

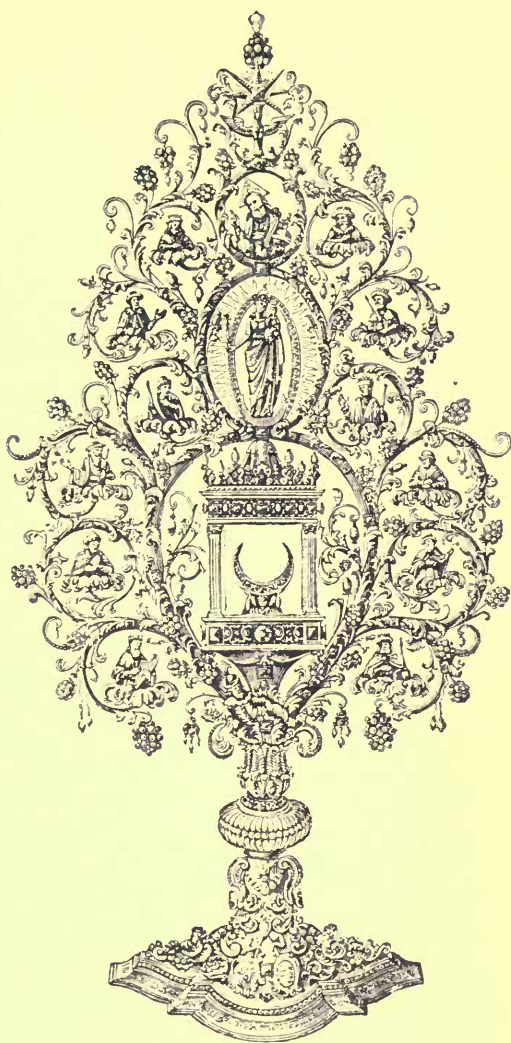
THE
Lives of the Saints

REV. S. BARING-GOULD

SIXTEEN VOLUMES

VOLUME THE FOURTH

First Edition published 1872
Second Edition ,, 1897
New and Revised Edition, 16 vols. ,, 1914



EARLY SEVENTEENTH CENTURY MONSTRANCE.

April, Frontispiece.]

THE
Lives of the Saints

BY THE
REV. S. BARING-GOULD, M.A.

With Introduction and Additional Lives of English
Martyrs, Cornish, Scottish, and Welsh Saints,
and a full Index to the Entire Work

New and Revised Edition

ILLUSTRATED BY 473 ENGRAVINGS

VOLUME THE FOURTH

April

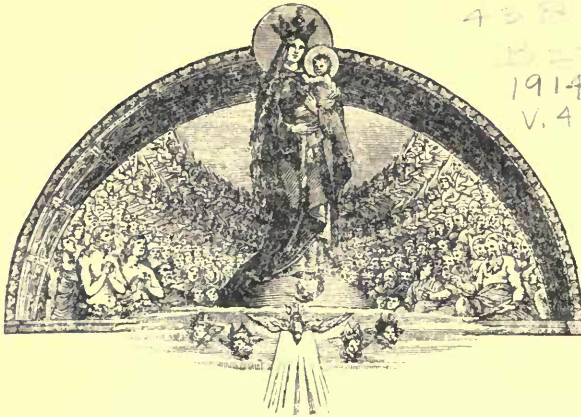
EDINBURGH: JOHN GRANT

31 GEORGE IV BRIDGE

1914

ANATOMY OF THE
HUMAN BODY

Printed by BALLANTYNE, HANSON & Co
at the Ballantyne Press, Edinburgh



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LIVES OF THE SAINTS

April 1.

- S. THEODORA, *V.M. at Rome*, A.D. 132.
S. VENANTIUS, *B.M. in Istria or Dalmatia*.
SS. VICTOR AND STEPHEN, *MM. in Egypt*.
S. WALARIC, *Ab. of Leuconay, circ.* A.D. 619
S. LEVCONIUS, *B. of Troyes, circ.* A.D. 665.
S. DODOLIN, *B. of Vienne, 7th cent.*
S. MACARIUS, *Ab. at Constantinople, circ.* A.D. 830.
S. JOHN, *B. of Naples*, A.D. 853.
S. HUGH, *B. of Grenoble*, A.D. 1132.
S. GILBERT, *B. of Caithness*, A.D. 1245.

S. THEODORA, V.M.

(A.D. 132.)

[Roman Martyrology and those of Ado, Usuardus, Notker, &c. Her brother, S. Hermes, on Aug. 28th. Authority:—The Acts of S. Alexander, Pope (May 3rd), which are by no means trustworthy.]



THE legend of S. Theodora, as contained in the apocryphal acts of S. Alexander, is as follows. During the reign of this great Pope, Hermes, prefect of the city, was converted to Christ with his wife, Exuperia, and his sister, Theodora, and all his house, to the number of twelve hundred souls. At that time Aurelian was governor of the city under the emperor Hadrian. No sooner did he hear of this marvellous conversion than he sent for Hermes, and ordered him into the prisons of a tribune, named Quirinus. Hermes

was now deserted by all his friends and servants. Theodora his sister was alone faithful. She went with him to prison, accompanied him to the tribunal, and was present at his tortures, encouraging him with her exhortations. Quirinus the tribune (March 30th), and his daughter, Balbina, were converted by the example of the brother and sister; and Balbina, having been healed of the king's evil by placing about her neck the chains of S. Peter, was baptized by S. Alexander (see March 31st). When S. Hermes had suffered for the faith, Theodora, assisted by Balbina, recovered his body, and gave it decent burial. When S. Balbina was arrested, she gave the chains of S. Peter into the custody of her friend, who was, however, called to follow her the very next day.

When brought before Aurelian, she was asked what had become of the great wealth of her brother. She answered, "My brother's goods, and my own have been distributed among the poor, and now all that I have to give to my Lord Jesus Christ is this poor weak body of mine, which I yield up joyfully."

This reply having irritated the magistrate, he ordered her to be beaten, and then executed. The Christians took up her body, and laid it in the cemetery on the Salarian way.

Her body, extracted from this catacomb by Pope Alexander VII., was given by him to the Ursuline Convent at Caen. However, the Barnabites of Bologna claim to have her body in the Church of S. Paul, other portions of the relics being in the Church of All Saints, in the same town.

S. WALARIC, AB. OF LEUCONAY.

(ABOUT A.D. 619.)

[Roman Martyrology, and those of Ado and Usuardus, but in some editions on Dec. 12th. Authority:—A life written originally by Abbot Ragimbert, who succeeded him at no great distance of time; but this life has not reached us in its integrity, having been re-written by a monk of Luxeuil in the 11th century.]

WALARIC, in French *Valéry*, was a native of Auvergne, and his boyhood was spent among the old volcanic cones, and by the circular lakes that occupy the exhausted craters, pasturing his sheep. But there was something in the mountain scenery, a voice in the pine woods, that spoke to his soul, and bade it quiver, as the little spines of the fir tremble when the wind arises. He knew not for what he felt the stirring of his heart; whither the voice called him.

The first strong desire in his childish breast was a craving to know his letters. And so, whilst his sheep browsed in the grass beside the black tarns, he laboured with a little slate and a book to learn to read and write. Then he went further; he procured a psalter, and in the mountain pastures found place and opportunity to learn by heart the glorious psalms of the Shepherd-king. And now, in David's words, the deepest cravings of his soul found their utterance. He could not rest, but took refuge in a monastery where lived an uncle of his, and there he made rapid progress in virtue and knowledge. So great was his modesty, so sweet and gentle his disposition, that all loved him; he carried the freshness of his mountain air, the sweetness of his mountain thyme, with him into the cloister.

After some years, he went to the monastery of S. Aunacharius, at Auxerre; and thence, stirred by the tidings that reached him of the saintly life led by the

monks of Luxeuil under the great Columbanus, and I think it not unlikely, with an undefined, unexpressed longing for rock and pine and blue mountains once more, he took his staff in hand, and with a faithful comrade, Bobbo, went to Columbanus, and was with the great Irish abbot till Queen Brunehild drove him from his retreat, scattered the two hundred and twenty monks who obeyed his rule, and gave the abbey into the hands of seculars. Walaric now laboured with the Blessed Eustace (March 29th), to collect the scattered sheep and replace them in the fold of Luxeuil, which they connived to persuade the seculars to vacate for them. And so time passed.

Now after a while a monk named Waldelin felt called to undertake a mission to the heathen, and S. Walaric resolved to accompany him. They asked permission of King Clothair III., who governed that portion of France called Neustria, and the king, with the consent of S. Bercundus, bishop of Amiens, sent them to Leuconay, near the mouth of the Somme, to labour at the extirpation of the heathenism which still reigned there.

The two missionaries built a hermitage and cells, and the bishop came to them every Lent to spend with them the forty days in retreat. By degrees monks assembled around them, and Leuconay became a flourishing colony.

The historian records several instances of S. Walaric's gift of seeing into and reading the hidden acts of others. One man he rebuked for approaching the Blessed Sacrament after he had drank a measure of wine at home, which his wife had offered him. A boy was sent by his mother with oblations (eulogiæ) of bread and bottles of wine, and the lad, boy-like, took toll of the food and drink on the way. This S. Walaric detected, and gave the boy a sharp rebuke.

As he was riding on his ass one day at Auxy-le-Château,

he saw on the bank of the little river Authe a huge stump of wood covered with rude sculptures, which the people of that part venerated with pagan rites. Fired with zeal, Walaric ordered the boy who accompanied him to knock the stump over; the boy put his hand to it, and the bottom being very rotten, the piece of wood rolled over. Some peasants rushed up, in great wrath, and would have done an injury to the man of God, or his servant, had he not arrested their arms by his mild remonstrances, and the incident enabled him to convert the neighbourhood.

One day he turned in to warm himself at the fire of the priest at Cayeux, a little town or village on the coast, for it was winter, and the old man was numb with cold. The priest was then entertaining the magistrate of that part of the country, and the two were making merry, by relating to each other extremely indecent stories, and cutting many a foul joke.

Walaric remained for some moments warming his hands and listening in a sort of amaze, hardly realising what these two men were saying. Then suddenly he burst forth with "My children, for every idle word ye shall give account at the day of judgment."

But they, nothing heeding, continued their unseemly conversation; and Walaric, colouring like fire, caught up his stick, left the fire-place, shook off the snow from his feet against the evil house, and fled away through the biting cold, and the dark night, rather than remain and listen to such words. For he was a man of most simple and modest mind, and the knowledge of sin filled him with indescribable pain. And ever was his face bright and amiable, and as the thought of God, and the love of Jesus kindled his soul, his face was wont to become red as a rose. So gentle was he also, that the sparrows would come and feed in his hand, and allow him to

caress them with his aged and trembling fingers. And if the sparrows were pecking up the crumbs that had fallen from the monastery table, "Stand back, my sons," said the abbot to his monks, "and let the little birds have their dinner in peace."

There was a little hill near Leuconay, which he loved to ascend, and where he often spent long time under a great tree, musing or praying. Perhaps that little hill, the only rising ground above the sand-flats, was dear to him as faintly recalling his hills of Auvergne, or the Jura near Luxeuil; or perhaps it was because thence he could see the dark blue sea beyond the white sands, and it spoke to him with the same mysterious voice as did the rocks and pines afore. From whatever reason it was, he loved that little hill, and one day he led some of his monks to it, pointed to the foot of the tree, and prayed them to lay him there. Next day, a Sunday, he died, and under that tree the old abbot was laid.

Some years after his death his monastery was ruined, in the civil wars that desolated France, but it was restored by S. Blithmund, his disciple and successor, who had retired to Bobbio. The new Church was erected with great magnificence, and the body of S. Walaric was laid in it. In 1200 the body of S. Walaric was taken into Normandy to a little town that has since borne his name, S. Valéry, between Dieppe and Fécamp. The relics were afterwards restored to their former resting-place, now called S. Valéry-sur-Somme. At the Revolution in 1793, the body of the saint was burnt in the choir of the Church. One bone alone was preserved by the piety of a woman, and is now enshrined at S. Valéry, of which city he is patron, as he is also of the mariners on that coast. Dec. 12th is observed as the Feast of the Translation of his relics.

S. HUGH, B. OF GRENOBLE.

(A.D. 1132.)

[Gallican Martyrology, Wytford, Greven, and Molanus, in their additions to Usuardus, Maurolycus, Wyon, and Roman Martyrology. Authority :— His life written at the command of Pope Innocent II., by his contemporary, Guigo, Prior of the Grande Chartreuse. S. Hugh was inscribed among the Saints by Innocent II., in 1134, two years after his death.]

ABOVE Châteauneuf, near Valence, in Dauphiné, on a height, stand the crumbling walls of an old castle, called at the present day the Castle of S. Hugh. Here, in the middle of the eleventh century, lived a nobleman named Odillo de Châteauneuf, who was twice married, and had several children by his second wife, amongst others Hugh, the subject of this memoir. Both Odillo and his wife were pious and upright people, and the example of these good parents awoke in the heart of the little Hugh his first love and fear of God. Hugh was sent to school at Valence, but not content with the instructions he received there, he left his home and country to seek learning abroad.

On his return to Valence he was provided with a prebendal stall in the Cathedral Church, where he conducted himself with such modesty and virtue that Hugh, bishop of S. Die, afterwards archbishop of Lyons, having been nominated papal legate in France, chose Hugh to assist him in the labours of his legation. He followed the legate to Lyons, and thence to Avignon, and during the session of the council there, dignitaries came from Grenoble to inform him of his election by the clergy of that see to the bishopric. Though prebendary of Valence, he was not yet in Holy Orders, and the announcement filled him with terror. But the legate insisted on his accepting the proffered see, conferred on him all orders up to that of priesthood, and persuaded Hugh to accompany him to Rome, that he might receive episcopal consecration from

the hands of the Pope, as Varmond, archbishop of Vienne, his metropolitan, had obtained his promotion by bribery, and Hugh was unwilling to receive orders and mission from a simoniacal prelate.

Whilst at Rome, on the very day of his consecration, Hugh was terribly beset with a temptation to blasphemy, the first cutting of a sharp spiritual cross which weighed on him through the rest of his life, causing him indescribable anguish of soul. It seems to have been a horrible doubt wherewith Satan sought to cut at the root of the abundant charity and faith of the holy man. In his agony of soul, Hugh threw himself into the arms of the legate, his dear friend and director, and implored him to deliver him from the burden of the obligation about to be laid upon him. The bishop of S. Die consoled and encouraged his suffering son, and bade him go and tell all his trouble to the Pope. He did so, and the Holy Father received him with such tenderness, and gave him such excellent advice, that he went away calmed and cheered. He was then consecrated, the Countess Mathilda, the liberal benefactress of the Holy See, furnishing all that was necessary for the ceremony, and presenting the young bishop with his pastoral staff, and two books, the commentary on the Psalms by S. Augustine, and the Book of Offices of S. Ambrose. After his ordination S. Hugh at once left Rome, and betook himself to his diocese, which he found in the most deplorable condition. "He found the clergy and the people very rude and undisciplined in divine things, so that, not only the lower orders of clergy, but even the priests married wives, celebrating their nuptials publicly, the laity buying and selling sacred things, churches, oblations, tithes, and cemeteries, and the priests subject to their dominations." With infinite labour, with zeal and tenderness, and more by his own example than by any other

means, Hugh succeeded in raising the moral and religious tone of the clergy and laity of his diocese. The revenues of the see had all been dissipated, its land sold to the nobles by his predecessors, and he was left almost without means of subsistence, because he would not receive fees for the administration of sacraments and collation to livings.

Sick at heart and despairing of effecting a reformation, knowing also his faults and need of self-discipline, for he was only twenty-seven years old, he retired after two years' labour into the monastery of Chaise-Dieu, of the Order of Cluny, and assumed the Benedictine habit. But Gregory VII., hearing of his flight, sent him peremptory orders to return to his duties, and with a sigh and many tears he bade farewell to the peaceful cloister, and returned to that which weighed on him daily, the care of all his Churches. He had spent but a year in Chaise-Dieu, but his soul was refreshed thereby.

Three years after his return to Grenoble, S. Bruno, accompanied by six friends, visited him, to ask for some retired spot in which he might lay the foundations of his Order. S. Hugh received him with joy. Up among the mountains was a desert basin he had once visited, only reached by a toilsome scramble through one of the wildest and narrowest of gorges in the Dauphiné Alps. In dream, Hugh had once seen seven stars shining over the white peaks that enclosed this valley. Surely these seven men were signified by the stars in his vision! He conducted S. Bruno to this solitude, and there the seven laid the foundations of the world-famous monastery of the Grande Chartreuse. Often did the bishop come to this mountain retreat, from the noise and strife of tongues of the outer world, to slake the thirst of his parched soul there. So poorly lodged were these first hermits, that two occupied the same cell. The monk with whom S. Hugh was placed

complained that the bishop treated him as his superior. So great was Hugh's zeal for holy poverty, that he would have sold his horses, and gone on foot through his diocese, preaching, catechising, and conferring sacraments, had not S. Bruno dissuaded him, because such an action would have had an air of singularity, and because it would have been impossible for him properly to visit his mountainous diocese without riding.

S. Hugh set his face against a practice, then not uncommon, of hearing women's confessions in private rooms and vestries, but insisted, so as to avoid scandal, on their being heard in Church, where priest and penitent were visible to the whole congregation.

In vain did S. Hugh, after many years of bearing all the people on his shoulders, implore Popes Gelasius II., Calixtus II., and Honorius II., to relieve him of his charge. The latter told him that he preferred to see him, old and bowed down with sickness, shepherding his flock, rather than any young and active man.

At length the Great Shepherd Himself released him from his labours on April 1st, 1132, at the age of eighty, fifty-two of which had been spent in charge of his see. He was buried in the Church of Notre Dame at Grenoble, and was canonised on April 22nd, 1134, two years after his death. His relics were burnt in the 16th century, when the Baron des Adrets took Grenoble, and all the churches were given up to be pillaged by the Huguenots.

S. GILBERT, B. OF CAITHNESS.

(A.D. 1245.)

[Aberdeen Breviary. Authorities:—The lessons in the same, Hector Boece and David Camerarius.]

S. GILBERT, a native of Moray, became archdeacon of

Moray. Hugh, Cardinal legate of the Pope, having come to England and summoned all the Scottish bishops to meet him at Northampton, in council, there informed them that they were thenceforth to become suffragans of York. Then Gilbert, at that time a young man, fired with indignation, started up and exclaimed, "From the first dawn of Christianity in Scotland, we were a free Church, and now shall we Scots be subjected to an alien, an English archbishop. It shall not be!" The Papal legate, unable to carry the point, dissolved the council, and the bishops returned to Scotland. The unruly diocesans of Aidan, bishop of Caithness, having killed their bishop, King Alexander III. took a horrible revenge, mutilating all males in the diocese to the fourth and fifth generation. S. Gilbert, the doughty champion of Scottish liberties against Anglican encroachments, was then appointed to this see.



April 2.

- S. APPHIAN, *M. at Cæsarea, in Palestine*, A.D. 306.
 S. THEODOSIA, *V.M. at Cæsarea, in Palestine*, A.D. 308.
 S. ABUNDIUS, *B. of Como*, A.D. 468.
 S. MARY OF EGYPT, AND S. ZOSIMUS, *Ab. in Syria, 6th cent.*
 S. MUSA, *V. at Rome, 6th cent.*
 S. NICETIUS, *B. of Lyons*, A.D. 573.
 S. EBBA, *V. Abs. Coldingham*, A.D. 870 (*see August 25*).
 S. FRANCIS OF PAULA, *Founder of the Order of Minims*, A.D. 1508.

S. APPHIAN, M.

(A.D. 306.)

[Roman and almost all Latin Martyrologies, also the Greek *Menæa*. Authority:—Eusebius, in his *History of the Martyrs of Palestine*, c. 4 Eusebius was an eye-witness of what he describes.]

DURING the persecution of Maximinus Cæsar, afterwards Emperor, in Palestine, among many other sufferers, Apphian, “that blessed and innocent lamb,” as Eusebius calls him, “presented a wondrous example of solid piety towards the One true God, and was made a spectacle to all men before the gates of Cæsarea.” He was born at Pagas, in Lycia, and he studied at the great legal school of Berytus, where says Eusebius, “notwithstanding the enticements of youthful passions, he rose superior to all, and was neither corrupted in morals by the vehemence of his animal nature, nor by his association with young men, but embraced a modest and sober life, walking honestly and piously, and ruling his conversation as one who had embraced the Christian Faith.” After his return to Pagas from Berytus, he met with great persecution in his family, because his father and kindred did not approve of his strict conduct: and at last finding it impossible to endure their perverse manners any longer, he scarcely fled away, and came to Cæsarea, when

he became a disciple of Eusebius, the historian and chronicler of his passion. "There associated with us, he studied the Holy Scriptures as much as possible in so short a time, and having prepared himself most cheerfully by the proper exercises and discipline, he finally made so illustrious an end, that it could not be witnessed again without amazement."

Apphian was then aged only twenty, and when persecution broke out, moved by zeal rather than by discretion, he interrupted the governor, Urbanus, whilst he was making libations, by seizing his right hand, and denouncing the worship of idols. He was immediately taken and scourged by the soldiers, and having been covered with wounds, was cast into prison. There he was stretched for a night and day, on the rack. On his next appearance before the judge, "he exhibited an invincible fortitude in bearing pain and horrid tortures. His sides were not only once or twice, but often furrowed and scraped to the very bones and bowels, and he was so beaten about the face and neck, that those who had known him well did not recognise his bruised and swollen face. But as he did not yield even to this, they covered his feet with linen steeped in oil, and, at the command of the governor, the tormentors applied fire to them. The sufferings which this blessed youth then endured, seem to me to exceed all power of description. The fire, after consuming his flesh, penetrated to the bones, so that the humours of the body, liquified like wax, fell in drops; but as he did not yield even to this, his antagonists at a loss to account for his superhuman perseverance, committed him again to prison. He was summoned again the third day before the judge and still declaring his fixed purpose of professing Christ, already half dead, he was thrown into the sea, and drowned. "What happened immediately after this, would scarcely be credited by any who

had not seen it with his own eyes. All the inhabitants of Cæsarea were witnesses of the fact we relate. As soon as the holy youth was cast into the sea, suddenly a roaring and crashing sound were heard in the sea and air ; and the earth and city were shaken. And at the same moment, the sea cast up the body of the martyr before the gates of the city. This took place on the fourth of the nones of April, on the day of the preparation, or Friday." This was either April 5th, A.D. 306, or April 2nd, A.D. 308.

S. THEODOSIA, V.M.

(A.D. 308.)

[By the Greeks on April 3rd, and May 29th ; on April 3rd, in the ancient Martyrology attributed to S. Jerome. On the 2nd, by the Roman Martyrology, and by that of Ado. Authority :—Eusebius, in his Hist. of the Martyrs of Palestine, c. 7.]

EUSEBIUS thus describes the martyrdom of Theodosia, of which he was eye-witness. "The persecution had now extended to the fifth year, when on the fourth of the nones of April, on the very day of our Lord's Resurrection, a virgin of Tyre, named Theodosia, not yet aged eighteen, distinguished by her faith and virtue, in Cæsarea, approached some prisoners, confessors of Christ, seated before the judgment-seat, with the purpose of apparently saluting them, and entreating them to remember her when they appeared before the Lord. Whilst she was so doing, she was seized by the soldiers, and led before the commander. Presently, merciless and savage as he was, he had her tortured with dreadful cruelties, furrowing her sides and breasts with instruments, to the very bones, and then ordered her, yet breathing, and withal cheerful of countenance, to be cast into the sea."

Her relics were removed to Constantinople, where May

29th was observed as the feast of the translation. The body was said to have been enshrined by Roger, Abbot of Dervum, in the monastery Church of Moutier en Der, on the Voire. But a portion of the body is also said to have been brought from the East and presented to the Cathedral of Liège, in the time of Notker. However the entire body of S. Theodosia is shown at Bologna by the Trinitarians; and another entire body, also asserted to be that of the Virgin Martyr of Cæsarea is preserved at Salvatierra, near Vittoria in the north of Spain.

S. MARY OF EGYPT, AND S. ZOSIMUS, AB.

(6TH. CENT.)

[By the Greeks on April 1st, and S. Zosimus on April 4th. Anciently the Roman Martyrology on the 9th; Usuardus on the 2nd; Baronius, in re-arranging the Roman Martyrology, followed Usuardus. S. Zosimus is given by Peter de Natalibus, Maurolycus and Wytford on the 30th; Alban Butler gives both S. Mary the Egyptian, and S. Zosimus on the 9th. The best, and only really trustworthy authority is a mention in the life of S. Cyriacus (d. 556) written by his disciple Cyril of Scythopolis. Cyriacus inhabited the desert beyond Jordan, where none had penetrated before. One day two of his disciples, penetrating further into the wilderness saw a human being moving among the bushes; but when they went to look, it had disappeared. Then, thinking it was a snare of the devil, they prayed, and after that they found the figure again, in a cave, and when they would have approached, it cried to them not to come near, for she was a woman and was naked. They asked her who she was, and she replied that she was a grievous sinner named Mary, who had lived as a public singer and player on musical instruments, and had waxed wanton, and led many into gross sin; but touched by repentance, she had retired into the wilderness to expiate her guilt. The two disciples returned to the monastery and related what they had seen to S. Cyriacus; and after some time, they went again to see her, and lo, she was lying dead in her cavern. Then they brought spades from the laura of Susac, and buried her where she had died. This story by a contemporary author is perfectly authentic, but the same cannot be said for the Greek Acts of S. Mary of Egypt, which are a romance founded on fact. The author of this life has used up the story told by the monks of S. Cyriacus, and has added to it what was traditionally reported,

and has supplied the details from his own imagination, for the purpose of making the narrative interesting and edifying. The framework of the story is artificial, and the narrative of S. Mary given by her to the monk Zozimus is unquestionably the composition of the author of the life, who has filled it with ejaculations, apologies, and has even recorded the prayers made by the penitent on her conversion. This life is attributed by Nicephorus Callistus (d. 1341) to S. Sophronius, Patriarch of Jerusalem (d. 639), but Papebroeck has disputed this, and claims for the life a higher antiquity by 150 years. S. Gregory the Great in one of his letters to the priest Candidus, (about 596) alludes to lions burying S. Paul the first hermit "and S. Mary of Egypt," but these few words may be, and most probably are, an addition by a transcriber. There is much to be said in favour of the authorship by S. Sophronius. He makes much in the story of the Holy Cross at Jerusalem, of which he was patriarch, and he is also the author of two orations on the Cross. His friend, John Moschus, was long in the monastery of S. Sabas, which S. Cyril of Scythopolis the original narrator of the incident inhabited for long. S. John Damascene attributes the famous Spiritual Meadow, a collection of lives of the Fathers of the Desert, to S. Sophronius, and it is probable that he assisted his master John Moschus in composing it. The life of S. Mary the Egyptian may well be by the same hand which wrote the lives of so many other desert dwellers. The Life of S. Mary of Egypt gives no very certain indication of a date except one passage, which materially differs in the Greek text from the early Latin translation, and which fixes her death upon the 1st April, being then Good Friday; this will agree with the year 421 chosen by the Bollandists, and with 423, 427, 511, 516 or 522. I think one of these latter is more probable, as it will permit of reconciliation with the story in the life of S. Cyriacus. But if the early Latin version of the date be correct, Good Friday, April 2nd, then the date may be either 443, 454, 527, 538, or 549; either of these latter dates would fit in with the the time of S. Cyriacus better than 522.

The writer of the life plainly states that he derived his information from long tradition. He says, "the monks continued to hold this narrative by tradition, and to narrate it to those desiring to hear something tending to edification, and I, knowing letters, committed it to writing. Possibly others before may have written the life of the holy woman, much more magnificently and sublimely than I have done, though I have not met with such a life, therefore I have written it as best I could, wishing to add nothing to the truth."

The Greek life was early translated into Latin, it is supposed by Paulus Diaconus (d. 797). A metrical paraphrase was made by Hildebert, B. of Mans, and afterwards of Tours (d. 1232). Portions of an Anglo-Saxon translation from the Latin have been published in "Gloucester Fragments," by J. Earle, London, 1863, and an ancient Spanish version by Mussafia, Vienna, 1863.



S. MARY OF EGYPT, THE CHIEF EVENTS OF HER LIFE.

From a Window in the Cathedral of Bourges.

April, p. 16.]

[April 2.

The Life of S. Mary of Egypt was quoted in the second council of Nicæa, on the *cultus* of images, A. D. 787.]

