in going from one place to another, and he arrived at last at the city of Vesunna with the three disciples whom he had brought from Bolsena: Frontaise, Severinus and Severian. This city was given up to every kind of idolatry. St. Front preached there, from the day after his arrival, one God in three Persons, creator of all things, Jesus Christ, redeemer of the world; he told them the life of the Saviour, the mission of the Apostles, the miraculous progress of the Church. That day and the following days he went through the city, going from one place to another, wherever he thought he would find the people assembled. He confirmed his teachings by several miracles. It was always the irresistible argument employed by the Apostles, by virtue of the almighty power which Jesus Christ had given them.

One day when he was preaching in the theatre in the presence of a great concourse of people attentive to hear him, a man was brought to him whom the devil had possessed for several years and who made him so furious that he had to be bound with strong chains. As soon as this wretched man was in the apostle's presence, he cried out in a tone to make all those present shudder with terror: "O Front, envoy of Jesus of Nazareth, thy words and thy prayers burn me!" The Saint looked at the possessed man and said with authority to the devil: "Be silent, unclean spirit, and go out of the body of this man." And at that instant the devil obeyed and abandoned the wretched man, who, falling at St. Front's feet, poured himself out in thanksgiving. And meanwhile the people, in admiration at what they saw, said: "Who is this man whom the devils obey? Who has given him such power?" This miracle produced the effect that could be expected of it; several of the pagans who witnessed it asked for baptism and received it from the hands of the Apostle. Of this number was an illustrious lady named Maximilla, wife of Chilperic, one of the powerful lords of Vesunna. Having received the grace of baptism, she proved at once that Christian charity had entered her heart with the faith. She invited the holy bishop to come to her palace; for she hoped for Chilperic, for her children and all her household, the favour which she herself had received.

Chilperic had been paralysed for twelve years, and crippled in all his limbs. "Perhaps," Maximilla said to herself, "the Saint has also the power to heal the sick." The Apostle did not need to be asked long to comply with her wishes; he followed her. On entering the house, he said, as the divine Master had prescribed: "Peace be to this house!" There was a son of peace there, and the Saint's peace rested upon him. On hearing this manner of greeting, Chilperic said to the Saint: "I see that you are a Jew by nation. Have you the power to heal me of my infirmity?" — "I have that power," St. Front answered him, "if you believe in Our Lord Jesus Christ." — "If he heals me of my infirmity, I believe that he is God." — "Believe, without restriction, that he is God and that he can heal you; renounce the false gods and receive baptism." Grace had little by little penetrated the soul of Chilperic. "I believe," he said, "that Jesus Christ is God; I abjure the worship of idols and I wish to be baptised." And St. Front, satisfied with the paralytic's faith, had water brought to him and baptised him in the name of the Father, and of the Son, and of the Holy Ghost. Then, taking him by the hand,

he said: “May my Lord Jesus, who healed the paralytic of Judaea, grant you the entire cure of your sickness.” And, making the sign of the cross over Chilperic, he ordered him, in the name of Jesus, to rise and walk. And he rose and walked, no longer feeling his infirmity. Chilperic had two sons, Altimus and Gelasius. Witnesses of the miraculous cure worked in the person of their father, they prostrated themselves at the feet of the holy bishop and asked, they too, with all their household, made up of two hundred persons, to receive baptism. St. Front imposed on them all a fast of three days, after which he baptised them.

Another miracle, more remarkable still and which had a greater influence, was the cure of Aurelius, a noble and powerful lord, says the legend; perhaps he was governor of the city for the Romans. He was covered with ulcers and a prey to sharp pains. The miracle which our Saint had worked in favour of Chilperic made Aurelius wish to see so skilful and so powerful a physician. He had him humbly begged to come to his house. The Saint hastened to go there, and on the way he met a blind man and healed him, making the sign of the cross over him and invoking the holy name of Jesus. Aurelius, in calling St. Front to his palace, asked only for the life of the body; but the Saint gave him also the life of the soul. After having instructed him and made sure of his faith, he baptised him with several persons of his family, not forgetting to prescribe for them the solemn fast of three days. These two favours received through St. Front touched Aurelius deeply. He made such progress in faith and piety, says the legend-writer, and his gratitude was so great, “that he constituted St. Front and the bishops his successors chiefs and temporal lords over his person and the persons of his descendants, and gave him his house which was near the theatre, to build and set up there a church and service in honour of God, which was built there in the third year of the empire of Claudius, in honour of the Saviour, of his blessed Mother and of St. John the Baptist.”

Another miracle soon followed that one. The son of a poor widow, whom St. Front had already delivered from the evil spirit, had just been drawn out of a very deep well. The desolate mother has the body of her son brought to the Apostle’s feet and conjures him to give him back his life. St. Front is touched by her faith and her tears; he lays his cloak on the dead boy and gives the son back full of life to his mother.

A few days later he also raised Chronopius, at the prayer of Elpidius his father and Benedicta his mother. This miracle produced a great sensation in the city of Vesunna and had its echo in the whole province of Périgord. Three hundred persons received baptism at the same time as Chronopius, Elpidius and Benedicta. God rewarded the faith of the father and the mother in the person of the son; Chronopius was from that moment a fervent disciple of the Saint and merited by his virtues to be his successor, though not immediately, in the episcopate.

Everything in St. Front preached the Gospel; the gentleness of his words charmed all hearts; people were eager to hear him, they were filled with enthusiasm by his works. Whoever had seen Jesus Christ at Jerusalem, in the countryside of Judaea, would easily have understood that the Apostle of Vesunna had been formed in his school. He applied himself to imitate the humility of the divine Master, his gentleness, his charity, his patience; to act as he had seen him act, to speak as he had heard him speak. He frequently brought into his discourses the examples, the comparisons, the parables which Jesus used and which had so happy an influence on the minds of the crowd. He recalled the householder who sends labourers to work in his vineyard, and rewards equally both those who arrived only at the eleventh hour and those who arrived at the first; the king who, celebrating the marriage of his son, has the banqueting hall opened to the blind and the lame, because the guests would not come; the good shepherd who, having found the lost sheep across the mountains, takes it on his shoulders and carries it with joy to the fold. And then, when he had spent the day fulfilling the ministry of the word, when evening had come, after the example of Jesus again, he watched and prayed. He was accustomed to withdraw into a little cell, or rather into an oratory which he had built in honour of the Mother of God, on the hill where the monastery of medieval Périgueux was founded, called Puy-Saint-Front from the Apostle’s stay there. The historians and chroniclers who have dealt with the antiquities of Vesunna speak to us of this oratory of the Mother of God, consecrated by St. Front, which was,

as we shall say later, the place of his burial. We read in Taillefer: “According to the old chronicles, St. Front, first bishop of Vesunna and apostle of the province, built an oratory on the site occupied by our cathedral or immediately beside it, towards the south-west, and quite near the steps which communicate with the episcopal palace; at least such is the idea one may form of the site of this chapel, according to Father Dupuy, who, to designate it better, says that it was on the side of the altar of St. Catherine.”

The priests of the idols, seeing the people desert the worship of their gods, tried to revive pagan zeal by a great solemnity in honour of Mars. At the hour of the sacrifice Front goes there through an immense crowd; on the way he raises a dead man, then he hastens to the temple of Mars, preceded by the report of this striking miracle; he enters, overturns the idol of Mars and all the statues of the lesser gods, and by the power of the sign of the cross drives out the evil spirits, who hasten to quit the place and take to flight, uttering frightful bellowings. Then, emboldened by the holy Apostle’s example, the new converts hasten to break the images and statues, which soon become the prey of the flames. A short time afterwards St. Front purified this temple and consecrated it to the worship of the true God, under the invocation of St. Stephen, the first martyr. He made it the principal church of his diocese, fixed his residence there and established there seventy-two clerics to chant psalms there day and night, and to live there according to the Rule of the Apostles, holding all things in common. Having conquered Vesunna, the capital of that region, St. Front, without personally leaving the centre, occupied himself with the evangelisation of the neighbourhood, of the other towns and of the countryside by his disciples, among whom we find Frontaise, Severinus, Severian and Silanus. And he sent them two by two after the example of Jesus. And they went, as the disciples of Jesus went, from one village to another, preaching the kingdom of God everywhere, instructing and baptising, fearing neither fatigue nor persecution; and the power of God was with them. For his part, the holy Apostle did not remain idle in the city of Vesunna; but every day he catechised and applied himself to strengthening the new Christians in the faith. He had not yet struck the last blow at idolatry. There remained the famous temple of Vesunna, built for the worship of Isis, a privileged divinity of the Gauls, in which the Romans had placed a colossal statue of Venus and the statues of several other gods.

While St. Front was preparing to destroy this temple, the pagan priests for their part stirred up the people against him. He does not listen to their clamours, still less to their threats, and he pursues the execution of his plan. He is seen walking with a firm step through the quivering crowd and making his way towards the temple of Vesunna. He arrives there and stops, motionless for an instant, his gaze fixed on heaven and his hand stretched out towards the temple. Soon he makes the sign of the cross and, in the name of Jesus, commands the enormous colossus of Venus to fall at his feet and be reduced to dust. The effect follows close upon his words, to the great astonishment of the idolaters, an astonishment soon changed into terror, for out of the fragments of the statue a dragon is seen to come forth, which rushes upon the pagans, kills seven of them and wounds several.

An attentive spectator of what is happening, St. Front soon sees at his feet those who had cried out most against him, and he hears them beg him with abundant tears to give back life to the seven men whom the dragon has killed. And St. Front orders their bodies to be taken out of the temple. Then he bids the dragon go away to a solitary place without hurting anyone, and the dragon obeys. And the Apostle, kneeling down, his hands and eyes raised to heaven, addresses this prayer to God: “Lord, to whom nothing is impossible, who hast saved the world by the sacred wood of the cross, given sight to the man born blind and raised Lazarus, command, if it please thee, that these dead acknowledge that thou holdest the keys of life and death, and that thou alone art God, who livest and reignest for ever and ever.” Scarcely has he ended this prayer when the seven men rise up, as if coming out of a deep sleep, and begin to cry out that there is no other God than the God of St. Front. Astonished at so many prodigies, the pagans too proclaim the God of St. Front. But the holy bishop must not stop there; the moment has come to strike the last blow. He rises, and, his face turned towards the temple, he makes the sign of the cross and cries out: “In the name of Jesus Christ, crucified by

the Jews and risen three days after his death, let one part of this temple, with the idols it contains, fall to the ground, and let the other part remain standing to serve as a witness to future generations." And at that instant one part of the temple collapses and the other is still standing there, telling the generations of the nineteenth century, as it told the generations of earlier centuries, the aberrations of pagan superstition and the triumphs of Christianity. And the children have said to their fathers: What does this monument mean? And the fathers have related to their children the wonders of the Lord; and the memory of them has been handed down from age to age, from generation to generation, for the edification of the peoples and the glorification of our blessed Apostle.

While St. Front was thus triumphing and making the Church of Vesunna flourish, Squirinus or Quirinus, in the fourth year of Claudius, emperor of the Romans, was sent to govern Lower Guyenne and maintain Roman rule there. He was an enemy of the Christian name. St. Front was denounced to him as a disturber of the peace. Squirinus had him brought before him. His disciples, Frontaise, Severinus, Severian and Silanus, all four animated like him by the Spirit of God and desirous of suffering something for the name of Jesus Christ, accompanied the Saint. After an interrogation in which St. Front proved and explained the Christian religion, Squirius, irritated above all because he was threatened with hell, threatens the apostle and his four disciples with death, and, turning sharply to his guards: "How long," he says to them, "shall these men live who threaten us with eternal torments?" The words and the look of Squirius are understood, and at once one of his henchmen raises his hand and his sword to cut off St. Front's head. But God was protecting his servant: the hand and the sword remain suspended, motionless, unable to strike; and a dazzling light surrounds the holy bishop. At this sight Squirius and his soldiers, seized with terror, leave the place and take precipitately to flight, as if they feared some misfortune for themselves. As for the soldier who had tried to attempt the life of the holy Apostle, he falls into a violent fury against himself, tearing himself with his teeth, and, struck invisibly by the hand of the angel who had protected St. Front, he dies wretchedly shortly afterwards.

Left alone with his four disciples on the field of battle where he has just had so striking a triumph, St. Front withdraws with them and returns to his cell near the oratory of Our Lady, thanking God who had sustained him in the combat, and praying to him with a great outpouring of charity for his persecutor. They spent the rest of the day and part of the night in prayer and the singing of psalms, giving thanks to God, blessing and glorifying his infinite mercy. St. Front interrupted from time to time the words of prayer and the singing of psalms with pious narratives. He foresaw that the hour of great trials was approaching for his disciples and that soon they would have to bear witness to their faith by the sacrifice of their lives, and he sought to strengthen them in the will to suffer everything for the name of Jesus.

Strengthened by these holy exhortations, they preached Jesus Christ daily with a holy boldness. Denounced by the priests of the idols to the governor Squirius, they were arrested; when they were questioned, Frontaise answered the governor: "You ask us our native land? Silanus is a native of Vesunna; as for Severinus, Severian and myself, we are Romans, like you, O governor, having been born in the town of Bolsena. But why question us? Why ask us by virtue of what authority we act, you who, wallowing in the errors of gentilism and paganism, condemn all truth and detest all light? Enter a little into yourself; acknowledge the God who formed your body and your soul, and you will be capable of understanding the truth we preach; for we have learned from our Master that the gods of the Gentiles are the work of men's hands and have no power to defend themselves nor to protect those who honour them." Squirius replied with threats: "Your life is at stake; if you sacrifice to our gods, you will keep it; if you do not sacrifice, you will die." Frontaise, Severinus and Severian answer him: "Our glory and our happiness are to live and die in Jesus Christ and for Jesus Christ."

Beaten by this vigorous answer and seeing that their faith is too lively for him to hope ever to make it bend, the governor leaves Frontaise, Severinus and Severian, and, addressing Silanus in the hope of triumphing

more easily over his youth: “And thou, young stripling,” he says to him, “why dost thou not sacrifice to our gods?” Silanus answered him: “I shall never sacrifice except to Jesus Christ, my Saviour, who has washed the world in the waters of baptism and has cleansed it from the stains of sin.” At this answer Squirius, still more irritated to see these generous athletes, so firm in their faith, resist him so openly in the sight of all the people, orders them all four to be taken out of the city and put to death after being made to suffer every kind of torment. He announces that he will himself go to the place of execution to make sure that his orders are faithfully carried out. Perhaps he hopes that the rigour of the tortures will wring from the sufferers some words of apostasy. The four martyrs are led out of the city walls, beyond the Isle, closely chained, as Jesus was led out of the walls of Jerusalem. They praise God all along the way. Meanwhile they arrive at the place appointed for the execution. There the tortures of the four martyrs begin. They are bound to posts, and, because they have been heard speaking of the death of the Saviour Jesus and glorying to die for him, four crowns are made from the neighbouring thorn-bush and put on their heads in sign of derision. Then their heads are nailed to the posts with nine long iron spikes, and their shoulders pierced at the joint of the bones with red-hot augers. But such torments, such refinements of cruelty, cannot shake their faith; they persevere in the confession of Jesus Christ.

Squirius, unable to wring from them the avowal he had hoped for, orders their heads to be cut off. The four martyrs are unbound from the posts and, kneeling down, they humbly present their heads to the soldiers’ sword, and thus end their labours on earth to begin their triumphs in heaven. But at that instant God shows, by a prodigy of which some examples are found in the sacred annals, how much he is glorified by the death of these generous martyrs. Their bodies, ignominiously abandoned, stand up again and, each taking his head again in his hands, they begin to walk in the presence of the crowd which had witnessed their execution, make their way to the river, which they cross walking on the waters, climb the hill and arrive at the oratory of Our Lady where St. Front was praying. There they kneel down and lay their heads at the holy bishop’s feet, and the four bodies, forming a cross, remain stretched out on the pavement of the oratory. St. Front blesses them and begins their funeral, aided by the priest Anianus, in the presence of a great concourse of the faithful, singing psalms and hymns, praying and praising God. Frontaise, Severinus and Severian are buried in the oratory itself. As for the body of Silanus, St. Front grants it to the prayers of a pious lady who goes and buries it not far from there, in her own house. Perhaps it was his mother herself who fulfilled this charitable office, doubly happy to be a mother, because her son is begotten for ever to the life of heaven.[3]

The blood of the martyrs became a seed of Christians. Squirius saw no other means of stopping this nascent religion than by banishing its chief. He feared a rising if he put him to death. The Christians protested against this sentence and spoke of wishing to keep their bishop by force. A rising was to be feared; St. Front hastened to stop it by pointing out to the Christians that St. Peter had been blamed by the divine Master when he had wished to use the sword to defend him. The following night the Lord Jesus, who has promised not to abandon his disciples in any of their trials, appeared to St. Front, encouraging and strengthening him, and said to him: “Go courageously into exile; for you must carry the light of the Gospel into several other towns and villages. Have confidence, I shall be with you.” The divine Saviour deigned also to make him understand that his exile would not be long, that he would return into the midst of his flock and would have the consolation of seeing there his persecutor, Squirius, converted to the Christian faith. Encouraged and strengthened by the words of the divine Master, St. Front thanked him with a great outpouring of love. The next day, the faithful having assembled, he exhorted them to remain firm in the faith, gave them his blessing, and, putting in his place the priest Calepodius, his disciple, to govern the church of Vesunna, he took the road of exile, taking with him Anianus, Nectarius and Chronopius. The route which the holy apostle followed on leaving Vesunna is traced for us by the anonymous author of his Life, and confirmed by other historians whom we shall take care to cite. We see him first in a place not far from Vesunna, today called Pressac, where he converted to God a great number of pagans. From there he goes to Brantôme, where he works the same conversions, having reduced to dust, by the mere sign of the cross, a statue of Mercury which the

inhabitants of the place had set in a grotto where they went to worship it. Here the apostle's doctrine is confirmed by the miraculous raising of a child, whose weeping mother had thrown herself at the Saint's knees and conjured him to give her back her son. St. Front's zeal needed a vaster theatre: he thinks he finds it in the capital of the Angoumois, and he goes there. But if he converts some inhabitants there, it is only with great difficulty, although he heals in their presence two demoniacs and two paralytics. The glory of establishing Christianity in that city and of being its first bishop was reserved for Auso nius, disciple of St. Martial.[4]

Having left Angoulême, he travels through Saintonge, where it is given him to gather in a few days an abundant harvest. In the capital of that province, where later Eutropius will be sent by St. Clement, he displays the power over the devils which he has received from God. Three possessed persons are brought to him. As soon as they are in his presence, these wretches roll on the ground and then remain motionless and as if lifeless. The apostle, full of confidence and wishing to give a proof of the divinity of the faith he preaches, at once commands the evil spirits to leave these bodies which they have so long mastered; and the devils hasten to obey, and they are heard crying out with rage in the air: "O Front, envoy of Jesus, why come here to persecute us? Be content with having so many times vanquished us elsewhere by thy prayers."

From Saintes the apostle makes for Bordeaux. He arrives opposite that city, on the banks of the river, and, having no boat to cross it, he remembers that the God whom he preaches once opened the Red Sea to give passage to the children of Israel and deliver them from Pharaoh's pursuit. He prostrates himself and conjures him with faith and love to give him the means of crossing the river and entering the city with his disciples, to announce his holy Name there. Scarcely has he prayed when a boat breaks loose of itself from the harbour. Pushed by a favourable wind and guided by an invisible hand, it comes to land at the spot where St. Front is. The apostle enters it with his disciples, and at once the boat sets off, returns towards the harbour and goes back to the place it had occupied before.

St. Front has only just entered Bordeaux, and already the idols of the false gods keep silence, and the oracles no longer answer those who consult them; the lunatics and the energumens complain and utter heart-rending cries. And the priests of the idols, stupefied, ask one another whence the silence of their gods can come, what cause has suddenly shut their mouths. And while they are questioning one another thus in confusion and agitation, they learn by public rumour that a man come from distant lands is in the city, preaching a new religion and the abolition of the worship of the gods. It is even related that in the temple of Jupiter, during a solemn sacrifice, the god answered the sacrificing priest: "Dost thou not know that a disciple of Jesus the Nazarene is in the city and that by his preaching he chains our tongue? If he is not driven out, we shall henceforth make no answer to thy questions."

These words were well able to excite the jealousy of the followers of the idols. They set to work at once searching through the whole city, and St. Front, the terror of the false gods, is at last discovered. At once he is questioned; he is asked what such important business has made him leave his country to come to this city. The apostle hastens to answer that his Master and Lord has sent him to preach the unity of God and the divinity of Jesus Christ, and to destroy the superstitions of paganism. At this answer the priests of the idols, already frightened and feeling their powerlessness and the need to lean on human authority for their gods, run to Sigisbert (doubtless the governor of the city) and beg him to protect the gods and to drive out the stranger who takes it upon himself to attack their worship. Sigisbert, a man of hasty temper and strongly attached to all the pagan superstitions, has St. Front seized and, without taking the trouble to question him, has him beaten with rods by his servants. The apostle suffers this treatment without complaint, remembering the cruel scourging of his divine Master at Jerusalem. Then he is led out of the city and threatened with death if he dares to enter it. On leaving this city, where he has cast the first sparks of the faith, which will later produce a vast conflagration, St. Front thinks the moment favourable to confirm the new converts in the faith and to carry terror into the souls of Sigisbert's henchmen.

He was arriving in front of the temple where the people of Bordeaux worshipped Priapus and Venus. At this sight the Saint stretches out his right hand towards the temple, uttering these words: “May the Son of God destroy thee”; and at once part of the temple collapses with a great noise, and the two idols are reduced to dust. A few steps from there he meets a girl possessed by the devil. As soon as she is in the Saint’s presence, the devil begins to howl and to cry out that, if he is forced to go out of this body, he should be sent to some other place where he may be in peace. “In the name of Jesus,” St. Front says to him, “I command thee to go out of this body”; and at once the girl is delivered, and the devil is heard, paying homage to the power of the name of Jesus, crying out: “O terrible name, which does me violence and forces me to go out!” And St. Front, having arrived outside the walls of the city, is left by Sigisbert’s soldiers, who go back to tell their master what they have seen and heard.

Leaving the neighbourhood of Bordeaux, our apostle made for the town of Blaye. He preached the Gospel there for some days, and his preaching soon gave him such favour that eighteen captives had his protection implored to obtain their freedom. The apostle, moved with compassion, interceded for them with the governor of the town; but the latter answered him only with mockery, and only made the captivity of these wretched men harder. St. Front had a means of succeeding unknown to the governor; he had recourse by prayer to the mercy of God, always readier to pardon than men. It was not in vain. The next day the doors of the prison were opened, and the captives saw their chains broken by the ministry of the angels. As for the governor, he was far from expecting the grace which God was reserving for him. St. Front had prayed for him too. Inwardly touched at the sight of the miraculous deliverance of the captives, he ran to the holy bishop, prostrated himself at his feet and asked him for baptism. St. Front baptised him, and with him a great number of Gentiles, drawn by the governor’s example. All the idols of the town were broken and reduced to dust, and a church was built there in honour and under the title of the Saviour.

From Blaye St. Front came back to Saintes, where he was honourably received by the Christians. On his way there he had the occasion to work a miracle of merciful charity: he healed a man born blind, invoking the holy name of Jesus and making the sign of the cross over his eyes. The apostle did not make a long stay at Saintes; the Holy Spirit was pressing him to go to the city of Poitiers, celebrated then for the worship it paid to Jupiter, Minerva, Mars and Aesculapius. As soon as he had arrived he began his preaching there; but at first he did not have all the success he expected. Satan raised up against him as an enemy the governor of the city, named Arcadius, who ill-treated him and drove him out after having had him beaten with rods. But the following night, as he was praying, as his divine Master had prescribed, for Arcadius his persecutor, an angel appeared to him and ordered him on God’s behalf to go back into the city. He had the consolation of forming there a great number of Christians, to whom he left the deacon Nectarius, after having consecrated him bishop. From Poitiers he went to Tours, where he healed a paralysed girl. He made few conversions in that city, because of the Gentiles, who rose against him and compelled him to go away and withdraw to Le Mans, where he was received with great honours by the Christians of that city and by St. Julian, who was its bishop. After having stayed some days with them, encouraging and strengthening them in the faith, he travelled through the whole province, evangelising the peoples who ran to meet him on his way, eager to gather his word and to be witnesses of his works.

St. Front left Maine and made his way towards Normandy, accompanied by the blessings of the peoples to whom he had opened the ways of salvation by making Jesus Christ known to them. Having arrived at nightfall in the midst of the wilds of the Passais, at the edge of the forest of Andaine, he stopped there near a river called the Varenne, which flows at the foot of the rock on which is built the town of Domfront, chief town of an arrondissement of the Orne. His presence there was soon marked by a miracle. He had scarcely arrived there when he was told that the son of the master of the place where he was had just died. St. Front, foreseeing the designs of mercy which God had upon the inhabitants of that region, had himself taken to the dead man. He spent the night praying, assisted by the priest Anianus and the deacon Chronopius, and, when

day came, he gave the son back full of life to his father and mother.

The effect of this miracle was not slow to appear; this father and mother, happy at having recovered their son, at once asked for baptism and received it from the hands of St. Front. A stranger who announced himself by such a miracle was bound soon to be in favour. The inhabitants of the region ran to hear the Apostle's word, and a short time afterwards, instructed and baptised by him, they were fervent Christians. As for the young man miraculously raised to life, he felt so great a need to show his gratitude to God that he wished to renounce everything to follow Jesus Christ; which he was able to do easily, St. Front having built in that place a church which he provided with clerics, faithful imitators of the life and manners of the Apostles. This place, in memory of our Saint's stay, afterwards took the name of Saint-Front, which it still bears today, and near by, on the rock which overlooks the Varenne, rose the little town of Domfront, whose name, together with that of the neighbouring parish, is an unceasing hymn of love and gratitude of the inhabitants of the Passais in honour of the apostle of Périgord. The traditions of the Passais have kept the memory of the presence of our Saint and of his mirac les. It is still related today that he built an oratory on the very spot where the parish church of Saint-Front is seen; his miracles are also spoken of, but without their being specified.

From the Passais St. Front advanced towards the Beauvaisis, where he was not to stop, but only to cast the first sparks of the faith. The honour of converting the Bellovaci, of being their first apostle, their first bishop, their first martyr, was reserved for St. Lucian, who was to be sent by St. Clement.

On leaving the Beauvaisis the apostle went to Soissons. He preached the Gospel there, and his word and his miracles converted there a great number of pagans, who, renouncing the worship of idols, embraced with joy the doctrine of Jesus Christ. At that time a village of the province called Nogeliac was laid waste by the presence of a dragon which spread terror through the whole region. The Christians of Soissons begged the Saint to go there to destroy the monster. St. Front greatly admired and praised this charity of the faithful and set out for Nogeliac. Scarcely had he arrived there when he had himself taken to the place where the dragon had its lair. He walked alone towards the place which the pagans pointed out to him from afar with voice and gesture, not daring to approach themselves, so great was the terror which the monster inspired in them.

At the sight of the apostle the monster, raising its head, gave forth frightful hisses, quivering with terror as if it had foreseen some misfortune. But St. Front, looking at it with authority, said to it: "In the name of Jesus, I command thee to die." These words were like a thunderbolt; at the same instant the dragon expired. And the pagans, admiring the power of St. Front, confessed the faith of Jesus Christ and, prostrating themselves at the Apostle's feet, asked at once for the grace of baptism. The neighbouring tribes, drawn by the news of this miracle, which soon spread, ran up too to see and hear the extraordinary man whose word had struck down the dragon.

The concourse grew greater every day; and, to satisfy their pious curiosity, the Saint had to set up a cell in that place and stay there several months, never ceasing to preach Jesus Christ and to strengthen the new faithful in the faith.

God was not slow to glorify his apostle in that place by a most striking prodigy. One day, when he was celebrating the holy Mysteries, on the day of Pentecost, says the chronicle, it was noticed that the wine was lacking; now it was not easy to procure any in that wilderness, which produced none. This mishap greatly grieved the faithful, whose faith already knew how to taste and value the eucharistic good. St. Front was grieved by it too. Soon he was seen deeply recollected: he was praying. His prayer was fervent, as the prayer of the priest at the altar of the Lord should be. Suddenly an immense cry of admiration breaks from the assembly of the faithful; a white dove is seen in the air, holding in its beak a little phial full of wine. It descends and hovers for some moments, uncertain, above the pontiff's head. At last it alights on the altar, leaves the little phial there and takes flight again, spreading behind it a sweet odour, the odour of the sweetest

perfume. St. Front gives thanks to God for such a favour and continues the oblation of the sacrifice. The faithful, delighted with the prodigy accomplished before their eyes, mingle the expression of their gratitude with that of the pontiff and say with transports of love: “The Lord is great and truly worthy of all praise; it is he who is God, he is our God for eternity and he will reign over us for ever and ever.”

The memory of our Saint’s stay has been preciously preserved in this place, which since that time has been called Saint-Front, and the little town which was built near by, towards the eighth century, added to its name the name of the Saint and was called Neuilly-Saint-Front (*Nogeliacum sancti Frontonis*), chief town of a canton in the arrondissement of Château-Thierry.

Here everything tells of the two miracles of which we have just spoken, and the centuries have not been able to destroy the monuments charged with handing down their memory to the last generation.

As for the miracle of the destruction of the dragon, whose memory has been handed down from one generation to another, it is recorded in paintings, statues and other monuments connected with the apostle’s stay in these regions. The very nature of the ground favours belief in this miracle: in spite of the changes which cultivation has made it undergo, it still has a marshy and peaty appearance and allows one to suppose that in ancient times the monster could easily find a lair there. A powerful lord of Lorraine had an only daughter, cruelly tormented by the devil, who, adjured to go out of her body and leave her, had answered: “I shall not go out until I am driven out by the blessed Front, disciple of Jesus of Nazareth.” This lord therefore sent to Soissons to fetch the Saint, who hastened to come and healed the possessed girl. The report of the miracle flew as far as Metz, of which Clement was bishop, sent at the same time as St. Front by the apostle St. Peter. Clement blessed God for the works of St. Front which were related to him; he came to him and begged him to honour the city of Metz with his presence.

The meeting of the two bishops was most affectionate. They greeted each other, giving each other the holy kiss with the most ardent charity. They had not seen each other since the day when they had received their mission together from the chief of the Apostles. They spent that day, therefore, and part of the night in pious conversation, telling each other of their apostolic labours and of what they had had to suffer from the pagan peoples, praying together and reciting psalms. They broke the sacred bread together, encouraging and strengthening each other with gentle words. The next day they took the road to Metz. Now, while they were walking and beguiling the fatigues of the way with holy conversation, they met a child held fast by an enormous serpent which had coiled itself round his body. St. Front, moved with pity, made this prayer to God: “Lord, who by thy precious blood hast regenerated the human race driven out of paradise by the wiles of the serpent, hear my prayer! Let this serpent die and this child be delivered, and let all the world know that thou art the deliverer of those who believe in thee!” At that instant the serpent expired, the child having no wound. And the two holy bishops, thanking and praising God, arrived at the city of Metz.

The presence of our Saint was soon marked in that city by the deliverance of two energumens, whom he healed by making the sign of the cross over them and invoking the holy name of Jesus. He appeared several times at the assemblies of the faithful, distributing to them both the bread of the word and the eucharistic bread, and encouraging them to remain firm in the faith. It is not said whether our Saint made a long stay at Metz in the company of St. Clement; it may be presumed that he stayed there only a few days. For a long time the Holy Spirit had been suggesting to him the desire to visit St. George and the faithful of the church of Vélaunes. He wished also to fulfil another pious duty, no less dear to his heart: to go and greet St. Martha, who had often given him food and received him in her house when he was in the company of Jesus. She was at that moment in Provence, in a place since called Tarascon.

He left the city of Metz, therefore, and set out for the mountains of the Velay. But at the same time George, his friend, had left Vélaunes, fleeing persecution he too, and had gone down into Narbonensian Gaul, evangelising several peoples, and, after long labours, the desire to see St. Front again was drawing him

towards Périgord. God permitted that they should meet. They thrilled with joy, and their first thought was to thank God. Soon St. Front told St. George of his desire to visit St. Martha; the two friends made their way together towards Provence and arrived at the place where the Saint had her dwelling. They entered Martha's house as they used to enter it in Judaea in the train of Jesus Christ, and Martha received them as she used to receive Jesus Christ and his Apostles.

They spent several days in pious conversation, in prayer and the recitation of psalms. Martha, full of solicitude for the two apostles, gave all her care to consoling and encouraging them, and foretold to them that the persecution would soon cease, that they would return to their churches and would have the consolation of converting their persecutors to the faith there. Before their departure the Saint wished to have a more intimate conversation with St. Front. "Know," she said to him then, "that before the end of the year I shall leave this earth to go to God. You will be so good as to come and give burial to my body." — "I shall come," St. Front answered her, "if God wills to leave me on earth after you."

On leaving St. Martha, St. Front and St. George resolved to go and visit St. Saturninus, their friend, brought up like them in the school of the Saviour, and they made their way towards the city of Toulouse. They promised themselves there the sweet enjoyments which friendship can procure; but Saturninus had already been crowned with the palm of martyrdom. So they did not make a long stay in that city; soon they parted to return each to his flock, having first promised each other that the survivor of the two would attend the funeral of the other.

According to some historians, however, St. Front's passage left its mark on the city of Toulouse. He preached the Gospel there to the faithful and to the Gentiles, who ran in crowds to hear him. It is even related that, a young man having been drowned in the river which he had tried to swim across to go and hear St. Front, the apostle raised him to life by invoking over him the name of Jesus. This miracle made a salutary impression on the minds of the Gentiles, several of whom were converted to Jesus Christ and received baptism. It is likewise related that St. Front consecrated in that city, in honour of the martyr St. Stephen, a church which St. Martial and St. Saturninus had built. Moreover, the city of Toulouse had kept a precious memory of our apostle. The office of St. Front was still found in its liturgy in 1612; it even had the rank of greater double in the particular directory of the chapter of Saint-Sernin. The legend relates that St. Front preached the Gospel in the Agenais, "where he gave largesse to the poor, gave health to the sick and converted to the faith a lord of the country of Agen with a great number of people." It was doubtless on returning from Toulouse to Vesunna that he crossed that country, where St. Martial, the apostle of Aqu itaine, had preached the Gospel. The Agenais has kept the traces of St. Front's passage. We find there two churches which bear his name,[5] erected doubtless in memory of some miraculous facts gathered up by the local traditions.

From the Agenais St. Front hastened to enter Périgord. He was pressed by his charity and by divine inspiration to return to the faithful of Vesunna. The divine Master had deigned to foretell to him that on his return from exile he would have the consolation of seeing Squirius, his persecutor, converted to the faith; and St. Martha had renewed this prediction to him. In fact, the patience of the Christians in torments and tortures, the charity which reigned among them, the chastity of their morals, their irreproachable life, had deeply touched the governor of Vesunna, and the faith, penetrating little by little into his soul, had softened his character.

Learning of St. Front's return, he wished to go to meet him. He went out of the city with some of his closest friends, who, after his example, had opened their souls to the rays of the faith. As soon as he caught sight of the apostle in the distance, he ran to him, threw himself at his feet, confessed his crimes to him and begged him to pardon him and grant him the grace of baptism. St. Front hastened to raise him up and thanked God with a great outpouring of joy. Then, following Squirius, he re-entered with him the city of Vesunna like a conqueror. After having instructed him and made sure of the sincerity of his faith, St. Front baptised him and

gave him the name of George, in memory of his friend the apostle of the Velay.

As soon as he had returned to his episcopal city, St. Front set about repairing the breaches which the devil had made in the Christian edifice in his absence. The apostle's presence, his preaching, his miracles had soon rekindled the sacred fire in souls. A revelation which God deigned to make to him above all produced a salutary effect. One day he was preaching not far from the walls of the city. At the moment when the faithful, eager to receive the holy word, were deeply recollected and attentive, he suddenly stopped speaking and remained in the attitude of a man given over to deep reflection; his gaze was fixed, his body motionless, he seemed not to breathe. Meanwhile the features of his face contracted under the impression of grief, and tears flowed down his cheeks; one could see that he was suffering. The faithful, their eyes fixed on him, contemplated him with admiration and did not know what to think of his silence. Shortly afterwards they shared in his state; they too wept, and soon there was nothing in the assembly but sobs and groans. At last the apostle, come back from his ecstasy, cried out three times: "Glory to God! Glory to God! Glory to God!" — "Father," the faithful said to him, "what have you seen? You have suffered much." Then the Saint told them how God had just revealed to him and made him see the martyrdom of the apostle St. Peter, crucified at Rome by the orders of Nero. He told them how the holy Apostle, the worthy head of the Church, finding himself unworthy to be treated, even in torments, like his divine Master, had asked and obtained to be crucified head downwards. He took advantage of this occasion to tell them how St. Peter had been constituted by Jesus Christ head of his Church, against which the gates of hell shall never prevail. He added that this death of St. Peter glorified God and proved the divinity of Jesus Christ, who had foretold it to him in the presence of the other apostles and the disciples. In gratitude for this revelation, and to perpetuate its memory, the holy Bishop wished a church to be built on that very spot under the invocation of St. Peter, and he laid its foundations there and then.[6]

But the holy apostle's zeal was not to be shut up within the walls of his episcopal city. He wished to travel through the various parts of the province, not confining himself this time to having himself replaced there by his disciples. At the prayer of the inhabitants of Lalinde he drove out an enormous dragon which for some time had made its lair in a cavern opposite that town, on the banks of the Dordogne. The memory of it has been preserved in the traditions of the country. The dragon's grotto is still shown, and on the summit of the hill rises a little church called Saint-Front-de-Colubri. And the boatmen, when they pass beneath the rock, going down or up the course of the Dordogne, make the sign of the cross and ask the apostle of Périgord for a happy passage.

It is probable that St. Front stayed for some time in the neighbourhood of Lalinde, at Lanquais, where the place where his dwelling stood is still shown. Hence the origin of the traditions which exist in these places and which have made some writers believe that St. Front was born there.

Other places in Périgord have kept the memory of the presence of the holy apostle. The churches of Saint-Front-d'Alemps, Saint-Front-la-Rivière, Saint-Front-de-Pradoux, Saint-Front-de-Champniers, Saint-Front-de-Clermont, Saint-Front-de-Champagnac, Saint-Front-de-Douville and Saint-Front-de-Bru were founded in memory of the miracles which St. Front had worked in those places.

At Saint-Front-de-Pradoux above all we find more marked traces of our apostle's passage. The church of that parish, which goes back to the 11th century, must without any doubt have replaced an older church, this one built in memory of the Saint's stay. In fact a tradition, still living in the country, relates that St. Front lived in the grottoes above which this church is built, one of which runs forward as far as beneath the sanctuary, formed of a chapel older than the rest of the building. There was established in this church, and perhaps originally in this grotto, a pilgrimage, a devotion, which attest the intention of paying a special cult to St. Front, and whose existence would be difficult to explain if one refused to admit the Saint's stay there.

St. Martha had begged St. Front to attend her funeral: we have related in the life of that Saint how he acquitted himself of this duty (29 July). The divine Master, who loved him, was pleased to warn him, as he had warned St. Martha, and to make known to him the day fixed for the everlasting reward of his labours.

One day when the Saint was at the altar, celebrating the sacred mysteries, Jesus Christ appeared to him in the company of the angels and in the midst of a dazzling light, and said to him: “Come to me, my beloved, come into my glory, to be rewarded for your labours.” And St. Front, raising his hands and his eyes towards the divine Master, said to him: “My sweet Jesus, who hast not willed to hide from me the secrets of thy counsels, and who hast lavished on me in my exile thy sweet consolations, receive me. For a long time I have desired to see thee and to contemplate thee! I commend to thee, O sweet love of my soul, the sheep which thy vicar has entrusted to me.” And Jesus answered him: “Your request is granted you, and in eight days I shall call you to me.”

St. Front, having come down from the altar, gathers his priests, tells them of his vision and informs them that in eight days he will leave the earth to go to heaven, the tribulations of exile for the joys of the heavenly fatherland. He exhorts them to love one another as brothers, and speaks to them of his death with all the ardour of a soul holily impassioned for heaven; then he says to them: “You will bury my body and place it near the holy martyrs, my beloved disciples, Frontaise, Severinus and Severian.” The news of St. Front’s approaching death had soon spread from place to place, not only in the city of Vesunna but also in the places round about. It had brought consternation on all sides.

His first care was to choose his successor, to leave another father to his children, another shepherd to his flock. Calepodius, the disciple who had governed the church of Vesunna during the Saint’s exile, had already received the reward of his labours, and since his death St. Front had cast his eyes on Anianus, another very fervent and very zealous disciple. He had applied himself to inspiring in him the virtues proper to form a holy bishop; and, at the moment when he announced to him that he had chosen him as his successor, he recommended to him expressly gentleness and humility, those two virtues which characterised the heart of Jesus Christ; and he said to him: “The divine Master used to say to us: Learn of me, because I am meek and humble of heart. Be therefore yourself meek and humble towards all. He has given us the example, that we may do as he has done.”

When the eighth day had come there was a great concourse of people, who had run up to hear the Saint’s last words, to receive his last counsels and his last blessing. The face of the happy predestined man was all radiant with joy, a visible symbol of the glory with which he was about to be clothed in heaven. He celebrated the holy Mysteries and preached for a long time to this people, who never wearied of hearing him; then, in the presence of all the people, he laid his hands on him whom he had designated as his successor, and, lifting his eyes to heaven, he gave thanks to God and commended to him the souls he had won for him; and, blessing his flock, he cried out: “May the almighty God bless you in his love! May he pour out on you the sense of wisdom! May he give you a perfect charity and keep you in the faith I have preached to you! May he always direct your steps in the ways of the true life and show you the path of peace and charity!”

The oblation of the sacrifice being ended, the holy Apostle prostrated himself before the altar of St. Stephen. He was at that instant enveloped in a bright light, and a voice was heard calling him to the crown and to heaven, where his name was written in the book of life. Raising his voice, he thanked once more the most holy Trinity and gently gave back his soul to God. It was the 25th of October, the forty-second year after the death of Our Lord, which was, according to Cardinal Baronius, the seventh of the pontificate of St. Linus and the fifth of the reign of Vespasian.

On the same day and at the same hour St. George, St. Front’s friend, was celebrating the holy Mysteries in his church of Vélaunes. He was rapt by the Spirit of God, and he saw St. Front, accompanied by a troop of angels, by three deacons and two clerics carrying torches before him, rising towards heaven, his face

resplendent with glory and his head adorned with a brilliant crown. He saw him triumphant, and he heard him say to him: “My brother, I bless you, you and your flock; I go before you into heaven. It is time for you to come to my funeral, according to the promise you made me.” The vision disappeared; and St. George, turning back to the assembled faithful, said to them: “St. Front, dear souls, blesses you in his last blessing; he has gone to God.” And the holy bishop hastened to take the road to Périgord, to go and render the last duties to his friend.

Meanwhile at Vesunna the death of St. Front had cast mourning over all souls; people pressed round the dead man. Soon began the funeral, which, according to the custom established by the Apostles and as the Saint himself had practised it for his disciples, lasted several days. The concourse of the people was immense, and the chanting of the Psalms did not cease. The faithful came one after another, prostrating themselves, venerating the beloved remains of their holy bishop, praising and praying to God.

After several days the body had to be carried to the oratory of Our Lady, to the place which the Saint himself had designated, beside the tombs of the martyrs his disciples. The holy apostle of the Velay had already had time to arrive at Vesunna. Great was the astonishment of the faithful at the account of the vision which had made known to him the death of his friend. But astonishment was soon succeeded by the sweetest joy, the joy of the soul which divine unction consoles; and all thanked God for the reward he had granted to their holy pastor, and they said: “The Lord our God is truly great; his power is infinite and his wisdom has no bounds.” God himself wished to show that heaven took part in these marks of respect and veneration paid to the body of his servant. While it was being carried to the oratory of Our Lady, the voices of angels were heard in the air, mingling with the chants of the priests and the faithful, celebrating the praises of the Saint and giving thanks to God. As soon as it had been laid in the oratory, there breathed from it so sweet an odour that it perfumed all who entered the place of his burial. On the same day three blind men recovered their sight, three dumb men their speech, three lame men were made straight and six demoniacs delivered, on approaching the body of the holy Apostle.

Meanwhile, the funeral ceremonies being ended, St. George and Anianus, the new bishop of Vesunna, laid in the earth the body of the holy Apostle, enclosed in a leaden coffin, in which they had engraved on a plate of the same metal this inscription for the memory of future ages: “Here rests the body of the blessed Front, disciple of Jesus Christ and beloved son of the apostle St. Peter by baptism.”

The following episodes of the life of St. Front have been depicted: 1. St. Peter, at the command of Jesus Christ, baptises St. Front, who stands in a baptistery, his body naked and his hands joined on his breast. Near the baptistery stand a man and a woman, doubtless Simeon and Frontonia, she holding her son’s blue tunic. Behind rise several heads which look on with astonishment and seem to wish to understand the mystery which is being accomplished. 2. St. Front is in a public square of Rome; a girl in chains is brought to him and throws herself at his knees. The Apostle makes the sign of the cross and delivers her from the devil by whom she is possessed. 3. St. Front, kneeling before St. Peter, receives the staff which is to raise St. George to life. 4. St. Front raises St. George, laying on his body the staff of St. Peter; then he speaks to the people, astonished at the miracle which has just been accomplished. 5. St. Front goes to Aurelius, who has had him begged to come to his palace to heal him of a painful infirmity. On the way a weeping mother presents to him her child, who has just been drawn out of a well. St. Front raises him to life by making him touch his cloak. A little further on a blind man throws himself at his knees and asks him for his sight. In the background of the picture appears Aurelius, at the door of his palace, coming to receive St. Front. 6. St. Front kneels before the temple of Vesunna; he has overthrown the statue of Venus; a dragon has come out of it whose poisonous breath has killed seven pagans. The Apostle prays God to raise them to life. 7. Squirius, governor of Vesunna, is seated on his tribunal. He questions St. Front, who is brought to him by four henchmen. 8. St. Front kneels before Squirius; beside him stand his four disciples. At Squirius’s order a soldier tries to cut off St. Front’s head; but the arm and the sword remain raised without being able to strike.

CULTE ET RELIQUES. — MONUMENTS.

Cult and relics. — Monuments.

A famous pilgrimage was established at the tomb of St. Front, to which even men from distant countries were seen to come. The city of Périgueux, wishing to perpetuate the memory of these pilgrimages, called Hierias, or Sacred, the street which the pilgrims followed to go to the tomb of the holy apostle. Two celebrated personages came to pray at the tomb of St. Front: St. Hilary, bishop of Poitiers in the 4th century, the distinguished doctor of the Church, the most generous defender of the faith, and St. Gaugericus, bishop of Cambrai in the 6th century, whose church possessed rich properties in Périgord.

The body of St. Front, buried first in the modest oratory of Our Lady, remained there until the 6th century. It was then taken out by Chronopius II to be placed in a vaster church which the pious bishop had built in honour of the Saint, beside the little oratory. Chronopius then made sure of the authenticity of the precious relic; to the old inscription which we have cited and which he judged too concise for future ages, he joined another engraved on a copper plate, which he placed in the coffin with the first. He then closed the leaden coffin, which he covered with a second coffin of very thick wood surrounded by strong iron bands.

Exhumed from the oratory, the body was placed in the middle of the new church. The translation was made with the greatest pomp. God deigned to reward by several miracles both the pastor's zeal and the flock's piety; during the translation seven paralytics were healed, four blind men recovered their sight, and the fire of ten sick persons who were burning between flesh and skin was quenched.[7] In building the church of Saint-Front, Chronopius had also built a monastery whose religious watched over the precious tomb. Destroyed by the Normans in the 9th century, this monastery was rebuilt in the 10th. At the same time was built, at least in part, the superb basilica which still exists today. It was only after the dedication of this last monument, in 1077, that they set about giving the apostle of Périgord a tomb worthy of him and of the piety of the faithful. Stephen Itier, canon and cellarer of Saint-Front, bore the cost of it. He entrusted its execution to one of the most celebrated sculptors of the time, Guinamond, a monk of La Chaise-Dieu, whom Bishop William of Montbron had called to Périgueux to sculpt the interior ornaments of the choir of his cathedral.

Two centuries later doubts arose as to the possession of the body of St. Front. To put an end to them Bishop Peter of Saint-Astier had the sepulchre opened and the double shrine of wood and lead which enclosed the sacred bones.

On the 17th of the kalends of January 1441 the canons of the collegiate church of Saint-Front had obtained from Pope Eugene a bull which authorised them to exhume the body of the holy apostle, to enclose it in a silver shrine, and to have the head separated from the rest of the body by a Catholic bishop, to keep it apart in a tabernacle or precious vessel. It was to be placed on the high altar or in any other place of the church from which it could more conveniently be shown to the people.

But it was only in 1463, on the 25th or the 27th of the month of May, that Elias of Bourdeille made this exhumation, assisted by the bishop of Sarlat and the bishop of Rieux, both belonging to the house of Roffignac in the Limousin. The head was separated from the body and placed in a tabernacle which the pious bishop had had raised in the middle of the choir and richly decorated with plates of copper, enamelled and gilded, as the tomb was.

On this occasion a pious and touching rivalry was seen between the chapter of the cathedral and the chapter of Saint-Front. Both claimed the honour of possessing the Saint's head. Elias of Bourdeille pacified minds by interposing his episcopal authority. He left the Saint's head in the collegiate church; but, wishing also to satisfy the pious demands of his chapter, he had an arm carried into the cathedral church.