THERE lived a holy anchorite named Zosimus in Palestine. He had been educated from childhood in the monastery, having ever before his eyes the most perfect way. And as the fame of his sanctity spread abroad, as the perfume of a flower attracts the bees, so did his virtue draw about him a swarm of disciples, to gather the honey of doctrine and example from his lips and life.

But now, so it was, that his heart was lifted up, and he thought that he had attained to a high state of perfection. Then one day a stranger told him that near Jordan dwelt a company of holy men who served God in a closer walk than he. Now when he heard this, he went forth and sought, till he found this monastery of which the stranger had spoken. And as he dwelt with these holy solitaries and saw their conversation, he was humble in his heart, and he tare up the roots of self-esteem which had grown in his breast.

Now it was the custom of these solitaries, on the first Sunday in Lent, after having partaken of the Holy Mysteries to meet for a light refection, and then, having given one another the kiss of peace, to depart into the wilderness in procession, chanting the psalm, "The Lord is my light and my salvation, whom then shall I fear; The Lord is the strength of my life; of whom then shall I be afraid." And when all had passed over Jordan they dispersed through the desert, carrying with them such food as they needed, and met not again till Palm Sunday. And during all the time, each monk followed his own rule, and none had to give an account to their Superior of how they had practised Lent. And this they did, that they might have God only as witness to their penitence, lest some should be puffed up, and others should be cast down.

So Zosimus went forth with the rest, and set his face Eastward, and saw but the brown desert before him lying like a dead sea, and the hot air quivering over the burning sand as over a kiln. Only at long intervals stood clumps of date palms, with their hard leaves black and motionless against a brassy sky.

Zosimus walked on every day over the desert, turning sometimes to the right, and sometimes to the left; now resting in the shade of a barren hill, then kneeling in the rank grass beside a little pool. And at night watching the white moon that glared over the scene and cast fantastic shadows from the rocks, and listening to the howl of the jackall, and anon seeing the red eyes of the hyæna watch him from some hole among the rocks, and then starting and shivering as it burst into its hideous laugh and trotted past him, its black shadow running beside it on the white moonlit sand. After wandering thus for twenty days, at noon he said his usual prayers, with his face towards the East, and his eyes lifted to heaven, when, on his right at a short distance, he saw through the corner of his eye, some hairy creature, upright like a human being, but strange, moving among the stones. Fearing an illusion of the devil, with a great effort he overcame his fear, withdrew his eye to heaven, and finished his prayer. Then he looked, and beheld a figure, naked, tanned almost black, with white hair, and was satisfied that he beheld a hermit. So his fear was changed into joy, and he ran towards him. But the strange person, on beholding him, fled, and Zosimus pursued, crying to him to stay. But the other fled on till he came to a dry water course into which he leaped, and scrambled across to the other side. Thereat Zosimus came up, panting, and said, "Whoever thou art, servant of God, stay thy foot, and fly not from me, a miserable sinner. I am an old and feeble man, and I desire thy prayers and benediction."

Then answered the other, "I pray thee, for the love of God, approach not nearer; for I am a woman, and I have nothing wherewith to cover my nakedness; cast me across thy mantle, and then I will speak with thee."

Then Zosimus threw his cloak to her, and turned his face another way, whilst she clothed herself therewith. And after that, he cast himself down on one side of the water-course, and besought her to give him her blessing; but she, kneeling on the other side, prayed him to give her his benediction. And so there was, for a while, a contest of humility between them. But she said, "It is for thee to call the name of God upon me, for thou art a priest, and hast long offered the Sacrifice upon the altar of God."

But Zosimus all the more amazed at her knowing this, said, "O my spiritual mother, dead to the world, thou art raised nigh to God by thy holy charity, I conjure thee, by the love of the Saviour, to give me thy benediction."

Then the woman said, "May the Lord who taketh care of our bodies and souls, so lovingly, be praised for ages of ages!" and Zosimus responded, "Amen." So after that they had prayed, they sat down, and she said, "I am a grievous sinner, but I have had the blessing of receiving holy Baptism," and then she signed her brow, her eyes, her lips and her heart with the holy cross.

At his earnest solicitations, she told him her story. It was a sad one, too shocking to be fully told here. She was an Egyptian by birth. At the age of twelve she ran away from home to the pleasure-loving wicked city of Alexandria, where she spent seventeen years of her life in wantonness, "working all uncleanness with greediness." One day she joined a party on the way to Jerusalem by sea, to keep the solemn festival of the Exaltation of the Holy Cross,¹ but with no religious purpose in her heart, only a wicked desire

¹ Instituted first by Constantine, in 325.

to introduce disorder and vice among the pilgrims, and in her evil purpose she was only too successful. Now when she reached Jerusalem, she went with the crowd on the feast day to the Church, but a mysterious power held her back, that she could not force her way in. Filled with shame and fear, she raised her eyes to a figure (*eikon*) of the holy Virgin Mother, and then—suddenly, like a dark sea rising and sweeping over her, there rushed upon her soul the consciousness of her vile, hateful life. The girl cast herself on the broad flat stones, and watered them with her tears, swaying herself in the agony of her remorse to and fro, as one in physical pain. Below, writhing like a crushed worm, with her tears flooding the pavement, shaken with sobs—with torn garland—the polluted one; above, the figure of the undefiled, calm, radiant, crowned. When the first paroxysm was past, she raised eyes and hands to the Virgin Mother, and vowed to renounce for ever the old foul life, and stand through the rest of her days beneath the dear Cross of Jesus, like Magdalen, if only she might now enter in and adore the sacred wood “on which the Prince of Glory died.”

And when she had so resolved, she crept to the door, and the angelic barrier was withdrawn, and the penitent entered in. After that she had seen the Cross, she came forth once more, and going before the image, renewed her vows of amendment. Then a voice came to her as from a mighty distance, “*Pass over Jordan, and thou wilt find rest.*” She hastened to put this command into execution, and having drawn near the church of S. John the Baptist by Jordan, where Christ had been baptized, she bathed hands and face in the sacred water, and then went to the church and was communicated with the Body and Blood of her Lord and Redeemer, Who came on earth to seek and to save those that were lost.

That night she slept on the ground, and on the morrow she was ferried over the river, taking with her a few loaves, and praying the B. Virgin to be her guide.

Now when she had told her story thus far, the abbot Zosimus asked her how long she had been in the desert, and she answered that she believed she had spent forty-seven years in that wilderness, seeing no man, and living on herbs and wild dates. For seventeen years she suffered from sore temptation, the memory of the past haunting, alluring her back, poisoning her present peace, and making her tremble for the future. The old wanton songs she had sung sounded and sounded again in her ears, and the scenes she had gone through painted themselves in their liveliest colours before her imagination. Her clothes wore out, and she suffered from alternate cold and heat, and often from hunger; but, through all, the gentle Heavenly Mother who had called her sustained her, drawing her nearer to God. And now Zosimus could restrain himself no more, for his heart burnt with love and gratitude to God, for the miracles of mercy He had wrought, and he lifted up his voice, and wept, and cried, "Blessed be the Lord who only doeth great marvels. Blessed be He whose wondrous works are so many. Blessed be He for having made me to see and hear how His mercy is towards them that fear Him. O, my God! I know in very deed that Thou forsakest not those that seek Thee."

And when it was time that they should part, the one from the other, the penitent made Zosimus promise not to divulge what she had told him till after her death, and she desired him to return next Lent, and bring with him on Maundy Thursday the most precious Body and Blood of our Lord, and to wait for her on the bank of Jordan nearest to the desert in which she dwelt. Having thus spoken, she once more entreated his prayers, and left him.

Zosimus thereupon fell on his knees, and kissed the ground whereon she had stood. He was thoroughly humbled now; his self-esteem had been swept clean away.

Next year, on the first Sunday in Lent, when the brethren dispersed, he was detained in the monastery by sickness, but by the end of Lent he recovered, and taking with him the sacred Body and Blood of Christ in a small chalice, on the appointed day, and a few figs, dates and lentils in a little basket, he made his way to Jordan. Night drew on, and the holy woman had not come. Zosimus grew uneasy, fearing that she had mistaken the day, and not finding him, had gone away; and troubled also at there being no boat near by which the river might be crossed. But now the moon rose, and he saw the woman on the other bank; and she came boldly into the stream, and God sustained her, that she came to the other side in safety.

And when she reached him, he said the Creed and the Lord's Prayer, and he gave her the kiss of peace, and then he communicated her. And when she had received the sacred mysteries, she murmured with eyes and hands lifted to the night sky, "Lord, now lettest Thou Thy servant depart in peace, according to Thy word, for mine eyes have seen Thy salvation." After that she said to Zosimus, "Permit me, my father, to ask thee one favour more. Next Lent return to the spot where thou didst find me at first, and there shalt thou see me as it pleases God." Then the abbot offered her what he had in his basket, but she would only receive a few lentils.

Next Lent, Zosimus again traversed that vast solitude, till he reached the spot where he had seen her two years before. And all the way he felt a regret that he had not hitherto asked her name. But when he came to the banks of the dry torrent, he found lying there, wrapped in the shreds of his old mantle, the poor penitent, quite dead.

She had heard once more the call "Pass over Jordan and thou shalt find rest!" but this time it was the Jordan of death, and the rest was that which remaineth for the people of God.

Then Zosimus, stooping down, saw traced on the sands these words, "Abbot Zosimus, bury here the body of the sinner Mary."

But he had no spade. Then, if the legend is to be believed, a lion came out of the desert, and with his feet dug a hole by the torrent side, and there, reverently, the old man Zosimus laid the penitent to await the resurrection of the just.

A great number of churches claim to possess relics of S. Mary the Egyptian. Pope Hormisdas is said to have given relics of this saint to S. Eleutherius of Tournai; but as the life of Eleutherius was not written before 880, this statement is questionable. In Rome, itself, relics are preserved in S. Peter's, in the churches of S. Paul, S. Peter ad Vincula, S. George on the Cœlian Hill, S. Cæcilia on the other side of the Tiber, S. Sabina, &c. However, in 1059 Luke, abbot of Carbonne in Calabria, carried away the entire body from Jerusalem and placed the body in the Abbey church, but gave the head to the convent of S. Mary of Egypt at Naples. This body was afterwards translated to the cathedral of Urbino. A finger of the saint was given to the same convent at Naples in 1335 by the Queen of Aragon, but whence she obtained it is not known, and the nuns claim also to possess other bones. However, the larger portion of the body is claimed to be at Cremona, in the Church of S. Peter, the jaw in that of S. Erasmus, and other portions in the parish Church of S. Matthias. Other portions are said to be in the Church of S. Charles at Antwerp, brought from Portugal in 1610.

In art S. Mary of Egypt appears as a woman in the

desert veiled in her long hair, though the life says it did not descend to her shoulders; or carrying three loaves, which was all the food she took with her when flying from the world.

S. ABUNDIUS, B. OF COMO.

(A.D. 468.)

[Patron of Como, Milan Breviary, Maurolycus, Molanus, Canisius, and the Roman Martyrology. Authority:—A life edited by Mombritius, mention in the letters of S. Leo, and Theodoret.]

THIS Saint succeeded S. Amantius on the episcopal throne of Como in 445. S. Leo, who knew his merit, sent him as legate to the Council of Constantinople in 450. Shortly after his return to Italy he sat in the council of Milan, 451. Theodoret, bishop of Cyrus, wrote him a letter which is still extant.

S. MUSA, V.

(6TH CENT.)

[Canisius in his German Martyrology, Ferrarius in his Catalogue of Italian Saints, Peter de Natalibus, &c. Authority:—S. Gregory the Great in his Dialogues, lib. iv. c. 17.]

S. MUSA was a little girl in Rome, who in a dream one night saw a great company of girls in white, and the Blessed Virgin Mary, who stayed her when she wished to run among them, telling her that if she desired to be of that happy company, she must be a good and serious little girl. When the child woke, she was changed in heart from what she had been, and was filled with a love of God, and a desire to be of the number of the white-robed. And after twenty-five days, the child was attacked with fever,



S. FRANCIS OF PAULA. After Cahier.

April, p. 24.]

[April 2.

and five days after, lying in her bed, she looked up suddenly and said, "Mistress mine, I am coming; I am coming!" and so fell asleep.

S. FRANCIS OF PAULA, C.

(A.D. 1508.)

[Roman Martyrology. Authority:—The Acts of his Canonization, which took place in 1519, and his life written by a disciple. Philip de Comines also speaks of him during his lifetime.]

THIS saint was born about the year 1416, at Paula, a small town in Calabria. His parents were very poor and industrious. Francis, whilst yet a child, showed evident token of being chosen by God for a special work. In the thirteenth year of his age his father placed him in the convent of Franciscan friars at S. Marco, where he learned to read. From that time he denied himself the use of linen and meat, though he had not professed the rule of the Order. Having spent one year there, he performed, with his parents, a pilgrimage to Assisi, the Portiuncula, and Rome. When he returned to Paula, with their consent, he retired to a solitude about half a mile from the town; and thence shortly after to the face of a rock, a cliff on the sea coast, where he made himself a cave. He was scarce fifteen years old when, in 1432, he shut himself up in this hermitage. He had no other bed than the rock itself, nor other food than the herbs which he gathered in the neighbouring wood, or what was sometimes brought him by his friends. Before he was quite twenty years old, two other devout persons joined him. The neighbours built them three cells and a chapel, in which they sang the praises of God, and a priest from the parish church came, and said mass for them. This is considered

the foundation of his religious order. Seventeen years after, the number of recluses was so much increased that, with the approbation of the archbishop of Cosenza, a large church and monastery were built for them in the same place. This was about the year 1454. So great was the devotion of the people, that the whole country joined in the work, even noblemen shared in carrying burdens. His bed was now no longer indeed the rock, but it was a board, with a log for his pillow, till, in his old age, he was persuaded to make use of a mat. He took but one meal in the day, in the evening, and that usually consisted of only bread and water. He obliged his followers to observe a perpetual Lent, and always to abstain not only from flesh, but also from food made of milk, cheese, butter, and eggs. In order more effectually to enforce obedience to this injunction, he prescribed a fourth vow, by which every religious of his Order bound himself to observe it. His intention in enjoining this perpetual abstinence was to repair, in some sort, the neglect or lax observance of Lent among Christians. And he hoped that the severe discipline of his Order would stimulate Christians living in the world to deny themselves more seriously in the forty days of Lent, instead of seeking means of evading or tempering the disciplinary rules of the Church. Humility, however, was his darling virtue. The greater he was before God, and the more he was distinguished in the sight of heaven, the less he appeared in his own eyes. He felt a craving to live unknown and hidden from men, which made him shun their society. But a city set on a hill cannot be hid, and God lifteth the humble and setteth him on high. When it pleased God to discover him to the world, the saint conversed with great and noble persons without losing his retiring and humble spirit. Other Orders have their principal end and distinguishing characters; some being re-

markable for their poverty, others for austerity, others for prayer, holy zeal, &c. That of S. Francis of Paula may be distinguished by its special love for humility, which he most earnestly recommended to his followers as the ground work of all Christian virtues, and he gave them a name that might express it, namely, that of Minims, to signify that they were the *least* in the house of God; and the superior of every house of his Order he called the Corrector, to put him in continual remembrance that he was only the servant of all the rest, according to the doctrine of Christ, who said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve."

The archbishop of Cosenza approved the rule and Order in 1471. Pope Sixtus IV. confirmed it by a bull, dated the 23rd of May, in 1474, and established Francis as superior-general. About the year 1476, the saint founded another convent at Paterno, on the gulf of Tarentum; and a third at Spezza, in the diocese of Cosenza. In the year 1479, being invited into Sicily, he was received there as an angel from heaven, wrought miracles, and built several convents in that island, where he continued a whole year. On his return into Calabria, in 1480, he built another convent at Corigliano, in the diocese of Rossano. Ferdinand, king of Naples, provoked at some wholesome advice the saint had given him and his two sons, Alphonso, duke of Calabria, and John, cardinal of Aragon, persecuted him; but the third son, Frederick, prince of Tarentum, was his friend. The king, alleging that he had built religious houses without the royal assent, ordered a messenger to apprehend him at Paterno, and bring him prisoner to Naples. But the officer was so moved by his humility, and the readiness with which he disposed himself to follow him, that, struck with awe, he returned to Naples, and dissuaded the king from attempting any thing against the servant of God.

The Sovereign Pontiff, Paul II., charged one of his chamberlains to visit the wonderful man of God, and examine whether he were actuated by the Divine Spirit, or were influenced by self-righteousness. The chamberlain arrived at the convent without announcing himself, and on entering, would have kissed the hands of S. Francis, but this, the holy man would not allow; and falling on his knees, said he was bound to kiss his hands, which God had consecrated for the thirty years during which he had said mass. The chamberlain was much struck by his answer made to him by an entire stranger, telling him how long he had been a priest; but concealing himself and his commission, asked to converse with him in private. The saint conducted him into his cell. The chamberlain then began to censure his institution as too austere, spoke much on the illusions and dangers to which miraculous gifts are liable, and exhorted him to walk in ordinary paths, trodden by other eminent servants of God. Francis replied to his objections with great modesty, but seeing that he was not yet satisfied, he went to the fire, and taking out some burning coals, held them a considerable time in his hand, saying calmly: "All creatures obey those who serve God with a perfect heart." And lo! his hands were unhurt. The chamberlain returned to the pope full of veneration for the holy man, and told him that the sanctity of Francis was greater than his reputation. A youth, nephew to the saint, having died, his mother, the saint's own sister, applied to him for comfort. After the requiem had been said for the repose of the young man's soul, S. Francis ordered the corpse to be carried from the church into his cell, where he ceased not to pray till he had restored him to life, and presented him to his mother in perfect health. The young man entered his Order, and was the celebrated Nicolas Alesso, who afterward followed his uncle into France.

At this time Louis XI. was king of France. His life had been spent in intrigues, and was stained by crime, and now that wretched life was drawing to a close. Everyone knows what was the character of this crafty monarch. It has been sketched by a master's hand in "Quentin Durward." And now he must die. The thought turned his blood cold, and in fear he used every means in his power to ward off the dread visitor. He consulted physicians, quacks, and astrologers, and gave his private physician ten thousand crowns a month, hoping to bribe him to prolong his life. He shut himself up in his castle of Plessis-les-Tours, despairing, frightened, and intensely irritable. Jesters and dancers performed their antics before him, to divert his mind from the one absorbing topic, but the shadow hung too darkly upon his soul to be lightened by a joke and dispelled by a caper. He ordered prayers, processions, and pilgrimages for his health, and even to prevent the blowing of the north wind, which was injurious to his constitution, and in blind superstition, rather than in faith, he collected relics from every quarter, and stored them in his chamber at Plessis, as though he hoped to drive off death by a display of these. Hearing of the virtue and miracles of S. Francis of Paula, he hoped to obtain life through his intercession, and he sent an ambassador into Calabria, begging that S. Francis would come to see him, and restore his health, making the greatest promises to serve both him and his Order. Hearing that the man of God would not be prevailed on by these promises to comply with his request, he entreated Ferdinand king of Naples to send him. Francis answered that he could not tempt God and undertake a voyage of a thousand miles to work a miracle, which was asked out of low and merely human motives. Louis then desired the pope to interpose in favour of his request. Sixtus IV. commanded Francis im-

mediately to repair to the king, and the saint obediently set out on his long journey. Embarking at Ostia, he landed in France, and cured many sick of the plague in Provence, as he passed. Louis, in great joy, gave a purse of ten thousand crowns to the messenger who brought the news of the saint's arrival in his dominions, and sent the dauphin, with the principal lords of the court, to meet him at Amboise, and conduct him to his palace. The saint arrived at Plessis, on the 24th of April, in 1482. The king went out to meet him, attended by his court, and falling on his knees, conjured him to obtain of God the prolongation of his life. "Sire," said S. Francis, "no wise man ought to entertain such a desire. The lives of kings have their appointed limits as well as those of their meanest subjects. God's decree is unchangeable, therefore resign thyself to His holy will."

The king was not satisfied, his mean, crafty mind made him suppose that the saint would not yield to his solicitations because he had not been sufficiently bribed. He sent him a statue of the B. Virgin in pure gold, valued at 7,000 ducats. Francis refused the statue. "I do not reverence the gold," said he, "but her whom it is moulded to represent. I have my own paper representation of her, and therewith I am content." A few days after, the king privately offered him a large sum of money, promising that no one should know if he would but accept it. The grave hermit flashed into sudden wrath. "Sire," said he, "use thy money better, in healing the many wrongs thou hast done during thy life."

If Louis XI. was brought to anything approaching true contrition, it was due to the plain-spoken hermit, who attended him till his death, and prepared him for his passage into that other and awful world he feared so greatly. It was in the arms of Francis that Louis died, uttering with

his last breath, "Notre-Dame d'Embrun, aidez moi !" on August 30th, 1483.

King Charles VIII. honoured the saint as much as did his father, Louis XI., and consulted him on the affairs of his conscience, and even on those of the state ; visited him every day as long as he stayed at Plessis, and induced him to stand godfather to his son, the dauphin, to whom he gave the name of our saint. He built for him a beautiful convent in the park of Plessis, in a place called Montils ; and another at Amboise, upon the very spot where he met him when he was dauphin ; and going to Rome in 1495, he built there, on the Pincian hill, a stately monastery for this Order, under the name of the Blessed Trinity, into which none but Frenchmen were to be admitted. In his reign, the saint founded the convent of Nigeon, near Paris. Two doctors, who had violently opposed the institute before the bishop of Paris, were so moved by the sight of the saint at Plessis, that they entered his Order in 1506. Pope Julius II. again approved the rule, in which the saint had made some alterations. King Charles VIII. dying in 1498, Louis XII. succeeded him. He at first gave the saint leave to return to Italy ; but quickly recalled it. S. Francis spent the last three months of his life within his cell, to prepare himself for a happy death, denying himself all communication with mankind, that nothing might divert his thoughts from death and eternity. He fell sick of a fever on Palm-Sunday, 1506. On Maundy Thursday he assembled all his religious in the sacristy, and exhorted them to the love of God, charity with one another and with all men, and to a punctual observance of all the duties of their rule. After having made his confession, he communicated barefoot, and with a cord about his neck, which is the custom of his Order. He died on the 2nd of April, in 1508, at the age of ninety-one. He was canonized by Leo X. in 1519.

His body remained uncorrupted in the Church of Plessis-Tours, till the year 1562, when the Huguenots broke open the shrine and found it entire, fifty-five years after his death. They dragged it about the streets, and burned it in a fire which they had made with the wood of a great crucifix. Some of his bones were recovered by the Catholics, and are kept in several churches of his Order at Plessis, Nigeon, Paris, Aix, Naples, Paula, and Madrid.

In art S. Francis of Paula is often represented with an ass beside a forge. The story is as follows. At the request of the saint a blacksmith shod his ass, and then demanded payment. But the man of God had no money with him. Then the smith began to storm and swear. But Francis bade the ass restore the man the shoes, and the beast shook them off its feet.

He appears in the habit of his Order with *Caritas* written on his breast surrounded by rays of light, and standing on his cloak, on which, says a popular legend, he was floated from Sicily to Calabria, when refused a passage by the boatmen, because he could not pay the fare.



April 3.

- S. PANCRAS, *BM. of Taormina, in Sicily, 1st cent.*
 SS. EVAGRIUS, BENIGNUS, CHRISTUS, AND OTHERS, *MM. at Tomes, in Scythia.*
 SS. AGAPE, CHIONIA, AND IRENE, *VV., MM., at Thessalonica, circ. A.D. 290.*
 S. ULPIAN, *M. at Tyre, A.D. 304.*
 S. URBICIUS, *B. of Clermont, in France, A.D. 312.*
 S. BURGUNDOFARA, *V. Abs. Faremoutier, circ. A.D. 655.*
 S. NICETAS, *Ab. C. in Bithynia, A.D. 824.*
 S. JOSEPH, THE HYMNOGRAPHER, *C. at Constantinople, A.D. 883.*
 S. RICHARD, *B. of Chichester, A.D. 1253.*
 S. BENEDICT THE BLACKMORE, *C., O.M., at Palermo, A.D. 1589.*

S. PANCRAS, B. OF TAORMINA, M.

(IST CENT.)

[Roman Martyrology and those of S. Jerome, Usuardus, Ado, Notker and others. Greek Menæa and Coptic Calendar July 9. Authorities:—Theophanes the potter, B. of Taormina (circ. 1140) who refers to a life by Evagrius, a disciple of S. Pancras. S. Theodore of the Studium (d. 826) had already quoted this life, but the quotation is quite sufficient to establish the life as a late forgery. In the early portion of the 9th century, there flourished a monk in the monastery of Paguria, named Gregory, who preached a panegyric upon S. Pancras at Taormina, which is extant, as is also an Ode on their saint by S. Joseph the Hymnographer (d. 883), and these,—the sermon and the ode,—contain the legend from the apocryphal life by Evagrius.]



IN all probability the main outline of the story of S. Pancras is true, but we must certainly receive the details with caution. He is said to have been sent by S. Peter into Sicily to preach the Gospel, and this he did with considerable success. He found the Sicilians greatly devoted to the worship of two idols Phalca and Lyssio, the latter a figure round which a huge serpent was coiled, as though clothing it. He precipitated both these idols into the sea; then, in order to

confirm the people in the right faith, and give them a clear notion of the person of Christ, at the command of S. Peter, he sculptured a representation of the Saviour, on a tower, "That the people may see what form the Son of God assumed, that seeing they may more readily believe, and looking on the form, may recall those things which have been announced by us to them.

S. Pancras sealed his testimony by his blood, for he was stoned to death.

SS. AGAPE, CHIONIA, AND IRENE, VV., MM.,

(ABOUT A.D. 290.)

[Greek *Menæa*, and *Menologium* of the Emperor Basil, in the Roman Martyrology, Irene on April 5th, as also in those of Bede, Rabanus, Ado, Notker, Usuardus &c. Authority :—An account in the acts of S. Anastasia (Dec. 25th) and S. Chrysogonus (Nov. 24th). These are in Latin, and older than the 7th century, for, in 692, S. Aldelm wrote an eulogium on these saints. The name of S. Anastasia was inscribed in the canon of the Sacramentary of S. Gregory (d. 604), and the veneration of SS. Anastasia and Chrysogonus was certainly very widespread before that. The Latin and Greek Acts are not, however, at all trustworthy. In fact, they are no more than a tragico-comic romance resting on no basis of truth.]

AGAPE, Chionia and Irene, were three sisters, virgins, young, beautiful and God-fearing, who lived near Aquileia in the reign of Diocletian. Now after that S. Chrysogonus had suffered at Ad-aquas-graduatæ, an old priest named Zoilus took up his body and hid it in a wooden chest in the cellar of his house. And after some days, the martyr appeared to Zoilus and said, "That most wicked Diocletian will cause Agape, Chionia and Irene to be seized in nine days, and they shall receive their crown; but do thou bid Anastasia comfort them. And as for thee, for that thou art aged, and hast pleased the Lord, thou shalt rest with the Saints." Then Zoilus told his dream to Anastasia, and after that, he peacefully fell asleep in Christ.

Anastasia visited the three sisters, and spent a night with them, and on the morrow returned to Aquileia. But Diocletian had the virgins apprehended, and brought before him, and he bade them renounce their madness and adore idols, then would he find them suitable husbands from among the officers of his household.

"Most sacred emperor," said Agape; "Thine is the care of the nation, thine the care of the republic, thine the care of the army, and dost thou thus speak against the living God without whose aid thou canst avail nothing?"

The emperor turned to Chionia and said, "Do thou answer;—thy sister is crazed." "My sister is of sound mind," answered Chionia, "And rightly does she reject unrighteous offers." Then he spoke to the youngest, Irene, and bade her be wiser than her sister. "What!" she exclaimed; "Is that sound sense which adores an idol made by an artificer, and made as the artificer desires, sometimes sitting, sometimes standing; if the maker wills, he makes a smirk on his god's face, if he wills, he puts tears into his eyes; if it suits his taste, the god is capering on one toe, or if otherwise, he is sprawling on the ground. I prefer to such sound sense the madness of my sister."

Diocletian, very angry, ordered the three sisters into prison, where they were visited and comforted by S. Anastasia. But when the emperor went into Macedonia, he gave orders that the Christian prisoners should be brought in his train; and Agape, Chionia and Irene were committed to the custody of a certain governor, Dulcitus, who became inflamed with love for the three comely sisters.

Here, in the legend, follows a scene which may have provided the comic element in a mediæval miracle play. On the journey, the three damsels, for lack of a better jail, were locked into a kitchen. During the night, after a banquet, Dulcitus visited their prison, to see that all was secure. It

was very dark ; but he heard the voices of the sisters singing psalms, and Dulcitus, being very drunk, groped his way about the kitchen after them ; and when he thought he had caught one, he kissed, and he had laid hold of a sooty copper, or a black saucepan by mistake.¹ He ran here and there, but was eluded by the objects of his pursuit, and he always caught and bestowed his endearments upon the dirtiest and sootiest of the kitchen utensils. At last he emerged from the temporary prison, quite unconscious of the begrimed condition of his clothes and the black patches on his face. Early in the morning, Dulcitus solemnly took his place in his judgment hall, and was greeted by a burst of merriment from his clients and servants. Furious at this unseemly conduct, the governor, who was a man punctilious in all that touched his dignity, walked straight to where the emperor lodged, to complain of the outrage that had been committed upon his office. Why, as he traversed the street, the faces of the passers-by suddenly assumed an expression of amusement or astonishment, he was at a loss to conceive. He ruffled up, adopted a prouder air and a more magisterial stride, and went straight between a row of aghast ushers, right up into the imperial presence. The *dénouement* may well be left to the imagination of the reader. Suffice it to say that Dulcitus swept home like a whirlwind, and when he had washed his face, he ordered the three sisters who had exercised their sorcery upon him to be brought into his presence and stripped naked. But the loss of natural sleep in the night, his exploits in the kitchen, and the sudden shock in the imperial palace, had been too much for the governor. When the maidens were brought in and placed before him, before the second part of his mandate could be executed, Dulcitus was noisily sleeping,

¹ Ollas cœpit amplecti et sartagine deosculari ; in quibus ludificatus diu, donec niger totus et cacabatus effectus.

(dormiebat stertens). In vain was he shaken by his attendants, they could not wake him—and at last!—a scene to bring down the house in the Miracle Play—*exit* Dulcitus carried by the servants in the magisterial chair, nodding and snoring.¹

Diocletian, having heard the story, ordered the maidens to be tried and executed by Count Sisinnius. Agape and Chionia were by his orders cast into the fire, where they died, but Irene, the youngest, fairest, frailest, he reserved for a more fiendish trial. He threatened her with exposure in a den of infamy. "Yet will I not forsake my God," she answered. "Those pollutions to which the mind does not consent, do not condemn. Saints of God have had the blood of your sacrifices forced into their mouths and down their throats, but they were not therewith defiled."

"What! they were not corrupted by eating the blood of sacrifice!" exclaimed Sisinnius.

Irene answered, "Nay, not corrupted thereby, but crowned; for pleasure bringeth penalty, but necessity wreatheth a crown."² Then he ordered her away, but God delivered her soul from evil, for one of the attendants, perhaps out of rough charity, shot her. In the Acts, as we have them, another admixture of the grotesque spoils the authenticity and beauty of this fantastic story. Sisinnius finds that instead of being carried whither he ordered, she was perched on the summit of a mountain. Thereupon he mounts his horse, strikes his spurs in, and gallops to the spot, but though he gallops without drawing rein from early morn till late eve, the horse does nothing more than career round and round the mountain. Then one of his men drew a bow, and with an arrow transfixed Irene.

¹ Qui sublatus inde in sella dormiens, tunc expergetactus est, cum domum suam fuisset ingressus.

² Non solum non sunt inquinati, sed etiam coronati sunt. Voluptas enim habet punam, et necessitas parat coronam.

S. ULPIAN, M.

(A.D. 304.)

[Roman Martyrology. Authority:—Eusebius in his History of the Martyrs of Palestine, c. 5, contemporary and perfectly trustworthy.]

ULPIAN OR VULPIAN was a youth of Tyre, who was cast into the sea in a leathern sack together with a dog and an asp, which were sown up in it with him.

S. URBICIUS, B. OF CLERMONT.

(ABOUT A.D. 312.)

[Gallican Martyrologies. Authority:—S. Gregory of Tours, Hist. Francorum, lib. i. c. 39.]

S. URBICIUS was a Senator, and was elected to be bishop of Clermont, whereupon he separated from his wife and bade her live in a convent. But after a while the woman yearned to be back with her husband, and she came to him saying, "Why dost thou shut the door against me? Why dost thou not receive me, thine own wife? Listen to the words of S. Paul, 'Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer, and then come together again.'¹ I am thine own wife, and now I return to thee." Then his heart softened at the sound of her dear voice, and the memories of happy years spent together; his resolution melted away, and he opened the door and received her once more.

But, after a while, his conscience reproached him, and he bitterly repented having returned to that lower state from which he had arisen when he had taken an ecclesiastical office, so he fled away from his wife, and hid himself in a monastery.

¹ 1 Cor. vii. 5.

Now a daughter was born to him after his reunion with his wife, who entered into the religious estate, and all three lie buried together, says S. Gregory, in the crypt of Cantobenum.

S. NICETAS, AB. C.

(A.D. 824.)

[Commemorated by Greeks and Latins on this day. Authority:—His life by Theosterictus, his disciple and constant companion.]

THIS saint was one of the many sufferers in the Iconoclastic persecution carried on by Leo the Armenian, after the tranquillity enjoyed during the reigns of the Empress Irene, Nicephorus, and Michael I. If the reader will turn to the life of S. Nicolas of the Studium (Feb. 4th) and S. Tarasius (Feb. 25th), he will obtain a clear view of the earlier history of the Iconoclastic controversy. We shall now resume that history where we left it off. It has been briefly sketched in the life of S. Nicephorus (March 13th), but it shall be given here with greater fulness.¹

Nicephorus, raised by Irene into power, basely to repay her by casting her into banishment, was vanquished and slain by the Bulgarians. His son and heir Stauracius escaped from the field with a mortal wound, lingered six months, and then died. On the near prospect of his decease, Michael Rhangabe, Master of the Palace, who had married Procopia, the daughter of Nicephorus, was named by every person in the palace and the city, and he accepted the purple before Stauracius had sunk into his grave. Had Michael, in an age of peace, ascended an hereditary throne, he might have reigned and died the father of his people; but his mild virtues were adapted to the shade of private life, and he had not the force of

¹See vols. ii., pp. 92 and 416, and vol. iii., p. 219.

character to constrain the ambition of his equals, nor the skill in arms to resist the victorious Bulgarians. While his want of ability exposed him to the scorn of the soldiers, the masculine spirit of Procopia, his wife, awakened their indignation. Even the Greeks of the ninth century resented the insolence of a woman, who, in the front of the standards, presumed to direct their discipline and animate their valour. After an unsuccessful campaign, the emperor left, in their winter quarters of Thrace, a disaffected army under the command of his enemies. The soldiers elected Leo the Armenian, one of the principal officers, to be their emperor. "I will open the gates of Constantinople to you with this sword," said one of his friends, Michael the Phrygian, "or I will plunge it into your breast." Leo assented to the demands of the army and marched to Constantinople. But the clergy, the senate, and the people of the imperial city, adhered to the cause of Michael; and the troops and treasures of Asia might have protracted the mischiefs of civil war had not the humanity, perhaps the weakness, of Michael prevented the shedding of blood. The keys of the city, and the purple of the empire, were handed to the Armenian, and Michael retired to a monastery, where he enjoyed the comforts and solitude of religion for above thirty-two years. Procopia was shut into a convent of women, and their sons, Theophylact and Nicetas, were made eunuchs and monks. The ex-emperor and his sons changed their names when they entered religion. The father took the name of Athanasius, and died in 845. Theophylact called himself Eustradius, and died five years after his father. Nicetas took the name of Ignatius, and became equally celebrated for his virtues and his sufferings. Educated in a camp, and ignorant both of laws and letters, Leo the Armenian introduced into his civil government the rigour and even cruelty of military discipline. He was

small of stature, but well built, and with a voice like thunder. We are told by Simeon Metaphrastes that his bristly hair caused the patriarch Nicephorus some trouble in crowning him. The religious question soon engaged his attention, and he supposed, soldier-like, that he could sway consciences as he could move soldiers, that the souls of men were as disciplinable as their bodies. At first he seemed to be a good Catholic, perhaps he cared not much for the questions then agitating the Church, till they were brought prominently before him. Then he formed his opinion and was surprised and angry that it was not bowed to and made law in the kingdom of Christ without a question. In the second year of his reign he declared himself an enemy to sacred images. "No wonder that Christians fall before the heathen, if they adore images," said he to one of his courtiers. "See you, every emperor who has supported them has lost his throne, and those who overthrew them have held their seats. I will imitate them, that I may live long, and leave the empire to my children, even to the fourth generation." He chose as his agents John Spectas, Eutyhianus, and especially a priest named John Hylilas, or more commonly Lecanomantes, from being accustomed to divine with a basin of water. Antony, Metropolitan of Sylæum in Pamphylia, was let into the plot; he was summoned for the purpose to Constantinople. He was the son of a priest tailor, and he brought with him two chaplains, one of whom, however, proved of no assistance in the cause, for, having been guilty of scandal, he was sentenced to lose his nose, and the operation having been unskilfully performed, the poor wretch bled to death. "Show me a passage, in the Gospel, or in S. Paul, in which images are expressly commanded to be adored," said Leo to Nicephorus the patriarch. He could not do so. "Then let them be destroyed," said Leo. The patriarch

replied that the use of images reposed on traditional authority, and was of advantage in stimulating devotion. But Leo was already prepossessed against them.

Nicephorus sent for Antony of Sylæum, and charged him before many witnesses with favouring the enterprise of the empress. Antony denied it, and gave him a declaration under his cross and seal, in which he protested that he honoured images, and anathematised those who destroyed them.

The emperor at once demanded of Antony an explanation of his conduct. "I am throwing dust into their eyes to blind them, till you have accomplished your purpose," said the wily prelate.

A great gathering of bishops was summoned, and as the fathers disembarked, the emperor sent for them to the palace, before they visited the patriarch, that he might discipline them to his views. Those who were known to be adverse to images were given their liberty, the others were closely watched and deprived of the use of books, and of opportunities of mutual counsel. The patriarch Nicephorus redoubled his prayers, and exhorted the Catholics to remain firm. He gathered about him as many monks and bishops as he was able, and spent the night in prayer in the great church. Then standing up in the ambo, he pronounced anathema against Antony of Sylæum, as a prevaricator. The emperor, at cock-crow, sent to the church and ordered the patriarch and his party to the palace, complaining that they were stirring up sedition.

Nicephorus followed by S. Nicetas, S. Theodore of the Studium, and other faithful allies, walked in procession to the palace, and was coldly received by the emperor.

Leo opened the conference by protesting that he held the same views with regard to images as did the patriarch, but that he saw how great scandal arose amongst Christians

through excessive adoration of images, and therefore he desired to see the abuse cut away at the root. Drawing a reliquary from his breast, he kissed the images engraved on its sides, in proof of the truth of his assertion. Then said Emilian of Cyzicus, "If this be a question of ecclesiastical order, let it be considered in the Church, and not in the palace."

"I am acting as a mediator," said the emperor.

"If thou art mediator, sire," said Michael the Metropolitan of Synnada, "wherefore dost thou constrain one side and favour the other? One is deprived of books and liberty, the other is given the use of all the libraries, and absolute freedom and favour."

"You have no proofs, therefore you do not plead," said Leo.

Peter of Nicæa answered, "We cannot argue, when all thy weight is thrown into the adverse scale." Euthymius bishop of Sardes said, "Hearken, sire, Jesus Christ came into the world eight hundred years ago, and since then representations of Him have been made and venerated; who is so bold as to abolish such an ancient tradition?"

S. Theodore of the Studium spoke after the bishops, and said, "Sire, trouble not the order of the Church. The apostle said that God had placed first apostles, prophets, pastors, and doctors, but never a word did he speak of emperors. Thou hast charge of the state and the army; look to that, and leave the Church to her proper pastors."

The emperor, extremely incensed at such plain language, cut short all further argument by driving the opposition from his presence, and the bishops and abbots were served with strict orders not to leave their houses and meet till they heard from the emperor.

The emperor either ordered, or permitted, an image of Christ above the brazen gate of the palace to be pelted

with stones and mud. This was the same image that had been pulled down in the reign of Leo the Isaurian.¹

Leo the Armenian pretended to be offended, and said to the people, "Let us take down this image, lest it be further profaned by the soldiers." And for the second time the figure was cast down.

On the feast of Christmas, Leo entered the sanctuary of the great church at Constantinople, according to custom, and venerated the representation of the Nativity upon the altar apparel, as usual. But on the feast of the Epiphany, Jan. 6th, 815, he went to the Church, but did not reverence the images.

From that day he took a still more decided step against those who revered images. He gave the charge of the church and the sacred vessels into the hands of the patrician Thomas. Then the emperor sent Theophanes, the brother of the empress, to the patriarch, to demand that he should hold another conference, at the palace, with the Iconoclasts. The patriarch Nicephorus was sick, and he refused; but he besought the emperor to restore to him his charge over the flock of his diocese, and to liberate the captive bishops. If the emperor would do this, he would meet him, not otherwise.

The Iconoclasts persuaded Leo to refuse this rational request, and to depose and banish the patriarch. This deposition was formulated in Lent, and excommunication was pronounced against all such as should recognise Nicephorus as their patriarch. When the sentence reached the old man, he wrote to the emperor, "Hitherto I have fought for the truth, as well as I was able, and I have suffered sore through affronts, imprisonment, confiscation of my goods, and the dispersion of my servants. Also those who are bishops have come to insult me, followed

¹ Vol. ii., February, p. 95.

by a rabble armed with swords and staves, whilst I lay sick. And now, last of all, I learn that my enemies have deposed me, and rob me also of my life. To avoid some disaster, the guilt of which would fall on your majesty, I yield to necessity and quit my see, ready to receive what God has in store for me for the future."

On the morrow, the emperor banished Nicephorus, and appointed one Theodotus in his room. Theodotus was consecrated on Easter Day, April 1st, 815, and held the see for six years. After Easter a council was held in the church of S. Sophia by the Iconoclastic prelates, and such as had yielded to the storm, under the presidency of the new patriarch, Theodotus Cassiteras. The great abbots of Constantinople were summoned, but refused to attend, and by attending acknowledge the intruded patriarch.

Some Catholic bishops were brought into the council, who, it was supposed, could be intimidated into acquiescence. Their clothes were torn off their backs, then they were led into the church like prisoners, and made to stand before the president, and choose exile and reverence for images, or a seat in the council and iconoclasm. They chose the former, and the furious prelates and their followers threw them down, trampled on them, spat on them, beat them with their fists in the face, and cast them out of their synagogue, bruised, ragged, and bleeding, to be carried back to prison. After the bishops, came certain abbots, but they proved equally stubborn, and were sent also to prison.

Among those who were then called to suffer was Nicetas, abbot of the Medicion, a monastery on the foot of Mount Olympus near Prusa, in Bithynia. He was born at Cæsarea, in Bithynia, and had embraced the religious life in early youth; he had received priestly ordination from the hands of S. Tarasius, patriarch of Constantinople, and

was taken by S. Nicephorus, hegumen,¹ or abbot of the monastery, with the consent of the other monks, to be his coadjutor. On the death of S. Nicephorus, in 800, Nicetas was left alone in charge, but the burden was too great for him, and he associated a certain Athanasius with him. When the persecution broke forth against the bishops and abbots who refused to consent to the will of the new patriarch and the bishops seated in S. Sophia, Nicetas was cast into a confined and filthy dungeon, where he was repeatedly visited by creatures of Theodotus Cassiteras and the emperor, urging him to conform to the established iconoclasm. As he steadfastly refused, he was ordered into Anatolia, to be kept a close prisoner in the castle of Messalæon; and in the midst of a cold winter he was hurried there through snow and mud in seven days. Nicetas had not been five days in this new place of confinement before orders reached his guards to bring him back to Constantinople. There he was placed under John Leconomantes, the conjuring priest, who threw him and other confessors for the same cause into narrow and noisome dungeons, with nothing to lie on, nor blankets to cover them, and gave them through a small hole bitter mouldy bread and some stagnant water. Finding all his efforts to enforce compliance were in vain, the emperor altered his plan and adopted milder measures. He promised to reinstate the abbots and monks, and suffer them to hold their own opinions and venerate their sacred images, if they would only refrain from stigmatizing the other party as heretics, and communicate with the new patriarch, so as to heal the schism and prevent scandal. A party of the monks agreed to this; amongst others Nicetas, who was recalled and communicated with Theodotus, in a chapel surrounded with holy pictures, and the patriarch to

¹Not to be confounded with S. Nicephorus, patriarch of Constantinople.

satisfy their prejudices solemnly pronounced anathema against all such as did not reverence the image of Jesus Christ. Afterwards, however, the abbots found that they had been deceived, and they repented, retracted their promise, openly testified their reverence for images, and thus exposed themselves to new persecutions.

This exasperated the emperor to a new outbreak. Exile, close confinement in chains, hunger and thirst, and severe scourging, were the punishments employed to compel them to yield. For the most part the persecutions was directed against the monks, but not exclusively, women and maidens, bishops and senators, were among the sufferers. Michael bishop of Synnada was imprisoned in the isle of Eudociala, Theophylact B. of Nicomedia languished thirty years an exile, part of that time in the castle of Strobyle in Caria. S. Euthymius, Metropolitan of Sardis, was sent to Asos, as was also S. Emilian, bishop of Cyzicus. George of Mitylene died an exile in the Chersonese; the abbots are too numerous to mention. Nicetas had fled in a boat to Proconnesus, but there his conscience reproached him, and he resolved to make reparation for the concession he had been led into. He therefore returned to Constantinople, and the emperor gave him at first in charge to an officer named Zacharias, a pious man, who treated him with great kindness, but afterwards sent him to the island of Glyceria, to the custody of the eunuch Anthymius, exarch of the monasteries in that part. Anthymius cast him into a very miserable prison, of which he himself kept the key, and there he spent six years, till the death of Leo the Armenian, who, notwithstanding his iconoclasm, met with a bloody end.

Then the old abbot Nicetas returned to Constantinople, and having chosen a quiet island in which he could rest, faded away from history, and peacefully died, April the 3rd, 824.¹

¹ For further information on the importance of the controversy, the fundamental principles involved in the struggle, see the life of S. Theodore of the Studium Nov. 11th, and S. Germain of Constantinople, May 12th.

S. JOSEPH, THE HYMNOGRAPHER, C.

(A.D. 883.)

[Venerated by the Greeks on this day. Authority :—A life by his disciple Theophanes, afterwards enlarged by a certain John the Deacon, of unknown date. The following sketch is from the pen of Dr. Neale, in his "Hymns of the Eastern Church."]

A SICILIAN by birth, Joseph of the Studium left his native country on its occupation by the Mahometans in 830, and went to Thessalonica, where he embraced the monastic life. Thence he removed to Constantinople, but, in the second iconoclastic persecution, he seems to have felt no vocation for confessorship, and went to Rome. Taken by pirates, he was for some years a slave in Crete, where he converted many to the faith; and, having obtained his liberty, and returned to the imperial city, he stood high in the favour, first of S. Ignatius, and then of Photius, whom he accompanied into exile. On the death of that great man he was recalled, and gave himself up to hymnology. A legend, connected with his death, is sometimes represented on the walls of the churches in the Levant. A citizen of Constantinople betook himself to the church of S. Theodore in the hopes of obtaining some benefit from the intercessions of that martyr. He waited three days in vain; then, just as he was about to leave the church in despair, S. Theodore appeared. "I," said the vision, "and the other saints, whom the poet Joseph has celebrated in his canons, have been attending his soul to Paradise, hence my absence from my church."

Of the innumerable compositions of this most laborious writer it would be impossible to find one which, to Western taste, gives the least sanction to the position which he holds in the East. The insufferable tediousness consequent on the necessity of filling eight odes into the praises of a saint, of whom nothing, beyond the fact of his existence,

is known, and doing this sixty or seventy different times, the verbiage, the bombast, the trappings with which scriptural simplicity is *elevated* to the taste of a corrupt court, are each and all scarcely to be paralleled. He is by far the most prolific of hymn-writers.

S. RICHARD, B. OF CHICHESTER.

(A.D. 1253.)

[Anglican and Roman Martyrologies. His translation on June 16th. He was canonized in 1262, and his life was written before his canonization, by a contemporary; and another life by Radulph Bockinghame, his confessor, shortly after, in 1270, which he dedicated to Isabelle, countess of Arundel. Also Matthew Paris, his contemporary, mentions him in his history.]

S. RICHARD was the second son of Richard Backedine and Alice, his wife, of Wyke, in the diocese of Worcester. His father dying, the elder brother was left a minor, and the land, which belonged to him, was in the hands of trustees, who seem to have remunerated themselves so liberally out of the estate for the trouble it gave them, that the young man, when he came into his property, found himself, to use his biographer's expressions, "bare and poor of everything except the bit of land itself."

Richard, seeing the trouble in which his brother found himself, at once left the school in which he had been placed, and put himself at his brother's disposal; became, in fact, his only labourer and servant, ploughing, reaping, and threshing for him, and doing all that lay in his power to remedy the distress. His elder brother, perhaps moved with gratitude, probably disgusted at the prospect of getting the farm into good order after such long neglect, threw it up, and by a deed made it over to Richard. Some little while after, when prospects looked more smiling, the relatives devised

a plan of marrying Richard to a beautiful girl of large means and good birth. His elder brother no sooner heard of this, than he repented having given up the property. "Do not fret your heart about the matter," said Richard; "I will treat you in a gentlemanlike (*curialis*) manner, as you once treated me. I restore to you the title deed and the land; you may take the damsel also if she consents, for I promise you, my brother, I have not even kissed her lips yet."¹

After that, S. Richard went to Oxford, and thence to continue his studies in Paris, and there he lodged in the same room with two other poor scholars, and fed on bread and porridge (*potagium*); and so poor were they that the three had only one respectable coat between them, and could only go alternately to the lectures in the coat, whilst the others sat at home without. Thence he returned to Oxford, that he might take his degree in his own land. A story is told by Ralph Bockinghame concerning his life there. One day he was invited to dinner, on the occasion of the inauguration of a new doctor. When he had taken his seat, a message was brought him, that a youth was outside on a horse, who wanted to speak to him, immediately. Richard rose from table and crossed the hall to the door, and found no one; but, at that instant, a large stone fell from the wall exactly where he had been seated, and would have undoubtedly killed him but for the providential accident which drew him from the spot at that moment.

From Oxford S. Richard went to the then celebrated university of Bologna, where he remained seven years, and became so proficient in canon law that the professor would have married him to his only daughter, and made him his heir, had not S. Richard refused the offer, having another sort of life in view. At the expiration of the seven years, S. Richard returned to Oxford, and was made chancellor of the university.

¹ *Nunquam etiam os deosculatus sum, 1st life.*

S. Edmund, archbishop of Canterbury, and Robert Gros-teste, bishop of Lincoln, strove to secure him to be their chancellor ; he preferred to take office under S. Edmund, and administered it with the utmost justice.

When S. Edmund fell into disgrace with the king, his chancellor clung to him. England was then in a most troubled condition ; Henry III. had made unconstitutional encroachments on the liberties of the Church. When a see or an abbacy fell vacant, he refused to permit the chapters to elect, but seized on the revenues for himself, and endeavoured to force on the sees or abbeys creatures of his own, foreigners and relatives of his wife, Eleanor of Provence. At the same time Pope Gregory was in conflict with the Emperor Frederick II. ; and sorely needing money, empowered his legate Otto, cardinal deacon of S. Nicolas, to obtain as much as he could from the people of England. The legate accordingly, with more zeal than discretion, sold dispensations to such as had vowed to take part in the crusade to the Holy Land. He also endeavoured to oblige the bishops to pay to the chair of S. Peter a fifth part of all their revenues. He and the king also, in violation of the rights of private patrons, appointed foreigners to various well-endowed rectories in England. The king attempted to force his wife's uncle William, bishop elect of Valencia, into the see of Winchester, and quashed the election by the chapter ; but was unable, in the face of their strenuous opposition, to carry his point.¹

At this time S. Edmund, archbishop of Canterbury, wrote to the Pope to complain of the royal interference with the liberty of election by the chapters to the episcopal sees and conventual abbeys. "The king did not permit cathedral and conventual churches which were deprived of their pastors to take breath, nor to provide themselves

¹ Matthew Paris, Chron., under 1240.

freely and canonically with suitable pastors; and the king, following the movements of his own will, rather than his reason, impeded their election by means of his cunning agents, whom he kept in pay for that purpose." This is the account of the contemporary Matthew Paris.

Pope Gregory, accordingly, made out letters empowering the archbishop to appoint, in the event of a church being deprived of its pastor, and remaining vacant for six months. But the king having written to complain that this was a step opposed to his kingly dignity, the Pope revoked the letters, and Henry at once appointed to the see of Winchester Boniface of Savoy, uncle to the queen, in defiance of the liberties of the chapter, and of a bull of the pope addressed to them (in 1239), authorising them to reject any foreigner imposed upon them.

The archbishop, in the hopes of carrying his point, had yielded a fifth of his income to the papal see, and had persuaded the other prelates to do the same.

In July, 1240, came warrants from Pope Gregory to S. Edmund and to the bishops of Lincoln and Salisbury, "ordering them to provide for three hundred Italians in the first benefices that should fall vacant, giving them also to understand that they were suspended from giving away any benefices till that number was suitably provided for."¹ S. Edmund, archbishop of Canterbury, did not dare, in the excited state of feeling in England, to carry out this order. "Seeing that the English Church was being daily trampled on more and more, despoiled of its possessions, and deprived of its liberties, he became weary of living," says Matthew Paris, and he retired with his faithful chancellor, S. Richard and a small retinue, to France, and took up his abode at Pontigny.

After the death of S. Edmund, S. Richard retired into a

¹ Matthew Paris.

Dominican convent at Orleans, where he devoted himself to the study of divinity, and was ordained priest. He then returned to England, and was appointed by Boniface of Savoy, now archbishop elect of Canterbury, to be his chancellor. Shortly after, on the death of Ralph Neville, bishop of Chichester, the chapter elected one of their canons, a courtier of the king, to the vacant see, but Boniface of Savoy, the archbishop elect, and Robert Grosteste, bishop of Lincoln, quashed the election, on the ground that the bishop elect was deficient in learning, and they nominated S. Richard to the vacant see. But when the king heard that his favourite was rejected, and that one who belonged to the opposing party was appointed, he was filled with rage, and confiscated the property of the see of Chichester. Richard went to London to remonstrate with Henry III., but in vain; he was received and dismissed with insults. He then proceeded to Rome to be consecrated by the Holy Father himself. At his time Innocent IV. sat in the chair of S. Peter. A remarkable incident occurred at the ordination of S. Richard. Another was to be ordained at the same time as himself, and the throat of the vial of holy oil was clogged so as to allow scarce a drop to fall on the head of this person; but when S. Richard presented himself to be anointed, the stoppage being overcome, the oil rushed forth over his head, and flowed down his cheeks and shoulders so that the ministers were obliged to wipe it up with napkins; and one of the cardinals exclaimed, "Surely this man has received the plenitude of grace!"

On his return to England with letters from the apostolic see, he found that the revenues of the see of Chichester had been confiscated by the agents of the king. In vain did he remonstrate and show the letters of the pope; he was received with abuse by King Henry and his creatures.

He was even obliged to lodge in the house of a hospitable man in Chichester, his palace being occupied by a favourite of the king. He now laboured to execute his spiritual ministry with energy and devotion, traversing the diocese on foot, or on a borrowed horse. And when he saw the dean and canons sad in spirit at the failure of another attempt on his part to obtain redress for wrongs and restitution of goods, with a bright face he comforted them, saying, "Remember what is said of the apostles. They went with joy from the presence of the council, for that they were accounted worthy to suffer reproach for the name of Jesus."

But the Holy Father did not leave S. Richard unsupported. A peremptory mandate to the king came from Rome, ordering the restoration of the goods of the see by a certain day. Henry was afraid to disobey, and reluctantly yielded up the manors and lands of the see, but in a ruinous and impoverished condition.¹

S. Richard at once appointed his brother to the stewardship of his possessions, and went about his diocese relieving the poor and suffering as bountifully as his means allowed. And this regardless of himself, for his brother having remonstrated at his lavish expenditure in alms, S. Richard answered, "Brother dear, it will never do for us to eat out of gold and silver plates and bowls, whilst Christ is suffering in the person of His poor. Our father ate and drank heartily out of common crockery, and so can I;² then sell the plate." His biographer gives another instance of his kindness. There was a certain John Fitz-Alan, who had violated the rights of the Church of Chichester by some act of high-handed spoliation, for which the bishop excommunicated him. Fitz-Alan came to see him, and S.

¹Rex maneria sua, ruinosa et nuda, ei restituit. 1st life.

²Novi ego valde bene, sicut et pater meus, de terrea parospide et cratere escam sumere et potum degustare; vendantur igitur vasa argentea et aurea. 1st life.