Pope Eugene, in authorising the elevation of the body of St. Front, had confirmed the feast of the translation ordered by Peter of Saint-Astier, which was to be celebrated on the 31st of the month of April. Elias of

Bourdeille, having been transferred from the see of Périgueux to the archbishopric of Tours, made the journey to Rome and solicited from Pope Sixtus IV, in honour of the apostle of Périgord, a Pardon of three days. Sixtus IV, by a bull of 1476, granted this favour for ten years, and, wishing to give Elias of Bourdeille a high proof of the satisfaction he felt at his piety, he commissioned him as "general penitentiary and superintendent of this Jubilee with power to absolve and dispense in the matter of vows and irregularities."

The Pardon of St. Front took place on the three days which followed his feast, and drew a great concourse of pilgrims to his tomb.

In the year 1347 Elias of Talleyrand, cardinal of Périgord, had the compromised part of the church in the apse of the eastern arm built or rebuilt; he founded there a chapel under the invocation of St. Anthony, and provided it with revenues sufficient for the maintenance of twelve vicars or chaplains, who were to serve it. Clement VI, by a bull of the 26th of June 1347, approved this foundation with the rule which the cardinal had made for the twelve chaplains. On the 6th of the month of August 1575 the Protestants, having seized Périgueux, carried pillage into the church of Saint-Front. They broke the Saint's tomb, and the shrine which enclosed his relics tempted their greed. They melted down the plates of gold and silver of the shrine and threw the Saint's bones into the Dordogne.

Such is the account of Father Dupuis, adopted by M. Taillefer. According to a manuscript of 1590, the Saint's bones were not carried into the Dordogne. "His holy sepulchre," we read there, "being easy enough to recognise because of the riches with which it was adorned, they (the Protestants) opened it and after having committed a thousand sorts of impieties, they threw his holy relics about the square, trampling them under foot in derision of this holy apostle of Périgord." Be that as it may, the church of Périgueux lost that day its finest ornament, its most precious treasure. The basilica itself owed it only to its imposing mass that it was not destroyed: it was feared that its fall would shake a part of the city.

This misfortune was the greater in that from the destruction of this tomb and the loss of these relics dates the weakening of the cult of St. Front. In the 18th century, in a new liturgy, they seem to doubt the existence of St. Front, or at least refuse him his quality of disciple of Jesus Christ and his mission by St. Peter.

However, in 1826 a reflection of the ancient piety towards St. Front appeared on the episcopal see of Périgueux. Mgr de Lostanges had discovered in the church of Andrivaux a part of the skull of St. Front, and, having made sure of its authenticity, he detached a portion of it to enrich his cathedral church with it. On the 24th of June of the same year he assembled his chapter to make them share his joy and his happiness; and this portion of our Saint's skull, laid in a reliquary, perhaps a little too modest, still rests today near the high altar. There exists on the borders of the Beauvaisis a parish which bears the Saint's name and a church consecrated to him, of which he is the patron and the titular. It is the parish of Domfront, canton of Maignelay, whose church, which offers us in its tower a specimen of the beautiful Romanesque architecture of the 11th century, bears witness to the antiquity of the cult of our apostle in the Beauvaisis. There is in this church one of the finest monuments which Christian art has raised in honour of St. Front. It is a noted office for the day of the Saint's feast: a rich Gothic manuscript on parchment, as remarkable for the purity and clearness of the writing as for the elegance, richness, brilliance and finish of the paintings which decorate it. This manuscript, although it belongs to the Middle Ages by the form of the writing, is classed by painters among the works of the Renaissance, in the first half of the 16th century; it is composed of six quires, each of four double leaves or sixteen pages, of quarto format. The six quires are fastened to five leather thongs, themselves fastened to two oak boards which form the cover. Besides the brilliant illuminations which frame some pages, and the large initials, some black, others red and blue, several in gold ink, all reproducing human heads, nine little pictures or miniatures are noticed there which retrace with exquisite fineness and a rare delicacy of brush the principal features of the life of St. Front. This manuscript contains, as we have said, the office for the feast of St. Front, that is the first Vespers, Matins, Lauds, the Mass and the second Vespers. It is taken from the common of pontiffs, with the exception of some antiphons and responsories

which are drawn from the Saint's legend. The Mass is that of confessors pontiffs, *Statuit*, etc., with the Gospel of the Evangelists, *Designavit Dominus*, etc. The chant is the same, with a few variants, as the so-called Dijon chant, in use in the diocese of Périgueux. The prose of the Mass is adapted to the notes of the *Lauda Sion Salvatorem* of the Mass of the Blessed Sacrament. A long legend forms the nine lessons of Matins. It is not complete; but it has this remarkable feature, that if it does not contain all the Acts of St. Front, bishop of Périgueux, it contains none that is foreign to him and that can be attributed to another St. Front. We therefore believe it earlier than the 10th century. It stops after the account of the martyrdom of St. Front's four disciples. The sequel was to form the lessons of the Office during the Octave, and this Octave made up a second volume which we do not possess. The author must have extracted this legend from the life of St. Front by Bishop Sebaldus, if indeed it is not a part of the work, no longer found today, of Sebaldus himself. From this point of view it is extremely precious.

There is still shown at Neuilly-Saint-Front the stone on which the apostle was sacrificing when the dove brought him the necessary wine. It is a stone, or rather a sandstone rock, of the nature of those which science calls erratic. It rises a few centimetres above the ground, appears to have deep roots, and presents a broad smooth surface, a little inclined in front, having the form of a heart. Were it not for the raising of the ground heaped up all round, the priest would still be at his ease there for the oblation of the sacrifice. The little phial brought by the dove and a piece of satin soaked with the wine it contained were also religiously preserved. It is true that the little phial no longer exists entire; it was broken, no one knows at what epoch nor by what accident, but the fragments, whose authenticity is not doubtful, exist and are the object of the veneration of the faithful.

Beside the stone on which the apostle was sacrificing there exist two others of the same nature, but not of the same form. They have their symbolism and they too tell the glory and the works of St. Front.

These places, or rather these three stones, called the Sandstones of St. Front, and, a few steps from there, a fountain which likewise bears the Saint's name, were from the first the goal of pious pilgrimages, encouraged by the miraculous cures which the sick obtained there. There was there, from the earliest times, a church, or at least a chapel or oratory, for the spiritual needs of the pilgrims. There was also a little monastery whose religious, who took the name of Hermits of St. Front, were the guardians of the chapel and lived on the alms which the pilgrims brought them.

In the 14th century Queen Jeanne d'Évreux, wife of Charles the Fair, had a beautiful chapel built in that place and a rich reliquary made, in which were enclosed the little phial and the piece of satin of which we have already spoken. This little masterpiece of goldsmith's work still exists. As for the chapel, not a stone of it remained upon a stone in 1793. The present chapel was built on the foundations of the old one, and dates only from 1818.

In the month of September 1499 the parish priests[8] and the inhabitants of Neuilly-Saint-Front sent to Périgueux three deputies who visited the tomb of St. Front, made a gift to the city of a fragment of the stone on which St. Front had sacrificed, and brought back home the greater part of a finger of St. Front and a piece of the shroud which wrapped his body. These two notable relics are still to be seen in the church of Neuilly. The part of the finger forms the phalanx next to the hand. The colour of the break is modern, relatively to the colour of the rest of the relic, which is bistre. The piece of the shroud comes from a very fine and very strong cloth of crimson silk. It wrapped the relic when it was brought from Périgueux. Enclosed then in a parchment cone, itself covered with a piece of red satin, the two notable relics were placed in a fluted glass tube which was laid in the ebony pedestal dating from that epoch, arranged expressly inside, as may be seen, to receive this tube. It was thus that they were preserved until 1857, having been respected even by the destructive storm of 1793. But in that state they were not visible to the eye of the faithful who came to venerate them.

The abbé Couty, parish priest of Neuilly-Saint-Front, had the statue of St. Front restored and gave it a pedestal, in which the holy relics were laid on the 6th of December 1857. Their authenticity was established by a procès-verbal. As for the present shrine, it dates from 1814, that of the 14th century having been destroyed in 1793. Miracles continue at this pious sanctuary. Two principal feasts are celebrated at Neuilly-Saint-Front, one, properly called the Feast of St. Front, on the Sunday which follows the 25th of October, and the other, the feast of the Translation of his relics, on the Monday after the feast of St. John the Baptist. A particular office for the church of Neuilly-Saint-Front has been composed and printed for these two feasts, and approved in 1747 by the diocesan authority. Of these two feasts, that of the Translation of the relics is the more solemn. It is, properly speaking, the great Feast of the Pilgrimage, the one which draws the greatest concourse of the faithful, come there not only from the parish of Neuilly but from the neighbouring parishes, and often from parishes far distant. It begins on Monday morning and does not end until the following Sunday. Two processions, one at the opening, the other at the closing, display there all the pomp of the great religious ceremonies. The faithful assist at them with a candle in their hand, and the shrine of the holy relics is carried there, advancing triumphantly, preceded by the staff of St. Front. This staff is surmounted by a little niche with a little statue of the Saint. It is the object of a pious rivalry. It is put up to auction and the honour of carrying it is adjudged to the highest bidder.

The purpose of the pilgrimage is multiple; it seems, however, to particularise itself in the asking for the cure of the infirmities which hinder walking. So one sees there in great numbers sickly children, whose walking is slow and late. But it is not only on the days of great solemnities that mothers bring their little children there. Almost every day there presents itself the touching spectacle of a mother kneeling for a moment before the chapel, holding her child in her arms or by the hand, praying and making him pray with her, then rising and trying her child at walking there under the gaze of the Saint who, from the height of heaven, contemplates this ravishing picture and sends the blessing of Jesus to the mother and the child.

A word on the cathedral of Périgueux, dedicated to St. Front, will not be out of place here. Saint-Front has at all times drawn the attention of connoisseurs: it is the most complete of all the edifices that go back to the year 1000, unique in its oriental style, and, one may say, the last monument of the Carlovingian epoch. Several times ravaged by the barbarians, odiously outraged by the Protestants, covered at the Revolution with a veil of mourning, protected by the Roman Pontiffs, the object of the constant solicitude of its bishops, piously visited by the crowds in times of faith, one may say of the Byzantine church of Saint-Front that it is the patriarch of the ancient cathedrals of France, a unique monument on our soil and the glory of Périgueux. The Byzantine monument of Périgueux has the form of a Greek cross surmounted by five magnificent cupolas: its oriental style reproduces almost line for line the church of St. Mark of Venice, which itself is an imitation of St. Sophia of Constantinople. At Périgueux and at Venice it is the same plan, the same osseous framework, the same measures; there is only the difference between the French foot and the Italian foot, but Saint-Front lacks the elegant mosaics and the fine marbles which disguise the heaviness of the Venetian basilica. It is surprising that a Byzantine edifice should thus be transplanted all of a piece under a climate which is not its own. It is known that in the Middle Ages the Venetians had made Limoges an important centre of trade. One of these foreigners may perhaps have brought to Périgueux the plan of its cathedral. Later did not the Crusaders of the West carry our ogival style as far as the Holy Land?

An entablature carried on robust modillions goes round Saint-Front and crowns its twelve façades, ended by as many pediments. These pediments, broad and high, are cut by regularly unequal windows which everywhere reproduce the symbolic number of three. On a lower storey the windows, longer and narrower, become more numerous; they are four and even five in number. In the East the sun comes down through the openings of the cupolas; under our paler sky one could not have too much light. But the most interesting part of the basilica, that which gives it its true physiognomy, is the roof or summit, crowned with five domes visible to the eye. Inside, great ogival arches (the oldest ogives in the world) support the five cupolas, whose

breadth and height offer to the eye a unique spectacle. The hollowed pillars, of two storeys, are pierced in a cross above and below, in such a way that one finds the cross everywhere; it is the plan of the church, and its four arms are themselves in the form of a cross. The tower of Saint-Front, like the rest of the edifice, is a type apart, which has no equal and which astonishes by its strange form and by the boldness of its structure. The tower crowned at sixty metres by a cupola is a truly beautiful and original conception. “It is,” says M. de Verneilh, “the oldest tower in France and even the only Byzantine tower there is in the world.”

The ornamentation of Saint-Front is no less worthy of attention than its architecture. “Less ornate than the Romanesque,” says the abbé Dion, “and less elegant than the Gothic, the Byzantine style is more majestic. This grandiose construction, in which stone alone enters to the exclusion of every other element, is one of the finest expressions of the religious idea. An Eastern church, placed like an exile in the depths of the West, owes to this extraordinary position a new charm. Sister or daughter of St. Mark of Venice, distant echo of St. Sophia of Constantinople, this magnificent edifice has struck the attention of the learned. It was fitting that a Byzantine church should shelter with these oriental lines the sacred tomb of a disciple of the Saviour come from Judaea; there was thus a striking harmony between the tomb which illustrated the basilica and the basilica which contained the tomb.”

Men of science have studied Saint-Front with enthusiasm, and they have called it a marvellous monument, a monument truly out of the ordinary, mysterious and worthy of the most serious studies; in short the most curious monument in France.

To compose this biography we have only abridged the *Life of St. Front*, by M. Pergot, parish priest of Terrasson; a true hagiographer, he has known how, with much learning, talent and piety, to bring to life again the traditions which are the honour of the ancient church of Périgord. — Cf. *Monographie de Saint-Front*, by the Rev. Father Caries, missionary.

SAINT CRISPIN AND SAINT CRISPINIAN OF ROME, MARTYRS AT SOISSONS

285 or 286. — Pope: St. Caius. — Roman Emperors: Diocletian and Maximian.

> *Livrez-vous avec soin et avec ardeur à des travaux honorables pour ne pas vous assujétir à la fatigue de vains travaux.*
>
> *Give yourselves with care and ardour to honourable labours, so as not to subject yourselves to the weariness of vain labours.*
>
> *St. Ephrem.*

Crispin and Crispinian were Romans by birth and of a distinguished family. They were brothers, and set out from Rome to go and preach the Christian faith in the Gauls. They settled at Soissons, and let slip no occasion of announcing the good news there. After the example of the great Apostle, they would be a burden to no one, and chose the trade of shoemaker, as a quiet and sedentary occupation which would allow them, without being disturbed in their work or deprived of the means of living, to initiate little by little into the knowledge of Jesus Christ all who came to their modest workshop. The skill which they showed in the exercise of their humble profession, and still more their spirit of justice, their disinterestedness, their charity, their obligingness, drew to them numerous visitors. As people were charmed by their polite and affable manners, they liked to come and ask for their services and to talk with them. The doctrine which they preached, set beside the so bizarre teachings of paganism, and the deep conviction which accompanied their words, made a strong impression on their hearers. So during the rather considerable space of time (perhaps some forty years) that they remained at Soissons without being troubled by anyone, they induced a great number of pagans to renounce the worship of the false gods and embrace the religion of Jesus Christ.

But the moment came when our two apostles were to attest the truth of their teachings by suffering a thousand tortures and shedding their blood. In 284 Diocletian had been proclaimed emperor; and in 285, or about the end of the preceding year, Maximian Herculius had received from him the title of Caesar. Sent against the Bagaudae, who had revolted, Maximian soon subdued them; it was at that time that he began to show all his hatred against Christianity and the ferocity of his character by the massacre of St. Maurice and the Theban legion. During the twenty years that he kept the sovereign power he would pursue the Christians wherever he could meet them, and he would know how to find worthy executors of his vengeance. After the victory of which we have just spoken, Maximian entered the Gauls about the month of October. He was seen at Paris, at Meaux and in the neighbouring towns. Having come to Soissons, he learned with rage the rapid progress which Christianity had made there, and he had no difficulty in discovering that this success must be attributed to Crispin and Crispinian. At once he sends his henchmen to seize them, and when they are before his tribunal: “Is it Jupiter or Diana, or Apollo, or Mercury, or Saturn that you worship?” he says to them. “We worship only one God,” answer the two brothers; “it is he who created heaven and earth. You, in worshipping Jupiter, Apollo, and the rest, are in a deplorable error.” — “What is your origin? and what have you come to do in the Gauls?” — “We are Romans and of a noble family. We have come into the Gauls in the name and for the love of Jesus Christ, true God, and making but one God with the Father and the Holy Ghost.”

Maximian, transported with anger, threatens to have them put to death amid the cruellest torments if they persevere in their foolish belief. Then, softening, he promises them riches and honours if they consent to sacrifice to the gods. The holy confessors answer with great calm: “Your threats do not intimidate us; Christ is our life, and death is gain for us. Your money and your honours, give them to those who serve you; it is with joy that we have renounced all that for the love of Jesus Christ. If you knew our God and renounced your idols, an eternal reward would be assured you; but if you continue to worship the devil, you will be tormented with him in hell.” Maximian, seeing that he could gain nothing over them, sent them to his minister Rictiovarus, who was praetorian prefect of the Gauls, and enjoined him to spare no kind of torture against them. The memory of these holy martyrs and of the circumstances of their execution is still living in the city of Soissons; there is shown, to the north, the site of the prison in which they were shut up before their passion; an abbey called Saint-Crépin-en-Chaye, or *in cavea*, was built later on that spot consecrated by their chains.

Nothing prevents this dungeon from having formed part of the dependencies of the Château d’Albâtre, the ordinary residence of the Roman governors. The very place where Crispin and Crispinian underwent their cruel torments is easily conjectured. It was near the left bank of the Aisne, to the north of the abbey of which we have just spoken. A cross had been raised there; and for many centuries a very precise memory was kept of the scene of their glorious combat. Rictiovarus, faithful executor of the orders of Maximian Herculius, undertook to make Crispin and Crispinian cruelly expiate their constancy in believing in Jesus Christ and professing his doctrine. He had them hung up with pulleys, and commanded that in that state they should be broken with blows of the cudgel. In the midst of these torments our holy confessors raised their eyes to heaven, where the reward awaited them, and they said: “Cast a look on thy servants, O Lord God, and help us, so that no stain, no weakness, may dishonour the work undertaken in thy name.” Rictiovarus expected that the violence of the pain would wring frightful cries from them; seeing on the contrary that they were praying, he became only the more furious, and ordered awls to be driven between the nails and the flesh of their fingers, and long strips or thongs of skin to be cut and torn from their backs, which the executioners carried out on the spot. Crispin and Crispinian, during this atrocious torment, the mere account of which makes one shudder, did not cease to pray and to ask justice of the Lord: *Judica, Domine, judicium nostrum, et libera nos ab homine impio et doloso*. And scarcely had they uttered these words when the awls came out of their fingers and went and struck the executioners; some died of it, the others were grievously wounded. Then Rictiovarus, transported with fury, commanded a millstone to be tied to their necks and that they be

thrown into the river Aisne to drown them there. But the power of God made the holy martyrs float; the millstones came loose from their necks, and they were able to reach the opposite bank by swimming.

Rictiovarus at once sent henchmen to seize Crispin and Crispinian and bring them back to the place of execution. There he had a cauldron of pitch, fat and boiling oil prepared, and the holy confessors were thrown into it, who by the power of God suffered no harm. In imitation of the three children in the furnace, they sang hymns to the Lord: "Help us, be favourable to us, lest the infidels ask: Where then is their God? *Ne forte dicant gentes: Ubi est Deus eorum?*" Suddenly a drop of this mixture of molten lead and other substances spurted into the eye of Rictiovarus and caused him inexpressible pains. As for Crispin and Crispinian, angels sent from heaven brought them out safe and sound from this cauldron in which hell wished to make them perish. But, as miracles often harden sinners instead of converting them, Rictiovarus did not let himself be touched by the prodigies worked before his eyes. His rage increased to such a point that, out of spite and despair at seeing himself vanquished, he threw himself into the fire, where he found death, a just punishment of all the cruelties he had practised against the elect of God. Crispin and Crispinian, seeing themselves delivered from this cruel enemy of the Christian name, besought Our Lord Jesus Christ to withdraw them as soon as possible from the miseries of this mortal life and put them in possession of heavenly glory. Their prayer was heard; by order of Maximian Herculius they were beheaded on the 25th of October; and while their souls were led to heaven by angels, their bodies were thrown on the refuse-heap to be the prey of beasts and birds of prey. But Christ, for whose name they had suffered torments and death, preserved them from every bite. They are represented: 1. arrested by two soldiers; 2. working out of humility at the shoemaker's trade, so as to be able to preach more easily to the common people. They are patrons of the towns of Soissons, Château-Thierry and Osnabrück, and of shoemakers, cobblers, curriers, tanners, glovers and weavers.

CULTE ET RELIQUES.

Cult and relics.

The night which followed their martyrdom an angel appeared to a pious old man named Roger, who lived with his sister Pavia in a little house situated at Soissons in a street called today the Rue de la Congrégation. The angel showed them the place where the bodies of the holy Martyrs lay stretched out, and ordered them to go and take them away. The brother and sister hastened to make their way to the place indicated, thinking however of the difficulty of carrying two corpses by themselves. When they were near the bank of the river Aisne they loaded the bodies on their shoulders without trouble; and, having caught sight of an empty boat, they laid them in it. At once the little boat, setting itself in motion, without oar or boatman, went against the current of the water until it found itself opposite the poor dwelling of the two old people. They then took the bodies of the holy Martyrs and buried them with honour in their own house. These precious relics remained there until the end of the 3rd century, often visited, secretly at first, by the pious faithful whom the conversations of Crispin and Crispinian had converted, and who went to implore before their tomb the grace of persevering in the faith. But when the persecution had slackened, the Christians took advantage of the sort of tolerance of the Roman governors to come more freely to the poor cottage of Roger, which was then regarded by the Christian population as a true church. After the conversion of the great Constantine, Roger's house was canonically erected into a public oratory under the name of Saint-Crépin-le-Petit. On its site Blessed Fourier, parish priest of Mattaincourt, established in 1622 sisters of his Congregation for the instruction of youth. The Revolution destroyed the convent and its church, of which only a round arch remains. With the intention of perpetuating the memory of the oratory of Saint-Crépin-le-Petit, the custom has become established that at the Rogations, when the procession passes along the Rue de la Congrégation, before the house No. 14, which is built on the ground of this former oratory, the chanting of the litanies of the Saints is still interrupted today and the antiphon and collect of St. Crispin and St. Crispinian are sung.

The first translation of the relics of these holy Martyrs took place about thirty years after their death. From Roger's house they were carried by water, going up the course of the Aisne, and a halt was made before the castle of Crise, built near the little river of that name. A crypt had been prepared to receive the bodies of these generous Confessors of the faith; they were shut up in it. Later, the castle having been destroyed, a church was built over their tomb. It is this church which took the name of Saint-Crépin-le-Grand, to distinguish it from the one which was raised on the site of Roger's house.

The second translation of the relics of St. Crispin and St. Crispinian was made, between 647 and 649, with very great solemnity, by St. Ansericus, twentieth bishop of Soissons, accompanied by St. Eligius of Noyon, St. Ouen of Rouen, St. Faro of Meaux and several other bishops. After a fast of three days the clergy and people assembled in the new church raised over the tomb of the holy Martyrs. Ansericus and the prelates go down into the crypt which had just been opened; the lid of the two coffins is removed; at once a sweet odour spreads through the whole basilica; the prelates kiss with respect and shedding tears the sacred bones, and place them in the shrine laden with gold and precious stones which St. Eligius had himself prepared, or at least had had made under his direction. The bishops make it an honour to carry the shrine on their own shoulders, and they lay it above the altar. The head of St. Crispin had been set apart to be kept in the archives and given to the people to kiss; it was enclosed in a silver vessel. As for that of St. Crispinian, it is conjectured that St. Ansericus, out of gratitude, made a present of it to St. Eligius, and that the latter offered it to the abbey of Solignac, two leagues from Limoges, a monastery which he had founded before his promotion to the episcopate. A notable portion of their relics was carried to Osnabrück, into the basilica dedicated to them. Towards the end of the 8th century Charlemagne obtained from the abbey of Saint-Crépin-le-Grand a share of the relics of the glorious

Martyrs of Soissons. The church of Osnabrück still today keeps very solemnly the feast of St. Crispin and St. Crispinian on the 25th of October, and that of their translation on the 20th of June, with a proper office which has been approved at Rome. A new recognition of the relics was made at Osnabrück in 1721 by notarial act. The bones, enclosed in two shrines, are named one after another in the authentic procès-verbal (1721). Every year, and at the principal feasts, these shrines are exposed above the high altar. At Rome, in the church built on the very spot where St. Lawrence received the palm of martyrdom, and now forming part of the convent of the Poor Clare nuns, relics of St. Crispin and St. Crispinian have been kept since the 9th century. They are enclosed in the tomb of the altar of the second chapel on the right. The shrine that encloses them is small and can hold only a few bones. Perhaps these relics were given, about 826, in exchange for those of St. Sebastian and St. Gregory the Great, brought from Rome by Hilduin to the abbey of Saint-Médard of Soissons. At various times a certain number of bones from their remains had been given to enrich other churches. The abbey of Fulda had also obtained some; and a tooth given to a count named Henry was the occasion of several donations made by that lord to the monastery of Saint-Crépin-le-Grand.