Richard received him in a friendly manner, and made him sit down at his table and dine with him, saying, "Here, in my dining-hall, you are absolved from your excommunication, and so you may remain when you go away, if you will make the necessary satisfaction." And he was very earnest in laying down that no quarrels about lands or money or privileges should stand in the way of good fellowship and charity; but when it was a matter of moral wrong and scandal, S. Richard was stern and inflexible. An incumbent in his diocese had corrupted a nun, and he at once inhibited and degraded him. The priest appears to have been of birth and influence, for he induced the king, the archbishop of Canterbury, and several earls and barons to intercede for his restoration. But S. Richard, smiting his breast, said, "Never, never whilst his life remains in my body, shall a ribald (ribaldus) like this who not only has done this wrong, but still retains a professed nun as his mistress, exercise any cure of souls in my diocese of Chichester. Let my lord archbishop, to whom he has appealed, do with him according as he will deem most fitting to make answer at the Day of the Last Judgment."

It is said of him, and this opens out to us the tenderness of his good heart, though the circumstance is trivial, that he was wont to rise very early to prime, preventing the sun, and often he passed through the dormitory and saw his clergy fast asleep. Then he would not wake them, but quietly stole away, leaving them to sleep on and take their rest, and said the office by himself.

At length, by commission from the pope, he undertook to preach throughout the kingdom, to encourage the formation of a new expedition for the recovery of the Holy Sepulchre. He began with his own Church at Chichester, and so proceeded along the coast, till he arrived at Dover, where he dedicated a church and burial ground designed

as a cemetery for the poor, under the invocation of his own beloved patron, S. Edmund of Canterbury. He lodged in the Hostel-Dieu, which adjoined this cemetery and church, and on the morrow he rose, and went into the chapel, where he sang matins. But when he was standing, hearing mass, he fell down in a fit, and was carried into his bed in the ward of the hospital. On coming to himself, he told his chaplain that he would never rise again from that bed, and he bade him secretly prepare everything for his funeral. His old friend, Master Simon de Terring, who had entertained him during the time that the property of the see was confiscated, drew near the bed; S. Richard turned his peaceful face towards him, and said, "I was glad when they said unto me, We will go into the house of the Lord."

When asked what food he would take, he answered in the words of S. Philip, "Lord, show us the Father, and it sufficeth us!" Then a crucifix was solemnly brought in, and the dying saint extended his arms to the loved form, and kissed the wounds, and said, "Lord Jesu Christ, I thank Thee for all the blessings Thou hast given me, and for all the pains and insults Thou didst endure for me, so that to Thee apply most truly these words, Behold and see, if there was any sorrow like unto my sorrow! Thou knowest, Lord, how willing I should be to bear insult and pain and death for Thee; therefore have mercy on me, for to Thee do I commend my spirit." And after a pause he added, "Mary Mother of Grace, Mother of Mercy, do thou protect me from the enemy, and receive me in the hour of death."

And so he died, in the fifty-sixth year of his life, and the ninth of his episcopate. He was carried to Chichester, and there interred.

In a 14th century catalogue of the Bishops of Chiches-

ter¹ are the following entries. "S. Richard began (to govern the see) in the year 1200, and sat . . . years. This holy man acquired the bishopric of Chichester, the mill at Fetelworth and the adjacent port. He also acquired the presentation to the vicarages of Stoghton, Conoghton, Clympyng, Cokefield, Westfield and Iklesham," and after other notices of little interest, adds, "He died the 3rd day of April, 1253, and was inscribed in the catalogue of the saints by the Pope in 1262. He was translated in the Cathedral Church on the 16th day of June, 1276." This translation took place in the presence of King Edward I., and was made by Archbishop Robert, and Stephen, Bishop of Chichester; and the body of the saint was placed in a silver shrine.²

The tomb of S. Richard³ is now in the South Transept against the parclose at the back of the choir stalls. It was somewhat injured by the fall of the central spire a few years ago, and has not yet been restored. The shrine of silver is supposed to have stood behind the high altar before the entrance to the Lady Chapel.

In 1538, two commissioners were sent by K. Henry VIII. to see that both the shrine and the place where it was kept were destroyed⁴ and this was carried into effect. But in 1543, the Chapter of the Cathedral had the tomb in the Lady Chapel that had been broken by the Commissioners restored and repaired.

In the report of these Commissioners we read that they removed in a ship's coffer fifty-five images of silver-gilt from the shrine, and in a large coffin wherein S. Richard's bones

¹ Written before 1373.

² King Edward offered at the shrine a wax image of himself and a piece of cloth of gold.

³ The date of this tomb is about 1400, one hundred years at least later than the Translation, and may have replaced a simpler memorial.

⁴ Wilkins Conc, iii. 840.

had lain, they carried off fifty-seven more silver-gilt images. The body of the saint was probably replaced in the tomb by the commissioners who carried off the silver shrine, and when the tomb was re-opened for restoration in 1847, there were signs of a hasty reinterment, fragments of hazel wands cut by pilgrims on their way to the shrine and hung on it as tokens, part of a pastoral staff, and traces of a wooden coffin.¹ The tomb is very interesting, it is richly panelled and adorned with weepers, Canon Simon Ferring, Ralph de Bocking the saint's confessor, Canon William de Reading, his chaplain, Prior John of Selborne, and Sir Richard de Bachedine, his brother and treasurer. This tomb was probably removed to its present position after the visit of the Commissioners. S. Richard is said to have ordered the parishioners in his diocese to visit the cathedral at Easter and Pentecost, and Bishop Storey mentions that the custom was maintained in honour of the saint by parishioners round Chichester, who were wont to assemble in the choir, and then enter the chancel and nave making the circuit of the church with crosses and banners. Bishop Rede, in his visitation in 1678, asks "Is the pious and grateful commemoration of the founders Wilfrid and Richard made in Divine Service on set days?"² For centuries the cathedral was called S. Richard's Church, and to this day the lane leading from the Deanery to the Cloister is called S. Richard's Wync. A bone of S. Richard was anciently preserved at Wigmore,³ and a joint at Selborne, in the time of Henry VI, together with his comb and calefactory. In the time of Edward I. a harper used to play at the shrine.

¹ The skull had a fine high forehead, the hands were crossed upon the breast.

² Walcott's Traditions and Customs of Cathedrals.

³ Test. Vet. g. iii.

S. BENEDICT THE BLACK, C., O.M.

(A.D. 1589.)

[Roman Martyrology. Authority :— The Acts of his Canonization, &c.]

S. BENEDICT the Blackamore was born in Sicily, about the year 1526, of slave parents of negro race. His father's name was Christopher Manasseri, and his mother's was Diana Lercan. They were both Christians. They lived together in continence, as they could not endure the prospect of children being born to them who would continue in the same miserable slavery as themselves. However, their master having promised to give freedom to their firstborn, heaven bestowed on them a son, whom they called Benedict. The little negro boy was given charge of sheep among the mountain pastures, and there, far from men, he lived to God, absorbed in meditation and prayer, passing long hours on his knees with his hand clasped, and his eyes raised to the blue sky. As he grew up, he was able, by economising his wages, to buy a pair of oxen, with which he worked for three years independently. At the age of twenty-one, feeling a divine call, he sold his oxen, and entered the order of the hermits of S. Francis, and retired to the hermitage of S. Domenica, clothed in a dress of palm-leaves. The fame of the piety of the hermits of S. Domenica having spread abroad, many people came to visit them, and the hermits, fearful of the danger to their humility, departed to the valley of Mozzara, and eight years after to the barren and frozen solitude of Mancusa. But in consequence of a miracle wrought by S. Benedict this retreat was again invaded, and the hermits fled to Monte Pellegrino, where they erected rude cells among the rocks. On the death of the superior, S. Benedict was elected by the other hermits to be their head, and he executed his office till 1562, when Pope Pius IV. incorporated the order with that

from which it had originated. The saint then entered into several convents of the children of S. Francis, and laboured to carry out reformations in the order. In one of these convents he acted in the capacity of cook, and the story is told of him, that one day when the friars were unable to procure any food on account of the heavy fall of snow, Benedict filled several large vessels with water, and prayed all night to God. And lo! when morning came, the water was alive with fishes.

In 1578, he was appointed superior of the convent of Santa Maria. As soon as his turn of tenure was expired, he was made instructor of novices, and then again, cook. In February, 1589, S. Benedict fell ill, and lingered on till April 3rd, when he died. In his last sickness he believed that he was visited by S. Ursula, surrounded by a blaze of light. He was reckoned among the saints by Pope Pius VII.



April 4.

SS. AGATHOPUS, D.M., AND THEODULUS, *Lect. M. at Thessalonica*
beginning of 4th cent.

S. GEORGE, *H. on Mt. Malæus, in Lycaonia, 6th cent.*

S. TIGERNACH, *B. of Clones, in Ireland, A.D. 550.*

S. ISIDORE, *B. of Seville, A.D. 636.*

S. PLATO, *Ab. C. at Constantinople, circ. A.D. 813.*

S. GWERIB, *H. at Ham Stoke, in Cornwall, 9th cent*

S. PETER, *B. of Loitiers, A.D. 1112.*

SS. AGATHOPUS, D.M. AND THEODULUS,
LECT. M.

(BEGINNING OF 4TH CENT.)

[Greek, Latin, Russian Kalendars. Authority :—The Greek Acts, a late recension greatly amplified with speeches and prayers, but trustworthy as to facts. Also the notice in the Menology of the Emperor Basil, from the Acts, probably from an earlier and conciser form.]

AGATHOPUS a deacon, and Theodulus, a lector, witnessed to Christ a good confession in the city of Thessalonica. They were taken before the governor Faustinus, who endeavoured, but in vain, to force them to adore idols. They were cast into prison, where they had the following vision. They thought that they were on board a vessel in the midst of the sea, labouring against a furious tempest. Then the ship struck, and they were plunged in the water, but escaped safely to a rock and ascended a hill. This vision was probably a prefiguration of their martyrdom, for they were, by the governor's orders, thrown into the sea with stones round their necks, and so they passed through the waters, and were received upon Mount Zion into the presence of their Lord and King.

S. TIGHERNACH, B. OF CLONES,

(A.D. 550.)

[Tamlacht Martyrology; but in some of the foreign Martyrologies, on April 5th, Aberdeen Breviary on the 5th. Authority:—A life written some time after 1151, when Armagh was constituted an archbishopric, as the writer speaks of the Venerable Duach in the 6th century as archbishop of Armagh, and it is not likely that he would have been guilty of such an anachronism had the elevation of the see into an archbishopric been a recent event. The author probably wrote shortly after the English invasion in 1210; his history, he tells us, is based on traditional accounts of the Saint, and it is therefore of very slender value historically, for traditions must have undergone strange alterations and amplifications in from six to seven centuries.]

S. TIGHERNACH is said to have been the nephew of King Echach. He was born near Clogher. His mother, Diarfraych, loved a noble in her father's court, named Corbrey, and the fruit of their union was Tighernach (*i.e.*, *chieftain*), so called, because he was the nephew of kings and nobles. He was baptized by Bishop Conlaeth of Kildare (d. 519).

Whilst still a little child he was taken by pirates and sold as a slave to the king of Brittany, who ordered the child to sleep in the same bed with his own young sons. And here follows a grotesque legend. The young princes were found dead in the morning, the superior greatness and sanctity of the youthful Tighernach had been too oppressive for their more earthly nature, and they had succumbed to it. Then the king and queen sent to a holy man, S. Morwen, and asked his advice. The saint recommended that the holy babe should be laid once more between the dead princes. And now his sanctity had quite another effect, it revived them; but in remembrance of the event, one was always blind, and the other was bald to the end of his days.

S. Morwen was so struck with the virtue of the youth, that he carried him off to his monastery of Rosneath, and one day, says the legend, as he watched him sleeping, he

saw that the boy exhaled first a milky-white breath, then a wine-red breath, and thirdly one of an oily colour, these were, of course, so many presages of his future greatness. The fable goes on to say that after a while he went to Rome, and thence returned to Ireland in company with S. Kieran (March 5th); of their adventures and miracles on the way, I do not care to tell, saving only this, that S. Tighernach found on reaching Ireland that he had left his censer behind him in the port of Britain from which he had sailed. He did what other Keltic saints had done before him, and many did after him, when they in like manner lost their bells, he called it, and the censer came to him over the waters of S. George's Channel.

In his own land he converted many idolators, and founded the Abbey of Cluain-eois or Clones in the county of Monaghan, where also he fixed his episcopal seat, when he was ordained bishop. In the latter part of his life, having lost his sight, he retired into a lonesome cell, and spent his hours of darkness in constant meditation and prayer; and died there on April 5th, A.D. 550.

The specimens already given of the childish fables which have attached themselves to his history will be sufficient for the reader. His life in Ireland after his return from Rome is prolific in equally worthless legends—as that one day when his chariot driver did not urge on the horses at sufficient speed, an angel assumed the whip and reins, to the great astonishment of the driver, and when he took off his hat and stared at the angelic charioteer, contrary to the orders of S. Tighernach, his eyeball fell out, but was immediately replaced by the saintly bishop.

S. ISIDORE, B. OF SEVILLE,

(A.D. 636.)

[Roman and Spanish Martyrologies and that of Usuardus. Authorities:—S. Braulio, in Præfat. ad litt. S. Isidori, and his own writings.]

SPAIN, under the dominion of the Visigoths, was Arian, and severe had been the repression exercised on the Church by the Visigoth kings. But Ingundis, daughter of Sigebert, king of Austrasia, had married the young prince of Spain, Hermenigild, and she converted him to the true faith. It cost him his life. Reccared, on succeeding to the throne, abjured Arianism at the Third Council of Toledo, A.D. 589, thanks, as we are told by S. Gregory, to the influence of S. Leander, elder brother of S. Isidore, and his immediate predecessor in the See of Seville. The life of S. Leander has been already given, (Feb. 27th.)

S. Isidore was son of Severian, governor of the province of Carthagera, in Spain, who was either the son, or son-in-law of the Ostrogoth King Theodoric,¹ and the brothers of S. Isidore were the illustrious Leander of Seville, and Fulgentius of Ecija. His sister were S. Florentusa, an abbess, and the princess Theodosia, married to the king Leovigild, and the mother of the martyr Hermenigild. Severian and his wife Turturace were exiled on account of their faith, A.D. 552, or thereabouts, and S. Isidore was born in exile. Where this occurred has never been ascertained, though variously conjectured. Many years afterwards, S. Gregory the Great met S. Leander at Constantinople, during his own residence there, A.D. 578-84, and the biographer of S. Gregory says that "Leander had come thither on business of the Visigoths as ambassador."² So that the family must have been recalled to Spain before that time. S. Isidore must have been born about the year 570; and the legend

¹ Areal, Prolegom, ad S. Isid. c. 17.

² Vit. S. Greg. Magn. i. 17.

is told of him, as of other saints famous for their oratorical powers, that the nurse one day found a swarm of bees settled about the child's mouth. Another graceful story is told of his boyhood. Wearied and disgusted with the drudgery of learning, he ran away from school, and as the sun grew hot, sat himself down to rest beside a little spring that gushed over a rock. As he rested in the shade, he noticed that the continual dropping of the water had worn away a large stone beneath the jet, and the water-drops pattering on the stone were to him what the Bow Bells were in after years to Whittington; for he thought that if the light rain of the spring could scoop out the hard heart of the stone, then assuredly constant learning would at last overcome his natural inaptitude to acquire knowledge. Where was this school to which he returned, and where he became in time such an accomplished Greek scholar? It is impossible to suppose that it was in a re-barbarised country like Spain; and it is highly probable that Severian, on his banishment, had retired to Aquileia, capital of Istria, which had long been subject to the Ostrogoths, his near kinsmen. There Isidore may have been left to complete his education. The schools there were famous, founded by Boethius and Cassiodorus, and from them Venantius Fortunatus, the poet-bishop, was just departing. We may perhaps be allowed to suppose it was so, and that the boy's heart ached with loneliness, when he saw his parents depart, and then feeling his desolation and the irksomeness of learning, he shut his books and ran away. But God sent His messengers to recall him, and the messengers were little water-drops. Those drops gave to Spain an historian, and to the Church a doctor.

Upon the death of his brother, S. Leander (about A.D. 601), he was elected to the see of Hispalis, or Seville, and he laboured to accomplish what his brother had begun, the

complete conversion of his flock from Arianism. For the discipline of the monasteries in his diocese he drew up a collection of Rules.

Two councils were held whilst he was bishop, the second of Seville and the fourth of Toledo.

The second council of Seville was attended by eight bishops of the province of Betica, and assembled in the chapter-house of the Jerusalem Church at Seville, on the 13th Nov., A.D. 619. The archbishop of Seville presided, the clergy of the city were present, and two laymen, Sissiclus, governor of the province, and Suanilla, the chancellor, were allowed seats. Among the acts of this council, one of the most curious has reference to the ordinations by a blind bishop, who laid his hands on the heads of the candidates, whilst a priest said the words of benediction. All such ordinations were decreed invalid.

The fourth council of Toledo was held in 633, on Dec. 9th, in the third year of the reign of King Sisnand. It was attended by sixty-two bishops, and was presided over by S. Isidore of Seville. Next to him sat six other metropolitans, the bishops of Narbonne, Merida, Braga, Toledo, and Tarragona; there were also present seven deputies of absent bishops. When the council had assembled in the church of S. Leocadia, King Sisnand entered, and having prostrated himself before the bishops, he requested them to pray for him. It must have been a solemn spectacle, that conclave of prelates; and the king is said on entering to have burst into tears. The Council drew up seventy-five canons, the first of which is a profession of faith, in which the mysteries of the Trinity and the Incarnation are unfolded. In it, it is distinctly enunciated, that the Holy Ghost proceeds from the Father and the Son. The negligence of the bishops in the matter of holding synods was reprimanded, and they were required to convene one every

year ; but in these synods nothing concerning the faith was to be decided, for all such matters were to be discussed only before a general council of all Spain and Gaul.

The manner in which councils were to be held was carefully prescribed ; and this is the earliest and only such regulation recorded ; it is unquestionably a formulization of ancient traditional usage. At the first hour of the day, before sunrise, the church was to be cleared, and the gates to be closed, and the porters were to admit at first only the bishops, who were to seat themselves in order according to their rank. They were to sit in a circle, and then the priests were to be admitted, who were to range themselves behind the bishops. Then such laity as the council judged worthy were to be admitted, as also the notaries to read and write what was required. And the gates were to be kept closed. And after the bishops had long kept silence, communing in heart with God, the archdeacon was to cry aloud, " Let us pray." Then all were to fall on the ground, and remain long in silence : but one of the oldest of the bishops was to pray aloud, standing, all the rest remaining prostrate. And when the prayer was over, all were to respond " Amen," and then the archdeacon should cry, " Arise!" And when all had risen and taken their seats, a deacon in an alb was to bring the book of Canons into the middle of the assembly, and to read such as treated of the conduct of Councils. Then the metropolitan was to exhort all such as had motions to make to propose them in order. And each motion was to be considered in its entirety, and not to be passed over to take up another of greater interest. If anyone from without, priest, clerk, or layman, desired to address the council, he must confer with the archdeacon, who would announce his purpose to the council, and the council might permit him to enter to propose what he desired. And no bishop was to be suffered to depart from the

council till it was closed and he had subscribed its canons.

In 636, S. Isidore died, after having governed his Church for about forty years. Feeling his end approach, he sent for two bishops, and going forth with them and followed by a great multitude of clergy and laity, uttering cries of sorrow, he went to the church of S. Vincent. On reaching the church he was carried into the choir, and all the women were put forth till the two bishops had put upon him a sackcloth habit, then he was laid upon ashes, and extending his hands to heaven, he prayed for pardon. After that, he received the Body and Blood of Jesus Christ from the two bishops, and asked all present to pray for him, and distributed all his money among the poor. It was Easter Eve. He was then carried back to his house, where he died, four days after, on April 4th, 636.

S. Braulio, Bishop of Saragossa, thus speaks of S. Isidore his contemporary: "I think that God must have raised him up in these latter times to restore Spain from the decay into which it has fallen, to set up again the ancient landmarks and to save us from altogether becoming rude and countrified."

S. Isidore, besides leaving numerous writings, is believed to have composed or arranged the Mozarabic liturgy, though we have not got that liturgy now in exactly the same form as he is thought to have left it.

The body of S. Isidore reposes in the Church of his title at Leon in Spain.

In art he is represented with a pen and a hive of bees.

S. PLATO, AB. C.

(ABOUT A.D. 813.)

[Greek Menæa. He died March 19th, but was buried April 4th, on which day his festival is observed in the Greek Church. Authority :—His funeral oration, containing a sketch of his life, preached by S. Theodore of the Studium, his sister's son, spiritual son, and fellow confessor in the Iconoclastic persecution.]

THIS holy man was born in the year 735, at Constantinople, of Sergius and Euphemia, of noble family. He lost both his parents, and many of his kinsmen, in a terrible plague which ravaged the imperial city in 746, but he was brought up by one of his uncles, who was treasurer to the emperor ; and as Plato was a ready writer and accountant, he made the lad assist him in his duties, and at last committed almost the whole of them into his hands. Plato was by this means brought in contact with the court and the emperor himself, and all respected him for his integrity and simplicity. He soon accumulated a large fortune, which, united to that bequeathed to him by his father, made his prospects as splendid as the heart of man could well desire. Many attempts were made by ambitious parents to obtain him as a son-in-law, but the heart of Plato was drawn above, by a love passing the love of women ; and at length, overcoming all the struggles of ambition, covetousness and pleasure, to get dominion over his heart, he liberated all his slaves, and taking with him only one dear and faithful servant, he escaped from the gilded city and hid himself in a cave on Olympus, where he cast aside his worldly habit, and bade his servant shear off his flowing hair.

Then he went to the monastery of the Symbols, governed by S. Theoctistus, and offered himself at the gate, saying, "Father, I give thee all, mind, body, will ; use thy servant as it pleases thee." He was then aged twenty-four, and

it was in the year 758 that he entered the monastery. The abbot tried his obedience in every way. He bade him grind the corn, water the ground, and remove the manure, and found him in everything ready and cheerful. In the year 770 he was elected hegumen, or abbot, on the death of Theoctistus. During the persecution of the monks by Constantine Copronymus, he was by some oversight left unmolested; and after the death of the emperor, business having called him to Constantinople, he was not recognised by his nephews, who were not even aware that he was still alive, so completely had he been forgotten. But his visit to the imperial city having been the occasion of his performing many excellent works of mercy, as the reconciliation of foes, and the conversion of the impenitent, his name became noised abroad, and he was offered the bishopric of Nicomedia by the patriarch S. Tarasius. But he refused the bishopric, and shrinking from further notoriety, retreated into his solitude, hoping there to be again forgotten by the inconstant and busy world.

The empress Irene having restored peace to the Church in the East, the family of S. Plato founded a monastery at Constantinople, which was called Saccudion, and in 782, twelve years after he had been appointed abbot of the Symbols, he was nominated to the Saccudion. He at once dismissed the slaves with their wives belonging to the monastery, deeming it unbecoming in monks to be the masters of poor bondsmen. But he could not carry out this reform without much opposition, and in the end it was adopted by all the other monasteries. He assisted at the second council of Nicæa, and signed the decrees after the bishops. Shortly after, he was attacked by a mortal malady; then he resigned the government of the monastery to his nephew, the famous S. Theodore, and after having been twelve years abbot of the Saccudion, he died

in the sixtieth year of his age, 794. His life was very singularly broken into five circles of twelve. He was twelve when his parents died. He spent twelve years with his uncle before he left the world. He was twelve years in the monastery of the Symbols before his election to be abbot, and after having filled this position for twelve years, he became abbot of the Saccudion for another twelve.

S. GWERIR, H.

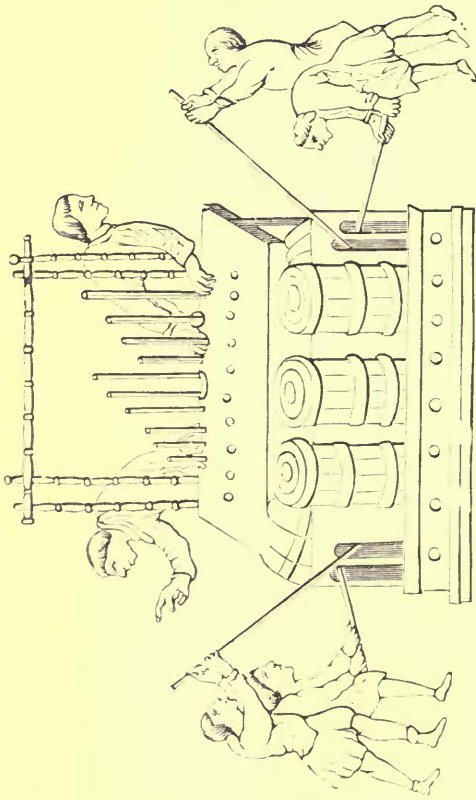
(UNCERTAIN.)

[Anglican Martyrology published in 1608, and republished 1640; also Ferrarius in his Catalogue of the Saints.]

OF the saint nothing is known except that he was a hermit at Ham-stoke, near Liskeard, in Cornwall, and that king Alfred was cured of a painful disorder when praying in the church built over his grave by S. Neot. Asser, in his life of Alfred, thus relates the matter: "He had this sort of disease from his childhood; but once, Divine Providence so ordered it, that when he was on a visit to Cornwall for the purpose of the chase, and had turned out of the road to pray in a certain chapel, in which rests the body of S. Gwerir, and now also S. Neot rests there,—for king Alfred was always from his infancy a frequent visitor of holy places for the sake of prayer and almsgiving,—he prostrated himself for private devotion, and after some time spent therein, he entreated God's mercy, that in His boundless clemency He would exchange the torments of the malady which then afflicted him for some other lighter disease; but with this condition, that such disease should not show itself outwardly in his body, lest he should be an object of contempt, as makes men useless when it afflicts them. When he had finished his prayers, he pro-

ceeded on his journey, and not long after he felt within him that, by the hand of the Almighty, he was healed, according to his request, of his disorder, and that it was entirely eradicated. . . . But, sad to say! it was replaced at his marriage by another which incessantly tormented him, night and day, from the twentieth to the forty-fourth year of his life."





ORGAN
of the Twelfth Century.

Apud, p. 72.]

April 5.

S. IRENE, *V.M. at Thessalonica, circ. A.D. 290 (see SS. Agape, Chionia, and Irene, April 3rd).*

SS. FIVE MAIDENS, *MM. at Lesbos.*

SS. AFRICAN MARTYRS, *under Genseric, A.D. 559.*

S. THEODORA, *W. at Thessalonica, circ. A.D. 880.*

S. GERALD, *Ab. of Sauve-Majeur, in France, A.D. 1095.*

S. ALBERT, *B. of Monte-Corvino, in S. Italy, A.D. 1127.*

S. JULIANA, *V. at Liège, A.D. 1258.*

S. VINCENT FERRIER, *C., O.P. at Vannes, in Brittany, A.D. 1419.*

SS. AFRICAN MARTYRS.

(A.D. 559.)

[Roman Martyrology. Authority:—Victor of Utica, a contemporary, in his history of the Vandal persecution.]



DURING the cruel persecution of the Church in North Africa by the Arian king Genseric, an Arian priest named Andiot led on a band of armed men to attack the Catholics in their church, whilst they were celebrating the feast of Easter. Some burst in armed with swords, others threw darts, or shot arrows through the windows, and some ascended the roof to tear it up and throw stones on the worshippers. A lector was then in the ambon chanting the Paschal Alleluia, when an arrow pierced his throat, and the book dropped from his hands, and he bowed and sank down in the pulpit to die. The whole congregation was then butchered by the ruffians.

S. GERALD, AB. O.S.B.

(A.D. 1095.)

[Canonized by Pope Celestine III., March 29th, 1197; but singularly enough not in the Benedictine Martyrology. Authorities:—Two lives; one by a monk of Sauve-Majeur, who speaks of S. Gerald having lived in those times, but does not state that he ever saw him. From mention of a certain Peter, 7th abbot of Sauve-Majeur, who died 1135, it is evident that it was written after that, probably about 1140. The other life written about 1190 by a monk of Corbie.]

S. GERALD was born at Corbie, near Amiens, in the 11th century, of pious parents, who offered him in early youth to the abbey of Corbie, in which he made his profession about the year 1048, under the abbot Foulques. War desolated the country, and the religious were often in great extremities for food. Gerald was employed to go round the country collecting the necessaries of life. Over exertion and a scanty diet were perhaps the chief causes of violent headaches, which afflicted him for many years. When attacked with pain in his head, his face lost its colour, and his eyes their brightness. The physicians, with the barbarous ignorance of the time, attempted to relieve him by making deep incisions into his head, and bleeding him, thereby heightening instead of alleviating his sufferings.

The abbot, being obliged to visit Rome, took with him brother Gerald, and on his return appointed him to be sacristan. At the time, the monks were building a new church, but the poverty of the times had obliged them to discontinue the work. Gerald undertook to collect offerings towards the completion of the church, and his undertaking was crowned with success. At last he was freed from his headaches after a vow made to S. Adelard, and in gratitude for this relief, he always felt great devotion to his benefactor.

With the consent of his superior, he made a pilgrimage to the Holy Land, and on his return was appointed to the abbacy of S. Vincent de Laon. But finding that the monks there were over-solicitous about the management of their farm, and were fond of delicate living, he surrendered the government into the hands of the bishop who had forced him to assume it, and went forth with a few who, like himself, desired to observe the rule in all its strictness. William VII. Count of Poitiers and Duke of Guyenne offered them the lands of Sauve-Majeure,¹ in the great forests near the mouth of the Garonne. They settled in this wild country, covered with forest, in 1077, and two years after they began to build their monastery. The influence of the new community soon made itself felt in the neighbourhood. S. Gerald was indefatigable in preaching to the peasants, a rude untaught people in that part, and they crowded to hear him, and listened with trickling tears to his touching appeals to their souls and loving words on the passion of Jesus Christ. He died in 1095, and was canonized a hundred and two years after. The feast of his translation was observed on October 13th, but his festival was, last century, fixed for the day of his death.

His body was preserved before the Revolution in a precious reliquary. This was stolen then, but the bones of the saint were left unmolested. They were immediately buried by a good Christian, and after a few days dug up and concealed in a cupboard. They repose at present in the parish church of La Sauve.

¹ La Sauve near Creon between the Garonne and the Dordogne.

S. JULIANA, V. ABSS.

(A.D. 1258.)

[Belgian Martyrologies. Authority:—A life by a contemporary.]

THE little hamlet of Retinne near Liège, was the birth-place of a woman to whom the Catholic Church must ever look with gratitude for having been the means of introducing into her round of festivals one which perfects, completes, and seals that holy circle. In one of the four houses which at the close of the 12th century formed Retinne, lived Henry and Fraisendis, his wife, of noble birth, happy, but childless. The pious couple bestowed large alms to the poor, and prayed God to give them children. Their alms and prayers were accepted, and in 1191 Fraisendis became the mother of a little girl, who was christened Agnes, and in the following year she was given another, who received at the font the name of Juliana.

But scarcely had Juliana left her cradle before she was an orphan; her father and mother were dead, and her relations placed her and her sister Agnes in the Augustinian convent of Cornillon near Liège. She was then aged six. The superior, fearing that these tender plants would suffer from being brought into contact with the disorders of the patients nursed by the religious, sent them away to the dairy farm, in the faubourg of Amescœur, which was under the charge of sister Sapientia. The walls of the old "Vacherie" are still standing. They may be seen among the last houses before reaching the convent of the prebendaries.

Sister Sapientia was a discreet mother. The little Juliana having heard that S. Nicolas fasted when a child, resolved to do likewise, and one day went without her breakfast. But Sapientia observed it, and to punish her, sent her to kneel for a few minutes in the snow. The child obeyed at

once. The good mother from a window watched, and seeing her readiness to undergo punishment, at once released her, and bade her run off to the church, and confess to the priest her fault in fasting without permission. The priest heard the confession, and then told the little girl to run back to Sapientia, and tell her to boil her an egg, for she was going to eat it at once.

From her infancy, the glorious drama of the Christian year, the seasons, passing before her in solemn succession, filled her young heart with never-fading interest. The contemporary author of her life says, that when the first strains of the *Vexilla regis*, "The royal banners forward go," burst on her ear on each recurring Passion Sunday, she shook with suppressed emotion, and then tears rained from her eyes. In 1207, S. Juliana was aged fourteen. Good sister Sapientia had left the charge of the dairy to others, and was now Mother Superior in the convent of Cornillon. Juliana, who had grown up among the nuns, away from the world of which she knew little and cared less, with a white soul untarnished even by the knowledge of the evil that blighted so many lives without, asked to be given the veil at Cornillon.

Her sister Agnes was dead; after a few years in the dairy she had passed away like a delicate spring flower, and had gone into the presence of her Saviour wrapped in the robe of her baptismal innocence. Juliana was therefore rich, all the inheritance of her parents was hers; she gave it all to the convent and to the poor, in exchange for the veil.

The Cornillon is a height on the east of Liége, on which stood recently the Chartreuse. The convent of Cornillon, into which S. Juliana was received, is now a house of hospital sisters. The church is still there, the nave was rebuilt last century, but the sisters would not suffer the

choir in which S. Juliana prayed to be pulled down to make way for another. That poor church was the cradle of the feast of Corpus Christi. The grounds of Cornillon extended along the slope of the hill, the length of the wall of the Chartreuse. From the upper part of that slope a glorious view opens on the visitor. Liège is before him with all its spires, its steep streets, broad quay, and noble river. The hill sides on the right are covered with vines, and from their folds rise the smoke from iron foundries. On the left, S. Martin, the Collegiate Church, where lived Eve the recluse, the friend of Juliana; then the great buildings of the abbey of S. Laurence; then, of old, but alas! not now, the great cathedral of S. Lambert.

The convent of Cornillon was founded at the close of the 12th century as a hospital for lepers. When S. Juliana entered it the house was poor, but her property enriched it.

In this convent Juliana lived, studious of books, and devoted to the sick. Her favourite reading was S. Augustine, her favourite occupation ministering to the lepers.

In the year 1208, when Juliana was not yet sixteen, she had a vision whilst engrossed in prayer. She saw the moon crossed by a dark stain. She communicated the vision to the Superior, but its signification neither could divine. It was not till two years after, in 1210, that its meaning was made clear. Then, in sleep, the young nun saw that the moon signified the Church militant, and that the defect or dark stain she had noticed traversing its circle signified the defect of one festival which would complete and perfect the ring of seasons. Everything that Christ had done for this Church was solemnly commemorated by a feast, the Incarnation, the Manifestation to the Gentiles, the Atonement, the Resurrection, the Ascension, the Descent of the Holy Ghost, but not that gift, the most sweet and precious, in which He Him-

self ever abides in His Church—the gift of the Eucharistic Presence.

About 1225,¹ the venerable Sapientia died, and Juliana was elected to fill her room. She proved an admirable Superior. The perfect she loved as a mother, the imperfect she guided; she consoled the afflicted, encouraged the feeble, instructed the novices, and encouraged the fervent. In 1230 Juliana had reached her 38th year. It was twenty years since she had received the explanation of her vision. She had struggled against the mission which God had committed to His feeble handmaiden. Now she felt she must speak. She had a friend, a recluse who lived built into a cell adjoining S. Martin's Church on the opposite side of the river, a church commanding the city. They had opened their hearts to one another, but Juliana had not as yet revealed to her the mission imposed upon her. She did so now. "Pray God for me," said the humble recluse, "that He may quicken in me the same fire of love for the Holy Sacrament that consumes thy heart."

The recluse seconded all Juliana's efforts, after she had maturely considered the matter. Later she had fears for the success and continuance of a festival which she, however, longed to see instituted. But S. Juliana always replied to her fears by assuring her that the powers of hell would never triumph, so as wholly to suppress it when once it was established.

At the same time lived a virgin at Huy, renowned for her innocence and virtue. Her name was Isabella. S. Juliana received her into the community of Cornillon, and soon found her to be one in whose confidence she could repose, and by whose advice she could act. She therefore disclosed to her the idea that possessed her. Isabella at

¹ There is great doubt as to the year: Bertholet says 1222, Fisen the historian of Liège says 1225, the Bollandists 1230.

once replied, "Why have a special festival to commemorate an institution which is recalled every day to Christians by the Holy Sacrifice of the Mass?"

This reply overwhelmed Juliana. Isabella saw she had wounded her friend, and casting herself before the Holy Sacrament, she besought God to kindle in her heart a spark of that fire of love for the Sacramental Presence which inflamed the soul of Juliana. A year after, in the church of S. Martin, Isabella had a vision; she saw the company of the Saints pleading the cause of the festival her friend had at heart, with the Father, and she heard the word go forth commanding that it should be as they willed. The joy of Juliana on hearing this was immense. From that day forward the two friends were united in purpose.

There was at that time a canon of S. Martin's Collegiate Church, named John of Lausanne, a Swiss, learned and pious.¹ To him S. Juliana now disclosed her visions and her mission. He at once consulted Jacques Pantaleon, archdeacon of S. Lambert's, Hugh of S. Cher, provincial of the Dominicans, and Guy de Laon, bishop of Cambrai, and the university of Paris. The unanimous opinion of all consulted was that the institution of the feast of the B. Sacrament was in no way contrary to Catholic doctrine, but was calculated to exalt the devotion of Christian people.

So far Juliana had succeeded; she now desired to have an office composed in honour of the B. Sacrament. She applied to those who had so favourably received and approved her suggestion for the institution of the festival. But they each and all shrank from the task. Nothing daunted, she addressed herself to a young brother of the monastery, named John. He was startled at the proposal. What was he to compose an office in honour of so glorious

¹ To him the contemporary author of the life of S. Juliana gave the MS. of his life for revision, as he himself informs us.

a mystery? S. Juliana assured him that God would support him, enlighten him, inspire him with words. She triumphed, and John of Cornillon undertook the task laid upon him. "I will do what thou hast desired, on one condition," he said; "that when I take my pen thou wilt have recourse to prayer."

S. Juliana willingly consented. She began to pray, and when the brother had accomplished part of his work, he brought it to the Sister, saying, "Madam (*domina mea*), this is sent thee from above. Examine and see if anything needs correction in the music or the words." And thus was composed an office, "the virgin praying to Christ, the young brother composing, and God wondrously assisting,"¹ says the historian.

This office was adopted by the College of Canons of S. Martin's, and was used in that church till S. Thomas Aquinas had composed his magnificent office for the feast. The Angelical Doctor, however, not having composed antiphons for the Benedictus and Magnificat, the Church of Liége for long recited those of John of Cornillon, as well as his hymns for Prime, Terce, Sext, and Nones, which were deficient in the office of S. Thomas. The office of John, according to Chapeauville,² began with the words, *Animarum cibis*. It existed in 1613, when this latter historian lived, and he relates that in his time "the office was used in several churches of the diocese of Liége, but especially in the Collegiate Church of S. Martin, and in the parish of S. John Baptist, at Liége." No copies of this office exist at the present day.

The report of what S. Juliana had undertaken, and in part accomplished, spread through Liége. Some of the clergy supported Juliana, others—and that the majority—

¹ Christi virgine orante, juvene fratre componente, Deo autem mirabile auxiliante.

² Molanus, Chapeauv. Tom ii., p. 645.

regarded her mission as the dream of a visionary, and laughed at her undertaking. In vain did Hugh de S. Cher preach and speak in her favour; the people would not believe. "They treated it as an old wives' tale," says the historian Lahier; "they discussed it over their cups, then in the streets and market-place, deriding it as the dream of a silly woman; others made it their joke, and Juliana's reputation was torn to tatters in the city and in the country, so that she became a reproach among the people, and was mocked, hooted, scorned by all."

At this time a certain Roger was prior of Cornillon. The hospital was served by brethren, who ministered to the leprous men, and sisters, who attended to the sick women; and all, brothers and sisters, were subject to the supreme control of the prior. The supervision of the hospital belonged to the burgomaster and citizens. The administration of the revenues of the hospital seems to have been in the hands of the Mother Superior. It is possible that Juliana may not have attended sufficiently to the secular business connected with the property; it may have been that the prior was ambitious of getting the administration of the property into his own hands, to have simoniacally disposed of it, as the contemporary author of the life of the Saint more than hints; from whichever cause it was, one thing is certain, and that is, that Roger demanded of S. Juliana an exact account of her receipts and expenditure, and a surrender of the title-deeds of the hospital. Juliana peremptorily refused. The prior and some of the sisters then complained to the magistrates that Juliana had used the money belonging to the hospital to bribe the bishop to establish the feast she was always dreaming about, and which was a novelty no one cared to see introduced into the Church of Liége.

There was a disturbance. A mob of excited Liégeois

rushed to the convent, broke into it, and sought for the account books and title-deeds. They were nowhere to be found. Then they made search for the prioress. She also had disappeared. She had, in fact, escaped to S. Martin's Church, and taken refuge with Eve the recluse. The bishop now interfered, and sent to have the rights of the quarrel examined. He bade Juliana remain at S. Martin's till the conclusion of the investigation. In the end he nominated prior Roger to be head of the Lazar-house at Huy, and recalled Juliana to Cornillon, and so the quarrel was brought to a satisfactory termination. In 1246, Robert of Torote, bishop of Liége, died in his country house at Fosses. On his death-bed the office of the B. Sacrament was read to him, and he recommended to his diocese the institution of the feast for which it was composed. Shortly before his last sickness he had assembled a synod of his clergy, and had announced to them the establishment of the new festival in his diocese; but no sooner was he dead than the clergy, with few exceptions, resolved to ignore this order.

The chapter of S. Martin's were firm, stimulated by Eve the recluse, and they resolved to celebrate the feast with dignity on the Thursday after Trinity Sunday, next year, 1247. Let the visitor to Liége climb the steep S. Martin's hill to the noble church that crowns it, and let him look with emotion at the extreme western chapel of the right aisle. It was in that chapel that the festival of Corpus Christi was first celebrated in the Christian world, in the year 1247. After the death of Robert of Torote, the see of Liége remained vacant for a twelvemonth, and was then filled by Henry of Guelders.

The party in the hospital of Cornillon thought the time favourable for restoring the prior Roger. He was recalled from Huy by the brethren and some of the sisters, and

they attempted to reinstate him. But this could not be done without the consent of the prioress. They in vain attempted to persuade her to yield; then the people were invoked, and this ended in another invasion of the house by the rabble, and the flight of Juliana with three of her sisters to the convent of Robertmont, the site of which is now occupied by the cemetery of Liége. But Robertmont was too near to Cornillon to satisfy the reinstated prior, and the nuns instigated by him declined to allow to Juliana a lengthened residence under their roof. She therefore retired to Val-Benoît.¹ But thence she was again expelled, to take refuge in the convent of Val-Notre-Dame, but only for a short while. With her three companions, Isabella of Huy, Agnes and Ozilia, she ascended the Meuse and found a resting-place in Namur. But now that she had withdrawn her foot from Liégeois territory, another champion of the new feast appeared upon it. This was Hugh of S. Cher, Cardinal of S. Sabina, whom John of Lausanne had consulted on the subject some years before. At this moment he was in Liége. He had been sent by Innocent IV., in 1248, as legate apostolic to be present at the coronation of William of Holland at Aix-la-Chapelle. He found the city in a state of siege, and he therefore withdrew to Liége, where he had many friends. There he heard the controversy that was being waged relative to the feast prepared by S. Juliana. He was shown the office. He approved it, and by his authority confirmed the institution of the feast, and announced that he would himself celebrate it solemnly in the church of S. Martin.

The news reached Juliana at Namur, where she was lodging in a house lent her by the archdeacon of Liége. She was miserably poor, living on alms. But Hymenea of

¹ A bridge crosses the Meuse from the site of this ancient house, now converted into a modern country residence.

Hochstadt, abbess of Salzinne, sister of Conrad, archbishop of Cologne, took up her cause, and by remonstrances with the prior of Cornillon and the bishop of Liége, obtained for Juliana an annuity from her large possessions, wherewith she had freely endowed the hospital of Cornillon many years before.

Two years after Hugh of S. Cher had pronounced in favour of the institution of Corpus Christi, at Liége, and had himself celebrated the festival there, Peter Capocci, Cardinal of S. George, and apostolic legate at Maestricht, was sent to Liége, where he heard all about Juliana and the feast of the Blessed Sacrament. He at once issued an order that the festival should be celebrated in accordance with the decree of Hugh of S. Cher.

As long as the two legates resided in Liége, the feast was celebrated there, but on their departure it fell into disuse, except in the church of S. Martin.

Near Namur was the abbey of Salzinne, on the banks of the Sambre. S. Juliana had found a friend and sympathizer in the abbess Hymenea. Salzinne received Juliana and her three faithful companions, Isabella, Agnes, and Ozilia. But one by one they were called away, and Juliana, worn by exile, poverty, and sickness, remained behind. One little gleam of pleasure was accorded her, a visit from that John of Cornillon, who had composed the office for the feast of Corpus Christi, and who came to see the saintly mother a few days before he died.

In 1256, Namur was entered by Henry II. of Luxembourg, who laid siege to the citadel. During the two years that the siege lasted, the country around was wasted with fire and sword, and the abbey of Salzinne was burnt down. The abbess and Juliana, had found refuge in Fosses. There she fell sick, and finding her end approaching, she sent to implore her old friend, John of Lausanne, to come and

visit her. But for some unknown reason the canon did not make the journey; probably the country being overrun with hostile troops, made it impossible for him to traverse it. There was some secret which she desired to reveal to him. She asked repeatedly if he had arrived, and was always met with a negative. Then she turned to a friend, Ermentrude, but when she began to speak of her approaching end, the nun burst into tears. Then Juliana said, "Thou hast troubled me, my sister, with these idle tears; I will not tell thee any more." Then she sent for a notary. But as only a young man could be found in the place, Juliana refused to make use of him for taking down the deposition she wished to make, and he was sent away. And so, carrying her secret with her, she departed to her Lord, April 5th, 1258.

Some of the relics of S. Juliana were sent to Portugal in 1565 by Margaret of Austria, regent of the Low Countries. These were carried shortly after by Antony I. when driven into exile, to Paris. He gave the relics to his son Emmanuel of Portugal, who preserved them in his chapel at Brussels. In 1626 he gave them to the Church of S. Sauveur at Antwerp. In 1746 a portion of these relics was given to the Church of S. Martin at Liège. Other portions were secured by the parishes of Retinnes, Fosses, and S. John Baptist at Namur.

Jacques Pantaleon, educated at Liège, became pope, under the title of Urban IV., in 1261. Then Eve the recluse urged Henry of Guelders, bishop of Liège, to formally demand a recognition of the feast of Corpus Christi. Urban IV. remembered the consultation in 1230, on the subject, when John of Lausanne had brought the vision of S. Juliana before his notice. He authorised the celebration in 1264, and S. Thomas Aquinas composed the

office for it. The bull of Urban IV. was confirmed in the council of Vienne, in 1311, under the presidency of Clement V.

S. VINCENT FERRIER, C., O. P.

(A.D. 1419.)

[Roman Martyrology, Authorities :—A life written in 1454 by Pedro Ranzano, afterwards B. of Lucera; another by Francis Castilione, in 1571; and other later lives.]

WILLIAM FERRIER and CONSTANCE MIGNELL were the parents of S. Vincent, who was born at Valencia in Spain in 1357. He early gave tokens of his vocation, for he was often to be found with his little companions surrounding him, whilst he preached to them what he had heard in church.

On reaching man's estate, his father gave him the choice of three conditions of life. He might either be a Dominican friar, or marry and settle in his native town, or his father would send him to Rome and Paris to perfect the remarkable talents he exhibited, especially in elocution. He chose to become a friar; and in the great Order of Preachers he soon made himself remarkable by his power in the pulpit. Peter de Luna, then Papal legate in Spain, conferred on him the degree of doctor. He was wont to prepare his sermons kneeling before the crucifix with his eyes on the wounds of the Redeemer. One day he was required to preach before a great noble, and he took considerable pains to prepare his sermon according to the rules of elocution. It was a failure. Next day he preached as was customary with him, and electrified his hearers. The prince, who was present, asked him afterwards how it was that so great a difference existed in his sermons. "Yesterday Vincent Ferrer preached," was his answer. "To-day it is Jesus Christ."

Peter de Luna, becoming pope under the name of Benedict XIII., appointed Vincent to be his chamberlain at Avignon. Vincent laboured earnestly to heal the schism of the popes which then distracted Europe, but his labours were ineffectual, and full of disappointment and grief for the condition of the Church, he fell sick, and left Avignon and the papal court in despair, determined to renounce politics, and bear the Gospel to the poor. The pope in vain attempted to retain him. He was wearied of the strife and heart-burnings of a court, and the intrigue of political life, and his pure zeal for souls could alone be satisfied in preaching God's truth to simple souls ready to receive it.

The rest of his life was spent as a mission preacher. He went through a great part of Europe, he preached in Catalonia, in Provence, in Dauphiné, in Savoy, in Lombardy, in Germany, Lorraine, and Flanders. He penetrated to England, Scotland, and Ireland, and finally came to Brittany, where he was overtaken with his last sickness and died.

This remarkable man had a most extraordinary gift for languages, so that with very little effort, and after no lengthened study, he was able to preach in any European language.

He died at Vannes in Brittany, and his body is there preserved. The first Sunday in September the relics are borne in procession through the streets of Vannes. In the cholera of 1854, a similar procession was made in hopes of allaying the ravages of the disorder.

S. Vincent Ferrier is represented with wings, to symbolize the speed wherewith he hastened through Europe, or with a trumpet, to signify the loudness of his call to the impenitent, or with the name of Jesus written on his breast.



S. VINCENT FERRIER. After Cahier.

April 6.

- S. SIXTUS, *Pope, M. at Rome*, A.D. 127.
 SS. CXX., *Martyrs in Persia, circ.* A.D. 343.
 S. MARCELLINUS, *M. at Carthage*, A.D. 413.
 S. CELESTINE I., *Pope of Rome*, A.D. 432.
 S. WINEBALD, *Ab. of Troyes in France, circ.* A.D. 620.
 S. GENARD, *Ab. of Flay*, A.D. 720.
 S. BERTHAM, *B. of Kirkwall in Orkney, circ.* A.D. 839.
 B. NOTKER BALBULUS, *Mk. of S. Gall in Switzerland*, A.D. 912.
 S. CELSUS, *Archb. of Armagh*, A.D. 1129.
 S. WILLIAM OF PARIS, *Ab. of Roskilde in Denmark*, A.D. 1203.

S. SIXTUS OR XYSTUS, POPE, M.

(A.D. 127.)

[Roman Martyrology, and those of Ado, Notker, Bellinus, Maurolycus, &c., but some Martyrologies on April 3rd. Authorities:—Notice by S. Irenæus and in the ancient Martyrologies.]



THIS holy pope and martyr almost nothing is certainly known, except that S. Irenæus speaks of him as having succeeded S. Alexander, and having been succeeded by S. Telesphorus in the see of Rome. Although, in the Martyrologies, he is called a martyr, there is no evidence that he shed his blood for the faith. He died April 6th, A.D. 127.

S. MARCELLINUS, M.

(A.D. 413.)

[Roman Martyrology, and in the Spanish Martyrology of Salazar, who asserts that S. Marcellinus was a native of Toledo in Spain. There is absolutely no foundation for this assertion, Authorities:—S. Augustine and S. Jerome. The former addressed to Marcellinus his first writings against the Pelagians, and his *De Civitate Dei*. Also Orosius, another contemporary, lib. vii. c. 24; and mention in the Theodosian Codex.]

S. MARCELLINUS, tribune and Secretary of State, was an intimate friend of S. Augustine. In the year 411, he

assisted as assessor in the Conference of Carthage, between the Catholics and the Donatists.

These sectaries had obtained a decree from Honorius the emperor in 409, which allowed them to hold their religious assemblies in all liberty. Encouraged by this law they exercised intolerable violence, pillaging houses and burning farms. When they captured Catholic priests they put quicklime and vinegar into their eyes. S. Augustine ascertained that in one day and in one spot they had re-baptized forty-eight persons, through intimidation. One of their priests, named Restitutus, having become a Catholic, the Donatists seized him, rolled him in mud, beat him, and dressed him up in derision in a rush-mat. They only yielded to force, to surrender him, and afterwards when they had the opportunity they killed him. Another priest, named Innocent, was mutilated by them, by cutting off a finger and plucking out an eye.

To remedy these disorders, the Catholic bishops assembled at Carthage on the 14th June, 410, and resolved on sending deputies to the emperor Honorius to entreat him to forbid the Donatists the exercise of their religion.

The deputies of the council of Carthage obtained from Honorius a rescript, obliging the Donatists to come to a public conference. The rescript was addressed to Flavian Marcellinus, the subject of this notice. The rescript required the Donatists, if they did not appear at the conference, to be despoiled of their churches. Marcellinus was appointed to act as judge in the conference, and was required to carry the provisions of the rescript into execution.

The Donatist bishops assembled at Carthage on the appointed day, June 1st, 411, in great numbers, entering Carthage in procession to the number of two hundred and seventy.

The Catholic bishops drew up and presented a letter, which was subscribed by Aurelius, bishop of Carthage, and Silvanus, bishop of Summa, which was a true Irenicon. The Donatists were not heretics, but were schismatics. They were purists, regarding the Church as consisting only of the baptized who had not fallen, and rejecting the lapsed, and restoration through repentance to visible communion. That the mercy of God could reach those who had fallen and repented, they were not disposed to deny; but they refused to restore them to visible participation in the sacraments of the Church. Donatism was a purist reaction against the relaxed discipline of the Church, and like all such reactions, it became narrow, bitter, and its members were inflated with spiritual pride.

Now the Catholic bishops offered to unite with the Donatists and recognize their orders, to cede to them the honour of the episcopate, and to unite churches where there were two bishops, one Catholic, and one Donatist, so that one should be coadjutor to the other, and if the Donatist died first, his Catholic coadjutor would succeed him as sole pastor, and also, if the Catholic died first the Donatist would succeed him. S. Augustine at the same time preached in Carthage, and assured the people of the readiness of the Catholic bishops to receive the Donatists into their churches and give them their pulpits. The offer was scornfully rejected by the Donatists, who at first refused to sit in the same hall with the Catholics. "The sons of martyrs ought not to meet the offspring of traditors," said one of their leading bishops.

We need not follow the conference through its sessions. The Donatists sought for pretexts to evade the question, but at length Marcellinus pronounced against them; and many, won by the liberality of the Catholics, re-entered the communion of the Church, and more submitted through fear

of the emperor. Throughout the conference Marcellinus preserved a rigid and judicial impartiality, as the Acts of the Conference abundantly testify. But when it was closed, he assumed the office of judge, and then, irritated at the narrowness and shiftiness of the Donatists, proceeded against the recalcitrants with great rigour; he set on the rack, and tortured with iron hooks, heated red in the fire, those of the Donatists who had killed Restitutus and mutilated the priest Innocent. S. Augustine, fearing lest Marcellinus should extend his severity to those schismatics who had not been guilty of crimes, wrote to him to implore him to moderate his severity, and not to allow the schismatics to suppose that constraint and persecution were to be used to force their consciences. "We only desire that the wicked may be prevented from wrong-doing to others; we have no wish to see them robbed of life and mutilated. Let them be required to pass from their mad restlessness into a reasonable tranquility, and from their criminal courses to some useful occupation."

S. Augustine also wrote in the same strain to the proconsul Apringius, who was the judge before whom the Donatists were brought. He was the brother of Marcellinus. S. Augustine again wrote to the latter to exhort him once more to moderation. "If you will put them to death," said he; "at least insert in the acts of their condemnation my remonstrances." And he implored Marcellinus to imprison the Donatists instead of killing them, till he had appealed to the emperor to obtain their pardon.

The Donatists never forgave Marcellinus. An opportunity soon presented itself for revenging it. Heraclian was Count of Africa. He revolted in 413, and filled the ports with naval forces, at the head of which he prepared to invade Italy; and his fleet, when it cast anchor at the mouth of the Tiber, indeed surpassed the fleet of Xerxes

and Alexander. Yet with such an armament, which might have subverted or restored the greatest empire of the earth, the African usurper made a very faint and feeble impression on the provinces of his rival. As he marched from the port, along the road which leads to Rome, he was encountered, terrified, and routed, by one of the imperial captains; and the lord of this mighty host, deserting his friends and his fortune, ignominiously fled in a single ship. When Heraclian landed in the harbour of Carthage, he found that the whole province, disdainng such an unworthy ruler, had returned to its allegiance. The rebel was beheaded in the ancient temple of Memory; and the Donatists, rightly or wrongly, insisting that Marcellinus and his brother Apringius had supported the usurper Heraclian, accused them to Marinus, the general of the emperor Honorius, who had pursued Heraclian. S. Augustine was then at Carthage, and he endeavoured to save the life of his friends. As they were in prison, Apringius said to Marcellinus, "If I suffer for my sins, how is it that you, who have lived so fervent and Christian a life, have deserved the same penalty?" "May God," answered Marcellinus humbly, "do me the favour of making me suffer for my sins here, instead of reserving them for expiation at the Last Day." S. Augustine, who was present, was alarmed at these words, thinking that Marcellinus might have been guilty of some secret sins of the flesh to which he alluded; and when he had an opportunity of speaking to him in private, he asked him if it were so. Marcellinus smiled, blushed, and taking the right hand of S. Augustine in both of his said, "I take to witness this hand of thine which has offered the sacraments, that neither before nor after my marriage have I been guilty of a breach of the law of purity." S. Augustine gives testimony to the piety of his friend, and says that he was most upright in his judgments, patient with his enemies,

faithful to his friends, and sincere in his religion. Had he not been restrained by his tender attachment to his wife, he would have abandoned the world.