In 1141, on the 29th of May, Whit Monday, Ernaldus, abbot of Saint-Crépin, transferred the relics of the holy martyrs into a shrine which surpassed in its richness and the beauty of its workmanship the one given by St. Eligius. It was two feet long and was surmounted by statues of the twelve apostles. This monument of the piety of the people of Soissons survived until the Revolution. This third translation had been made very solemnly, in the presence of Samson, archbishop of Reims. Every year, to celebrate its memory, the monks of Saint-Crépin-le-Grand, on the Monday within the octave of the Ascension, took down the shrine of their holy patron and carried it to the cathedral, followed by the constituted bodies and all the people; and after having exposed it to public veneration, they carried their precious treasure back to their abbey. The marks of veneration towards St. Crispin and St. Crispinian multiplied with the centuries. In 1242 it was decided that two candles should always burn before their shrine. In 1298 it was ordered that on the eve of their feast the monks of Saint-Médard should send to the abbey of Saint-Crépin two candles, incense and oil, the quantity of which was fixed. Confidence in these holy Martyrs did not show itself only in the diocese of Soissons. In

1466 a disastrous plague invaded the city of Paris. The relics of St. Marcellus and St. Genevieve had already been carried in procession, and the scourge continued to rage. Then the Parisians invoke St. Crispin and St. Crispinian, asking that the monks bring their shrine to Paris; prayers redouble around these holy bones and the plague ceases its ravages. But the moment was about to come when these monks would be forced to part with this precious deposit for fear of seeing it profaned by the Huguenots, who were invading the provinces and marking their passage everywhere by pillaging the churches and throwing the relics of the Saints into the fire. The pious bishop of Soissons, Charles de Roucy, called the father of the poor, believed that it would be providing for the safety of the shrine of St. Crispin to withdraw it from the suburb and carry it within the walls into the abbey of Notre-Dame, which then had as abbess Catherine de Bourbon, sister of the prince of Condé, chief of the Huguenots. On the 29th of June 1562 all the clergy of the city met at the cathedral and went in procession to the abbey of Saint-Crépin, where, after having celebrated Mass and heard the panegyric of the holy Martyrs, their shrine was carried into the royal abbey of Notre-Dame. The piety of the people of Soissons had only to congratulate itself on this translation; for in 1567 the Huguenots, having seized Soissons, pillaged the churches of the city and the suburbs; they respected only the abbey of Notre-Dame, according to the promise which the prince of Condé had made to the abbess, his sister. The abbey of Saint-Crépin-le-Grand was now only a ruin, everything there having been put to fire and sword. Charles de Roucy had not had the intention of depriving the abbey of its precious relics for ever; he had even formally undertaken to restore them to the monks at their first request; the people of Soissons had made the same promises; but the memory of the recent ravages of the Huguenots, the fear of seeing them renewed and thereby of being exposed to losing irrecoverably the bones of their glorious Martyrs, made the abbess of Notre-Dame inflexible, to such a point that in the public supplications, when the monks were allowed to carry the venerated shrine on their shoulders through the streets of the city, the abbess expressly required that the magistrates of the city should bind themselves in writing and before a notary to bring the said shrine back to the monastery of Notre-Dame immediately after the ceremony. It was in vain that the monks renewed their entreaties after the peace in 1568; then in 1578, when they had restored the choir of the abbey of Saint-Crépin-le-Grand, the abbess persisted in her refusal. Louise de Lorraine, who had succeeded Catherine de Bourbon, showed herself more accommodating, and the surrender of the deposit was on the point of being made when a general rising of the population came to put an obstacle in the way of her good will. The people of Soissons blocked the Porte Saint-Martin to prevent the shrine from passing. There was in 1614 a new attempt, in which the canons of Saint-Gervais took part; but it too was without effect. From that moment it was decided that henceforth the relics should no longer leave the precincts of the monastery of Notre-Dame and that people should be content to expose them before the nuns' grille. However, at the desire imperiously expressed by the inhabitants, the relics appeared in the streets in 1617; but the abbess required that one of the aldermen should remain as a hostage in the monastery for the whole duration of the procession, until the shrine had returned to the abbey. In the following years until the Revolution the simple promise of the municipality was accepted.

It will doubtless seem interesting to know what became of the head of St. Crispin, enclosed by St. Ansericus in a silver shrine adorned by St. Eligius and intended to be laid in the archives of the abbey. About the year 1300 Abbot Wermond took the head of St. Crispin out of its silver reliquary to put it in a copper reliquary, which proved too small through the inattention of the man who had made it. To get it in, they were obliged to separate the bones of the head into three pieces. In 1578 Charles de Roucy, bishop of Soissons, obtained two of these bones and enriched his cathedral with them. Pious persons saved them from profanation at the time of the Revolution, together with a rather considerable part of a thigh-bone and some less important fragments. Mgr Le Blanc de Beaulieu, bishop of Soissons after the Concordat, recognised their authenticity on the 25th of October 1804. On the 6th of March 1860 a new recognition of the relics of St. Crispin and St. Crispinian was made at Soissons by Canon Delaplace, secretary general of the bishopric, delegated *ad hoc* by the episcopal authority. The authentic procès-verbal, signed by the vicar general Huillon, contains the

narrative of the successive translations of the relics of these holy Martyrs, and establishes that the present shrine, of gilded wood, encloses two fragments of the head of St. Crispin, a considerable part of a thigh-bone and some other small bones. Every year at Soissons these precious relics are exposed to the veneration of the faithful, and the shoemakers[1] of the city insist on carrying them on their shoulders in the procession which precedes the High Mass which the association of the shoemakers of Soissons has sung every year. The devotion of the faithful towards St. Crispin and St. Crispinian has led many parishes to desire to have them as patrons of their churches. There are in fact in the diocese of Soissons and Laon several churches consecrated under the title of these holy Martyrs. Without counting the three churches forming part of the city of Soissons, it is known that Château-Thierry, Saint-Crépin-aux-Bois (today in the diocese of Beauvais), Aiguizy, Bussiares, Cugny, Vichel, Serches, Venizel, Verdelot (today in the diocese of Meaux), Bouconville and perhaps some others are dedicated to St. Crispin and St. Crispinian.

The liturgical calendar of England, even since that kingdom broke with the Roman Church, keeps on the 25th of October the names of the saints Crispin and Crispinian. The reason for it is perhaps that it was on that day that Henry V, king of England, won the battle of Agincourt. That prince had ordered that during his reign, every day, and at all the Masses celebrated in his kingdom, a commemoration should be made of St. Crispin and St. Crispinian. The church of Soissons formerly had an ancient and magnificent proper office for the feast of its two most celebrated Martyrs. It bore much resemblance to the office which is still in use today at Osnabrück. Bishop Charles de Bourbon had kept it entire in the edition of the breviary which he gave in 1675, *ad normam breviarii romani*. The antiphons of the whole office had been taken generally, with slight modifications, from the Acts of the holy Martyrs, and they breathed a perfume of piety, a heroic language, a holy enthusiasm which is not found again in more recent offices.

Notice due to M. Henri Congnet, of the chapter of Soissons. — Cf. Acta Sanctorum; *Baillet; Tillemont; M. Pécheur,* Annales, *vol. I; Lépaulart,* Recueil manuscrit; Actes du martyre de saint Crépin.

SAINT HILARY OR ILLIER,[2] BISHOP OF MENDE

540. — Pope: Vigilius. — King of France: Childebert I.

> *Voulez-vous augmenter vos vertus ? ne les faites pas voir ; cachez-les, dérobez-les aux regards, dans la crainte de la vanité et de l'orgueil.*
>
> *Do you wish to increase your virtues? Do not show them; hide them, steal them from men's eyes, for fear of vanity and pride.*
>
> *St. Isidore of Spain.*

St. Hilary was born at Mende itself, of a family of good condition. The amiability of his character caused him to be given in his childhood the name of *Hilarius*, which means gay, joyful. He did not receive baptism until a rather advanced age, according to the regrettable custom of that time. From then on, giving himself wholly to the service of God, he devoted himself to the hardest austerities of penance and fasting.

Soon afterwards, followed by three companions animated by the same spirit as himself, he chose a place of retreat about two miles from the little town of Mende. From there he often came by night to spend it in prayer near the tomb of St. Privatus. The devil, displeased with so holy a life, did not fail to persecute him. For this he took advantage especially of the time of darkness, when the holy young man came to pray during the night in the church of the holy patron of the diocese. Once he made appear before him something like a vast pool of fire; but St. Hilary made the sign of the cross and continued on his way without receiving any harm. Another time, as he was returning from satisfying his devotion, the devils, seizing his person, carried him far off into the midst of a thick forest, where his companions, desolate and running everywhere in search of him, found him at the end of three days celebrating the praises of God with psalms.

His manner of life and the splendour of his virtues soon drew other disciples to him, which made him conceive the plan of founding a true monastery. He went to establish it on the banks of the river Tarn, some distance below the present market town of Sainte-Énimie. The author of his legend tells us that he had a well-constructed house built in that place, which required much expense and labour, and that he then gathered a very great number of religious there.

One day when he was passing along the bank of the Tarn by a very bad path, his foot slipped and he fell into a deep pool, at the bottom of which he remained for two hours. When this unfortunate accident became known, people hastened to go to his help, or in search of him, by means of a boat, and suddenly they saw him standing on the surface of the water, full of life and celebrating the goodness and the power of God.

In order to give his numerous disciples the true spirit of the religious life, St. Hilary, taking some of his brethren with him, went to settle for a certain time in a solitary place not far from Marseilles; and from there he paid frequent visits to the monks of the island of Lérins, to be instructed in their school in the ways of perfection. Once, on his way back from that celebrated monastery, he spent some days at Marseilles for reasons of charity. He had a vision there in which God made known to him that he was about to chastise that city. In fact, a little after his departure, an epidemic broke out there so terrible that it resisted all remedies and did not even give time to employ them. A servant of the host who had lodged him was struck by the scourge. His master, remembering Hilary's holiness, went quickly to fetch his cloak, which he had forgotten in the monks' room, and put it on the sick man, who was healed on the spot. Then the same remedy produced the same prodigy on all the other persons of the house, and also in the family of the host's brother. At last, when St. Hilary believed he had made enough spiritual provision with the skilled masters of Lérins, he returned to his monastery on the banks of the Tarn. It appears that it was at this time that, the episcopal see of Mende having fallen vacant, he was called to fill it. A better choice could not have been made: the faithful were not deceived in their hopes, if we may judge by the other marvels which we are going to relate of him, after the author of his legend.

A pious person named Marcianilla, who had consecrated her virginity to God, had in the midst of her properties a fountain which was their life and resource. Now for seven years it had given no more water. Therefore, knowing that St. Hilary was readily heard by God, this woman came to ask him for a prodigy. The charitable pontiff received her kindly and said to her: "We shall both go and pray near this fountain, and we must hope that God will hear us." They went there therefore and, after having prayed for some time, the spring began to flow again with its former abundance.

On one of his visits to his monastery on the banks of the Tarn, St. Hilary learned that in the neighbourhood a popular feast was being celebrated, pagan in origin and full of diabolical rites. At once, taking with him only two religious, he made his way towards the place indicated. As he was on the point of arriving there, these fanatics thought they saw a numerous army advancing against them and fled in terror in all directions. Then, when they learned the reality of the matter, they recognised the finger of God in what had just happened and asked to be reconciled with holy Church.

During St. Hilary's episcopate, the Frankish soldiers of Theuderic I, king of Austrasia and eldest son of the great Clovis, advanced as far as Gévaudan to conquer it and went to besiege the castle of Méléna, where St. Hilary had taken refuge, doubtless with all the forces and resources of the country, of which he was at the same time bishop and temporal sovereign. This siege had already lasted a long time when God made known to him that the besiegers were disposed to treat honourably. He therefore went out of the fortress, and everything happened as heaven had revealed it to him. One of the chiefs of the besieging army showed him every kind of consideration and even invited him to his table, to which St. Hilary agreed with kindness and confidence. Now this warrior had in his service a man who, although a Christian, had made himself a reputation for great wickedness, even towards innocent persons. During the meal this man dared to sit down at table and ask the bishop for his blessing. St. Hilary refused it to him, saying: "I have nothing in common

with men who allow themselves the most execrable things." This refusal excited his anger: he swore the prelate's death, boasting that he would not let him return home safe and sound. Then, continuing to fulfil his office in the kitchen, it happened that in stirring the fire he upset upon himself a cauldron full of boiling water. The excess of pain put him so beside himself that, flinging himself about like a madman, he rolled into the midst of the flames of the hearth and died soon afterwards in atrocious sufferings.

Some time afterwards, the king of Austrasia having died, his son Theudebert I, who succeeded him, came to visit his southern provinces. St. Hilary, having learned of his arrival in Auvergne, hastened to go there to treat with him of certain affairs of his little State of Gévaudan. On the way he stopped to rest for the night in a place called *Arisencus*, today Arzenc-d'Apcher. Given the smallness of the place, and doubtless also the mildness of the season, the caravan camped under tents in the open country. Now during the night the tribune Leo, who with the men of the escort was keeping guard near the prelate's tent, saw a great light in it and heard mysterious personages conversing with him. The next day the holy pastor, to whom no doubt this soldier had put some question about this incident, said to him: "Make nothing known of what you have seen; I will only tell you that God has revealed to me that my journey will be happy and that we shall soon be able to return to our homes." In fact St. Hilary was received with the greatest consideration by King Theudebert, who gladly satisfied his proposals and his requests. This took place in 534.

The following year, with the consent of this same prince, a rather important Council of the whole ecclesiastical province of Bourges was held at Clermont. St. Hilary was one of the Fathers of this august assembly, which was presided over by St. Honoratus, archbishop of Bourges. The bishop of Mende occupied the fourth rank there.

St. Hilary died on the 25th of October (about 540).

CULTE ET RELIQUES.

Cult and relics.

The relics of St. Hilary rested first at Mende. Then, in the time of Dagobert I or shortly after, the people of Toulouse, having acquired them no one knows how, sent them, with those of St. Patroclus, bishop of Grenoble and martyr, and those of St. Romanus, priest and religious of Blaye, to the religious of the monastery of Saint-Denis near Paris, in order to obtain from them the restitution of the body of St. Saturninus. The same religious, having founded a monastery at Salonnes, in the diocese of Metz, carried there the relics of St. Hilary and those of St. Privatus, likewise carried off by Dagobert. A little more than a century later the religious of Salonnes had to go back to Saint-Denis and brought back their relics there. It was about the end of the 9th century. The body of St. Privatus was then asked for and obtained by the faithful of Mende; but that of St. Hilary remained at Saint-Denis, where it perished in 1793.

We owe this notice to the kindness of the abbé Charbonnel, former professor (letter of 28 May 1878). — Cf. Act. SS. Oct., *vol. XI, p. 619.*

SAINT CHRYSANTHUS AND ST. DARIA, MARTYRS AT ROME (284)

Chrysanthus, son of a Roman senator, was born in Egypt. While still young he accompanied his father to great Rome, where his high intelligence was soon appreciated. Convinced of the vanity of the idols, he sought by every means to know the truth, in order to deliver his soul from the doubts that desolated it.

An old man is pointed out to him as a sage; Chrysanthus applies to him. The old man, who was a Christian, has no difficulty in opening the eyes of the young neophyte. The truth once known is embraced at that very instant with ardour: Chrysanthus becomes an apostle. His father is astonished, grows angry, and swears to bring his son back from what he calls his superstitions and his errors. Caresses, prayers, threats, everything is put to work; but everything remains useless. Yielding then to the instigations of his relatives, Chrysanthus's

father shuts his son up in his palace and sets for his virtue the most dangerous snare. The persons brought to seduce him having been unable to shake him, a Vestal is chosen, equally famous for her attractions, for her learning and for the charm of her speech. Priestess of an idol whose cult was regarded as the safeguard of the empire, Daria deploys all her arts to corrupt the young Christian and bring him as a conquest to the altar of the gods; but she herself becomes the conquest of grace. Chrysanthus and Daria, seeing themselves united by the bonds of faith, hope and charity, then unite themselves by the sacred bonds of a virginal marriage. This resolution sets Chrysanthus free, and gives him, as well as his chaste spouse, the means of continuing to preach Jesus Christ. Numerous conversions in the high ranks of society become the fruit of their apostolate; one of the most remarkable was that of the tribune Claudius, with his wife, his two sons, his servants and seventy soldiers. Complaints are made to the prefect Celerinus, who has the young spouses arrested. After other torments Chrysanthus is shut up in the Mamertine prison, and Daria exposed in a place of debauchery. The Lord watches over them as he watched over so many others; and they come out intact and pure. To make an end of it, the irritated emperor condemns them to be buried alive. It is probable that this frightful torment was chosen in order to make Daria undergo the kind of death reserved for unfaithful Vestals. This conjecture becomes the more probable in that the holy Martyrs were made to die near the Porta Salaria, the place appointed for the torment of the Vestals. The principal relics of Chrysanthus and Daria were carried in 842 to the abbey of Prüm (Rhenish province). Two years later they were transferred to the abbey of Saint-Avold, in the diocese of Metz.

St. Chrysanthus is represented: 1. sewn into the skin of a freshly flayed ox, and in that state exposed to the sun, so that the shrinking of the hide might turn into a torment for him who had been shut up in it; 2. burned with torches; 3. buried alive, with St. Daria, in a sand-pit. As for St. Daria, she is painted: 1. shut up in a place of prostitution where she is defended by a lion ready to spring upon those who would attempt the virgin's chastity; 2. holding a lily, to mark that she kept continence in marriage. They are patrons of Eissel, of Reggio nell'Emilia, of Salzburg, of Oria (Terra d'Otranto). — Mgr Gaume, *Les trois Rome*; Father Cahier, *Caractéristiques des Saints*.

SAINT BONIFACE I, POPE AND CONFESSOR (422)

Boniface, a Roman by birth and son of Jocundus, took after the death of St. Zosimus the government of the Church (29 December 418). He was a priest advanced in age, of eminent virtue, and very well versed in the knowledge of ecclesiastical discipline. Elected in spite of himself with the acclamation of all the people, with the consent of the chief men of the city of Rome, he was consecrated in the Julian basilica by seventy priests and nine bishops of various provinces. His elevation displeased three bishops and some persons attached to them; they gave their votes to the archdeacon Eulalius, an intriguing and ambitious man, who was ordained in the Constantinian basilica. This antipope even constrained the legitimate Pontiff to leave the basilica of St. Peter and to withdraw with his partisans into that of St. Paul. The cause was referred to an assembly of bishops who, being unable to agree, decided that a more numerous council should be gathered to judge the whole affair. Meanwhile, by the care of the emperor Honorius, Boniface and Eulalius received the order to leave the city and withdraw, the latter to Antium (Anzio), the former into the basilica of St. Felicitas.

But Eulalius introduced himself secretly into the city and excited a sedition; Honorius was stirred by it and, by a rescript, ordered that he should be expelled from Rome and that Boniface should be brought back there; an order which was confirmed by the decision of the council of bishops assembled in greater number. Boniface, restored to his see, set about putting an end to discord; he also took measures to prevent the Church from being torn by new troubles at his death. Although very learned himself, he did not leave off exhorting St. Augustine to answer the writings of the Pelagians; that is why this doctor addressed his books to him, but with much deference, and less to enlighten him than to have him examine and correct his works. He showed much firmness against the bishops of Constantinople, who wished to extend their jurisdiction into Illyricum

and into certain provinces which, although then subject to the Eastern empire, had always depended on the patriarchate of the West. He vigorously maintained the rights of Rufus, bishop of Thessalonica, his vicar in Thessaly and Greece; he required that the elections of bishops made in those regions should always be confirmed by Rufus and his successors, in accordance with the ancient discipline. In the third of his letters addressed to this same Rufus one reads these words: “The blessed Peter, apostle, received from Our Lord the government of the whole Church which was founded on him.” He repressed Patroclus, archbishop of Arles, who sought to extend his jurisdiction over the metropolises of Narbonne and Vienne. He forbade that any woman, even a religious, should touch the priestly and sacred vestments, even to wash them; that anyone should burn incense in the church unless he were a minister of the Church. He built an oratory in the cemetery of St. Felicitas, near the body of that illustrious martyr, and also adorned the tomb of St. Silvanus.

St. Boniface died on the 25th of October 422, and was buried in the catacomb of St. Felicitas, on the Via Salaria. In an ordination, in the month of December, he had laid hands on thirteen priests, three deacons and thirty-six bishops, destined for various provinces. He had held the see for four years and some months. St. Celestine I was his successor. — Proper of Rome and Godescard.

BLESSED JOHN ANGELUS PORRO, SERVITE RELIGIOUS (1506)

Our Blessed was born of a noble family in the Milanese. His youth passed in a great innocence of manners, and he ended it by entering the Order of the Servites. From then on he was seen to advance rapidly in virtue, and, soon promoted to sacred Orders, he fulfilled their functions with marvellous holiness. His great attraction was for silence and prayer; in order to give himself to their practice in a more perfect way, he withdrew to Monte Senario and there embraced the austere life of the hermits who had established their dwelling there. After having led this life of retreat for twenty years, he was chosen as superior of the hermitage. But this charge was not according to his tastes, and after some months he went to hide in one of the caves of the mountain. Completely separated from the world in that desert place, he spent all his time praying and meditating. Continually occupied with the memory of the Saviour’s passion and the sorrows of the Blessed Virgin, he treated his body harshly, subjecting it to austere mortifications. His holiness was not long in making him known, and his superior entrusted to him important charges, which he discharged to the general satisfaction and edification. His examples contributed powerfully to establish a perfect regularity in the Order of the Servites, and the novices who came from under his hands carried his spirit and his sentiments everywhere. Put again at the head of one of the houses of his Order, he made piety flourish in all the country lying between Florence and Siena. He worked at the instruction of the poor by good catechisms. The miracles which he worked and the acts of his ardent charity soon made him venerated as a Saint. His humility being unable to bear the marks of respect paid him, he set out secretly, carrying some provisions and dressed in a poor tunic of cloth. He reached Milan, worn out by the fatigues of the long road he had just travelled and by his past mortifications. He was unrecognisable, for he had nothing left but skin and bone. Stealing away from all eyes, he went and shut himself up in a cell where he spent the rest of his life occupied solely with God. Overwhelmed with old age and sickness, he expired on the 24th of October 1506. In the last century Clement XII (1730–1740) approved his cult, and Clement XIII (1758–1769), some years later, allowed the Servites to keep his office. — *Acta Sanctorum*, on the 24th of October.

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[1] “The interior of the cathedral of Florence,” says Mgr Gaume, “is rich in monuments, statues and tombs. In the first rank of the statues stands that of St. Miniatus, martyr: it is of colossal size. To honour supernatural virtues and courage, I understand that art should exceed ordinary proportions. Miniatus, a Roman soldier, was in garrison at Florence when Decius rekindled the fire of persecution against the Christians. The veteran, summoned to sacrifice to the idols, showed that he knew how to brave for his God the death he had so often braved for his prince: he received it in the midst of torments. His triumph prepared that of the Theban legion, and Florence has religiously preserved a name which heaven wrote in its immortal fasti. The relics of the glorious Martyr rest in a church dedicated in his honour outside the Porta di San Miniato. This venerable sanctuary, supported by thirty-six marble columns of remarkable elegance, deserves the particular attention of the traveller.” — Mgr Gaume, *Les trois Rome*.

[2] They were buried outside the city of Constantinople, near the Melandesian Gate, in the very place where criminals were executed. Sozomen testifies that miracles were afterwards worked there which led to the purification of the place and the building of a church in their honour, in the middle of which was their tomb. It was St. John Chrysostom who began it; it was dedicated in 427 by Sisinnius, one of his successors. — Baillet.

[3] We see from what remains of his writings, which consist mainly of discourses, that he was very well instructed in the dogmas of religion and that he did not lack zeal for the instruction of his people and the maintenance of the Catholic faith. At Brescia, in 1738, an edition of the works of St. Gaudentius appeared: it is due to the care of Cardinal Quirini and of the abbé Galeardi. Migne's *Patrologia Latina* (vol. XX) has reproduced that edition. — Cf. Dom Ceillier, *Histoire des Auteurs sacrés et ecclésiastiques*.

[4] Little is known of this prelate who, it is said, was born at Rome and had helped St. Exuperius (1st of August) in his apostolic labours, and whom, in the last years of his life, that Saint had raised to the priesthood. He was buried in the church of St. Exuperius, under the high altar, on the Gospel side. — *Gallia Christiana nova*.

[5] Several churches of the diocese of Bayeux are dedicated under the invocation of St. Loup. He was buried in that of St. Exuperius. We gave, in the life of St. Exuperius (vol. IX, p. 183), some details on his relics: we refer our readers to them.