One night, when S. Augustine least expected it, Marinus drew the brothers from prison and executed them.

The severity with which S. Marcellinus treated the Donatists is much to be regretted. In judging him, we must remember that he lived at a time when liberty of conscience was an idea almost incomprehensible to a Roman magistrate. He was a servant of the emperor, and made it a point of duty to enforce strict obedience to his laws, whether they were designed to control actions or direct consciences. Faith, words, and deeds, were alike matters of police regulation.

S. CELESTINE I., POPE.

(A.D. 432.)

[Roman Martyrology. Authority :—His own letters.]

S. CELESTINE I. succeeded Boniface in the papal throne in 422. His pontificate was memorable on account of several important questions arising in which he was called upon to take part. The most grave of these was unquestionably the heresy of Nestorius, who was condemned at a council held in Rome, in the year 430. S. Celestine was obliged to vindicate the memory of S. Augustine against the attack of the Semi-Pelagians of the school of Cassian, who took offence at the Predestinarianism of the learned bishop of Hippo. He sent S. Palladius, the first missionary, to Ireland, and in his time also S. Patrick began his labours. (See March 17th.)

B. NOTKER BALBULUS, MK.

(A.D. 912.)

[Beatified by Pope Julius II., at the instigation of the bishop of Constance, in 1514, but not venerated out of Thurgau and S. Gall. Authority:—His life by Eckhardt, dean of S. Gall, A.D. 1220. This is one of the most delightful of mediæval memoirs, is full of information concerning the great music-schools of Metz and S. Gall, and contains many anecdotes which throw light on the manners of the times. The MS. that has been published has unfortunately passed through the hands of an ignorant copyist who has thought fit to interpolate sentences, making the most gross mistakes. Where Eckhardt had written the emperor Charles, meaning Charles the Fat, the stupid copyist has written Charlemagne. He has also added a chapter on the visit of Otho I. to the monastery, where he meets his nephew Notker Balbulus, who is still alive. As Otho came to the throne in 936, and Notker Balbulus died in 912, the blunder is manifest. The copyist saw in one of the records of S. Gall that Otho visited the abbey at the time when Notker was there, but this was another Notker, called the Physician, who was the kinsman of Notker Balbulus. In another place he confounds them again, and also the Physician with Notker the Abbot, who was the nephew of Balbulus, And again, he confounds Notker the Abbot with Notker Labeo (d. 1022). Notker the Physician died 1033; Notker the Abbot in 973. It is necessary here to caution the reader against falling into the error of which many have been guilty, of confusing with some of these, Notker, B. of Liège, d. 1007. Eckhardt in his prologue says of his undertaking, "We have laboured to gather into one the acts, though scanty, which our forefathers have left us in writing of Notker called the Stammerer, a man then very famous for his learning, and blessed for his sanctity, and also of his companions, wherever we have found such accounts in schedules."]

NOTKER BALBULUS, or the Stammerer, was the son of noble parents, of royal blood, who lived at Heiligawe (Elk), in the Thurgau. At an early age he entered the monastery of S. Gall, when he soon made himself remarkable by his piety and learning. When he was there, Mark, a certain Irish bishop, passed through Switzerland, with his nephew Mængal, on his way to Rome. On their return from their pilgrimage, the Irishmen again rested at S. Gall, where they were very hospitably received. Notker was struck with the

genius and learning and musical accomplishments of Mængal, and thinking that it would be greatly to the advantage of S. Gall if the Irishman were to remain there, he besought God earnestly to retain him. His prayer was heard. Mængal took such a liking to the monastery that he sought and obtained permission from his uncle to remain there. The monks, thinking the Irish name Mængal somewhat uncouth, called him Marcellus, or the Little Mark, in contradistinction to Mark the greater, his uncle, the bishop. Mængal, then, tarried behind at S. Gall, and became the instructor of Notker and two favourite fellow pupils, Radpert and Tutillo. These three especially distinguished themselves for their musical skill, and thus extended the fame of the song-school of S. Gall.

The history of this song-school as given in Eckhardt's Life of Notker is too interesting to be passed over. He says that S. Gregory the Great compiled a collection of the antiphons of the church, and instituted a musical school at Rome, whence all Europe derived its ecclesiastical melodies. But these became corrupted, especially among the Germans and French, and Church music reached its utmost degradation in Switzerland. Eckhardt says with grim impatience, "They received the sweet melodies incorrupt, but the levity of their minds, which made them intrude some of their own tunes into the Gregorian song, and their natural barbarity, made them lose them in their integrity. And indeed Alpine bodies with their own thundering voices are not adapted to sweet modulation of tone. The barbarous hugeness of those tippling throats, when endeavouring to utter a soft song full of inflections and diphthongs, makes a great roar, as though carts were tumbling down steps headlong; and so, instead of soothing the minds of those who listen, it agitates and exasperates them beyond endurance."¹ And then,

¹ This passage is, however, not original in Eckhardt; it is found verbatim in Johannes Diaconus. In Vit. b. Gregorii.

adds Eckhard, these Alpine people, if they cannot master an art all at once, look down on it and despise it, and so, "being of indisciplined manners and untamed voice, (*incompta voce*), not only cannot understand and appreciate the sweetness of modulation, but obstruct others in acquiring this perception."

Charlemagne having discovered that Church music was very corrupt, sent to Rome two of his clergy to bring the correct Gregorian music into his empire, and these clergy were then settled at Metz, which became the authority on ecclesiastical music in France. But after a while it was found that the Church music in France varied greatly from that at Metz, and an altercation arose, each party accusing the other of having corrupted the ancient song of the Church. It was, therefore, necessary to have fresh information on the subject from Rome, and the emperor sent to pope Adrian, requesting him to supply him with two priests who were thorough musicians. The pope readily complied, and sent two, Peter and Romanus, with authentic copies of the antiphonary of S. Gregory. But, on reaching the Lago Maggiore, Peter and Romanus caught cold, "*aëre Romanis contrario quaterentur.*" Peter soon got well, but Romanus was so prostrated with the fever that ensued, that he was obliged to remain at S. Gall, which he managed to reach, carrying with him one of the antiphonaries—they had two—much to the annoyance of Peter, who wanted to keep them both himself. Peter went on to Charlemagne, who sent him to Metz; but Romanus remained at S. Gall, where he recovered of his cold. Peter, at Metz, composed "jubilies and sequences," which were called after the place where he composed them; but Romanus sang his "Romanly and sweetly," and these melodies Notker in after time adapted to words.¹ The author of the life of Notker takes great

¹ Romanum nos Sanctigallenses retinuimus, qui nos cantilenas Karolo iubente

credit to his monastery for having a more Roman and correct form of music than the church of Metz. He says that at Rome the antiphonary of S. Gregory was kept for inspection by all, as an ultimate authority, and that in like manner, at S. Gall, the accurate copy of Romanus was preserved near the altar of the Apostles, that appeal might be made to it in case of dispute.

Notker Balbulus became, then, remarkable for his musical proficiency. He was also no less famous for his knowledge of divinity. On a certain occasion Charles the Fat visited S. Gall, and took great pleasure in discoursing with Notker. His chaplain, an exceedingly haughty and arrogant man, was jealous and angry, and he not only endeavoured to make Notker ridiculous by jesting on his infirmity, but also publicly to confound him. One day he went up to Notker as he sat composing melodies on his psaltery, and turning to those who followed him said, "We will put a puzzling question to this most sapient and profound theologian." Then to Notker, "Master! solve us a point in divinity, we pray. What is God Almighty doing now?"

"God Almighty is doing now what he has done in past ages, and will do as long as the world lasts: He is setting down the proud and is exalting the humble."

Abbot Grimoald, who ruled the abbey when Notker was a young monk, was somewhat of a courtier and fond of associating with nobles. Now there was in the abbey-school a young man named Salomon, son of the count of Ramsweg; and this youth, being of high birth and great expectations, was treated in a very different manner from the other young scholars, and this highly displeased Notker, Rupert, Tutilo,

edocuit, et Antiphonario suo exemplatum, in cantario, sicut Romæ est, juxta apostolorum aram locavit;" note on the margin of *Johannes Diaconus*, lib. 4, by an anonymous scribe of the 11th cent., in the library of S. Gall, cod. no. 578. See for further information on the Song School of S. Gall, "Die Sängerschule S. Gallens vom achten bis zwölften Jahrhundert," v. P. Anselm Schubiger, Einsiedeln, 1858.

and Hartmann, all boys together and of honourable family. At length Salomon left school, his parents having died, and his fellow-scholars thought they were well rid of him. But Grimoald was made archchaplain of the emperor Louis the Pious, and coming across Salomon of Ramsweg, procured his ordination, and obtained for him, a canonry at Elwangen; afterwards through the favour of Hatto, archbishop of Mainz, Salomon became abbot of six monasteries and finally bishop of Constance. Salomon was fond of S. Gall, and used to reside near the abbey. Though no monk, he was wont to put on a surplice and daily attend the offices (*lineus diatim introit*). This was a breach of rule, and it highly displeased Notker and his friends. Salomon hearing of this, desisted from his practice, and no longer appeared during the day in a surplice. But he was wont at night to enter the abbey, and going through the cloisters, assist at Prime. Notker and his friends soon found out that there was a stranger in the abbey at night, and they were much offended. The party took counsel together, and resolved to keep watch for him. Rudiger was keeping guard when Salomon stole along the cloister into the church; then he got a candle and looked at his face, and found out who it was. Then he exclaimed "By S. Gall!" for so, says Eckhard, did the Fathers swear.¹ "We cannot suffer a stranger to be about the cloisters in our habit at this time of night!" Salomon implored Rudiger to excuse him, and promised on the morrow to get permission from the abbot to come in and out of the monastery in the habit, and to wear his canon's dress only before his knights, men-at-arms, and servants.

"May God grant," answered the monk, "If once you put on the habit of S. Gall, that you do not put it off again till the time comes when all must lay it aside."

¹ Sic enim Patres jurabant.

Rudiger, however, consented to bring the request of Salomon before the abbot. "There were then in our monastic republic wise and holy men, senators ; Hartmann who composed the litany beginning, *Sanctus humili prece*, and set it to music ; and Notker the Stammerer, who composed sequences ; Ratpert, who invented the litany, *Ardua spes mundi* ; and Tutilo, the author of *Hodie cantandus*." "These men were consulted by the abbot, and after much hesitation and opposition from the rest of the monks, Salomon was allowed to attend the offices, on condition that on entering the cloister he put off his canon's cassock and put on the Benedictine habit, and that at the conclusion of his visit he should lay aside the monastic habit and resume the canon's dress." To understand this alarm of the monks and opposition to the intrusion of Salomon, we must remember that the abbeyes were often given to favourites of the emperor, who were not even monks, and that Salomon was dreaded especially by the brethren of S. Gall, who knew his rapacious avarice.

Salomon one day brought to the monastery a solid gold box adorned with jewels, "shaped like a chapel," containing relics, which he had received from king Arnulf ; and he offered it to the abbey, but the bluff Rudiger said, "It is the monk, not the gold, that S. Gall wants." It was not long before what the monks had feared fell out. Salomon was given the abbey of Reichenau, and then archbishop Hatto, desiring the wealthier abbey of S. Gall for his favourite, or, may be, Salomon asking for it, urged the abbot Bernard to resign, and then Salomon was forced on the monks as their superior.

A thought had long been working in the brain of Notker. He saw that the versicle of the Alleluia, sung between the Epistle and Gospel, was prolonged through an immense series of notes without words, to allow the

deacon time to reach the pulpit to chant the Gospel—and was constantly undergoing corruption, or becoming forgotten. About the year 851, the abbey of Jumièges was burnt by the Normans, and one of the monks escaping from it, came to S. Gall, bringing with him an antiphonary, in which some prose words were set to this sequence of notes. Notker at once saw in this a solution to the difficulty, and set to work to compose sequences, some in prose, and some in rhyme. His first attempt was “*Laudes Deo concinat,*” and then “*Coluber Adæ male suasor.*” These he showed to his master Yso, who approved warmly of them, but made some corrections “so that each note should have its own syllable.” He afterwards composed others, and Mængal was so pleased with his melodies that he urged him to collect all his musical and poetical compositions into one book, but this he was too modest to do, till much later on in his life, when he compiled his *Book of Sequences* at the request of brother Othar, in 887, and dedicated it to bishop Luitward of Vercelli, archchaplain of the emperor Charles the Fat.

It is related that one day Notker was in the dormitory listening to the sound of a mill-wheel which revolved slowly, as the summer was dry, and there was little water in the stream that set it in motion. An inspiration took him, and he composed the hymn and melody, “*Sancti Spiritus adsit nobis gratia.*”

He sent this hymn, as soon as it was composed, to the emperor Charles, and received in return, by the same messenger, the hymn “*Veni Creator,*” which Charles had just composed.

On another occasion, as he was watching the erection of a bridge over the chasm of the *Martinstobel*, and saw the peril to which those were exposed who worked at it, he composed his famous sequence, “*Media vita in morte sumus.*” (In the midst of life we are in death, of whom

may we seek for succour but of Thee, O Lord, &c.¹)

Notker was in correspondence with many famous men of his day; as Ottfried of Weissenburg, archbishop Ruodbert of Metz, and the monk Baltharius, who dedicated to him his life of S. Fridolin. Archbishop Ruodbert sought to obtain from the modest monk of S. Gall a hymn on S. Stephen, the protomartyr, to whom a church had been built at Metz. Notker sent him the required hymn, and appended to it these two verses:—"Sick and stammering and full of evil, I Notker, unworthy, have sung the triumphs of Stephen with my polluted mouth, at the desire of the prelate. May Ruodbert, who has in a young body the prudent heart of a senior, may he see a long life, full of merits."

Salomon was a resident in the abbey occasionally, in the year and a-half during which he held the abbacy before he was appointed to the bishopric of Constance. Sindolf the refectorer was a cross-grained brother, who disliked the three poets and musicians, Notker, Ratpert, and Tutilo; and he continually poured into the abbot Salomon's ear stories of the discontent of these three men, and retailed disparaging speeches they had made, or he fancied they had made, about the abbot. This was cause of great annoyance to "the three inseparables," as the chronicler calls them. But one night an opportunity of teaching the refectorer a lesson presented itself which they were not slow to seize. By permission of the abbot the friends were able to go into the writing-room after lauds for study. Sindolf thought that they were certain to be talking scandal of the bishop, and so he stole outside a window of the scriptorium, and put his ear to a cracked pane of glass. Now Tutilo, a very lively man, saw him slinking to the

¹The original melody of this world-famous sequence may be seen in the above mentioned "Sangerschule S. Gallens," No. 39, together with many more of Notker's melodies.

window, so going up to his friends, he said to them in a whisper, "There he is, with his ear to the glass. Do you, Notker, because you are so timid, go back to the church; but do you, Ratpert, my friend, gently take down the whip from the chimney corner, run outside, and comfort my heart by giving it him with all your vigour.¹ As for me, I will suddenly fling the window open when you come near, and catch him by the hair of his head, and pull him towards me with all my might."²

"Then he, always most keen for the discipline, modestly went out," says the historian, and hailed strokes on Sindolf (a dorso ingrandinat) from behind. Sindolf, who was held fast by the hair, writhed, and kicked, and yelled. Lights appeared, and the brethren came running from the dormitory to know what was the matter. Ratpert ran away, but Tutilo screamed out that he had caught the devil, and begged the brethren to bring up a light that he might see what his face was like. 'Where are Notker and Ratpert?' asked his brethren. 'Oh!' said Tutilo, 'they smelt the devil and ran away to ask succour from heaven, and left me to do the best I could with this thing walking in darkness. I believe an angel has been sent to chastise him in the rear.'"

Sindolf was obliged to keep to himself for some days after this, and when the bishop heard the reason, he was greatly amused. But the refectorer's temper was not mended by this castigation; and having found a beautiful copy of the Canonical Epistles in Greek, which Luitward, bishop of Vercelli, had sent to Notker, Sindolf spitefully

¹A lest ille, et aurem fenestree affixit. Sed tu, Notkere, quia timidulus es, eade in ecclesiam, Ratperte autem, amice mihi raptio flagello quod pendet in pyrall, deforis accurre. Tu autem, cor meum confortare et esto robustus; flagelloque in illum totis viribus increpita.

²Ego enim illum, cum appropinquare te sensero, vitreo citissime readaperto, captum capillis, et ad me pertractum violenter tenebo.

scored and cut it into strips with his knife, "as may be seen to this day," says the writer. Notker translated the whole Psalter into German, and his copy existed in the library of S. Gall, where Eckhard wrote his life.¹

In this life follows a sketch of the two friends of Notker. Ratpert was wont to walk between Notker and Tutilo, being the oldest. He was master of the school from his youth up, a most punctual man at his class; rarely left the grounds of the abbey, and wore out two pairs of shoes in the year. "Beware of making expeditions," said Ratpert to Tutilo; "They are as dangerous as kisses." Though most sedulous at school, he was negligent in attending the Canonical Offices and Mass. "I hear very good Masses," said he, "when teaching my pupils how to say them." He wrote a book of the "Cases of the Monastery" from the time of S. Columbanus to that of bishop Salomon, and composed litanies, "which," says Eckhard, "the Church sings throughout the whole world on Rogation days."

Ratpert died on October 25th, A.D. 900.

Tutilo was an active lithe fellow, very eloquent, with a sweet ringing voice, a good sculptor, painter, and goldsmith. He was, like his two friends, a good musician, and could play all manner of fiddles (*fides*) and pipes, and he was wont to teach the noblemen's sons who studied in the abbey school to play the fiddle. He was able to make a good joke, and tell a grave story. "Curse the man!" exclaimed king Charles one day; "he is too good a fellow to be a monk." But with all his joyous lightness of heart, he was pure and simple in soul, and modest as a young maiden. He composed his hymn tunes on the rote or psaltery, and these are the hymns and tunes of which he was the author "*Hodie cantandus*," "*Omnium virtutum gemmis*," and "*Viri*

¹ It is published in the *Thesaurus Antiquitatum Teutonicarum* of Schilter. By some, this translation is attributed to Notker Labeo instead of Notker Balbulus.

Galilæi," which he sent to king Charles to be sung as an offertory.

King Charles composed a tune and sent it to Tutilo to have words set to it, and Tutilo wrote for it, "*Quoniam Dominus.*" He also composed the sequence, "*Gaudete et cantate.*"¹

Charles the Fat was very fond of visiting S. Gall's, and the monks knew him so well that they were wont to call him "Our Charles" when speaking of him. The emperor was especially attached to Notker, and often consulted him on spiritual matters. Once he sent a messenger to S. Gall to ask Notker to give him some advice on the conduct of his soul. Notker was in the garden when the messenger came, weeding it, and watering the herbs.

"Tell the emperor to do what I am doing now," was all Notker's answer to the messenger. Charles, when he heard this said, "Yes, that is the sum of all. Away with the weeds of vices, and water the herbs of grace."

Notker was not the author of many works, but those we have by him are valuable, such as his sequences and his martyrology. He died in 912, at S. Gall, and was buried in the Abbey Church of SS. John Baptist and Peter.

¹ Eckhart says, "I mention this because the music is different in character from the others, as you will know at once, if you are a musician." A piece of ivory carving by Tutilo, which he made for bishop Salomon, is shown at the present day in the town library of S. Gall.

S. CELSUS, ARCHB. OF ARMAGH.

(A.D. 1129.)

[Inserted by Baronius in the Roman Martyrology. The Irish Martyrologies on April 1st, and his deposition on April 4th. Authorities:—S. Bernard, Vit. S. Malachi; the Chronicle of the archbishops of Armagh, and that of the Four Masters.]

CELSUS, whose real name was Ceallach, was a grandson of archbishop Moeliosa of Armagh, the predecessor of Donald MacAmalgaidh, by his son Aedh, and accordingly was a member of the family which had for so great a lapse of time usurped the possession of that great see. But although of that family, he was a real bishop, having been actually consecrated on the 23rd September, 1105, before he had reached the canonical age, being then only twenty-six years old. This was due to the influence of his family, which had marked him out as successor to Donald MacAmalgaidh. He had been preceded in the possession of the see by eight married men not in Holy Orders; and it may well be supposed that the archdiocese had fallen into grave disorder. S. Bernard tells us that every part of Ireland was affected through this scandal with a great dissolution of ecclesiastical discipline and neglect of religion. Barbarism, he adds, amounting to a sort of paganism, had usurped Christian practices, and bishops were changed and multiplied without order or regularity, according to the mere pleasure of the metropolitan of Armagh, so that almost every parish church had a bishop of its own.

S. Celsus laboured to remedy these sad disorders, by his exemplary conduct, charity, preaching, erection of churches, and by laying down rules of discipline and morality for the clergy and people. His first recorded act was to visit Ulster in 1106, a year after his ordination; but this seems to have been as much for temporal as for spiritual purposes,

the collection of dues paid to the see of Armagh. In the same year he made a similar visitation to Munster, where he appears to have been well received, as, besides the usual contributions according to the so-called "Law of S. Patrick," many presents were made to him.

In 1111, Celsus attended at the great synod of Fiadhmaic Aengussa, together with Moelmury O'Dunain, archbishop of Cashel, fifty other bishops, three hundred priests, and three thousand persons of the clerical order, besides Murtoigh O'Brian, king of Lethmogha, and the nobles of his kingdom. In this synod the see of Cashel was by S. Celsus made to be an archi-episcopal and metropolitan see, but subordinate to the primatial one of Armagh. This act of Celsus was afterwards confirmed by pope Innocent II., and thus there were in Ireland two archbishops invested with full canonical jurisdiction, the primate, who reserved to himself the Northern half, and the primatial rights over all Ireland; and the archbishop of Cashel, who was charged with the care of the Southern half.

Celsus was appointed bishop of Dublin in 1121, with the common consent of the Irish and Northmen. This must have been after the 4th of July in the said year, on which bishop Samuel O'Haingly died. Probably his object was to bring that see under his jurisdiction, and to put an end to the jurisdiction of Canterbury over any part of Ireland. Waterford and Limerick had been already placed under the archbishop of Cashel, and the Irish bishops, particularly Celsus, considered it very unbecoming that the Church of Dublin should remain separated from the body of the Irish hierarchy. Whether Celsus actually governed the see of Dublin it is not possible to ascertain, but it is certain that a majority of the burgesses and clergy of Dublin opposed his plan, and elected one Grenn or Gregory, not yet a deacon, to be their bishop, and sent him to England to

Ralph, archbishop of Canterbury. In the letter he took with him, the citizens of Dublin expressed their desire to remain subject to the see of Canterbury, and complain, "know that the bishops of Ireland entertain a very great jealousy against us, and most of all the one who resides at Armagh, because we are unwilling to submit to their ordination, but wish to be always under your domination."

These Norsemen, citizens and electors of Dublin, who desired to keep their see separate from the Irish Church, were supported by king Turlogh O'Connor, who had become master of Dublin in 1118. He wrote to Henry I. of England to recommend him to support the request of the burgesses of Dublin. In consequence of which Henry ordered the archbishop of Canterbury to consecrate Gregory and send him to Dublin. Gregory was ordained deacon and priest by the bishop of Salisbury at Devizes, on Sept. 24th, 1121, and was consecrated bishop by Ralph archbishop of Canterbury at Lambeth on October 2nd.

After his return to Dublin, no further effort was made to bring Dublin under Irish ecclesiastical jurisdiction, and Celsus, being a man of peaceable disposition, seems to have acquiesced in the appointment of Gregory.

In 1125, S. Celsus roofed and repaired the cathedral of Armagh, which had remained partly uncovered since 995, in which year the city had been laid waste by a conflagration. In 1126, he consecrated the church of SS. Peter and Paul; and after that spent thirteen months out of his diocese, going through various parts of Ireland, preaching peace, and harmony, and labouring to put a stop to the civil war which raged throughout almost the whole island. The adjoining see of Connor being vacant, S. Celsus ordained to it S. Malachy, a favourite disciple. And now Celsus felt that his end was approaching, and he was anxious to put a stop to the hereditary succession to the

arch-diocese, which had belonged to his family, and which had been in most cases a curse, and in only one a blessing to the Irish Church. Accordingly he drew up a will in which he declared his intention of appointing Malachy to the primatial see of Ireland. This he communicated to persons both present and absent, and particularly to the two kings of Munster.

Shortly before his death, a woman of tall stature and reverend countenance appeared in a vision to S. Malachy, and on being asked who she was, answered that she was the spouse of Celsus (that is, the Church of Armagh), and then she handed to him a pastoral staff, and vanished. After a few days, Celsus being on his death-bed, sent his staff and crosier to Malachy, and he saw by this what was the signification of his dream. Celsus was then at Ardpatrik in the present county of Limerick, where he died on the 1st April, 1129, in the 50th year of his age. His body was removed, according to his will, to Lismore, and honourably interred there, in the burying-place of the bishops, on the 4th. The insertion of S. Celsus in the Roman Martyrology on the 6th April instead of the 4th, is due to an oversight of Baronius, who mistook a IV. for VI.



April 7.

- S. HEGESIPPUS, *C. at Rome, circ. A.D. 180.*
 S. CALLIOPIUS, *M. at Pompeiopolis, in Cilicia, A.D. 304.*
 S. APHRAATES, *H. in Syria, end of 4th cent.*
 S. GEORGE, *B. of Mitylene, circ. A.D. 816.*
 B. EBERHARDT, *Mk. at Schaffhausen, 11th cent.*
 S. AIBERT, *P.H. at Crespin, in Hainault, A.D. 1140.*
 B. HERMANN JOSEPH, *C. at Steinfeld, after A.D. 1230.*
 B. URSULINA, *V. at Parma, A.D. 1410.*

S. HEGESIPPUS.

(ABOUT A.D. 180.)

[Uuardus, Ado, Notker, Bellinus, Maurolycus, and Roman Martyrology. Authorities:—S. Jerome, *De Script. Eccl.*, c. 22; Eusebius, *lib. iv. c. 18, 22.*]



EGESIPPUS was a Jew by birth, and he formed one of the Christian community at Jerusalem. He visited Rome during the pontificate of S. Anicetus, and on his way passed through several Churches, especially that of Corinth; everywhere to his great joy he found the true faith taught as it was at Jerusalem. He remained at Rome till after the death of Pope Soter, and composed there his history in five books, which contained the history of the Church from the death of Jesus Christ to his own times. This work, of which Eusebius, the historian, made great use, is unfortunately lost.

S. CALLIOPIUS, M.

(A.D. 304.)

[Greek Menæa and Menology of the Emperor Basil, Modern Roman Martyrology, inserted by Baronius. Authority:—the Ancient Greek Acts, which have every appearance of being on the whole genuine, though with certain small interpolations.]

S. CALLIOPIUS was the son of a pious and wealthy

Christian widow named Theoclia, at Pergos in Pamphylia. The youth was well educated under his mother's care, and on the breaking out of persecution, she sent him away in a private vessel with servants and goods to some place where the persecution was not raging with as great violence as in Pamphylia.

Calliopius, unfortunately, did not go far, but landed almost immediately in the adjoining province of Cilicia, at the port of Pompeiopolis. There he allowed himself to be drawn into a discussion and an avowal of his Christianity, whereupon he was denounced to the prefect, Maximus, who sent for him, and when he heard how wealthy he was, and of noble birth, he endeavoured to induce him to renounce his faith by the offer of his daughter in marriage. But the youth replied that he could not marry without consulting his mother first, and that as to abjuring Christianity, that was out of the question. Maximus then tried his constancy with leaded whips, and finally, when he found the lad invincible, he lost his temper, and ordered him to be bound to the wheel. This was a horrible torture, as the wheel was covered with razor blades. The limbs of the sufferer were twisted among the spokes of the wheel, and then it was set up horizontally on the axle over a fire. The fire however went out, and after the martyr's body was a mass of bruises and gashes, he was taken down and cast into prison. Some of the servants of Calliopius in the mean time had made the best of their way to Pergos, and had told Theoclia that her son was in the hands of the governor; and she at once hastened to Pompeiopolis to see her child. She found him in prison, his whole body swollen and festering, so that he was unable to rise to meet her from the floor on which he lay prostrate; but he greeted her with a sweet smile, and said, "Welcome, mother! thou art come to be a witness to the sufferings of Christ." That is of one

of the members of Christ's mystical body.¹ Theoclia answered, "Blessed am I, and blessed is the fruit of my womb, which I consecrated to Christ, as Hannah dedicated Samuel of old!"

She remained that night in prison, sitting at his feet and washing and binding up his wounds.

On the morrow he was brought before the prefect, who sentenced him to be crucified on the following Friday, which was Good Friday. Then the mother bribed the executioners not to crucify him in the same manner as his Lord and Master; so they nailed him to the cross head downwards, and thus he expired. But Theoclia stood and watched by the cross, till the greyness of death overspread her son's body, and then the executioner came and took him down, and laid him in his mother's lap. Theoclia put her arms round his neck, and bowed her face upon his dead brow, and sighed, and lo! her heart was broken, and she was with Christ and his martyr.

S. APHRAATES, H.

(END OF 4TH CENT.)

[By the Lat'ns on April 7th; by the Greeks on Jan. 29th. Authority:—Theodoret, B. of Cyrus, in his *Philotheus and Hist. Ecclesiastica*. Also Theophanes. Theodoret had been taken to visit him and received his blessing when he was a child.]

APHRAATES was a Persian by birth, of an illustrious, heathen family, of the race of the Magi. On his conversion to Christianity, he abandoned his country, and retired into a cell near Edessa. After having spent some time there he came to Antioch, then torn with heresy. He took lessons in Greek, and laboured in his broken jargon of Persian and

¹ As when Paul persecuted the Church, Christ addressed him with, "Saul, Saul, why persecutest thou Me."—*Acts ix. 4.*

Greek to sustain the Catholics, then united under Flavian and Diodorus, against the Arians, who were supported by the Emperor Valens.¹ Acting in concert with these champions of the Catholic cause, he sent Acacius of Beroëa to S. Julian Sabas, that he might urge him to come to Antioch to confirm the faithful. The presence of the emperor in Antioch did not intimidate him. One day Valens met him hastening to the oratory by the river's side where the Catholics met.

"Whither in such haste?" asked the emperor.

"Sire! I am going to pray for the whole world, but especially for the empire."

"But why dost thou, who professest a solitary life, come forth from thy cell and mix with a throng in public assemblies?"

"Prince," said the holy man; "if I were a young virgin sitting at home in my bower, and my father's house caught fire, what wouldest thou counsel me?—To sit still and be burnt, or to bestir myself to extinguish the blaze?"

"Why, man, labour to put the fire out."

"I am doing so now, Sire! My Father's house is on fire, heresy is consuming it, and I rush forth from my bower to arrest the conflagration. Fare thee well!" and he sped away, staff in hand.

The story is told of him that Anthimius, afterward (in 405) prefect of Antioch, but then an ambassador to Persia, passing through Antioch visited him and presented him with a coat. "Sir," said the hermit; "I have a dear old friend who has been with me many years. Would you have me change him for a new friend?" "Certainly not," said Anthimius. "Then," said the hermit, "you will excuse me if I stick to my old coat."

¹ See life of S. Meletius, Feb. 12th.

B. EBERHARDT, MK.

(11TH CENT.)

[Venerated at Schaffhausen. Authority:—A life in an Ancient Chronicle of Schaffhausen, published by the Bollandists.]

EBERHARDT was the son of Eppo, count of Nellburg, and Hedwig, daughter of S. Stephen, king of Hungary. She was a very religious woman, and was wont to rise in the night to say her prayers, and recite psalms. Eppo, impatient at being disturbed in his slumbers, one night slipped from her side, and taking her psalter away, threw it into the fire. Eberhardt their son derived his earnest piety from his mother. He married a wife called Ida, or Itta, and by her had six sons, of whom Otto became in after years (1067-1077) Archbishop of Trèves; Eginhardt became a monk in the abbey of Reichenau, and afterwards, in 1071, its abbot; Burchardt, who succeeded his father as count of Nellburg; two sons who fell in battle in 1075, fighting under Henry IV., and one who died young.

Count Eberhardt founded the Benedictine abbey of Schaffhausen. He had long wished to give a portion of his great possessions to God, and he took counsel with an old boatman who ferried across the Rhine. This old man told him that he had seen a bright light, like a fiery cross, at a certain spot on the river bank, and there Eberhardt laid the foundations of his abbey. It was dedicated in 1066. After some years he left the world, and retired into the monastery he had built.

S. AIBERT, P. H.

(A.D. 1140.)

[Belgian and Benedictine Martyrologies on April 7th and May 2nd. Authority:—A life written by a contemporary, Robert, Archdeacon of Oostrevand, dedicated to Alois, B. of Arras, d. 1148.]

S. AIBERT was the son of a knight Aldbald of Espen,

near Tournai. From early childhood he loved prayer above everything, and would rise at night and kneel on the floor. But the servants having detected him, and complained to his father, the child hid himself in the sheep-fold every day, and prayed there, till he was found one day fast asleep on his knees, with his head in the straw, as he had fallen, overcome with weariness. Wherever he was, in the fields or at home, if he heard the church bells beginning to tinkle, he at once ran to church. One day, when he was grown up, he heard a jongleur sing a ballad about S. Theobald the hermit, and his conversion from the world. Then Aibert went and placed himself under the direction of a hermit named John, who lived in a retired wood near Crespin.¹ After a pilgrimage to Rome, made in company with the abbot of Crespin, he entered the monastery of Crespin, in 1090.

After twenty-five years in the cloister, in 1115, he returned to a solitary life in the wilderness. A story is told of him when there, that one winter the waters were out, so that none could reach him, and he was unable to hear mass. This troubled him sorely, and he called on the Blessed Virgin to succour him. Then he fell asleep, and lo! he saw a very beautiful woman enter his cell followed by a troop of maidens. At this Aibert exclaimed, "Women in my cell! It is not permitted. Go out instantly." "Pardon me, brother, I am the Virgin Mary, and thou hast summoned me," answered she; "And now why dost thou ask to hear masses, when thy whole life and acts are the solemnity of masses." Then she put a piece of bread into his mouth and vanished. Such was his dream, and so implicitly did he believe in its reality, that he resolved not to eat bread any more, but only herbs.

To obviate the inconvenience from which he had suffered,

¹ Between Valenciennes and S. Ghislain.

Burchardt, B. of Cambrai, ordained him priest ; after which he was wont to say two masses every day, one for the living, and the other for the dead. Every night he recited the whole psalter, or read nine lessons ; and every day he bowed his knee a hundred times, saying at each genuflexion, "Hail, Mary, full of grace, the Lord is with thee ! Blessed art thou among women, and blessed is the fruit of thy womb." Crowds came to him from all the country round, and he gave them good advice, heard their confessions, and had such power that he converted many sinners. He died in the fiftieth year of his monastic life, in 1140, on Easter Day, and was buried in his cell. His body was enshrined in 1303, and again in 1464. It was saved in the Calvinist riots of 1566, parts are at Tournai, other portions at Espain and Mons.

B. HERMANN JOSEPH, C.

(AFTER A.D. 1230.)

[Venerated at Cologne. Authorities :—A life by a monk of the same monastery and a contemporary. This life is made up of two parts, that concerning his youth, and that concerning his monastic life, and this latter portion appears to have been written first. Another life in verse, by William Vriessenich, composed in 1358. There are others, later, of less authority.]

THE Blessed Hermann was the child of poor parents in Cologne. From an early age his delight was to be in church. A pretty story of the little Hermann is told by the chronicler of his life. The child once entered the church with a rosy apple in his hand, which had been given to him. He went up to an image of the Virgin Mother, seated with her Divine Son on her knee, held out the apple to the Holy Child, and placed it in his hand. We may probably attribute to the imagination of the little boy the incident of the image closing His stony hand upon the apple, in token of acceptance.

One day Hermann fell asleep in Church, looking at some statues, above the pulpit, of S. John the Evangelist, S. Mary the Virgin, and the Child Jesus. In his dream the figures began to move, and S. Mary and S. John to play with the Holy Child. Then the B. Virgin, noticing the little boy below, beckoned to him, and leaning down gave him her hand, to help him up to where they were, and then S. Mary and S. John sat down, and left Hermann to play with the Child Jesus.

Another charming story of the childhood of the little Hermann is this. One cold winter's day he came to church with bare feet through the snow, and knelt down and fell into a trance. Then he saw the Virgin Mother standing before him; and she said, "My child, why art thou bare-footed?" "Because I have not got a pair of shoes," replied Hermann. "There, child," said the Holy Virgin, pointing to a stone, "thou wilt find money yonder for the purchase of shoes. And whenever thou needest money for boots or slates or pencils, (*calceis, tabulis, aut stylis*) or any other things necessary to thee, go to that stone, and there thou wilt find pennies." This was related by Hermann to the writer of his life a few days before he died.

At the age of twelve, Hermann entered the Order of Premontre, or Norbertine Canons, at Steinfeld, in the diocese of Cologne, and was sent into Friesland to complete his education. A curious story is told by his biographers of his life there. The boy was troubled with a painful and distressing eruption on the head which made him ashamed of appearing among his fellow-scholars. But one night, "when he had given his little body sleep, he felt some animal,—I know not whether reptile or bird,—come and with its beak remove the unpleasant scab, gently, and the pious boy was uninjured by this corrosion, nay, on the contrary, was healed thereby." The words are those of his biographer.

He returned to Steinfeld as he was growing out of boyhood, and was set to serve in the refectory. He had now no time for reading, and little for praying, so that even the offices to the recitation of which he was bound were obliged to be left *unsaid*. This troubled him greatly, but he was told in answer to prayer, by the Virgin Mother, "Nothing that thou canst do is more precious than to serve the brethren in love."

From the refectory he was in course of time exalted to the more congenial custody of the sacristy. He had now leisure for contemplation and prayer, and he began at the same time to fall into ecstasies and see visions. It is said that one morning at Lauds, as the Benedictus was being sung, he was sensible of an exquisite odour of incense. This surprised him, as in the Norbertine Order incense is offered at the Benedictus only on the feasts of the Nativity, Easter, Pentecost, and the Dedication. And lo! he saw two angels with censers wafting fragrance, and going down the line of the friars, they bowed to and censed some, but passed by others, according as they prayed, or were occupied in mind with worldly matters.

The heart of the Blessed Hermann was wholly given to his dear heavenly Mother. Her radiant form shone on him as the moon in the night, and lightened before him in the day. He composed prayers to her, and sang hymns in her honour, and loved to call himself her chaplain. And in return she visited and watched him, and once, when he had been bled in the arm, and, in sleep had flung himself on the wounded arm so as to endanger the bandages, she stood before the sleeper's eyes, and touched him, and bade him turn over, and lie on the other side. He became so absorbed in his devotion to the Immaculate Virgin, that he was incessantly falling into raptures, in which he saw her, and at night she was present in his dreams. The highly

excited, nervous condition of the mystic laid him open to such influences. It will not do for us to accept as true all the extraordinary visions he is reported to have seen, especially as some of these are of an eccentric and questionable character ; as for instance his marriage with the B. Virgin, performed by an Angel, who joined their hands and said, "See, I give thee this virgin in marriage, as she was married to Joseph ; whose name do thou take to thyself, as thou receivest his bride." After this vision Hermann adopted the name of Joseph, and in addressing Our Lady, was wont to call her "Rose." Whenever he thought much of her, her form appeared before him full of beauty, but when he was distracted by worldly cares, she appeared to him as an old woman with wrinkles. But perhaps the absurdity of the writer of this memoir reaches its greatest bathos, when he narrates how the B. Hermann-Joseph possessed himself of two heads of young damsels of the company of S. Ursula, which were discovered in his time, and how these two skulls were put in a box, and the box being accidentally set on the ground, some one visiting Hermann-Joseph, ignorant of what it contained, sat down on the box. But the lid burnt him like a plate of red-hot iron, and he jumped up in alarm and pain, and thus ascertained that he had been guilty of irreverence to two maidens of a saintly company.

Hermann-Joseph was ordained priest, and when he offered the holy sacrifice, was remarkable for his great reverence and devotion. A friar once found him standing lost in meditation before the altar, vested, and with tapers burning, an hour after he had finished saying mass. In his absence of mind he had forgotten to return to the vestry. His reverence was carried to an extravagance which must strike even the most devout as grotesque ; for he used to pare off his finger nails, and shave off the hair of his upper

lip, and keep the nail parings and scraps of hair reverently, because they had touched the Holy Sacrament. A pretty story is told of him when offering the holy Sacrifice on a bitter winter day. He was long engaged in private devotion before the altar, and a nun in the church saw in vision our Lord on one side of him, and S. Mary on the other, chafing his numbed hands between their own. She told Hermann what she had seen, but he assured her that he had been quite unconscious of the cold, and had seen nothing of what she described.

Hermann was exceedingly skilful in making clocks, and many places were supplied with time-pieces of his manufacture. He also composed a commentary on the Song of Solomon, and some other treatises on sublime contemplation, which give us a truer insight into the real power and excellence of the man than the unfortunate "life" by his fellow-canon. In this "life" there is much that is beautiful and wholesome, but there is more that is offensive; what is objectionable, we may hope is to be attributed to the want of judgment*of the writer. Unhappily Joseph was an egregious liar, and was the author of some outrageous "revelations" concerning The Eleven Thousand Virgins. It is not possible to trust a word of what he told of his pious childhood.

Before his death he was afflicted with great nervous agitation, so that, for some time, he was obliged to desist from saying mass. He was especially alarmed at the appearance of spiders and flies, which filled him with nervous trepidation, supposing that the devils were disguised under their forms.

The relics of Hermann-Joseph are preserved at Steinfeld, but portions are at Cologne and in Antwerp. His presentation of an apple to the Blessed Virgin or Holy Child is a favourite subject of representation with artists.

April 8.

- SS. HERODION, ASYNCRITUS, PHLEGON, AND HERMAS, MM., 1st cent.
 S. DIONYSIUS, B. of Corinth, circ. A.D. 180.
 S. EDESIUS, M. at Alexandria, A.D. 304.
 S. AMANTIUS, B. of Como, circ. A.D. 546.
 S. PERPETUUS, B. of Tours, circ. A.D. 490.
 S. WALTER, Ab. of S. Martin near Pontoise, end of 11th cent.
 B. ALBERT, B. of Vercelli, Lat. Patr. of Jerusalem, A.D. 1214.

SS. HERODION, ASYNCRITUS, PHLEGON, AND
HERMAS, MM.

(1ST CENT.)

[In the Greek Menæa and Menology on the day these four, together with Agabus and Rufus. Agabus is named in the Roman Martyrology on Feb. 13th, and Rufus on Nov. 21st; Hermas on May 9th. On this day in the Roman Martyrology only Herodion, Asyncritus, and Phlegon. Authorities:—The Pseudo-Hippolytus on the Seventy-two Disciples, and mention in the Menæa and Menology.]



SAINTS HERODION, ASYNCRITUS, PHLEGON, and HERMAS, mentioned in Romans xvi. 14, by S. Paul, who sends to them his salutation are said to have suffered for their faith.

Herodion, a kinsman of S. Paul, was ordained first priest, and afterwards first bishop in Thessaly at Novæ Patræ. His face was crushed with stones, and then he was suspended from the wooden horse, and run through with a sword. Asyncritus was ordained bishop of Hyrcania, where he also suffered. Phlegon became bishop of Marathon, where, to use the words of the Menæa, playing on his name Phlegon, from phlego, to burn—

“Phlegon extinguished the burning flame of ire,
 And saw those spirits which David calleth fire.”

An allusion to the words of the Psalm, “He maketh His angels spirits, and His ministers a flame of fire.” Hermas is said to have been bishop of Philippi in Macedonia.

S. DIONYSIUS, B. OF CORINTH.

(ABOUT A.D. 180.)

[Greek Menæa on Nov. 29th. Roman Martyrology and Usuardus, Maurolycus, Molanus, and the Bollandists on April 8th; but some Latin Martyrologies on March 22nd. Authorities:—Eusebius, lib. iv. c. 21-23; ii. c. 25.]

S. DIONYSIUS, bishop of Corinth, is mentioned by Eusebius among the ancient writers of the Church, and he gives an account of his epistles which were extant in his time. He says that Dionysius was his authority for stating that SS. Peter and Paul suffered at the same time in Italy, after having visited Corinth, confirming the Church there.

The relics of S. Dionysius are said to have been carried to France in 1215, by Hemerick, prior of S. Denys, near Paris, and solemnly enshrined there on Feb. 21st, 1216.

S. WALTER, AB.

(END OF 11TH CENT.)

[Gallican Martyrology. His translation is celebrated variously on May 3rd, 4th, or 30th. Authority:—Two ancient lives, one by a monk of Pontoise, a disciple of S. Walter and eye-witness of the greater part of what he describes; the other of uncertain date.]

WALTER, in Latin Galterius, in French Gautier, was born in the village of Andainville, in Picardy, towards the end of the reign of Robert I. He assumed the Benedictine habit in the abbey of Rébais, in the diocese of Meaux. It happened that an unfortunate peasant was locked up by the abbot in the monastery dungeon for having been guilty of some wrong done to the property of the monastery, and he left him there to perish of starvation. Walter, filled with pity, at night fed the emaciated wretch with his own food, and opening the prison door took him on his shoulders, for he was too far gone with exhaustion to be able to walk, and

carried him out of the monastery and placed him where he would be safe. In the morning, the abbot and brethren finding their captive gone, and ascertaining that Walter had liberated him, fell on Walter and beat him unmercifully. Walter was elected by the monks first abbot of S. Germain's near Pontoise.¹ He received episcopal benediction for his office, and king Philip I. gave him the pastoral staff, holding it by the shank of the crook ; but Walter put his hand upon that of the king, saying, "It is not from thee, but from God, that I receive my spiritual authority."

After a while, wearied of the burden of the charge, he fled by night to Cluny, but his monks brought him back again ; then he retired into a cave near his monastery. Again he attempted to fly, but was brought back again. Afterwards he visited Rome, and implored pope Gregory VII. to relieve him of his charge, but in vain.

On the assembling of a council of bishops and abbots at Paris, in 1092, to receive and consult upon letters received from the pope touching the marriage of priests, and forbidding the faithful to assist at masses celebrated by married priests, the bishops having declared that "these commands were intolerable, and altogether irrational," S. Walter stoutly opposed them, and was subjected to great abuse and even to blows for his advocacy of celibacy ; and some of the royal servants so far forgot themselves as to spit in his face and draw him out of the council before the king. But Walter declared, "I will die rather than yield." He was therefore, cast into prison. At this time the bad habit of sitting during the recitation of the Psalms in choir had crept into the Church, but Walter never would yield to indolence, for to extreme old age he stood during the singing of the Psalms.

¹ Afterwards the dedication was altered to S. Martin.

April 9.

- S. MARY, *the wife of Cleopas, 1st cent.*
 S. PROCHORUS, *M.B. of Nicomedia, 1st cent.*
 S. EUPSYCHIUS, *M. at Cæsarea in Cappadocia, A.D. 362.*
 S. BAIEMAS, *M. in Persia, circ. A.D. 376.*
 S. ACACIUS, *B. of Amida in Mesopotamia, 5th cent.*
 S. MARCELLUS, *B. of S. Die, end of 6th cent.*
 S. WALTRUDIS, *Abss. at Mons in Belgium, end of 7th cent.*
 S. HUGH, *B. of Rouen, A.D. 730.*
 S. CASILDA, *V. at Burgos in Spain, 11th cent.*
 S. GOUCHER, *Prior at Aureil, A.D. 1130.*

S. MARY, THE WIFE OF CLEOPAS.

(1ST CENT.)

[Roman Martyrology. Venerated at Veroli near Frosinone, in Italy; and at Arles on May 25th; at Rheims on May 11th; at Ciudad-Rodrigo in Portugal on April 9th. Authority:—Mention in the Gospels. Acts of SS. Mary, the mother of James, and Salome exist written after the year 1491, in which year, says the author, he was cured of the stone. These acts, it is needless to say, are altogether apocryphal.]



IN the Arabic "History of Joseph the Carpenter," a work well known in the Middle Ages, and considered by the best authorities to be of a date not later than the fourth century, we are told:—

"There was a man whose name was Joseph, sprung from a family of Bethlehem, a city of Judah, and the city of David the king. And he followed the trade of a carpenter, and, after the manner of all men, took a wife. Moreover he begat unto himself sons and daughters—to wit, four sons and two daughters. And these are the names of them—Judas, Justus, James, and Simon; and the names of the two daughters, Assia and Lydia. At length the wife of Joseph the Just died, intent in all her works upon the

Divine glory. . . . Now when Joseph the Just was made a widower, Mary (his future espoused wife) . . . had accomplished twelve years . . . And, after Joseph had taken her to his house, Mary found James the Less in the house of his father, broken in mind and sad by reason of the death of his mother, and she brought him up. Wherefore she is called Mary the mother of James. . . . And Justus and Simon, the elder sons of Joseph, having married wives, went away to their families. Both the daughters likewise married, and departed to their houses. But Judas and James the Less and the Virgin . . . remained in the house of Joseph."¹ And the early childhood and companionship of Jesus and James are referred to incidentally in the following account related in the "Gospel of Thomas the Israelite":—"And Joseph sent his son James to tie up wood and carry it into his house; and the child Jesus also followed him. And as James was gathering the faggots, a viper bit the hand of James. And being sore afflicted and about to die, Jesus drew nigh, and breathed on the bite, and straightway the pain ceased, and the animal burst asunder, and James continued to remain healed."² The account occurs, substantially the same, in the "Book of the Birth of the Blessed Mary, and of the Infancy of the Saviour;"³ in the "Gospel of the Infancy of the Saviour,"⁴ believed to be of the fifth or sixth century; and in the Syriac "Gospel of the Boyhood of our Lord Jesus,"⁵ believed to be the most ancient extant form of the so-called Gospel of S. Thomas.

¹"Codex Apoc. Nov. Test." Edit. Thilo, cap. i.—iv., xi. ²Cap. xvi. Edit. Thilo.

³"Acta Apostolorum Apocrypha." Edit. Tischendorf, cap. xii. Thilo's version only goes as far as cap. xxv.

⁴Cap. xliii. Edit. Thilo.

⁵Cap. xiv. Edited, from the Syriac, with an English translation and notes, by W. Wright, LL.D. London, 1865.

Several passages of Scripture will also at once occur, as throwing additional light upon the subject. Thus (Matt. xii. 46-50; Mark iii. 31-35; Luke viii. 19-21), "While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him." (John ii. 12), "After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples." (Acts i. 14), "Mary the mother of Jesus, and his brethren." (John vii. 3), "His brethren, therefore, said unto him, Depart hence." And again, more particularly (Matt. xiii. 55, 56, and Mark vi. 3), the Jews asked, "Is not this the Carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? and his sisters, are they not all with us?" In Matt. xxvii. 56, and Mark xv. 40, "Mary the mother of James and Joses" is mentioned. And in Galat. i. 19, S. Paul says, "Other of the Apostles saw I none, save James, the Lord's brother." SS. Simon and Jude were likewise of the number of the Apostles, and Joses, Justus, Joseph, or Barsabas, were elected, after the death of Judas, to the Apostleship with Matthias (Acts i. 23).

The vagueness, however, in which the exact relationship between our Lord and the rest of the Holy Family was left in Scripture, and the discrepancies and hiatus which existed, even in the Apocryphal Gospels, were not likely to survive the passion for minute research and classification which prevailed during the eleventh, twelfth, and thirteenth centuries; and accordingly, it is to the great encyclopædists of those ages to whom we must turn to find that relationship defined with the most minute accuracy. In the "Scholastic History," a work which belongs to the latter part of the twelfth century, James, Simon, Jude, and Justus—surnamed Barsabas—are the sons of Mary, the sister of the Blessed Virgin by Alpheus the brother of Joseph, the foster-father of our Lord. Joachim was married to Anna, and had issue

—the Virgin Mary, the mother of our Lord, and then died. Anna was next given in marriage by Joseph, her kinsman, to his brother Cleopas, by whom she had a second daughter—Mary subsequently married to Alpheus. By him she bore the so-called brethren of the Lord, James the Less, Simon, Jude, and Justus, or Barsabas. After this, however, Alpheus died, and Anna was married a third time, to Salom, by whom she had a third daughter; Mary subsequently married to Zebedee, by whom she had two sons—James the Great and the Evangelist S. John.¹ The Jews, as is well known, applied the term “brethren” loosely to all blood relations; but James, Simon, Jude, and Justus had a more especial claim to be called the brethren of our Lord, in that they were descended, as is shown, not only from Cleopas the brother of Joseph, but also from the wife of Alpheus, the sister of the Virgin. And the same is expressed fully, in the latter half of the thirteenth century, by Voragine,² Durandus,³ and Vincent of Beauvais.⁴

In a Missal of the Church of Utrecht, published in 1514, after the Common of Saints, is a Mass in honour of SS. Mary, the mother of S. James, and Salome, and in the Collect both are termed sisters of S. Mary the Virgin and

¹ “Hist Scholast” Edit. 1473. Fol. clxiv. “De electione XII. Apostolorum.”

² “Legend Aur.,” cap. lxvii. Edit. Graesse, 1830.

³ “Rat. Div. Off.” Edit. 1470. Fol. 196 A. Lib. vii. “De sanctorum festivitibus.”

⁴ “Spec. Historiale.” Edit. Benedict. 1624. Lib. vii. cap. 12. Four verses, attributed to S. Jerome, are appended, and appear to be the foundation of the following, in the “Golden Legend,” cap. cxxxi. :—

“Anna solet dici tres concepisse Marias,
 Quas genuere viri Joachim, Cleopas Salomeque,
 Quas duxere viri Joseph, Alpheus, Zebedaeus,
 Prima parit Christum, Jacobum secunda minorem,
 Et Joseph Justum peperit cum Symone Judam,
 Tertia majorem Jacobum volucrumque Johannem.”

aunts of Christ. To this is subjoined a discussion by John Bertand of Perigord on the kindred of S. John Baptist and the nephews and nieces of S. Anne. In this it is stated that Emerentia, and her husband Stolanus or Gazirus, were the parents of Esmeria, mother of Elizabeth, who was the mother of the Baptist; the second daughter of Emerentia and Stolanus was S. Anne, the mother of the B. Virgin by her first husband Joachim; and of Mary the wife of Cleopas and mother of S. James by her second husband Alpheus; and of Salome married to Zebedee by her third husband Salomon. This may be very ingenious, but it is altogether fanciful. According to the apocryphal Acts of the three Marys, on the death of their husbands, Mary the mother of James, and Mary Salome went to the house of Mary the mother of Jesus, and dwelt with her; and were with her when Joseph died and when Christ was crucified. They were with her at the Resurrection, and tarried with her till she died. On the news reaching them of S. John the Evangelist, son of Salome, having been immersed in boiling oil at the Latin gate of Rome, Mary the widow of Cleopas, and Mary Salome, widow of Zebedee, went to Rome, and were received by S. Clement the pope; they then retired to Veroli near Fronsino, and there died Mary the mother of James, on the 25th May, and Mary Salome on the 22nd October. Here by revelation, "to a certain boy of Veroli," was found the body of S. Mary the wife of Cleopas, in 1209, and in the Roman Martyrology, May 25th, is observed as the feast of the translation of these relics. This discovery is related as follows. "A certain boy having dreamed that the body of S. Mary was in a dry rocky spot, the abbot of Casamare and his monks went to the place and opened a stone cell, in which was the body. On the stone cover was inscribed "Mary, the mother of S. John the Apostle and James lies here," and a parchment document was wrapped



THE THREE MARIES AT THE TOMB. From a Fresco in the Cathedral at Albi.

up with the bones, wrapper and parchment and bones all perfectly sound.¹

The Apocryphal Acts tells the story somewhat differently. In them S. James appears to the bishop of Veroli.