[6] See the martyrology of France of the preceding day.

[7] It is related that he died at Quimperlé where he was buried. Later, his relics were transferred, part to Léon, part to Gouesnou. The latter place was deprived of them in 1793: the silver head and arm that enclosed them having tempted the greed of the revolutionaries, they seized them, and, since that fatal epoch, the relics have been lost: there remains of them only a finger which is still the object of the veneration of the faithful. The cult of St. Goueznou was established in the dioceses of Léon, of Dol and of Saint-Brieuc. The last has a parish which bears the Saint's name (Saint-Goueno, Côtes-du-Nord, arrondissement of Loudéac, canton of Collinée) and honours him as its patron. He also gives his name to a street and to a fountain of the episcopal city. — *Saints de Bretagne*, by Lobineau and Tresvaux.

[8] Champagne and Touraine have devoted a special cult to the glorious St. Espain. The church of Meix-Saint-Espain or Meix-Saint-Epaing (Marne, arrondissement of Épernay, canton of Esternay) has kept several of his relics, and for a long time the parish of La Chapelle-Saint-Luc (Aube, arrondissement and canton of Troyes) honoured, in a gilded bust, some precious fragments of his body. These generous athletes of the faith, whose history recalls that of the Machabees, were sons of a powerful and noble woman called Maure, of the country of the Goths (south of France) and had been baptised by St. Martin of Tours. — *Saints de Troyes*, by the abbé Defer.

[9] He was buried at Reims, near the church of St. Nicasius, in a little edicule (*ædicula cœmeterialis*) which is believed to have been dedicated at first under the invocation of St. Maur, martyr (see *Petits Bollandistes*, vol. X, p. 105, note 6 to the martyrology of France), but which took, in the 10th century, the name of Saint-Celsin. This edicule was, in the 12th century, transformed into a collegiate church, and was thenceforth called Sainte-Balsamie. This monument was overthrown in 1792 and the relics of St. Celsin were lost. — *Nouveaux Bollandistes*, vol. XI of October, p. 585.

[10] The researches which the new Bollandists have made both on her life and on her cult have been completely fruitless and they have been forced to relegate to the *Prætermissi* of the 25th of October this mention of Du Saussay which they leave for what it is worth, without putting a bad mark against it.

[11] These relics are not an empty treasure for the village of Saint-Maur. "On the 19th of March 1832," the parish priest of that parish wrote to the new Bollandists, "a horrible fire threatened to destroy the whole village. I had recourse to the relics of the Saint and had them brought before the flames: they went out at once. I knew a woman who, in a desperate illness, entered upon convalescence as soon as her husband and her family had implored the assistance of St. Maur. Since that fire of which I have just spoken to you, no scourge has fallen upon my parish, and everyone attributes this favour to the intercession of St. Maur." — Cf. *Acta Sanctorum*, vol. XI of October, p. 679.

[12] Gregory XVI approved his cult on the 30th of September 1837.

[13] His devotion to the Blessed Virgin was very tender; he instituted in her honour, at Monti, a Confraternity to which he gave a statue of that august Mother of God, a statue which has become celebrated by several miracles and on whose head Pope Pius VII, on returning from his exile in France, placed a crown of gold. This worthy religious made himself especially recommendable by his humility. Though eminent in doctrine, he preached in a simple and familiar manner, in order to put himself within the reach of his hearers who often were rough people. He converted a great number of sinners and drew public admiration by the zeal he put into destroying the most inveterate hatreds. At last, filled with merits and worn out by labours as well as by austerities, he ended his career in the convent of Cingoli (1507). Pope Gregory XVI approved his cult on the 1st of September 1843. — Continuators of Godescard, on the 20th of March.

[14] We gave his life on the 13th of October.

[15] See the life of St. Stephen of Hungary on the 2nd of September.

[16] We gave his life on the 28th of September.

[17] Our three Saints had led the solitary life in a hermitage which they had built near the town of Sepúlveda, on the Duratón (Castile). It was later transformed into a priory and was still standing about the middle of the 9th century. It was there that the relics of the holy family rested. They afterwards enriched the cathedral of Segovia. They were at last lost sight of there; but, in 1461, a recognition of them was made, and they were laid with honour in a new oratory. The cathedral however having fallen into ruins, the treasure was transferred to the church of Santa Clara (1522) and did not return to the new cathedral until 1558. In 1681, the inhabitants of Segovia

made a present of them to King Charles II who enriched with them the palace of the Escorial.

[18] Father Philip, *Decor Carmeli*, p. 28; Paleonydorus, *Antiquitates eremit. mont. Carmeli*, book II, ch. II, in Father Bonaventure, *Apost. de S. Martial*, vol. I, p. 448.

[19] This is what has led some historians to confuse the apostle of Périgord with the rhetorician Fronto, preceptor of Marcus Aurelius.

[20] A church was later built over the tomb of St. Silanus. It was demolished in 1793. A street of the town bears the name of this Saint. The church was built on the site occupied by the Place de la Mairie. A chapel outside the walls was also raised in honour of St. Frontaise; people went there in procession every year: a fountain also bore his name. There remain today of these four martyrs only a few slight relics.

[21] The diocese of Angoulême has, however, kept a good memory of this apostle and has given him an honourable place in its liturgy; a church is even dedicated to him, and a parish in the arrondissement of Ruffec bears his name.

[22] Saint-Front, in the canton of Duras, and Saint-Front, in the canton of Fumel, at the entrance of Périgord. This last church is of the 10th century.

[23] There still exists a part of this church, called Saint-Pierre-Laney, or the old. It serves as a hay-loft. It is situated to the south-east of the church of the Cité, at the end of the Place Francheville, on the road that leads to the tower of Vesunna. Its construction points to the 6th century, but evidently it must have been built on an older church, since in the 15th century, says M. de Taillefer, the body of St. Leontius, bishop of Périgueux about the middle of the 4th century, was found beneath its floor. — *Antiq. de Vésone*, vol. II, p. 583.

[24] This disease, called the sacred fire because it burned, appeared several times in France from the 6th to the 13th century. Those who were attacked by it were called *ardents*.

[25] Neuilly-Saint-Front then had three parishes: the parish of Saint-Rémy-du-Mont, served by a regular prior; the parish of La Fontaine and the parish of the Château, whose parish priests celebrated the office in the same church.

[26] St. Crispin and St. Crispinian are patrons of the pious association of the Brother Shoemakers. It was established by Henry Michael Buch, commonly called Good Henry. His parents were poor labourers of Erlon, in the duchy of Luxembourg. He was distinguished from his childhood by his good sense and his piety. While still very young he learned the trade of shoemaker, and knew how to sanctify himself in it by the practice of the Christian virtues. He spent Sundays and feast days in church, and applied himself unceasingly to mortifying his senses and his will. He took St. Crispin and St. Crispinian as his models. During his work he always had them present to his mind; he recalled how they had worked with a view to pleasing God, and the means they had employed to make Jesus Christ known. He felt a keen sorrow every time he thought that persons of his condition and many other artisans were badly instructed in religion, that they lived forgetful of God, and that they were slaves of their passions. His zeal inspired him with the design of working for their conversion. He induced several of them to profit by the public instructions, to flee dangerous company, to pray with fervour, to frequent the Sacraments, to make every day acts of faith, hope, charity and contrition; in a word, to take every means proper to advance in the practice of virtue. His apprenticeship finished, he continued to practise the same trade as a journeyman. His holiness gave his words much weight and authority. He was truly the father of his family. He listened to the complaints of persons at variance, and reconciled them. He consoled the afflicted, and found in his poverty the secret of helping the needy. It often happened that he shared his clothes with those who were naked. He lived only on bread and water, so as to have the means of giving alms. Several years passed thus at Luxembourg and at Messen. At last Providence led the servant of God to Paris. He changed nothing in his former manner of life. He was forty-five years old when he became known to the baron de Renty, whom his piety has made celebrated. The latter wished to see Good Henry. He was as much surprised as edified to find in a man of the people so many virtues and such knowledge of the ways of God. He admired above all his courage in undertaking and carrying out great projects for the glory of religion. He learned that he had the talent of converting young men of his trade and bringing them back into the good graces of their parents and masters; that, after having thus won them, he prescribed rules of conduct for them, and that he went every day to the hospital of Saint-Gervais to instruct the poor who took refuge there. But nothing seemed to him greater than that spirit of prayer and humility, and all those supernatural gifts which he noticed in him. Thinking therefore that he was fitter than anyone to do the work of God, he proposed to him to establish a pious association, whose aim was to facilitate the practice of all the virtues among workmen of the same trade. He began by procuring for him the right of citizenship. Then he had him received as a master, so that he could take into his house as apprentices or workmen those who wished to follow the rules which the parish priest of Saint-Paul was asked to draw up. These rules recommended to those who submitted to them frequent prayer, participation in the Sacraments, the practice of the presence of God, mutual help in sickness, and the care of relieving and consoling the unfortunate. Good Henry soon had a certain number of apprentices or workmen. It was with them that he founded in 1645 the establishment known by the name of the community of Brother Shoemakers. He was made its first superior. The innocence and holiness of these pious artisans showed visibly that God had chosen them to glorify his name. They revived in themselves the spirit of the first Christians. This community gave birth to that of the Brother Tailors two years later. Certain artisans of this last trade, edified by the holy life which the Brother Shoemakers led and by the way in which they employed a time which many others spent in disorder or idleness, begged Good Henry to give them a copy of his Rule. They then applied to the parish priest of Saint-Paul and formed an association too. These two communities or associations are spread in France and in Italy; they are even established at Rome. The members of whom they are composed rise at five o'clock in the morning, make their prayer in common, recite other particular prayers at fixed times, hear Mass every day, keep silence, which they interrupt only by the singing of hymns, make a meditation before dinner, assist at the whole office on feasts and Sundays, visit the poor in the prisons, in the hospitals and in their homes, make a retreat of some days every year, etc. Good Henry died at Paris on the 9th of June 1666, of an ulcer of the lung, and was buried in the cemetery of Saint-Gervais. He had been the model of the most heroic virtues. The Brother Shoemakers had establishments at Paris, Soissons, Grenoble, Toulouse, Lyons, etc. The lay master shoemakers often raised difficulties and vexations of every kind against them. In 1686, at Soissons, the mayor and aldermen summoned Brother Rodier

and, after a minute interrogation from which nothing resulted to the charge of the community, the brothers were enjoined to separate immediately, “which they shall be compelled to do by all means, including the throwing out of their furniture and the expulsion of their persons from the house in which they have established their community, with prohibition to assemble thus any more under pain of a fine of five hundred livres and of prison.” In spite of this decree, an agreement before a notary was made the same year between the brothers and the master shoemakers of new work of Soissons, on condition that one of the brothers should always be bound to be received as master shoemaker, that the community should limit the number of outside workmen and should take charge of a child from the hospital for three years.

[27] He is also called St. Chelirs.

26 October

Martyrologies

Twenty-sixth day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

At Rome, ST. EVARISTUS, pope and martyr, who crimsoned the Church of God with his blood under the emperor Hadrian. 108. — In Africa, St. Rogatian, priest, and St. Felicissimus, who won the crown of a glorious martyrdom during the persecution of Valerian and Gallienus. St. Cyprian praises their virtues in his Letter to the Confessors. 3rd c. — At Nicomedia, the holy martyrs Lucian, Florus and their companions. 250. — The same day, St. Quodvultdeus, bishop of Carthage, who, having been exposed with his clergy on half-broken boats without sails and without oars by Genseric, the Arian prince, landed at Naples against all hope, and died there in exile with the title of confessor of Jesus Christ. About 468. — At Narbonne, St. Rusticus, bishop and confessor, who flourished in the time of the emperors Valentinian and Leo.[1] About 462. — At Salerno, St. Gaudiosus, bishop. About the middle of the 7th c. — At Pavia, St. Fulco or Foulques, bishop. 1229. — At Hildesheim, in Saxony, St. Bernward, bishop and confessor, whom Pope Celestine III inscribed in the catalogue of the Saints. 11th c. — The same day, St. Quadragesimus, subdeacon, who among other miracles raised a dead man to life. 6th c.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Agen, feast of several Martyrs of that city who, spectators of the execution of St. Faith and St. Caprasius (20 October), at once abjured idolatry. The prefect Dacian had the crowd charged by his escort: a heap of corpses piled up under the soldiers’ blows. The bodies of these Martyrs, whose number and names God alone knows, were thrown into the pond above which later rose the crypt of Saint-Caprais and which was rightly called the Martyrium. The Church of Agen, though stripped by the misfortunes of the times of the precious relics of these witnesses of Christ, renews their memory every year in her offices.[2] 4th c. — In the dioceses of Ajaccio, Carcassonne and Châlons, St. Evaristus, pope and martyr, mentioned in the Roman martyrology of this day. 108. — In the dioceses of Algiers, Avignon, Cahors, Mende, Reims and Versailles, feast of all the Saints whose relics are kept in each of these Churches. — In the diocese of Arras, feast of the saints Lugle and Luglien, martyrs, of whom we sketched the notice on the 23rd of October. 7th or 8th c. — In the diocese of Auch, St. Front, bishop of Périgueux, whose life we gave on the preceding day. 74. — In the diocese of Bayeux, the saints Crispin and Crispinian, martyrs at Soissons, whose biography we traced on the 25th of October. 285 or 286. — In the diocese of Strasbourg, St. Amand, first bishop of that see and confessor.[3] — In the diocese of Beauvais, St. Peter of Alcantara, confessor, whose life we gave on the 19th of October. 1562. — In the dioceses of Chartres and Rennes, St. Raphael, archangel.[4] — In the diocese of Cologne, St. Chrysanthus and St. Daria, martyrs at Rome, of whom we sketched the notice on the preceding day. 284. — In the diocese of Coutances,

St. Magloire, bishop of the ancient see of Dol, whose life our readers will find on the 24th of October. 586. — In the diocese of Gap, ST. DEMETRIUS, first bishop of that see and martyr. 1st c. — In the diocese of Nantes, St. Hedwig, widow, whose biography we inserted under the 17th of October. 1243. — In the diocese of Périgueux, St. George, priest and confessor, of whom we spoke on the preceding day in the life of St. Front. 1st c. — In the diocese of Quimper, St. Allor or Alor, bishop of that see and confessor. The parishes of Tréméoc (Finistère, arrondissement of Quimper, canton of Pont-l'Abbé), of Ploubazlanec (Côtes-du-Nord, arrondissement of Saint-Brieuc, canton of Paimpol) and of Tréguennec (Finistère) have chosen him as their patron. Towards the end of the 5th c. — In the diocese of Tours, St. Senoch, abbot, whose life we gave on the 24th of October. 579. — In the diocese of Verdun, St. Ursula and her companions, virgins and martyrs at Cologne, whose biography we wrote on the 21st of October. 383. — Formerly (before the Concordat), at Nevers, anniversary of the dedication (1331) of the cathedral church of that city by Peter of La Palu, patriarch of Jerusalem. — At Angoulême, the invention of the body of ST. APTONIUS, bishop of that see and confessor. 566. — At Metz, St. Sigebaud or Sigisbaud, bishop of that see and confessor.[5] 741. — At Faremoutiers or Fare-Moustier (Seine-et-Marne, canton of Rozoy), St. Gibitrude, virgin, one of the first religious of that Benedictine abbey. 7th c.

We are equally ignorant of the place where the relics of St. Amand were laid: some authors say it was at Honau, others at Rhinau. What is more certain is that after the translation of the collegiate church of Honau to Rhinau several miracles were worked near the tomb of St. Amand. It was opened on the 8th of November 1371; his head was found entire and without fracture and was put in a separate shrine. When the canons of Rhinau were transferred (1398) to Strasbourg, to celebrate their offices in the church of Saint-Pierre-le-Vieux, they carried there the relics of St. Amand, which they enclosed in a fine shrine of gilded wood. During the troubles of Lutheranism they were kept on the high altar of the collegiate church; and after the restoration of the cult they were put back into the shrine. The head of St. Amand is still exposed every year on the day of his feast. — The abbé Hunckler, *Saints d'Alsace*.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the Canons Regular. — At Pavia, St. Foulques, first regular canon and prior of the monastery of St. Euphemia of Piacenza, then bishop of Piacenza, and finally transferred to the government of the church of Pavia, which he edified by his pastoral solicitude and by the example of his virtues. 1229.

Martyrology of the Order of Friars Preachers. — At Reggio, Blessed Damian Furcheri of Vinario, who joined integrity of life to mortification of the body; inflamed with zeal for preaching, he was a distinguished orator. After his death numerous miracles came to attest his holiness.[6]

Martyrology of the three Orders of St. Francis. — BLESSED BONAVENTURE OF POTENZA (*a Potentia*), confessor, of the Order of Conventual Friars Minor, whom the Sovereign Pontiff Pius VI numbered among the Blessed in consideration of his obedience and his other virtues. 1711. *Martyrology of the Order of Friars Minor.* — At Ravello, in Italy (Principato Citra), Blessed Bonaventure of Potenza, confessor. 1711.

Martyrology of the Order of Capuchin Friars Minor of St. Francis. — The same as with the Friars Minor.

Martyrology of the Order of Discalced Carmelites. — The translation of the body of St. Andrew Corsini, bishop and confessor, of our Order.[7] 1373.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

In the East, St. Leptina, martyr, and the saints Artemidorus, Basil and Glycon, likewise martyrs. Epoch uncertain. — In the province of Connaught, in Ireland, and especially in the county of Mayo, the saints Daria and Derbilia, virgins, of royal blood. 6th or 7th c. — In the county of Down, in Ireland, the saints Nasad, Besan, bishop, and Mellan, confessors. Epoch uncertain. — In the country of Wales (Great Britain), St. Gwinoc (Gwynnoc, Gwynog, Gwynawc, Guynnauc, Gwnnog, Gwynnawg, Gwyngawr), bishop; St. Aneurin or Gildas, his father; the saints Cenydd, Madog, Dolgan and Nwython, his brothers; St. Dolgar, his sister, and St. Garci, his first cousin. St. Aneurin, after having led the military life for some time and made himself a fine reputation as a poet, withdrew to Llancarfan (county of Glamorgan), where he led the monastic life. St. Gwinoc followed him there as well as all his family. They have given their names to a great number of churches of that country. 6th c. — Again in the country of Wales, the saints Tudyr or Tudur, Arwystli Gloff, Twrnog or Teyrnog, Dier or Diefer, Tyfrydog, Gwynodl, Marin, Senefyr, Tuglyd, Tudno and Tyneio, and St. Marcella, confessors, who lived holily in the monasteries of Bangor (county of Down) and of Bardney (county of Lincoln). 6th and 7th c. — At Salzburg (*Juvavum*), a city of Upper Austria on the Salzach, St. Amand, bishop of Worms (Hesse-Darmstadt) and confessor. Recognitions of his relics were made in 1606 and in 1661: they had been discovered under the high altar of the abbey church of St. Peter of Salzburg. About 650. — In England, St. Cedd, bishop of London and apostle of the East Saxons, already mentioned in the Bollandists' additions of the 7th of January. 664. — Again in England, St. Eata (Eate, Eatas), abbot of the Benedictine monastery of St. Peter of Lindisfarne, then bishop of the ancient see (transferred to Durham) of Hexham (*Hagustaldium*), in Northumberland. He was buried in the church of St. Andrew of that town; in 1154 his body was transferred into a new shrine. 685. — At Büraburg (Hesse-Cassel) the saints Albin or Witta, and Megingaud, bishops of that ancient see (transferred to Fritzlar) and confessors. 13th c. — At Fritzlar (Hesse-Cassel) on the Eder, St. Humbert, prior of the celebrated Benedictine abbey of that place, founded by St. Boniface. 13th c. — At the monastery of St. Sergius of Medikion (founded about 770 by St. Nicephorus), on Mount Olympus near Prusa (today Bursa), in present Anatolia, St. Athanasius, deacon and confessor, steward of that abbey. About 814. — At Mortlach, in Scotland, St. Bean, bishop of that ancient see, transferred to Aberdeen. About 1032.

SAINT DEMETRIUS, FIRST BISHOP OF GAP

1st century.

> *Les justes meurent à toutes choses, de manière à ne vivre que pour Dieu ; et ils foulent aux pieds les plaisirs, afin de s'élever avec plus de force, par les mortifications de cette vie, à la vie éternelle.*
>
> *The just die to all things, so as to live only for God; and they trample pleasures under foot, so as to rise with more strength, by the mortifications of this life, to life eternal.*
>
> *St. Isidore of Spain.*

St. Demetrius, according to the most constant and most respectable tradition, was a disciple of the Apostles. From Asia, where he lived near Caius, to whom he is proposed as a model, he came by order of the holy apostles Peter and Paul to evangelise the Gauls, together with a great number of apostolic men, among whom are named: St. Trophimus of Arles, St. Paul of Narbonne, St. Martial of Limoges, St. Austremonius of Auvergne, St. Gatian of Tours, St. Saturninus of Toulouse, St. Valerius of Trier.

It was under the empire of Claudius that these illustrious confessors landed in Provence. They went first to Arles, and from that ancient Roman city to the missions which had been assigned to them. A few years later St. Trophimus returned to Asia to St. Paul; St. Crescens came to settle at Vienne of the Allobroges, and St. Demetrius, after having preached for some time in this last city, went to Gap, where he settled to evangelise the numerous populations of the Alps.

Having set out from the smiling and polished regions of the East, St. Demetrius arrived in our Alps at a time when civilisation and faith had not yet dispelled the deep darkness and the gross errors which enveloped the religious and moral ideas of their rough inhabitants. Although God had measured out his heritage to him in cold and austere mountains, among tribes always ready for war, always disposed to make any kind of domination that might be imposed on them pay dearly, Demetrius did not lose courage; he established from that time the episcopal see which was later to be made illustrious by so many pontiffs who have succeeded one another there down to our own day. In these regions had dwelt for centuries tribes known by the names of Vocontii, Tricorii and Caturiges. Now in the time of Demetrius these peoples were given over to all the lies of polytheism; they did not know of the existence of one God, the admirable dogma of the holy Trinity, the Incarnation of the eternal Word and the Redemption of the world; their worship was only a series of honours paid to creatures, only a mixture of ceremonies as ridiculous as they were impious. Their morals were little better. St. Demetrius, alone, without riches and without arms, hopes nevertheless to triumph over the superstition and barbarism of these peoples; he tries to make the light of the Gospel shine in the midst of darkness. Strengthened by the power of the cross, he begins by preaching by example. He knows that prayer is a flaming shaft which pierces the clouds, reaches the throne of God and brings down from it torrents of graces capable of bringing about the conversion of the most hardened sinners. He knows that he is coming to attack the enemy of salvation in his best-defended entrenchments, and that there is nothing more efficacious against that impure spirit than penance. He gives himself therefore night and day to the meditation of eternal truths, to fasting, to every kind of mortification. He interposes himself as a victim, seeking to expiate the crimes and infidelities of a prevaricating people whose pastor and father he already regards himself.

So, admiring his conduct, these men, lately plunged in the grossest sensuality, begin to relish the holy precepts of the divine lawgiver, to understand chastity, temperance, brotherly charity, all the pure virtues of Christianity; then they take pleasure in hearing the holy pontiff speak to them of the mercies and the justice of the Lord, of the impenetrable counsels of his wisdom, of the mysteries of the universal redemption and of the life to come. They recognise that so pure a morality, so sublime a religion, can come only from heaven; little by little upright hearts yield to grace, and catechumens are baptised. This nascent Church reproduces the image of the Churches founded by the Apostles themselves. The faithful have but one heart and one soul to love and help one another, and but one desire: that of shedding their blood for the exaltation of their faith.

These happy successes increased the strength of the new apostle; he was regarded as an angel come from heaven. His life, very conformed to that of the divine master, was a mirror of innocence and as it were a flower of purity; under his direction several vowed themselves to the perfect practice of that heavenly virtue. The holy pastor took special care of youth and put everything to work to preserve that tender portion of his beloved flock from the contagion of the world, which earned him the glorious title of Guardian of Innocence. The miracles which Demetrius worked on the sick and infirm who were presented to him, or whom he went himself to visit in their sad dwellings, came to give new splendour to the holy preaching which he addressed to the people. Meanwhile hell was angered to see the number of Christians increase rapidly; and so more than once the devils tried to frighten the holy pontiff and turn him away from his victorious conquests. Demetrius, without being troubled, invoked the name of Jesus, and before his confident prayer the powers of darkness fled, abandoning a crowd of unbelievers until then subject to their tyrannical possession. The priests of the idols, frightened in their turn by the progress of the religion of Jesus Christ, which is about to establish itself on the ruins of paganism, plot the destruction of our generous athlete; they run, all in tears, to throw themselves at the feet of Simon, prefect of the city. They represent to him vividly that a stranger has succeeded in fascinating the mind of the people and seducing the crowd; that, in great contempt of the gods of the empire, the whole city and the inhabitants of the region are about to become Christians; and that in their fanaticism they will not be slow to convert the temple, built in the middle of the city, to the exercise of the new worship; that thus the old religion will be done for. The governor, much moved by these complaints, does not know what course to take. On the one hand, he foresees that his inaction in such a circumstance will

raise powerful hatreds against him, cause him the loss of his office and perhaps cost him his life; on the other, he understands better than anyone how difficult it will be for him to overthrow so pure a doctrine, to uproot a belief so strongly supported, which already counted numerous partisans and had won ardent sympathies both among the upper classes and among the people; he was not unaware that the venerable pontiff had been taken into such great affection that all the new adherents would gladly have given their lives to save his.

The position was embarrassing; but, the complaints becoming sharper and the murmurs more threatening, the prefect at last decided to condemn the holy confessor to death, in the hope that, by destroying him who was the guardian and chief of this multitude of converts, it would then become easy to scatter the flock or to compel the neophytes to return to the superstitious practices of their fathers.

The holy confessor is therefore arrested; he is cast into irons; a thousand cruelties are practised on him; Demetrius shows himself full of strength from on high; he confesses Jesus Christ, preaches his law and announces his reign to all who surround him.

At last, despairing of overcoming him and wishing, moreover, to terrify the people and stop the conversions by a public and severe punishment, the angered governor condemns Demetrius to have his head cut off on the very spot where great criminals were wont to be put to death. This iniquitous sentence is about to be executed. The holy pastor, who has devoted his life to the salvation of his flock, is taken out of prison and led to a little height to the north of the town.[1] The crowd was great to witness this cruel spectacle; the generous confessor of Christ, having arrived at the place of execution, kneels down, commends his soul to God in a short prayer, and in that humble posture, impassive and serene, awaits the death which is about to open heaven to him.

Soon the apostle's head falls under the executioner's axe, and the martyr's blood gushes out on this idolatrous earth: a fertilising dew, it will later make the seed of the Gospel yield a hundredfold.

If we believe a tradition which has come down to us, Demetrius rose up from the ground, took his head in his hands and carried it into the town. This prodigy froze the most violent with such terror that the faithful were allowed to gather up the glorious remains of their bishop. An old painting, framed in one of the pillars of the cathedral of Gap, represents this marvellous fact and gives us the date of the year 86.

CULTE ET RELIQUES.

Cult and relics.

The body of the illustrious martyr was kept in the church of Saint-Jean-le-Rond, where it had first been laid and where it continued to be surrounded with veneration until the times of the wars of religion, an unhappy epoch during which the ancient temple and many other religious buildings, which formed the finest ornament of the town of Gap, were pillaged, then demolished to their foundations. At that time the relics were carried to La Beaume-lès-Sisteron by the bishop of Gap, Pierre Paparin de Chaumont, who had taken refuge in that town to escape the persecutions of the Huguenots. His successor, Charles-Salomon Du Serre, thought he could in 1616 bring back to Gap the relics of St. Demetrius and those of St. Arnoux, which his predecessor had taken care to carry to La Beaume-lès-

Sisteron. They remained exposed to public veneration until 1692.

But in the month of September of that same year the troops of the duke of Savoy invaded and burned the town of Gap. The relics of St. Demetrius, St. Arnoux and several others had been taken out of their shrines and hidden under the pavement behind the high altar of the cathedral. On the following 9th of November Mgr Charles-Bénigne Hervé, bishop of Gap, had them exhumed. The relics of St. Demetrius were at once placed in a casket of walnut wood, ornamented with gilding and marquetry designs. On the lid one read, in

Gothic letters, these words: *Hic reconduntur Reliquiae S. Demetrii Pontificis Vapincensis*, with the date MDCLXXXXII (Here are enclosed the relics of St. Demetrius, bishop of Gap. 1692). It was in this state that they were venerated until 1764. At that time the liturgy in France was undergoing regrettable mutilations. The ancient cult of several Saints was interrupted as not offering to over-severe critics a great enough certainty; that of St. Demetrius, bishop of Gap, was replaced in the new breviary by that of St. Demetrius, soldier, and the relics of our holy pontiff were laid in a cupboard above the door of the sacristy of the cathedral.

The precious deposit was at last withdrawn from this obscure place. On the 20th of April 1845 Mgr Jean-Irénée Depéry, after having recognised the authentic documents with which the relics were still furnished, and after having found again on the four sides of the casket of which we have spoken the bishop's seals impressed in red wax and perfectly preserved, had a procès-verbal drawn up of the invention of these relics. And as the old walnut shrine was falling to pieces with age, the same prelate put the sacred bones in a new casket of much the same form. Then, on the 29th of September, he published a Pastoral on the restoration of the cult of St. Demetrius, bishop of Gap, and fixed his feast on the 26th of October, with the rite of greater double, the day on which this feast was celebrated in the diocese according to all the old breviaries and missals in use in that Church. The bones of the glorious founder of the Church of Gap were carried in procession through the streets of the town and laid in the cathedral on the 26th of October 1845. A cavity was made in the tomb of the high altar, and it is there that the precious relic rests.

Extracted from the Histoire hagiologique du diocèse de Gap, *by Mgr Depéry, bishop of Gap.*

SAINT APTONIUS OR APHTONIUS, BISHOP OF ANGOULÊME

566. — Popes: Pelagius I; John III. — Kings of France: Charibert and Childebert.

> *Ils célébrèrent la dédicace de l'autel, et ils offrirent des holocaustes avec joie, et un sacrifice d'actions de grâces et de louanges.*
>
> *And they kept the dedication of the altar, and offered holocausts with joy, and sacrifices of salvation and of praise.*
>
> *I Mach. IV, 56.*

When the Arian Visigoths had conquered Aquitaine, they wished to make the city of Angoulême one of the principal bulwarks of their empire and their religion, so that it might be for them in the North what Carcassonne was in the South. That is why, while they tolerated Catholic bishops at Saintes and at Poitiers, contenting themselves with persecuting them in a thousand ways, they drove out St. Benignus, bishop of Angoulême,[1] and placed an Arian prelate on his see. Further, the better to mark in the city of St. Ausonius this taking-possession by heresy, they repaired its cathedral in their own fashion; that is to say that, like true barbarians, they must have disfigured it on the pretext of embellishing it. They inflicted on it besides a second outrage, that of a new consecration. They even changed its old title of St. Peter, a sacred name which has never been to the taste of heretics, into that of St. Saturninus, patron of Toulouse, their capital. One would have said that they sought thus to shelter the odium of their profane outrage under the auspices of the great martyr bishop, and to make him himself an accomplice in their schism and heresy.

These days of desolation lasted nearly half a century, and ended only with the domination of the Visigoths. Clovis, after having defeated them at Voulon, or Vouillé, and having successively taken from them Bordeaux and Toulouse, came and laid siege to Angoulême, which he took. Master of that city, he hastened to repair there the disasters of heresy. The Arian bishop was therefore banished, and he had Lupicinus, his chaplain, elected as legitimate successor of St. Ausonius. He also ordered that the cathedral should be rebuilt at his expense.[2] The restoration of the title of St. Peter was a matter of right, and it was restored to it from then on. It was a restitution which gave satisfaction to the piety of the Catholics, and which bore witness likewise to

the king's personal devotion to the Prince of the Apostles. It is known in fact that Clovis, setting out on that great expedition against the heretics of the south of Gaul, had vowed, on the advice of St. Genevieve, to build at Paris a great church in honour of the blessed apostles St. Peter and St. Paul.[3] The construction of the new cathedral church of Angoulême was therefore begun from the year 508, and after the death of Clovis, which happened in 511, it was continued under his successors, thanks to the efforts and pressing solicitations of Bishop Lupicinus. However, the work went on only very slowly, because of the troubles of the State, and perhaps also because of the little eagerness the French princes brought to it. Lupicinus died towards the end of the year 541 without having seen the completion of a work which had in his eyes a double value, that of a restoration and that of a personal benefit. He left a venerated memory; and we must cite as a proof of his zeal for the maintenance of faith, morals and ecclesiastical discipline his presence at the first council of Orléans in 511 and at the second in 533. Prevented from going in 541 to the third council of that same city, he sent there as his proxy the priest Egerius.[4]

The successor of Lupicinus was St. Aptonius, or Aphtonius, whose life we are writing, but of whom the historians have preserved for us only these three facts: the enclosure of St. Cybard, the consecration of the cathedral of Angoulême and his attendance at the fifth council of Orléans. We shall relate them, while deploring that an episcopate which must have been fruitful in great things offers us so little to glean in the field of history.

We have made known in the life of St. Cybard (1st July) the various circumstances which determined that illustrious solitary to settle under the walls of Angoulême, in a grotto which Bishop Aptonius had shown him. We have also said with what prudence and by what previous examination this bishop made sure of the qualities, the character and the virtue of him who aspired to the so perfect state of perpetual enclosure. It remains for us therefore only to make known the ceremonial which the Church had prescribed to glorify and consecrate by the pomp of religious rites this supreme renunciation of family and world. When the day and the hour had come in which this great and irrevocable sacrifice was to be accomplished, the clergy and the people assembled in the cathedral church, and St. Cybard was brought into the sanctuary, clothed in the coarse tunic of the anchorites, his loins girt with a leather girdle and his shoulders covered with the ancient melote, or sheepskin, which the sons of the Prophets already wore in the Old Testament. After a humble and fervent prayer he prostrated himself on the pavement, while the bishop, clothed in his pontifical vestments, recited with all his clergy the great litany of the Saints, thus calling the whole of heaven to unite with earth for this solemn consecration. He then celebrated Mass as for a dead man, the solitary remaining all the while stretched on the pavement; then he said over him eight prayers, interspersed with psalms and antiphons. Here are the first and the last: "Sweet Lord, who understandest the groaning of a contrite heart before it makes itself heard, make, we beseech thee, thy servant the temple of the Holy Ghost, that he may deserve to be crowned with the shield of heavenly good will. — O God, who art the blessed hope of thy faithful and who reservest to thyself to fill fully with thyself in eternity those who live on this earth, keep and protect, we beseech thee, thy servant whom we lead in thy name to the door of his tent, where he is going to dwell as it were suspended in expectation of thy Son, so that when thou comest he may have his lamp lighted, and may deserve to come out of his narrow prison to be happily brought into the immensity of the heavenly Jerusalem. We beseech thee by the same Jesus Christ Our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost for ever and ever. Amen."

These prayers ended, the bishop with his clergy, followed by a multitude of people, led the new solitary in procession by the rough paths which led to the grotto, to the singing of that fine psalm *Qui habitat in adjutorio Altissimi*: "He that dwelleth in the aid of the Most High shall abide under the protection of the God of heaven. He shall say to the Lord: Thou art my protector and my refuge; my God, in him will I trust. For he hath delivered me from the snare of the hunters and from the sharp word. His truth shall compass thee with a shield: thou shalt not be afraid of the terror of the night, of the arrow that flieth in the day, of the business that

walketh about in the dark, of invasion or of the noonday devil… There shall no evil come to thee, nor shall the scourge come near thy dwelling, for he hath given his angels charge over thee, to keep thee in all thy ways… I am with him in tribulation, I will deliver him and I will glorify him. I will fill him with length of days, and I will show him my salvation."

Meanwhile this sacred chant, of a poetry so beautiful and so appropriate to the circumstance, had brought the bishop, the clergy and St. Cybard to the threshold of the grotto. The bishop entered it alone with one of his priests, and he blessed it, saying: "Bless, O Lord God almighty, this place, that thy servant may always have in it health, purity, strength and victory, charity, holiness, meekness, gentleness, perfect docility to the law and complete obedience to the Father, to the Son and to the Holy Ghost. May thy blessing be always on this place and on him who is about to dwell in it: through thee, our God, who livest and reignest for ever and ever. — Hear us, holy Lord, Father almighty, eternal God, and send from the height of heaven thy holy angel, to keep, sustain, protect, visit and defend thy servant who is about to dwell in this abode."

This blessing being ended, and after these prayers, which are on the Church's part the touching expression of her maternal solicitude, St. Aptonius came out of the grotto and brought St. Cybard into it to the singing of the psalm *Exaudiat te Dominus*: "May the Lord hear thee in the day of tribulation; may the name of the God of Jacob protect thee; may he send thee help from the sanctuary; may he watch over thee out of Sion; may he be mindful of all thy sacrifices, and may thy whole burnt-offering be made fat." The singing of this psalm was followed by that of the antiphon *O clavis David*, "O key of David," the same which the Church sings in the last week of Advent, and which drew from the present circumstance a wholly personal application. Meanwhile, while the holy solitary, at the height of his desires, was watering the rock with tears of joy and gratitude, workmen, at the pontiff's order, walled up the door of the cell, and

St. Aptonius set his seal on it, to mark that this door was no longer to open except by permission of the episcopal authority and on very rare occasions. Lastly, as a last farewell to St. Cybard, he recited over him this prayer: "O God, the sweetest of consolations, console by thyself thy servant who abandons himself to thee alone, that, filled with a holy hope, he may deserve to rest day and night in the blessed embraces of thy Son. We beseech thee through that same Son Jesus Christ Our Lord, who liveth and reigneth with thee for ever and ever." Amen, so be it, answered the clergy and the people, and all withdrew in silence and deeply moved. For in truth, as Mgr Cousseau, from whom we have borrowed this liturgical page, observes, "there was matter for deep reflections on coming away from such a spectacle, and the people who had the happiness of attending it drew from it other emotions and other teachings than those of our theatres and our assize courts."[5]

We have said in the life of St. Cybard that on fixed days and at fixed hours he talked, through the little grated window of his cell, with the numerous faithful who came to ask him for counsel or consolation, and it is not doubtful that St. Aptonius often mingled with that pious multitude. And likewise it is not rash to assert that he brought to him the illustrious guests who from time to time visited his episcopal city. Thus one day the humble solitary saw arrive at his grotto, with St. Aptonius, two of the most celebrated bishops of that time, St. Germanus of Paris and St. Euphronius of Tours. They had been sent by King Charibert to preside at the consecration of the new cathedral, which had been built as a result of the generous intentions of the great king, his grandfather, and which had at last just been finished. This church, known by the name of the church of Clovis, was the reproduction of the basilica called that of Constantine, which Mgr Cousseau presumes itself to have succeeded a first church which St. Ausonius would have built. Moreover this new cathedral, like the preceding one, had only one nave, but longer, and it was the ancient basilica in all its simplicity. The ceremony of its consecration took place about the year 560,[6] and it must certainly have drawn the concourse and presence of several other bishops; but history has not made them known to us, and names only St. Germanus of Paris and St. Euphronius of Tours. We likewise lack all details about the stay which these illustrious prelates made in the city, and about the fruits of blessing which their word, and perhaps even their

miracles, produced.[7] After their departure St. Aptonius continued to shine on the see of Angoulême with all the splendour of the highest episcopal virtues; but the chronological order brings us back to the fifth council of Orléans. This council had been convoked by Childebert to judge the cause of Mark, bishop of Orléans, who had been accused before him of several crimes. The council opened on the 28th of October 549 and was a true national council; for seven archbishops, forty-three bishops and twenty-one representatives of absent bishops were counted at it. The Fathers first examined the cause of Mark, and as all the accusations were recognised to be false and calumnious, they declared him innocent and restored him to his see; nevertheless his signature is not read in the acts of the council, and perhaps in fact he did not attend it. But it was not only a question of the personal cause of this bishop: news had come to France of the troubles which the Nestorians and Eutychians were stirring up afresh in the East, and it was feared that the evil might spread to the Churches of the West. This is what gave rise to the first canon, which anathematises the errors of Nestorius and Eutyches with their authors and their followers. Then come twenty-three other canons which concern ecclesiastical discipline and bear witness to the zeal with which the Church has always watched over the exact observance of her rules. The nineteenth, which concerns monasteries of women, proves that there already existed two sorts of religious communities, namely enclosed communities and others not enclosed, but whose vow of chastity was no less recognised as perpetual. For the first the Fathers of the council require only a novitiate of one year, and for the second they prolong it for three years. It was judged, says Father de Longueval, that their virtue, being more exposed, ought also to be tried longer.[8] Moreover, few councils have offered a more numerous gathering of holy bishops, for no fewer than eighteen are counted whom the Church has placed on her altars,[9] and certainly it is glorious for the diocese of Angoulême that St. Aptonius sat in so illustrious an assembly. Nor is it doubtful that on his return he had the wise decrees carried out which had been promulgated at Orléans and which he had signed in these terms: *Aptonius in Christi nomine episcopus ecclesiae Ecolismensis subscripsi*: “In the name of Jesus Christ, I, Aptonius, bishop of the Church of Angoulême, have signed.”

This presence of St. Aptonius at the fifth council of Orléans is moreover the last fact which history mentions about him. It tells us nothing more than the date of his death, and even that without giving us any detail of his last moments, and without making known to us the circumstances which accompanied an end so precious in the sight of the Lord. St. Aptonius died in the year 566, and probably on the 26th of October, since that day has always been that of his feast. He had as successor Mererius, who in 567 attended the dedication of the church of St. Peter of Nantes with the bishops of Tours, Rennes, Angers and Le Mans.

In the chapel of the bishop’s house at Angoulême a window represents St. Aptonius in episcopal vestments.

CULTE ET RELIQUES.

Cult and relics.

St. Aptonius was buried in the church of Saint-Ausone, and his tomb, next to that of the martyr pontiff, soon became the object of an almost equal veneration on the part of the faithful. This is what even suggested to following generations, says Mgr Cousseau, the idea that St. Ausonius and St. Aptonius were two brothers born of the same parents. Their brotherhood was wholly spiritual; it gained them in heaven the same glory, and today still on earth it gains them the same honours.[10] Moreover, the oldest document giving the name of Saint to St. Aptonius is a charter of Charles the Bald, of the year 852, in favour of the abbey of Saint-Cybard, in which a gate of the city of Angoulême is indicated under the name of the Gate of the Saints Ausonius and Aptonius. A second document is an act earlier than the year 1028, by which William, second of the name, Gerberga his wife and their three children, Audoin, Geoffrey and William, give to the church of the Saints Ausonius, Aptonius and Caesarius the seigneurial domain of Alamaus, situated below the city of Angoulême, above the river Anguienne.[11] The relics of these three Saints indeed rested under the high altar of that same church, but enclosed in two separate shrines. One, richer, contained the relics of St. Ausonius, and the other

those of St. Aptonius and St. Caesarius. Mgr Cousseau says that these last were carried in the solemn procession which took place on the 30th of March 1118 for the translation of the body of St. Ausonius, and Father Papebroch mentions in his notes on the acts of St. Ausonius a particular translation of the relics of St. Aptonius, St. Caesarius, St. Cybard and St. Calfagia.[12] This translation was made on the 3rd of April 1129, and consequently under the pontificate of Girard, but probably in his absence, for this fact is not related in his life.[13] However, we find in this indication a proof of the cult which was paid to St. Aptonius together with that which was received by the holy recluse whom he had settled near Angoulême, by the pious deacon of Saint-Ausone, who was the confidant and distributor of his alms, and by the virgin whom the martyr pontiff had been the first to consecrate to the Lord. But all these so precious relics were burned by the Calvinists in the year 1568, and today only slight fragments of them remain.

It was before these relics, before their profanation, that the bishops of Angoulême came at the time of their solemn entry to keep the holy vigil, and here is its ceremonial. The new bishop presented himself towards evening at the door of the abbey church of the Benedictine nuns of Saint-Ausone, where he was received by the abbess at the head of her community. A nun then intoned the antiphon of the first Vespers of St. Ausonius, and during this chant the prelate was led into the sanctuary to the seat that had been prepared for him. There, prostrate before the altar and the shrines of the Saints, he prayed with fervour and received from the hands of the abbess the book of the life of St. Ausonius. The nuns then withdrew, and the bishop continued his prayer until the moment when, told that the evening meal was served, he went to the reserved apartments of the monastery. But after a frugal collation he went back to pray in the church, and remained there until two hours after midnight. He then withdrew to take some rest, and early in the morning he came to complete the holy vigil, awaiting the hour when the clergy, the nobility and the magistrates of the city were to come to him to lead him to the cathedral. The feast of St. Aptonius is celebrated with the rite of double, but has no proper office. Only the breviary of the Benedictine nuns contains an office in which St. Aptonius is called brother and successor of St. Ausonius; and even this office, which has no special legend, contains no particular feature of the holy bishop's life. We read in it only that he died in peace after a rather long episcopate. That is why Du Saussay was mistaken in giving him in his martyrology the title of martyr.

We owe this notice to the kindness of the abbé Duchassaing, honorary canon at Angoulême.

BLESSED BONAVENTURE OF POTENZA, OF THE ORDER OF CONVENTUAL FRIARS MINOR

1711. — Pope: Clement XI. — Emperor of Germany: Joseph I.

> *L'obéissance vaut mieux que les sacrifices, parce que dans les sacrifices une chair étrangère est immolée, et que dans l'obéissance la volonté propre et la chair deviennent les victimes.*
>
> *Obedience is better than sacrifices, because in sacrifices another's flesh is immolated, while in obedience one's own will and flesh become the victims.*
>
> *St. Augustine.*

Potenza (*Potentia*), an episcopal city of Italy, chief town of the Basilicata, in the former kingdom of Naples, was the birthplace of our Blessed. His father was a tailor; he was called Lelio Lavagna; his mother, Catherine Pica. These poor artisans were rich in virtues, which earned them the public esteem. From the tenderest age this virtuous child, who had received in baptism the names of Charles Anthony Gerard, was remarked for a singular modesty and a great tenderness for the most holy Virgin. He loved to make long prayers before an image of this good Mother, and laid his needs before her with an artless candour: it was she, doubtless, who obtained for him that virginal purity whose reflection beautified his face and whose perfume embalmed his whole life. His gravity, his deep horror of sin and his docility to the will of his parents made him the perfect model of youth. He found no charm in games and amusements; his delight was to hear God spoken of, or to

be instructed in the truths of the faith. His father entrusted him to the care of an ecclesiastic to form him in piety and learning. The young servant of God soon won the affection of this master and of his fellow pupils by his amiable virtues.

However, some of his fellow students, we do not know by what caprice, took it upon themselves one day to strike him in the face and rain blows upon him, an affront which he bore with a patience and gentleness beyond his years. It was good that he should early have a share in the Passion of our Saviour; when intercourse with men is bitter, the soul withdraws into a more intimate intercourse with God. Our Blessed, hidden in some dark corner, gave to prayer all the time his other duties left free. So pure a virtue might have become tarnished if it remained long exposed to the poisonous breath of the world: heaven, which already coveted this fair flower, inspired the pious young man to withdraw into the Order of Conventual Friars Minor, where he took the name of Bonaventure. He received the habit at Nocera on the feast of the seraphic Father St. Francis, and was admitted to profession the following year. He was then sent to study at the friary of Maddaloni, where they kept a poor little dwelling which had once served the holy patriarch of the Franciscans. One day the guardian of the friary surprised him there all in tears. “What have you to weep about like this?” he said to him. — “And how should I not weep,” answered the humble religious, “seeing myself, who am so great a sinner, in the place where our blessed Father lived?” But it was above all at Amalfi, where Bonaventure spent eight years under the direction of a great servant of God, that he became a Saint. His poverty was extreme: he covered himself with an old habit; the bare ground, a table or a wretched straw mattress served him as a bed. He had for all his goods only a few books of piety and a few pictures. He carried detachment so far that he touched coins only with repugnance when he was obliged to use them; he was afraid of soiling his soul by the least contact with matter. He detached himself from himself in order to unite himself wholly to God. The will of God was for him that of his superiors; he followed it with so blind a submission that he was rewarded for it by miracles. One day he was looking for the key of the sacristy. The father guardian said to him, laughing: “It is at the bottom of the cistern; take a line and fish it out.” The Blessed runs to the cistern with a thread and a hook, throws his line on the water, feels something heavy, draws in his line and brings up the key. One summer morning he was bringing a piece of ice for the use of the friary: the father guardian, who met him, having told him, to test him, to put it in the cupboard of the sacristy, he obeyed. At dinner time they look for the ice: Bonaventure answers simply that it is in the cupboard. The religious run to the sacristy, expecting in that heat to find the ice melted and the vestments spoiled. But obedience is stronger than the sun is hot: the ice was almost whole and the vestments untouched.

Our Blessed had the most ardent devotion to the adorable Sacrament of our altars: it was at this hearth of love that his heart came to kindle itself; he spent whole hours there, he was rapt in ecstasy, and, the days not seeming long enough to him, he spent part of the nights there. He took care that the lamp should never go out and that it should, so to speak, keep watch with his soul. Jealous to work in the palace of so great a king, he wished to take on himself alone everything connected with the service of the altar: he cleaned the altar step and washed the purificators. It is not possible to say with what joy he celebrated his first Mass: one would have had to see his resplendent face, the tears that flowed down his cheeks, his body which rose in a holy transport, drawn towards that Jesus who was the treasure of his hands, the happiness of his eyes, the delight of his soul. Several times afterwards he was seen thus raised in ecstasy during the holy sacrifice.

As the reputation of the holy religious flew on all sides, several cities showed the desire to have him. Naples had the preference: the friary of St. Anthony became the hearth from which his apostolic zeal radiated over the whole province. He preached, heard confessions, assisted and consoled the dying. He was devoured by such a thirst for the salvation of souls that he said: “If I were called to some poor sick or dying person, and the doors were shut and every way out were barred to me, I should not hesitate to throw myself out of the window in order to go to his help.” A light destined to illumine several regions was not to remain long in the same one. At Capri, where obedience led him, he found a poor friary bare of everything: this state, which

would have grieved a less perfect man, was agreeable to him, because it gave him the means of satisfying his ardour for penance and mortification: he begged and helped in the kitchen, cleaned the church, visited the sick, preached, heard confessions, and, according to his custom, spent the nights in prayer. He slept little and on the bare ground. The father guardian, wishing to make sure one morning whether he at least lay down for a few moments on his straw mattress, lifted the blanket: a crowd of rats and mice which escaped from it showed him that the Saint left his bed to them.

The floor and the walls stained with blood attested the cruel disciplines with which he afflicted his body. One feature, more worthy of being admired than imitated, will show us his obedience. As he was working in the garden at sunrise with Father Ignatius, someone came to fetch the latter, who said to him on leaving: “Wait for me here; I shall be back soon.” It was a matter of reconciling two inhabitants of the island; the business took more time than the Father thought, so that he could not return until evening. He was uneasy at not seeing the Blessed at supper. He was told that he had not appeared at dinner either. “Ah! heaven grant,” cries Father Ignatius, “that he is not still waiting for me in the garden where I left him this morning!” They went there, and found him at the very spot where the Father had told him to wait. The island of Ischia, which also had the happiness of having him, was witness of the same virtues. His food was of the poorest and most austere: on Friday he redoubled his mortifications; contemplating the body of his Saviour, in which there was no more room for wounds, could he spare his own? He applied himself above all to the instruction of the children of the sailors and of the most ignorant of the common people, without for that neglecting the other classes, in which he formed several persons in spiritual practices, and in particular in mental prayer. He worked with all the more fruit because God had favoured him with the graces called gratuitous, such as those of miracles and prophecy. He said one day to a sinful woman whom he converted: “You have wished too much to please the world; know, then, that God will punish you where you have sinned. In the last days of your life this face whose charms seduced men will be struck with a frightful gangrene, which will fill others and yourself with horror.” Thirty-five years later she was indeed struck by a horrible sore, which ate away her face and brought her to the grave.

In the night of the Immaculate Conception he was warming himself after Matins with some religious; turning suddenly to one of them, named Father Thomas of Cerreto, he said to him: “Dear Brother, put the affairs of your conscience in order, for in two years at this time you will die.” — “God’s will be done,” the Father humbly answered, for he was an excellent religious; “the only thing I ask of you, Father Bonaventure, is that you assist me at that terrible moment.” — “My dear Father,” replied the servant of God, “I would do it very willingly, but at that time I shall no longer be here.” Two years later Father Thomas died, precisely within the octave of the Immaculate Conception, and on the 19th of October the Blessed had been recalled to Naples, where he lived successively in the two friaries of Our Lady and of St. Anthony. In 1703 he was named master of novices at Nocera dei Pagani. One day, when the guardian was entering the novitiate, the Blessed said to his pupils: “Honour this father particularly and kiss his hand with respect, not only because he is superior of this friary, but also because he will soon be superior of the whole province.” He was in fact provincial the following year, and against all expectation.

Obedience was the virtue he required of his spiritual sons; but he began by doing himself the hardest things he commanded, and always showed himself first at all the exercises prescribed for them. Severe without harshness, if he sometimes threatened, he ended by showing himself gentle and affable, and thus proved that he wished less the punishment of the fault than the amendment of the guilty one. His disciples were not long in perceiving that they were governed by a Saint; and what astonished them above all in him were his mortification and his humility. He was not afraid to say that he was a vile man, of low birth, and an ignoramus. There had been put under his direction a young religious of an untameable character: gentle or severe ways had no effect on this indocile spirit. The servant of God, no longer knowing how to overcome him, takes him aside, throws himself at his feet and asks his pardon for not having used the proper means to

convert him. This astonishing act of humility so strikes the culprit that he is moved by it; he promises his holy master to amend, and he faithfully kept his promise. Several times the novices saw him shining with light; but when they tried to speak to him of it, he fled at once.

In 1707 Providence recalled him to Naples to fight, under the banner of charity, a terrible scourge: it was an epidemic disease which was then ravaging the town of the Vomero, situated on a hill which overlooks the city; the sick were almost without help; fear of the contagion and the difficulties of the road held back most of the brave. Our Saint, whose ardour increased with the danger, hastened there at once: his seventy-five years and his infirmities, the fruits of his mortifications, cannot prevent him from climbing every day to the top of that hill, of which the access was difficult. Although languishing, he went through the whole village, went from house to house, forgetting none of these unfortunates; he healed many of them with the oil of the lamp of St. Anthony, to whom he attributed his miracles. He never neglected the soul in caring for the body: he reminded his dear sick of the eternal life which they were so near, and spoke to them with such unction that he never finished his discourse without making them heave deep sighs and shed abundant tears. Among the infirm he forgot only himself: one of his legs became covered with gangrenous sores, and a tumour formed on his knee which had to be cut away; he underwent a very painful operation, during which he uttered no other word than the holy name of Mary. While the surgeon was cutting and burning the flesh and the bystanders were shuddering with horror, his soul, united to God, seemed a stranger to the pains of the body; his smiling and serene face reflected his inward calm, and if the sufferings threatened to get the upper hand, his mouth, invoking the name of Mary, at once brought back peace. In spite of his infirmities he was sent to found the friary of Ravello: he arrived there on the 4th of January 1710. There, as elsewhere, he flees honours and claims fatigues and pains as his portion: they wish to make him superior; he succeeds once more in avoiding this honour. What he covets, what he loves, is to go through the town and the country round about to relieve the poor and convert sinners: nothing can stop him, neither his infirmities, nor the inclemency of the seasons, nor the difficulty of the roads. One day, on his way to Atrani, he meets a beggar with a horrible face, disfigured by so repulsive a leprosy that the Blessed at first turns away from him with repugnance; but he is soon ashamed of thus abandoning Jesus Christ in the person of this unfortunate: he retraces his steps, presses him to his breast, embraces him lovingly, cleanses his hideous sores; at that very instant the leper was healed. Meanwhile Our Lord, whom he thus embraced under rags, sickness and ugliness, was to call him in his turn to heavenly and eternal embraces. The Blessed, who knew it, leapt for joy at it, and could not help speaking of it to his friends, but in veiled words.

More than six months before that happy day he said to the guardian: “I see that my infirmities grow worse every day: I must change my dwelling. I have always desired a place where one lives in perfect peace and charity, where one has no other care than to love God; I have not yet been able to obtain it. I shall therefore have to leave and go to my native land.” Everyone thought he meant Potenza, his earthly native land; when he was asked at what time he would leave: “It will be towards the end of October,” he answered. One of his friends ended by fathoming his thought: “Father Bonaventure speaks to us too often of his journey to his native land,” he said, “for there not to be a hidden meaning beneath it which I think I understand. I remember that his master, Father Dominic of Muro, a short time before his death, also told us that he wished to go to his native land; but he meant his heavenly native land, towards which he soon flew away. I believe that Father Bonaventure means the same thing, and that he will leave us not for Potenza but for heaven.”

On the 15th of October the Blessed went, according to his custom, to the bishop’s palace to hear the confession of the bishop, Mgr Perimezzi. “My Lord,” he said to him, “I have something of great importance to recommend to you.” — “Say it at once,” answered the prelate. — “It is, my Lord, that when I am no longer your confessor, you take every care to procure another who will speak to you with apostolic freedom.” He returned to the church to give his last counsels to his penitents. That very morning he was seized with so violent a fever that it compelled him to lie down on his poor pallet. The fatal news spread at once through the

country, and everyone said: “So this is the departure and the native land of which he spoke to us!” A great number of inhabitants, and the bishop himself, ran to the friary to see him and speak with him once more. On the eighth day of his sickness he asked for the sacraments, and begged the Brothers, who were melting into tears, to pardon him all the scandals of his life. “I am a wretch,” he said, “unworthy to wear this holy habit.” He wished to throw himself out of his bed to kiss the guardian’s feet; but the latter held him back and said to him: “Father Bonaventure, kiss rather those of Our Lord.” He took his crucifix and bathed the feet of the divine Saviour with his tears.

After having received the last sacraments, he seemed rapt in ecstasy; then, coming out as if from a deep sleep, he began to sing, in a voice stronger than he had ever had in his youth, the praises of Our Lord and of his most holy Mother, with a melody more angelic than human. An hour before his death he fell silent, recited the *Ave Maria* three times, and gave back his soul to God, without agony, without pain, on the evening of the 26th of October 1711, aged sixty years, eight months and twenty-six days.

His limbs, which remained flexible, gave forth a sweet odour. The bishop had the holy body carried in procession through the town, so that everyone might see it without tumult. Its passage was marked by several miracles. An abundant sweat flowed from it; he was bled, and there came out a bright red blood in which a great number of handkerchiefs were dipped. When the surgeon was about to open the vein, the guardian commanded the Blessed to stretch out his arm: this arm, all of whose movements during life had been ruled by the will of his superiors, obeyed even in death: it rose of itself and remained raised as long as the blood flowed. In passing before the Blessed Sacrament, the Saint was seen in his coffin to open his eyes and bow his head. Lastly, on the 9th of April 1740, the tomb was opened and the body was found entire and flexible. As they wished to move it into a wooden coffin which proved too narrow, Mgr Giannini, bishop of Lettere, said by a secret inspiration, in the presence of the other prelates assembled for the ceremony: “Come, Father Bonaventure, place yourself, for we no longer know how to do it.” Docile to this command, the arms drew in together with the shoulders and the holy body went easily into the coffin. This holy Religious was beatified by Pius VI on the 26th of November 1775.

Father Louis Joseph de Rossi, of the same Order, wrote his life. That given by the continuators of Ribadeneira and of Godescard has served us in composing this eulogy.

SAINT EVARISTUS, POPE AND MARTYR (108)

The successor of St. Anacletus (83–96) on the throne of St. Peter was elected while the second general persecution was raging with the greatest fury. Domitian doubtless did not know that the Christian pontificate was thus being perpetuated in the shadow of the catacombs. The hand of God was soon to weigh heavily on that impious prince. The *Liber Pontificalis* speaks thus of the accession of the new pope.

“Evaristus, born in Greece, of a Jewish father named Juda, of the city of Bethlehem, sat thirteen years, six months and two days,[1] under the reigns of Domitian, Nerva and Trajan, from the consulate of Valens and Vetus (96) to that of Gallus and Bradua (108). This pontiff divided the titles of the city of Rome among the priests. He established by a constitution seven deacons who were to assist the bishop and serve him as authentic witnesses. In three ordinations held in the month of December he promoted six priests, two deacons and five bishops destined for various Churches. Evaristus received the crown of martyrdom. He was buried near the body of blessed Peter, at the Vatican, on the 6th of the kalends of November (25 October 108). The episcopal see remained vacant nineteen days.”

We must explain two passages of this notice to make its true sense understood. St. Cletus had ordained twenty-five priests for the city of Rome. Evaristus completed this institution by marking out the territories of each of these titles and filling the gaps which must have been produced during the persecution of Diocletian. As for the organic decree by which St. Evaristus orders that seven deacons shall form the bishop’s escort, we

find in the first Epistle of St. Anacletus a text which gives us the understanding of it and makes us penetrate more intimately into the discipline of the primitive Church. Among the very diverse elements which she had assimilated in her cradle, there were proud spirits, envious souls, ambitious hearts, who could not bear the yoke of obedience, and who wearied the long-suffering of the Apostles with their revolts and their incessant detractions. These deacons were to be the bishop's guard against malevolent designs.

At the same time that St. Ignatius, the illustrious bishop of Antioch, was giving his blood for Jesus Christ, Pope St. Evaristus ended his life by martyrdom. We no longer have the acts of this glorious confession, which united, in the profession of one same faith and the heroism of an equal devotedness, the two Churches of the East and the West.

A sword and a crib are the attributes of St. Evaristus in popular art: the sword, because he was beheaded; the crib because, his father being a Jew, it has been imagined that he was born at Bethlehem, near the stable where the Child Jesus came into the world.

The abbé Darras, Histoire générale de l'Église, *vol. VI, p. 489; Father Cahier,* Caractéristiques des Saints.

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[2] Rusticus, born in Narbonensian Gaul towards the end of the reign of Theodosius I (379–395), was the son of a holy bishop named Bonosus and nephew of another bishop named Arator (the sees of these two bishops are unknown). He went to Rome to perfect himself in the sciences which he had studied under the ablest masters of the Gauls. On his return to his country he embraced the religious life in a monastery of Marseilles. Proculus, then bishop of that city, afterwards attached him to the clergy of his Church. He remained there until his elevation to the see of Narbonne (427 or 430). Almost nothing is known of the Acts of his episcopate. He assisted at the general Council of Ephesus (431) which condemned the heresies of Nestorius and Eutyches. The death of the holy bishop of Narbonne is put about the year 462. — Godescard, *Acta Sanctorum*, Baillet, Tillemont, *Gallia Christiana*.

[3] Proper of Agen, 1868.

[4] This Saint, whom it has been wrong sometimes to confuse with St. Amand of Maestricht (6 February 684), is much earlier than the latter, if one believes the constant tradition of the Church of Strasbourg. But it is not known how long he governed his diocese or what particular acts made him recommendable and earned him the title of saint which his people have always awarded him. Moreover the hagiographer is powerless to fix the date and epoch of his death, antiquity having left us in complete ignorance on that point.

[5] See the life of Tobias (vol. XI, p. 50) and the article we devoted to the feast of St. Michael and all the holy Angels (vol. XI, p. 496). See also note 1 to the martyrology of France of the 24th of October.

[6] Sigisbaud ranks among the most illustrious and most holy bishops of Metz. His zeal for the conversion of sinners and his merciful tenderness for the converted are particularly praised. Gifted with an admirable facility for explaining the holy Scriptures, he announced the word of God most assiduously. Loving prayer, he often spent the nights in that exercise so necessary to priests. Sober and hard on himself, he most often contented himself with a little bread and water for all food. He possessed great riches which he employed in relieving the poor and giving more splendour to divine worship. Pepin, mayor of the palace of Austrasia, held him in high esteem; he admired his prudence and did almost nothing without consulting him, even in purely civil affairs. Sigisbaud was also the friend of St. Boniface, bishop of Mainz and apostle of Germany. After having governed his diocese for twenty-five years, he fell ill at the monastery of Saint-Avold of Metz (*Hilariacum*) which he had restored and which is therefore regarded as one of his foundations. He died there and was buried there. Later his relics were transferred to the abbey of Saint-Symphorien of Metz. The Revolution profaned the greater part of these precious bones: some of them remain, however, which are carefully kept in the cathedral of Metz. — *Acta Sanctorum* and Proper of Metz.

[7] He was beatified by Pius IX in 1848.

[8] We gave the life of St. Andrew Corsini on the 4th of February, vol. II, p. 267.

[9] The old cemetery of Saint-André.

[10] St. Benignus withdrew into Touraine, where he was pursued and put to death by the Arians. The church of Angoulême honours him on the 3rd of November. (See his notice on that date.)

[11] Mgr Cousseau, *Discours sur l'église cathédrale d'Angoulême*, 17 January 1869.

[12] This is the celebrated church of St. Genevieve, where Clovis was buried, and shortly afterwards St. Genevieve herself. "Every day in that church," says Chateaubriand, "a Mass was still celebrated, at the beginning of the Revolution, for the repose of the soul of the Sicambrian. Religious truth has a life which philosophical truth and political truth have not; how many times had the generations been renewed, how many times had society changed its manners, its opinions and its laws in the space of twelve hundred and eighty years! Who had remembered Clovis through so many ruins and centuries? A priest upon a tomb." — *Études historiques.*

[13] The author of the old *Histoire des comtes et évêques d'Angoulême* names Aptonius, instead of Lupicinus, as having been placed by Clovis on the see of Angoulême. This is a mistake on the part of that author, who does not even mention Lupicinus among the bishops of Angoulême. It is also in memory of Lupicinus, chaplain of Clovis, that the bishop of Angoulême was first almoner of the king of

France when the latter crossed the Loire. Blessed Lambert reminded Louis VII of it, who did not contradict him. Before being elected bishop of Angoulême, Lambert had been abbot of La Couronne, a monastery which he founded near Angoulême and where his holiness drew numerous disciples, whom he governed for twenty years under the Rule of St. Benedict. After the death of Girard all voices united to call him to the episcopate. He was, say the historians, a prelate of great wisdom and rare discretion. Chaste, pious, just, eloquent and liberal, he knew how to win the favour of the great, of the city and of the province, the admiration of the peoples and the veneration of all. He died on the 23rd of June 1148, full of days, in a holy old age, after having received the sacraments in the presence of his brethren of La Couronne, in whose midst he wished to rest. His precious remains were buried in the church which he had built, in the chapel of the Blessed Virgin. Every year, on the anniversary of his death, the religious celebrated his feast under the title of blessed. But the church of Angoulême made no mention of it. Today only some ruins of the abbey remain. — *Chronique des évêques d'Angoulême*, by the abbé Michon.

[14] *Vie de saint Cybard*, by Mgr Cousseau, bishop of Angoulême.

[15] We follow the chronology adopted by Mgr Cousseau.

[16] At the end of the 10th century, on the 15th of February 981, "a vast fire devoured," says an old chronicle, "a great part of the city of Angoulême, the mother church and three other churches." It was under the episcopate of Hugh of Jarnac, who, despairing of being able to raise these ruins, resigned his see and withdrew to the monastery of Saint-Cybard. Grimoald of Mussidan, who succeeded him in 991, courageously undertook this great work and brought it to a good end. He consecrated it in 1015 with his brother Islo, bishop of Saintes, and Seguin, archbishop of Bordeaux. He was buried in it, near the altar of the chapter, in 1018. This edifice, of a heavy, massive style, ornamented only in the interior of its sculptured portal and its open cupolas, but of a solidity to defy the centuries, lasted however only ninety years. It fell under the blows of the famous Girard, to make room for a vaster and more magnificent cathedral, of a more ornate and more graceful architecture, built on the model of St. Sophia of Constantinople. But in this new construction a fine portion of the cathedral of Grimoald was kept, namely two-thirds of the façade and the whole of the first cupola. Bishop Girard was seconded in his work by the liberalities of a canon, Itier d'Archambaud, and he consecrated his new cathedral in 1128 in the presence of a great number of bishops. It is the present cathedral which, after fifteen years of effort and perseverance, Mgr Cousseau has brought back to its ancient and primitive beauty. — *Discours sur la cathédrale d'Angoulême*.

[17] Longueval, *Histoire de l'Église gallicane*. — Dom Ceillier, vol. XVI, old edition.

[18] Here are their names according to Father de Longueval: St. Sacerdos of Lyons, who presided over the Council; St. Aurelian of Arles; St. Hesychius II of Vienne; St. Nicetius of Trier; St. Desideratus of Bourges; St. Firminus of Uzès; St. Agricola of Chalon-sur-Saône; St. Gall of Clermont; St. Eleutherius of Auxerre; St. Tetricus of Langres; St. Nectarius of Autun; St. Domitian of Tongres; St. Aregius of Nevers; St. Lô of Coutances; St. Lubin of Chartres; St. Aubin of Angers; St. Genebaud of Laon; and St. Aptonius of Angoulême.

[19] Mgr Cousseau, *Discours pour la bénédiction de la première pierre de l'église de Saint-Ausone*.

[20] *L'Angoumois*, by Gervais, lieutenant general at the presidial court of Angoulême.

[21] This is an authentic document of the cult paid to this virgin.

[22] See the excellent *Vie de Girard* by the abbé Marvaud. Angoulême, 1866.

[1] From 96 to 108 of the Christian era there are only twelve years. However the *Liber Pontificalis* gives thirteen years to the pontificate of St. Evaristus. This difference between the reckoning of the years and the indication of the consular dates arises from the number of years being counted from the episcopal ordination of St. Evaristus by his predecessor St. Anacletus on the 25th of March 95. — Cf. Bianchini, *Chronological notes on the Liber Pontificalis*.

27 October

Martyrologies

Twenty-seventh day of October

MARTYROLOGE ROMAIN.

Roman Martyrology.

The Vigil of the apostles St. Simon and St. Jude. — At Avila, in Spain, the martyrdom of the saints VINCENT, SABINA and CHRISTETA, who were first stretched on the rack with such violence that all the joints of their limbs were dislocated; then their heads were laid on stones and broken with great blows of levers until the brains came out. They thus consummated their martyrdom under the governor Dacian. About 304. — At Thil-Châtel (or Tréchâteau, in Burgundy), St. Florentius, martyr.[1] About 261. — In Cappadocia, the holy martyrs Capitolina and Erotheis, her servant, who suffered death under Diocletian. 304. — In the Indies, St. Frumentius, bishop; a captive in that country, he was afterwards consecrated its bishop by

St. Athanasius, and made the seed of the Gospel fructify there.[2] 4th c. — In Ethiopia, ST. ELESBAAN, king, who, after subduing the enemies of Jesus Christ, sent his royal diadem to Jerusalem in the time of the emperor Justin, and, having embraced the monastic life according to the vow he had made, went at last to enjoy the vision of God. 523.

MARTYROLOGE DE FRANCE, REVU ET AUGMENTÉ.

Martyrology of France, revised and enlarged.

In the diocese of Algiers, St. Quodvultdeus, bishop of Carthage and confessor, mentioned in the Roman martyrology of the preceding day. About 468. — In the diocese of Châlons, St. Callistus I, pope and martyr, whose life we gave on the 14th of October. 222. — In the diocese of Chartres, St. Hedwig, widow, duchess of Poland, whose notice we sketched on the 17th of October. 1243. — In the diocese of Clermont, St. Namatius, ninth bishop of that see and confessor.[3] About 462. — In the diocese of Dijon, St. Florentius, martyr, of whom we spoke in the martyrology of France of the 17th of October. About 261. — In the diocese of Poitiers, St. Front, first bishop of Périgueux and confessor, whose life we gave on the 25th of October. 74. — In the diocese of Tarbes, St. Leothade, bishop of Auch and confessor, whose notice we sketched on the 23rd of October. About 718. — In the diocese of Tours, St. Spanus, martyr, with his eight brothers, the saints Lupicinus or Lupus, Benignus, Bié, Marcellianus, Messain or Messauge, Genitor or Génitou, Principinus and Tridorius. We spoke of them at some length in the martyrology of France of the 25th of October. 4th c. — At Auxerre, ST. DESIDERIUS (DIDIER), bishop of that ancient see and confessor. 621. — At Cornouaille (today Quimper-Corentin), St. Allor or Alor, bishop and confessor, of whom we spoke in the martyrology of France of the preceding day. About the end of the 5th c. — In the ancient monastery of Walers-en-Faigne or Saint-Pierre de Walers (*Waslerense*), in the diocese of Cambrai, St. Dodo, abbot and confessor, of whom we shall say a word on the 29th of this month. About 760. — In the country of Albi, the invention (855) and translation of the relics of St. Vincent of Spain, deacon and martyr, whose life we gave on the 22nd of January. 304. — In the Limousin, St. Justus, priest, disciple of St. Hilary of Poitiers, of whom we shall speak on the 26th of November. 5th c. — At Tréchâteau or Thil-Châtel, in the diocese of Dijon, St. Vandalet, martyr, companion of St. Florentius mentioned above. About 261. — Also at Thil-Châtel, St. Honoratus, confessor.[4] — In the former Cistercian abbey of Boulancourt (*Bullencuria*), in the original diocese of Troyes, in the parish of Longeville (Aube, arrondissement of Troyes, canton of Bouilly), Blessed Emeline of Yèvres, who lived as a lay sister in the grange of Perthe Sèche, one of the dependencies of Boulancourt.[5] 1178.

MARTYROLOGES DES ORDRES RELIGIEUX.

Martyrologies of the Religious Orders.

Martyrology of the three Orders of St. Francis. — At Naples, Blessed Mary Frances of the Five Wounds of Our Lord, virgin, of the Third Order of St. Francis.[6] 1791.

Martyrology of the Order of Friars Minor. — The vigil of the holy apostles Simon and Jude. — St. John of Kenty, priest and confessor, whose memory is celebrated on the 20th of October.[7] 1473.

Martyrology of the Order of the Blessed Virgin Mary of Mount Carmel. — The vigil of the holy apostles Simon and Jude. — St. Evaristus, pope and martyr, whose memory is celebrated on the eve of this day.[8] 109.

Martyrology of the Order of Hermits of St. Augustine. — The vigil of the holy apostles Simon and Jude. — At Udine (Venetia), the death of Blessed Helen Valentini, widow, of the Third Order of St. Augustine, who by her humility, her patience and her continual mortification offered herself to God as an acceptable holocaust.[9] 1459.

Martyrology of the Capuchin Minors of St. Francis. — St. Ivo, confessor, of the Third Order of our Father St. Francis, who, for love of Jesus Christ, defended the causes of orphans, widows and the poor, and was

famous for his holiness and his miracles. He fell asleep in the Lord on the 19th of May at Louannec, in the (original) diocese of Tréguier. His feast is celebrated today in our Order, in memory of the translation of his body to Tréguier under the pontificate of Clement VI.[10] 1303.

ADDITIONS FAITES D'APRÈS LES BOLLANDISTES ET AUTRES HAGIOGRAPHES.

Additions made from the Bollandists and other hagiographers.

At Eumenia (today Ishekli), in Phrygia, the holy martyrs Thraseas, bishop, Polycarp, Caius or Gaius, Alexander, Neon, Diodorus, Metrobius, and four others. Although they were formerly honoured all together at Eumenia on the 27th of October, it is not true that they all suffered martyrdom at the same place and on the same day: Thraseas, among others, died and was buried at Smyrna (today Izmir, in Anatolia), while Caius and Alexander were martyred at Apamea Cibotos (today Afyon Karahisar), in Phrygia. 171. — At Rome, the holy martyrs Marcian or Marian, Lucius and Victus, mentioned in the apographs of St. Jerome. 3rd c. — At Civita di Penne (*Pinna Vestina*), a town of the former kingdom of Naples (Abruzzo Ulteriore I), the holy martyrs Maximus, Venantius, Lucian, Comitius and Donatus. As they were boldly preaching the faith in the island of Pescara, they were arrested by order of the governor Cersus, who had them beaten with ox-sinews and tortured on the rack until they had breathed their last. Civita di Penne possesses their relics. 4th c. — At Thessalonica (today Salonika, a city of Macedonia), in Mygdonia, St. Nestor, martyr. The Basilian menology relates that in the combats of the circus he threw a gladiator called Lyaeus, famous for his herculean strength. Seeing this, the emperor Maximian, angered and confounded that a Christian had vanquished an idolater, ordered Nestor to be beheaded; Nestor, moreover, loudly proclaimed that it was the hand of God which had guided his own, and that in throwing Lyaeus the idolater he had thrown the demon of idolatry. About 306. — In Asia, the holy martyrs Mark and Soterichus, and St. Valentina, likewise a martyr. They were victims of the fury of the idolaters, who massacred them without further process. Their relics were brought to the island of Thasos (*Aethria*, *Chrysa*), in the Aegean Sea, where they are still, it is believed, honoured in our days. — In Egypt, St. Abraham of Menouf, hermit, who lived in the solitudes of Tabennisi under the discipline of the saints Pachomius and Theodore. 4th c. — In Ireland, two holy abbots of the name of Abban, who governed, the one the monastery of Kill-Abbain, the other that of Magharnaidhe (Leinster). 5th and 6th c. — In the county of Cornwall (England), the saints Ia and Breaca, virgins, and their companions Uni, Sinine, Elwin, Maruan, Germoch, Crévenne, Helen, Thecla or Ethe, Gwithian and Gwinear or Wymer; a great number of churches were dedicated under their invocation. 6th c. — At Pola (*Pietas Julia*), a fortified town of the Austrian States (Istria), St. Florus (*Flos*), bishop and confessor. — In Ireland, St. Odran of Iona (or Icolmkill, one of the Hebrides), disciple of St. Columba. He has sometimes been wrongly confused with St. Odran, martyr, servant and charioteer of St. Patrick (19 February), and with St. Odhran of Letter, confessor (2 October). 563. — At Constantinople, St. Cyriacus, patriarch, after having been steward of the basilica of St. Sophia. 606. — At the monastery of Senboth, in Ireland (diocese of Ferns, county of Wexford), St. Colman, abbot and confessor. About 632. — In Ethiopia (south of Egypt), St. Tekla Haymanot, confessor, propagator of the monastic life in those countries. About 710. — At Ferrara, in the kingdom of Italy, Blessed Antonia of Brescia, of the Order of St. Dominic. She reformed the convent of Ferrara, and shone during her life and after her death with the splendour of miracles. 1507.

Source: Les Petits Bollandistes, vol. XII, 27 October (martyrologies).

SAINT ELESBAAN, KING OF ETHIOPIA

523. — Pope: John I. — Emperor of the East: Justin I.

> *Un chrétien doit comprendre qu'il doit réaliser son titre par les œuvres plutôt que par le nom.*
>
> *A Christian must understand that he is to make his title real by works rather than by name.*

St. Augustine.

The Axumite Ethiopians, whose possessions stretched from the western coast of the Red Sea far into the interior, were a very flourishing people in the 6th century. The king who governed them under the emperor Justin the Elder was named Elesbaan. This prince, in all his actions and all his undertakings, proposed to himself no other end than the happiness of his subjects and the glory of God. Some authors claim that he had been converted from idolatry to Christianity. However that may be, his virtues showed how fortunate a nation is when it has masters who have known how to free themselves from the slavery of the passions. If Elesbaan took up arms, it was only to defend the cause of justice and religion, and he made victory serve the triumph of both.

The Homerites, among whom there were a great number of Jews, lived on the eastern coast of the Red Sea, in Arabia Felix. They were governed, at the time of which we speak, by Dunaan or Danaan.[1] He was a Jew who had usurped the supreme power. The hatred he bore to Christianity made him a persecutor of those who professed it. In 526 he banished St. Gregentius, an Arab by birth and archbishop of Taphar, the metropolis of the country. He had St. Aretas beheaded, with four other Christians who had generously confessed the faith. St. Aretas, also called Harith or Haritz, was governor of the city of Nagran, the ancient capital of the Yemen or Arabia Felix. Not only did he refuse to save his life by apostatising, but he exhorted all the other Christians to remain faithfully attached to their religion. He was taken out of the city and led to the bank of a stream, where he was executed in 523. Duma, or rather Reuma or Ruhm, his wife, and his daughters likewise suffered death for the same cause. They are honoured as martyrs, with three hundred and forty other Christians whom Dunaan also condemned to death. They are named under the 24th of October in the calendars of the West and the East, as well as in that of the Muscovites.

The emperor Justin, whose protection the persecuted Christians had implored, urged St. Elesbaan to carry his arms into Arabia and drive out the usurper. This zealous prince deferred to the just wishes of the emperor; he attacked and defeated the tyrant. But he used his victory with great moderation. He re-established Christianity, recalled St. Gregentius, and had the church of Taphar rebuilt. He put on the throne Abraamius or Ariat, a very zealous Christian, who governed himself by the counsels of St. Gregentius. This holy bishop held a public conference with the Jews, in which the true religion triumphed. He also wrote against the vices a book which we still have in Greek, and which is in the imperial library of Vienna. He died on the 19th of December 552.

St. Elesbaan, according to Baillet, was no sooner back in his States than he abdicated the crown. But we read in the embassy of Nonnosus that he was reigning at Axum, the capital of Ethiopia, several years after the war of which we have just spoken. This good prince, at last disgusted with the world, left the government to his son, who was heir of his zeal and his piety. He sent his diadem to Jerusalem; then, having disguised himself, he left the city by night and went to shut himself up in a monastery situated on a desert mountain. He took with him only a cup to drink from and a mat to lie on. Henceforth he lived only on bread, to which he added from time to time a few raw herbs. Water became his only drink. He wished to be treated like the other brothers, and he was always the first at the various exercises. He had no further communication with people of the world, so as to give himself wholly to the exercise of prayer and contemplation. He is named on this day in the Roman martyrology.

He is sometimes represented as a solitary, kneeling before a cross, with his crown on the ground beside him.

Godescard.

SAINT VINCENT, SAINT SABINA AND SAINT CHRISTETA, MARTYRS AT AVILA, IN SPAIN (ABOUT 304)

Dacian, that cruel executor of the rage of the emperors Diocletian and Maximian, having come into Spain more to persecute the Christians than to govern its provinces, had St. Vincent arrested, who had been denounced to him as one of the most zealous defenders of the worship of Jesus Christ. To try to corrupt his faith, he pointed out to him that it was folly to expose himself to losing his life in the flower of his age by cruel torments, in order to defend the honour of a man whom the Jews had crucified, and that he would do much better to obey the orders of the emperors, who commanded sacrifice to the gods. But seeing that the holy martyr, far from yielding to his wishes, generously confessed the divinity of Jesus Christ and declaimed against Jupiter, reproaching him with having been incestuous and an adulterer, he commanded that he be led before his statue and that, if he did not offer it incense, he should at that very hour be tortured, torn, broken with blows, and finally put to death by the extreme penalty.

The executioners at once seized him and dragged him to the place appointed by the governor; but, by a great miracle, having set his foot on a hard stone, Vincent printed his footmark on it as if it had been soft wax. The executioners were so moved by this that, to have time to be instructed in the mysteries of the Christian religion, they went back to Dacian and, pretending that Vincent asked three days to deliberate, obtained this respite from him. During that time they took him into their homes. Sabina and Christeta, sisters of our invincible Martyr, came to see him, and throwing themselves at his feet, begged and implored him with tears to flee with them, to serve them as father and mother and be their support in the rigour of this persecution. Vincent had great difficulty in bringing himself to do so; but at last, considering the youth of these Virgins, and that they might succumb to the cruelty of the torments if they were not sustained by his exhortations and his example, he used the liberty given him by those who were holding him, and withdrew with his sisters to Avila. The governor was soon informed of it, and he at once sent horsemen to follow them. They overtook them in that city, and, as they had orders to torment them and put them to death, they exercised on these innocent victims every cruelty of which impiety is capable. At last, after dislocating all their limbs on the rack and tearing their bodies with blows of the whip, they laid their heads on stones and crushed them with flints and levers. Their sacred remains were then left exposed on the refuse heap to be devoured by the animals; but, O admirable conduct of divine Providence! a serpent of prodigious size, which was doing great harm in the country, came out of the rocks near the city to guard them. A Jew having come near to insult them, he was seized by this monster and escaped its cruelty only by a promise he made to embrace the Christian religion, to give the Martyrs honourable burial, and to have a church built in their honour. He afterwards fulfilled all that he had promised.

The serpent which guarded the sacred remains of the martyrs is their most usual emblem. — They are also represented in a group, as having suffered martyrdom together. The office of St. Vincent and his sisters is found in the ancient Breviaries and Missals of the Mozarabs. — We have kept the account of Father Giry.

Source: Les Petits Bollandistes, vol. XII, 27 October.

SAINT DESIDERIUS (DIDIER), BISHOP OF AUXERRE (621)

St. Desiderius, a native of Aquitaine, was a close relative of Queen Brunhild and the owner of a great number of estates. Placed on the see of Auxerre after the death of St. Aunarius, he showed himself full of zeal for the glory of God, greatly enlarged the church of Saint-Étienne, his cathedral, had a great dome raised on its eastern side, and embellished the sanctuary with gold and with mosaic work. This holy prelate made his cathedral heir to a great part of his goods: the deed of this will still existed in the 9th century.

As he had chosen the church of Saint-Germain for his burial, following the example of his predecessors, he also made it considerable legacies. He distributed the rest of his goods to the other churches around Auxerre and to the poor, whom he always loved greatly. After governing his diocese for eighteen years and twenty-five days, he ceased to live on the 27th of October 621. At his death it was reckoned that he had freed more than two thousand serfs. His relics were taken from Saint-Germain and given to the church of

Moutiers-en-Puisaye on the 16th of August 1035; but they had the same fate as those of his predecessor: the Huguenots scattered them. The name of St. Desiderius is found in the Martyrology which Nivelon, a monk of Corbie, wrote in the 9th century.

Gallia christiana.

SUPPLÉMENT

Supplement

XXII■ JOUR D'OCTOBRE

Twenty-second day of October

SAINT EUCHARIUS (EUCAIRE), BISHOP AND MARTYR, NEAR POMPEY, IN THE DIOCESE OF NANCY

We shall complete what we said of the cult of this holy Bishop, pages 529 and 530 of this volume, by giving the hymn for Vespers of the Saint, taken from the Toul breviary of 1595.

HYMNE DE SAINT EUCAIRE.

Hymn of St. Eucharius.

Alma mater Ecclesia / Solemnizet in gaudio, / Totaque Lotharingia / Digne psallat Euchario.

Let the Church, our beneficent Mother, celebrate joyfully; let all Lorraine worthily sing the martyr Eucharius.

Hic ex clara progenie / Claram traxit originem, / Imitatus quotidie / Parentum sanctitudinem.

He draws his origin from an illustrious race; constantly he imitates the piety of his parents. Hic illustrem Eliphium / Fratrem germanum habuit / Qui per fidei radium / In urbe Leuca claruit.

He had for his own brother the glorious Elophius, whose brilliant faith shone in the city of Toul.

Hi duo clari moribus, / Cum sorore Libaria, / Susanna, Menna, plebibus / Dati sunt solatia.

Both, of exemplary life, were given to the peoples as protectors, with their sisters Libaria, Menna and Susanna.

Ipsorum pater Baccius, / Mater Lientrudis dicitur, / Quorum proles uberius / Deo devota noscitur.

Their father was named Baccius, their mother Lientrudis, whose pious family is abundantly known to God.

Sanctum tamen Eucharium / Ac virtutum opificem / Urbs Grandis et confinium / Habuit in pontificem.

The town of Grand and its confines,[1] however, had for bishop St. Eucharius, an example of virtues.

Julianus Apostata / Sacrum caput Eucharii, / Sacra contemnens dogmata, / Truncavit ictu gladii.

Julian the Apostate, that despiser of sacred dogmas, struck off with the sword the venerable head of Eucharius.

Sic necavit Eliphium / Ac sororem Libariam, / Non evadens judicium, / Hos transmisit ad gloriam.

Thus he put to death Elophius, and Libaria his sister; he sent them into glory, without being able to escape the judgment of God.

Patri, Nato, Paraclito / Laus, honor, virtus, gloria, / Qui nos Sanctorum merito / Perducat ad cœlestia. Amen.

To the Father, the Son, the Paraclete, praise, honour, glory, power. By the merits of these Blessed may they lead us to heaven. Amen.

By kindness of M. l'abbé Guillaume, chaplain of the ducal chapel of Nancy.

XXIII■ JOUR D'OCTOBRE

Twenty-third day of October

SAINT AMON, SECOND BISHOP OF THE ANCIENT SEE OF TOUL

Among the disciples whom blessed Mansuetus took care to form in the rules of faith and morals, so that after his death they might be his helpers and faithful stewards to cultivate the vineyard of Jesus Christ, Amon is named as one of the most distinguished for the progress he made under such a master in doctrine and piety, so much so that he deserved to be chosen with one voice to succeed him in the government of the Church of Toul. Placed in this high rank, he had nothing more at heart than to console the faithful, in Christian fashion, for the loss of so holy and solicitous a father, and to gladden them by using towards them the affectionate kindness with which he had surrounded them, watering with the waters of the Gospel doctrine those tender shrubs formerly planted by Mansuetus with so much care and ardour.

To the labours and fatigues of Amon for the spread of the religion of Christ the Lord, God gave such and so happy an increase that in a few years, having abandoned and destroyed the images of the false gods, the peoples ran in rivalry into the camps of the Lord, in spite of the ragings and oppositions of the devil, who, unable to bear without irritation being disturbed in the possession of his domains, sought nothing so much as to delay and hinder the happy advance of the Gospel. He contrived so well by his cunning that, through the impiety of Domitian, who persecuted the Christians, blessed Amon, like another Athanasius, was forced to flee and, to preserve himself for his sheep for better times, to hide in caves and forests.

In his solitude he had an oratory and a cell built, where he spent the better part of his time in meditation on divine things, leading on earth a wholly heavenly life; and as, because of the persecution, he could not, according to his custom and his duty, feed his flock with the preaching of the Word made flesh, he sustained it by the ardour of his prayers and his vows. The place where he had withdrawn is still called today the forest of Amon,[1] at the fourth milestone[2] from the episcopal city.

There he was visited by the faithful peoples, who brought him in secret the things necessary for life, and whom in return he encouraged by his instructions and exhorted to persevere in the faith and in the practice of the Christian virtues. After passing through a life of labours and strewn with dangers, having reached the haven of eternal happiness, he fell asleep in the Lord and was laid in the tomb of his master, as he had asked.

Later, Herman, a religious person and bishop of Toul[3] under the emperor Henry-Conrad, took care to make with pomp the translation of his venerable remains into the Cathedral church, where until the evil days of the Revolution they were the object of a special cult.

HYMNE EN L'HONNEUR DE SAINT AMON.

Hymn in honour of St. Amon.

Arcum cœli perfulgidum / Inter nebulas gloriæ / Dic, amorem prænitidum, / Lumen hujus Ecclesiæ.

Sing this resplendent rainbow in the midst of clouds of glory; sing his shining tenderness; sing the light of this Church.

Hic Mansueto præsuli / Successit in officio, / Quem secreto tumuli / Digno clauserat studio.

Amon succeeded Bishop Mansuetus in his charge, after having honourably enclosed him in the solitude of the tomb.

Prædecessoris gloriam / Hæc successoris non minuit / Qui sectando justitiam / Devote Deum coluit.

The glory of the successor, who devoutly served God in practising justice, was not less than that of his predecessor.

Hic coercet a gregibus / Lupum rapacem strenue, / Sacris orationibus / Deo vacans assidue.

Constantly occupied with God in holy prayers, he vigorously kept the ravening wolf from his flock.

Pastor suavi pabulo / Gregem pascebat jugiter, / Dum prædicabat populo / Verbum Dei fideliter.

This good shepherd constantly fed his flock with exquisite food, preaching faithfully to the people the word of God.

Ortam labem hæreticam / Exclusit a Tullensibus / Atque fidem catholicam / Reformavit in omnibus.

He drove out from among the people of Toul the scourge of heresy, which had appeared there, and re-established them all in the practice of the Catholic faith.

Dum adest Sancti transitus / Lapso vitæ curriculo, / Ad votum est reconditus / In Mansueti tumulo.

When, his mortal course finished, the passing of this Blessed came, his body was laid, as he had wished, in the tomb of St. Mansuetus.

Dehinc alumnum gratiæ / Præsul Hermannus transtulit / Ac matrici ecclesiæ / Hunc venerandum coluit.

From there Bishop Herman translated this faithful disciple of divine grace into the mother church and offered him to the veneration of the faithful.

Felicis vitæ terminum / Commendant beneficia / Data filiis hominum / Per ipsius suffragia.

The benefits granted to the children of men through his intercession make known well enough what the end of his happy life was.

Sanant lepræ contagia / Sancti merita præsulis / Ac febrium incendia, / Dum pulsatur a populis.

By the merits of this holy prelate, when the peoples invoke him, leprosy disappears and ceases to spread its contagion, and the heats of fever are calmed.

Cæcis visum restituit, / Corda curans et corpora; / Se benignum exhibuit / Cunctis perlonga tempora.

Amon restores sight to the blind, and for centuries he has shown himself beneficent, healing the wounds of the soul and those of the body.

Hunc reges cum principibus / Coluerunt mirifice, / Magnis locum muneribus / Ditantes honorifice.

Kings and the mighty have honoured him with magnificence, enriching his tomb with precious and multiplied offerings.

Patri, Nato, Paraclito / Decus, honor, imperium; / Amonis sancti merito / Nobis accrescat gaudium. Amen.

To the Father, the Son, the Paraclete, glory, honour, power; and through the merits of St. Amon may pure and true joy increase in us. Amen.

Taken from the Semaine religieuse de la Lorraine.

Source: Les Petits Bollandistes, vol. XII, Supplement (22 and 23 October).

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[4] On St. Florentius, see note 6 to the martyrology of France of the 17th of October, vol. XI, p. 410.

[5] St. Frumentius or Fremonatos must be regarded as the apostle of Ethiopia. Nephew of Meropius, a philosopher of Tyre (today Sur, in Phoenicia), he made a voyage to Ethiopia with his uncle; but the ship they were on was plundered by the barbarians, who put all the passengers to the sword. Frumentius was spared because of his youth and beauty: the barbarians led him to their king, who then resided at Axuma (today Aksum, in Abyssinia). Frumentius made himself loved at court and obtained the highest offices there. He wished to use his credit to preach the faith of Jesus Christ to these idolatrous peoples. St. Athanasius of Alexandria ordained him bishop and blessed his plans: they were crowned with full success. The discourses and miracles of Frumentius worked a very great number of conversions, and the whole nation embraced Christianity. Today our missionaries continue the work of regeneration inaugurated by the holy bishop. — Godescard, *Acta Sanctorum*.

[6] Namatius built a cathedral church at Clermont: it was a hundred and fifty feet long and sixty wide; the building was cross-shaped, with forty-two windows, seventy columns and eight doors. He enriched it with the relics of the saints Vitalis and Agricola, which he had brought from Bologna (Romagna). This church, under the episcopate of St. Bonitus (689–707), took the name of Saint-Laurent, and later that of Sainte-Marie. It was destroyed in 761. The wife of Namatius had built, in a suburb of the city near Saint-Allyre, the church of Saint-Étienne, which since the end of the 15th century has taken and still keeps the name of Saint-Eutrope: it was there that St. Namatius was buried. — St. Gregory of Tours, *De Gloria martyrum*; Tillemont.

[7] The church of Tréchâteau, one of the finest and oldest of the diocese, keeps the tomb of St. Honoratus: it is a stone coffin, composed of a great trough and a lid broken in two; it rests on corbels above the altar erected in the chapel of the transept, which from the 11th century was reserved to the Canons of the priory. While digging in the cemetery, gravediggers found this coffin and opened it; it contained the well-preserved bones of a prior of Saint-Florent. One of these labourers took the thigh-bone and indulged in indecent

jokes; but by a just punishment his arm, paralysed, remained stretched out and stiff. The bishop of Langres, summoned at once, recognised a miracle there, and on Trinity Sunday he had the sarcophagus and the sacred bones carried to the church to the singing of canticles and the ringing of bells. At that moment a child in the cradle began to say: “O saint Honoré!” It was the Saint’s name.

This legend is carved in relief on a charming tabernacle of painted wood, hexagonal in shape and crowned with a dome which serves as pedestal for the statue of St. Honoratus in the habit of an Augustinian prior. The chapel of Saint-Honoré was until lately covered with ex-votos, testimonies of the graces obtained by the numerous pilgrims. In our days the church of Tréchâteau celebrates the feast of St. Honoratus on the second Sunday after Easter, and that of the translation of his relics on the day of the Holy Trinity. — M. l’abbé Duplus, *Vie des Saints du diocèse de Dijon.*

[8] From the 12th century the properties of the Cistercian abbeys in particular were divided into certain groups, which had for their centre an establishment intended for agricultural working, and which was called a grange. Most of the Cistercian granges worked in the 12th century by lay brothers and lay sisters were small abbeys having their chapel, their dormitory and their refectory. They were not to be more than a day’s walk from the abbey. — Perthe Sèche was situated in the territory of Yèvres (Aube, arrondissement of Bar-sur-Aube, canton of Brienne), on the plateau which still bears the name of Haut de Perthe or Haute Perthe.

Blessed Gossuin, first a monk of Clairvaux, then of Cheminon, and a contemporary of our Blessed, wrote her life; Father Remy de Buck, one of the continuators of Bollandus, reproduced it with annotations (*Acta Sanctorum*, vol. XII of October, pp. 390–398). The monk of Clairvaux praises above all her practices of mortification, her fasts and austerities; he says that she was buried in the church of the abbey, where a lamp burned day and night on her tomb. During her life and above all after her death, Blessed Emeline was the object of public veneration, and her cult can be regarded as immemorial. — The buildings of Perthe Sèche were destroyed during the troubles and wars which desolated Champagne, and particularly the neighbourhood of Brienne and Rosnay, in the second half of the 14th century, after the unhappy battle of Poitiers, where King John was taken prisoner. — Cf. *Vie de la bienheureuse Emeline d’Yèvres*, by M. l’abbé Lalore; Troyes, 1869.

[9] See her life on the 6th of October, the day of her birth in heaven.

[10] We gave his life on the 20th of October.

[11] See his notice on the 26th of October.

[12] Her birth in heaven is noted in the additions of the Bollandists of the 23rd of April.

[13] See his life on the 19th of May.

[14] The Syrians and the Arabs call him Dsunowa.

[15] This assertion is matter for controversy.

[1] In the parish of Goviller, canton of Vézelise.

[2] At the fourth milestone of a thousand paces, about 1,500 to 1,800 metres from one milestone to the next.

[3] The 39th, from 1020 to 1026.