However, the Camargues at the mouth of the Rhone claim S. Mary the wife of Cleopas, and S. Mary Salome, and S. Mary Magdalene; and the town of Les Saintes Maries, and the Gulf of the Saintes Maries take their names from them, as does also the little village of Les Sansouires (Saintes Sœurs) in the same district. How the relics were brought there is differently related. According to the aforementioned legendary Acts, they were carried away from Veroli in 1220, by a knight, Lord of the Carmargues, who assisted the duke of Veroli against the Saracens, and received the sacred bodies as his reward. But, according to the received tradition in Provence, S. Mary the wife of Cleopas and Salome never were at Veroli, but came to Arles with S. Martha and S. Mary Magdalene, and a servant named Sarah. The bodies of the Marys and Sarah were placed in a new shrine by order of Robert, king of Sicily, in 1423, and were found linked together, with interlaced arms, as loving in death as in life. Another examination of the bodies was made, in 1448, before king René of Anjou and the Papal Legate; again, in 1627, before Cardinal Richelieu, and in 1640, before the archbishop of Arles, and

¹ There can be little doubt as to the origin of these relics. The following passage from Guibert of Nogent, De Pignor. SS. Ed. d'Achery, p. 336, a writer early in the 12th cent. will afford the key:—"Quid de capite Joannis ago qui de innumeris sanctorum corporibus itidem indies audio? Plane decessor meus Ambianensis (Amiens) episcopus cum corpus Firmini martyris ut putabat, quatenus de theca in thecam efferet, nullum inibi pitacium, ne unius quidem literæ testimonium, quis ibidem jaceret, invenit. Ab Atrebatensi et ipso Ambianensi Episcopi audivi quod refero. Qua de re urbis episcopus plumbeæ laminae mox inscripsit, quod illic conderetur: *Firminus Martyr Ambianorum Episcopus*. Nec mora in monasterio Sancti Dionysii idem accitatur. Parata ab abbate ornatiori ipsa dum inde extollitur, dum cum membris caput evolitur, membranda in martyris naribus reperitur, in qua quod esset Firminus Ambianensis martyr exponitur."

the heads and bodies were found entire. But another claim to possess the bodies is made by the city of Ciudad Rodrigo. In the additions to the chronicle of Braullo and Hellecas, it is said that S. James came to Spain with Mary the wife of Cleopas, and Salome his mother, and Mary Magdalene, and that the Magdalene and Mary the wife of Cleopas died at Ciudad Rodrigo; but that Mary Salome, after having gone on with S. James to visit Germany, England, and Italy, died at Veroli. These additions are a forgery of the 17th century. The head of Mary the wife of Cleopas is also venerated in the Servite church at Venice; this was probably brought from Constantinople, where the body of S. Mary the wife of Cleopas was venerated in the Church of S. James in the 6th century.

S. PROCHORUS, M.B. OF NICOMEDIA.

(1ST CENT.)

[By the Greeks with Timon, Nicanor, and Parmenas, on July 28th. In the Roman Martyrology S. Philip is on June 6th, S. Nicanor on Jan. 10th, S. Parmenas on Jan. 23rd, S. Prochorus on April 9th, and S. Timon on April 19th. On this day also Usuardus, Ado, Notker, Maurolycus, &c.]

S. PROCHORUS was one of the first seven deacons, mentioned in the Acts of the Apostles, with S. Stephen and S. Philip, and also with Nicolas, who is said to have originated the heresy of the Nicolaitans, condemned by S. John. S. Prochorus became bishop of Nicomedia, and died a martyr at Antioch. See the life of S. Eupychius, Sept. 7.

S. EUPSYCHIUS, M.

(A.D. 362.)

[Modern Roman Martyrology. Greek Menæa and Menology of the Emperor Basil the Younger. Authority:—Sozomen, *Hist. Eccles.*, lib. v. c. 4.]

THIS saint was one of the sufferers under the apostate

emperor Julian, at Cæsarea, the capital of Cappadocia, where the Christians had closed all the temples and destroyed that of Fortune. Sozomen says that the emperor had long regarded the inhabitants of Cæsarea with extreme aversion, because they were so zealously attached to Christianity. Euppsychius was a native of Cæsarea, and had just taken to himself a wife, when he was apprehended and executed. Sozomen says, "I believe that Euppsychius was condemned in consequence of the demolition of the temple of Fortune, which excited the anger of the emperor against all the inhabitants of Cæsarea. Indeed, all the actors in this transaction were condemned, some to death, and others to banishment."

S. Gregory Nazianzen mentions a Church dedicated to him (Ep. 26), and S. Basil the Great (Ep. 291) invited the bishops of Pontus to celebrate his feast.

S. WALTRUDIS, ABSS.

(END OF 7TH CENT.)

[*S. Waltrudis*, *Waldetrude*, *Vantrude*, and *Wandru*, as she is variously called, is venerated on this day at Mons, as a double with octave, and there her elevation is commemorated on Feb. 3rd, the separation of the head from her body on Aug. 12th, her canonization on Nov. 2nd. When canonized is uncertain, S. Bernard was allowed by Alexander III. to erect an altar in her honour. Her name has been admitted into the modern Roman Martyrology. Authority:—A life by a contemporary, from the testimony of eye-witnesses.¹]

S. WALTRUDIS, patroness of Mons, the capital of Hainault, belonged to a family of saints. Her husband was S. Vincent, founder of Soignies; her sister was S. Aldegund, foundress of Maubeuge; her sons were S. Landric and S. Dentlin; her daughters S. Aldetrudis and S. Madelberta. She was the daughter of count Walbert and the princess Bertilla. She founded a house of canonesses at Mons.

¹This life has, however, undergone considerable interpolation.

April 10.

SS. ROMAN MARTYRS, *baptized by S. Alexander, A.D. 116.*

SS. TERENCE, AFRICANUS AND COMPANIONS, *MM. in Africa, circ. A.D. 250.*

S. PALLADIUS, *B. of Auxerre, A.D. 654.*

S. BEDE THE YOUNGER, *Monk at Gavello, A.D. 883.*

S. MACARIUS of Antioch, *at Ghent, A.D. 1012.*

S. FULBERT, *B. of Chartres, A.D. 1028.*

S. BEDE THE YOUNGER, MK.

(A.D. 883.)

[Venerated in the diocese of Genoa. Authority:—A life written by a monk of Gavello, about the Year 1350.]



CHARLEMAGNE, in order to improve the condition of the Church in his dominions, established schools in which he placed youths under excellent masters, to be trained for the priesthood. Among these was Bede, a boy from Sleswik, who by his proficiency in his studies, and by his virtues, became a favourite with the great emperor and his nobles. He was offered a bishopric, but refused it, and retired into the monastery of Gavello, between the rivers Pantaro and the Po, with a friend named Venerius. A white dove was wont to hover at his window, and when admitted, to flutter about him in his cell. "Drive the bird away," said Venerius, "lest the bird spoil our books." "Nay, leave it alone," said Bede, "God hath sent the bird to give us pleasure."

Bede died at Gavello, and was there buried. But his body was translated to S. Benignus at Genoa, in 1233. By a curious blunder, this Bede is confounded with the Venerable Bede of Jarrow, who died 735. Papebroech, who

was at S. Benigno in 1662, says, "I was courteously received, and venerated there this sacred body, but the credulity of the monks displeased me, for they asserted that it was the body of the Venerable Bede, the ecclesiastical writer." The writer of the life in the 14th century made a similar mistake, for he headed it the life of S. Bede, Priest, Confessor, and Doctor, and calls him "The Venerable," though there is nothing in his life which could possibly give colour to this mistake.

S. MACARIUS OF ANTIOCH, B.

(A.D. 1012.)

[Roman Martyrology. Belgian Martyrology. Molanus in his additions to Usuardus. Raderius in his *Bavaria Sancta*. Authority:—A life written by a monk of S. Bavo after the death of Macarius in 1014, by order of the abbot, Erembold, who died in 1017, and who had been abbot during the residence of S. Macarius at Ghent. Another life, written by a monk of Ghent, in 1073, by order of the abbot Siger. This life gives a long account of his acts before he came into Europe, which is more than questionable. The earlier life gives nothing but what took place after his arrival at Ghent, and as his reason, says, "Cujus quidem peregrinationis seriem explicare non est facile memoratu: quoniam fama incertæ opinionis præstantior est veritas." The narrative given by the second writer must have been gathered from what Macarius had told of his earlier days, and had been handed down through more than fifty years. This, as may well be conjectured, is not worth much.]

IN 1011, there arrived in Ghent an Armenian ecclesiastic, Macarius by name, who called himself archbishop of Antioch. Those were not critical days, and Erembold, the good abbot of S. Bavo, who received him, made no enquiries as to what Antioch he came from; whether that in Syria, or that in Pisidia. The first life, written by order of Erembold, the abbot, says, "Antioch in Armenia," but as there is no Antioch in Armenia, we shall probably be right in supposing that he was an Armenian by birth who lived at

Antioch, probably that in Pisidia. The patriarch of Antioch in Syria between 977 and 989 was Agapius II., who was ejected in 989, but returned to Antioch in 996,¹ and he was succeeded by John III., Nicolas II., Elias II., Theodore III., Basil II. The second life boldly asserts that he was patriarch of Antioch in Syria, and was brought up by his namesake, Macarius, patriarch of the same see,² during whose patriarchate he was born. There was no Antiochian patriarch of this name except Macarius the heretic, who was deposed in 681; and therefore we may safely consign this assertion to the realm of fable. The second writer relates that Macarius was elected to fill the place of his kinsman. He resigned the cares of his see shortly after into the hands of a certain Eleutherius "of venerable memory," says the writer, though he is perfectly unknown to history, and visited the Holy Land as a pilgrim, and he was received at Jerusalem by the holy patriarch John.³ There he was subjected to imprisonment and torture by the Saracens, and escaping he came into Europe, passed through Bavaria and Cologne, and settled in the monastery of S. Bavo, at Ghent, where he spent the remaining months of his life. His journey had been marked by prodigies. At Cologne he healed a man of king's evil, but on the other hand at Maubeuge, where he had caused himself to be bled, a servant, "at the instigation of the devil," having thrown away the blood from his vein, was struck with leprosy.⁴ But enough of the second life

¹ Elmacin. ed. Th. Erpen. pp. 244, 252.

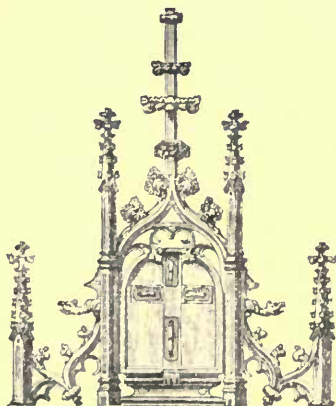
² What the writer means by calling a man who is utterly unknown, if he ever existed, "that strong column of the realm, and bulwark of the whole Church," it is hard to say. On the strength of these Acts, Le Quien ventures, with hesitation, to insert one of these Macarii, not both, as bishop of Antioch in Pisidia, but the one is not a shadow of other evidence to support the insertion.

³ John VI. was patriarch in 969, in which year he was burnt by the Saracens. This makes 42 years elapse between the visit of Macarius to Jerusalem, and his arrival at Ghent.

⁴ This story is a fair specimen of the second life. "Propter longam itineris fati-

of Macarius. It is a worthless composition from beginning to end. The first is very different. It relates that he was unable to leave Ghent owing to the swelling of his feet though he greatly desired to return into his own land, and when, shortly after, the plague raged in Ghent, the aged Oriental was stricken with it and died, after having had his beard shaved, and having requested the abbot to send a portion to his mother at Antioch. The old Eastern rests at Ghent, in the cathedral church of S. Bavo, but portions of his relics have been distributed to Thielt, Gérardmont, Lille, and Laerne.

gationem placuit sibi quatenus sanguinis minutione recreatur quem hospes cum vasculis excipiens apud se reposuit; et meritum viri præponderans, uni ex servientibus sibi, ut summa sollicitudine tuto loco ne effunderetur servaret, magnopere commendare curavit. Sed quia aliquando servorum natura, nihil est deterius; servus idem, ut omnium nequissimus, tam invidia quam et diaboli instinctu deceptus, illum sacrum cruorem in latrinam projecit . . . sed scrutans corda et renes Deus hunc lepræ morbo percussit."



Portion of a Monstrance.

April 11.

- S. ANTIPAS, *M.B. of Pergamos*, A.D. 92.
 SS. DOMNIUS, *B.M.*, ANASTASIUS, MAURUS, AND COMF., *MM. 12*
Dalmatia, 1st cent.
 S. LEO THE GREAT, *Pope of Rome*, A.D. 461.
 S. BARSANUPH, *ll. at Gaza, beginning of 6th cent.*
 S. ISAAC, *Ab. at Spoleto, circ. A.D. 550.*
 S. GODEBERTHA, *V. at Noyon, in France*, A.D. 670.
 S. GUTHLAC, *P. ll. at Creyland, A.D. 713.*
 SS. STEPHEN, *Ab.*, AND HILDEBRAND, *MM. at S. Gilles, in Languedoc,*
 A.D. 1209.

S. ANTIPAS, B. OF PERGAMOS, M.

(A.D. 92.)

[Greek Menology of the Emperor Basil. His office was composed by S. Joseph the Hymnographer. Inserted in the Roman Martyrology by Baronius. Authority: Rev. ii. 13, and a long posterior account of the martyrdom from tradition by a priest of Pergamos.]



ANTIPAS is he of whom Christ spake to the angel or bishop of Pergamos, "Thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you."

The traditional account is that he was inclosed in a brazen bull, over a fire, and scorched and suffocated to death therein. Perillus, the inventor of this horrible mode of execution, was constrained by Phalaris, tyrant of Agrigentum, to suffer by it.

S. LEO THE GREAT, POPE.

(A.D. 461.)

[The name of S. Leo was inscribed in the Greek diptychs, in 536, at the Council of Constantinople, under the Patriarch Mennas; but by the Greeks, S. Leo is venerated on Feb. 18th. On the 11th of April, Bede, Usuardus, Hrabanus, Notker, and Roman Martyrology. Authorities:—His own letters, and the acts of the Council of Chalcedon.¹]

POPE SIXTUS III. died in 440, and all Rome looked as one man to the pious and energetic Leo, archdeacon of Rome, to fill the vacant chair. Leo was then absent on a mission significant of his powers, that of reconciling two generals, Aetius and Albinus, whose feud might be dangerous to the West. Without any show of diffidence, but without any egoistical self-confidence, knowing "that He who imposed the burden would give His aid for the administration,"² Leo the Great, as he has been worthily styled, took possession of the see of S. Peter.

His first conflict was with the Pelagians. Pelagius,³ a British monk at Rome, and a friend of S. Paulinus of Nola, had written a treatise on the doctrine of the Trinity. Strict and earnest in practical religion, he heard with indignation the feeble self-excusing to which indolent Christians had recourse. His feeling was, "You deceive yourselves by talking thus about your weakness. You *can* serve God, if you have the will." A bishop one day quoted to him Augustine's prayer, "Give what Thou commandest, and then command what thou wilt."⁴ Pelagius could not endure such language. It seemed to him to cut at the root of all personal exertion, all exercise of free-will, and to encourage listlessness under the garb of piety. He seemed to foresee the terrible heresy which in after ages Calvin was to

¹ Portions of this life are taken from Canon Bright's "Church History."

² Sermon 2. ³ Pelagius is the Latin form of his supposed Keltic name Morgan

⁴ Confess. x. 40.

develope out of the Catholic doctrine of Grace, and the more subtle but equally dangerous heresy of Jansen, and to strive to assert an opposite dogma which would make such heresies impossible. Thus, about 405, he was led on by an intellectual tendency to exaggeration and one-sidedness, into a view of human capabilities which left no place for supernatural help. His view was, in few words, "We need no inward grace, for we have no inborn sin."

Whilst S. Augustine was absorbed by the business of the Conference at Carthage with the Donatists, already recorded (p. 90); he once or twice met Pelagius there.¹ Something he had heard in casual conversation, of a theory which supposed the Church to baptize infants, "not for remission of sin, but for their sanctification in Christ."² He was startled, but thought little more about it; there was then no opportunity for pursuing the subject,—the speakers were of no weight,—and the matter was soon forgotten. Pelagius departed to Palestine; but he left behind his friend and fellow thinker, the Irishman Coelestius, whose efforts to spread the peculiar tenets of Pelagius drew attention to him. He was summoned before the Council at Carthage, and then it became manifest that his teaching and that of Pelagius was reducible to two principles—the denial of Supernatural Grace, and the denial of Original Sin. S. Augustine's bitter remembrances of Manichæism would make him specially abhorrent of a theory which lessened men's dread of sin, fostered a heathenish self-reliance, and nullified the mystery of the new Creation. He felt the greatness of the crisis; he saw that as by former heresies which affected religion on the side that looked to God, so by this which was conversant with its aspect towards man, a blow was struck at the very essence of Apostolic Christianity; and he attacked the new doctrine both in sermons and in treatises.

¹ De Gest.

Pelagii, 46.

² De Pecc. Orig. iiii. 12.

In Palestine, Pelagius was called before a conference at Jerusalem, and then before a Council at Diospolis, in which he equivocated. But in the mean time his denials of grace and original sin were perverting many. In 416, a council of sixty-seven bishops at Carthage condemned the chief Pelagian errors, and wrote to pope Innocent on the subject. The heretics, they urged, were leaving no place for the grace of God, "If we, in giving benediction, say over our people, 'Grant them, O Lord, to be strengthened with might by Thy Spirit,' they pretend that we deny free-will." Soon after, a Numidian Council met at Milevis, and similarly addressed the pope. Innocent wrote in reply, denouncing the Pelagians; "Lo, this is the man that took not God for his help!" was his apposite quotation, in speaking of the author of the heresy. The true doctrine he stated very exactly, and excommunicated Pelagius and Coelestius.

He died March 12th, 417. In the reign of Zosimus, who succeeded Innocent, Coelestius came to Rome, and a council was held to examine his doctrine; and the pope, misled by his sophistries, pronounced excommunications against the accusers of Pelagius. Soon after, Zosimus received a letter from Praylius, patriarch of Jerusalem, in favour of Pelagius, and a confession of faith from Pelagius himself, addressed to Innocent. The success of this document is astonishing. Zosimus and other "holy men who were present," when it was read, agreed in thinking it altogether satisfactory. Some could hardly restrain their tears at the thought of Pelagius and Coelestius being defamed, when they were, in fact, so orthodox. The pope, on Sept. 22nd, 417, struck a heavy blow at the moral influence of Rome, by writing to the African bishops in vindication of Pelagius and Coelestius. What Innocent had condemned as heretical, Zosimus declared to be orthodox. The Church

of Africa assembled in astonishment and dismay; two hundred and fourteen bishops met in council, and in a letter formally addressed to the pope, said, "We ordain that the sentence issued by the venerable bishop Innocent from the see of the most blessed Apostle Peter against Pelagius and Coelestius shall stand firm."

On April 30th, the men whom Zosimus had pronounced innocent were excluded from Rome, as authors of impiety, by a rescript of the emperor Honorius. Next day, May 1st, 418, a great council of the African Church was held at Carthage, anathematizing those holding the Pelagian heresy, and condemning the propositions in order.

Zosimus became aware that he had committed a great mistake. Before the acts of the "Plenary Council" of Africa reached home, he began to see how strong was the orthodox feeling at Rome against the men whom he had hastily acquitted. The imperial rescript was also a fact of great significance. He summoned Coelestius to appear again before him, but Coelestius dared not do so, on account of the sentence of the emperor. Thereupon the pope, in a long epistle, called *Tractoria*, condemned Pelagius and Coelestius, assigning to them, in case they recanted, the position of penitents. This letter was circulated throughout Christendom, and accepted by the bishops of the East and West. In Italy it was rejected by nineteen prelates, the chief of whom was Julian, bishop of Eclona, in Campania. The Venerable Bede calls him, "a very accomplished rhetorician, and the keenest assailant of the grace of God, after Pelagius." Pelagius disappears from history after 418, and his room is filled by Julian, who aimed at a semi-Pelagianism, a modification of the doctrine of the heresiarch. Julian was the son of Memor, a bishop for whom S. Augustine entertained the warmest friendship.¹ He was

¹ August. de Pecc. Orig.; in Julian, i. c. 14.

early admitted into the lower order of the Clergy, and married a maiden of the Æmilian family, daughter of the bishop of Beneventum. The Epithalamium of Julian and Ia was written by S. Paulinus, bishop of Nola, in which he urges them to dedicate their children, should they have any, as a sacerdotal family, to virginity. Julian and his friends were deposed by Zosimus, but they appealed to a General Council. Zosimus died, and was succeeded by Boniface I., who reigned only four years; and then the papal throne was filled by S. Cœlestine I. In the East, the great Nestorian heresy was spreading and being combated, and had been condemned in the great Council of Ephesus. Sixtus III. had succeeded Cœlestine. Whilst Nestorianism had blazed forth in the East, Pelagianism had smouldered in the West. One of the last acts of Sixtus III. was prompted by his archdeacon Leo. Julian, worn with suffering and disappointment, sought to be reconciled to the Church. Leo, perhaps harshly, and with the precipitate judgment of youth, declared that his professions of sound belief were insincere, and Sixtus, guided by Leo, refused to accept the convert, who died as a schoolmaster in Sicily. His epitaph, the work of some loving hand, could still be read in the ninth century: "Hic in pace quiescit Julianus Episcopus Catholicus."

Now that Sixtus was no more, and Leo was in his seat, he was called upon to quench the last embers of Pelagianism. He wrote to the bishop of Aquileia, exhorting him to receive none without unequivocal abjuration, and a clear admission of real grace. At the same time he showed his zeal against that heresy which Pelagians were wont to associate with the Church.

The Manichean community at Rome had been reinforced by fugitives from Africa, then groaning under the Vandal invasion. They endeavoured to mingle with Churchmen in

public worship ; but the eye of Leo was upon them. He found out who the men were who declined to receive the Eucharistic chalice, fasted on Sunday and Monday in honour of the sun and moon, and led some of the faithful, as they ascended the steps of S. Peter's, to turn round at the topmost steps, and salute the rising sun. He instituted a search for Manichæans, and detected many, including their bishop ; and assembling a number of bishops, priests, and distinguished laymen, he compelled the captured heretics to confess the infamies which made part of their secret ritual.¹ Some gave token of genuine repentance ; with regard to the rest, Leo employed his great powers of terse and vigorous preaching in order to guard his flock from the pollution of their company. In the Ember-week of December, 443, and on the Epiphany of 444, he denounced Manichæism with the energy of one to whom the faith of Christ and the Gospel law of holiness were supremely dear. The profanity of the Pagans, the blindness of carnal Judaism, the dark secrets of magic, had been poured into one receptacle of foulness. Manichæans, he urged,² regarded the idea of Incarnation as a debasement of the Deity. They imagined a Christ with a phantom body, which could not really die nor revive ; and they denied that Christ would come as a Judge. They cast off the Old Testament, they corrupted the New, they circulated false Scriptures under sacred names, they strove to ensnare the simple by pretended austerity, by a display of mean dresses and pallid faces, and by acts which were in truth impure.³ But he did not conclude without an expression of deep pity for those who had fallen into this Antichristian heresy, yet for whom, as long as life remained, there remained a place of repentance. Some of the Manichæans fled from Rome,

¹ Sermon 10.² Sermon 34.³ Sermon 41. The Manichæans were the origin of the Albigenses, see vol. i. 140. vol. iii. 76.

and Leo wrote against them to all the bishops of Italy, Jan. 30th, 444.

S. Hilary of Arles, (May 5th,) was revered for his devotion, his extraordinary energy as a preacher, his unwearied zeal in converting pagans and heretics ; he was beloved for his humility and sympathy, his active compassion for the poor, his readiness to ransom captives even with the vessels of the altar, and the apostolic tenderness with which he administered Church discipline. There was a holy intensity about his character which made him the chief power in the Transalpine Church. Such was the prelate who, while visiting S. Germain at Auxerre, received a complaint against a bishop named Celidonius. "He ought not to have been consecrated ; while a layman and a magistrate, he married a widow, and he inflicted capital punishment." It was contended, in fact, that he was canonically irregular. A certain degree of morbid formalism had taken hold of the ecclesiastical mind on both these points, and a council of bishops, called together to hear the case, did but carry out the existing law in its literal rigour, by adjudging Celidonius to resign his see of Besançon. Celidonius appealed to Rome, apparently in the autumn of 444 ; and Leo received him without further questioning to communion, which was regarded as tantamount to sanctioning his claim. Hilary heard of this in the depth of winter. It was characteristic of him to do "with his might," at once and thoroughly, whatever seemed his duty in any matter. Regardless of the bitter weather, he crossed the Alps on foot, and arrived at Rome. His first act was to visit the tombs of the apostles ; that pious office discharged, he presented himself before S. Leo, and respectfully begged him to consider in a friendly and extra-judicial way the statement he had to make ; and he obstinately refused to plead as before a court, but declared his readiness to give information as to facts

unknown at Rome.¹ A council was assembled, in which Hilary had a seat. He was urged, apparently, to make a formal accusation of Celidonius, or to communicate with him. He refused, asserting his rights as a Gallican archbishop in language which, as the præfect Auxiliaris expressed it, did not suit "the delicate ears of the Romans," and to which the pope affirmed, "no bishop could bear to listen." Indeed, there is every reason to believe that S. Hilary on this occasion, in his eagerness to maintain his independence, forgot what was due to the successor of S. Peter, and behaved throughout with unwarrantable violence and disrespect. Finding that he had caused offence, and fancying that he would be made to suffer for it, he withdrew from the council, evaded the guards which had been placed over him, and returned without further delay to Gaul. Leo, justly irritated and disposed to take an unfriendly view of all his conduct, regarded the proceeding as a "disgraceful flight."²

S. Leo now gave audience to another complaint. S. Hilary had suddenly arrived at a city, the name of which is unknown, but which was not in the province of Viennensis, then subject to the see of Arles. Projectus, the bishop of this city, was dangerously ill; and Hilary appears to have thought that it was necessary to make immediate provision for the see. He consecrated another bishop to succeed Projectus, who recovered, and laid his grievance before S. Leo. We do not know the circumstances as they presented themselves to S. Hilary, but his conduct seems inexcusable. Leo rightly declared the act of Hilary null. He also wrote a letter³ to the bishops of Viennensis, denouncing the pride and stubbornness of Hilary, who would not "endure to be subject to S. Peter." He gave them an account of the cases of Celidonius and Projectus, and was so far carried away by hasty injustice as to say that Hilary was

¹ Life of S. Hilary, by S. Honoratus, c. 8.

² Ep. 10.

³ Ep. 10.

“not so much bent on consecrating a bishop as on causing the death of Projectus, and by a wrongful ordination deceiving the man whom he intruded into the see.” Such a passage may enable us to judge of other charges against Hilary, endorsed by Leo in this vehement epistle. The ready support given to S. Hilary in his visitation by the highest civil functionaries, his vigour as a disciplinarian, his rapid movements throughout his province, were represented to Leo in a light sufficiently odious, and probably too strongly coloured. The pope had been highly provoked by Hilary’s boldness, and by his precipitate and, as far as we can judge, unjustifiable act, in ordaining a man to a see not yet vacant, and he now declared him to be excluded from communion with Rome. The powers of the see of Arles over Viennensis, which Zosimus had strongly maintained, were annulled by S. Leo, who suggested that an aged bishop named Leontius should enjoy a certain kind of primacy in Gaul. This was followed and fortified by an imperial rescript. On June 8th, 445, Valentinian III. put forth a mandate for the substance at least of which S. Leo must be held responsible.¹ “A holy synod,” the emperor is made to say, “has ordained that no one shall presume to attempt anything without the authority of that see, which derives its primacy from the merit of S. Peter, and from the dignity of the city of Rome. For then will the peace of the Churches be everywhere preserved, if they all acknowledge their ruler.” Hilary’s offices are then recited; that he still retains the title of bishop, is ascribed to Leo’s grace alone. The Papal sentence against him “would of itself have been valid, for what could be unlawful to the authority of so great a pontiff?” But to prevent such disobedience for the future, the emperor decreed that no bishop of Gaul, or in other provinces should be at liberty, “contrary to the old

¹ Ep. ii., Valent. Actio.

usage," to dispense with "the authority of the venerable Pope of the eternal City." All were to hold his ordinances for law; and a bishop, cited to his tribunal, and neglecting the summons, should be compelled by the provincial government to obey. S. Hilary, doing his best, in vain, to conciliate S. Leo, sought comfort in his devotions and his pastoral work, and died in the odour of sanctity.

A few days after this rescript, S. Leo wrote to the new patriarch of Alexandria, assuming that the Church of S. Mark must have learned her ritual customs from that of S. Peter, and requiring that on great festivals, when the worshippers were too numerous for the capacities of any single church, the celebration should be several times repeated, so that different companies might have in turn an opportunity of offering sacrifice.¹ This was the Roman custom; but it does not seem to have made its way into Egypt.

The Priscillianist heresy had revived in Spain. Priscillian, a well-born and eloquent Spaniard had adopted a strange compound of various errors originally brought into Spain from Egypt. He regarded God the Son as an influence in power only; was a fatalist, believed in the pre-existence of souls, and the detention of souls in bodies as a punishment for sins committed in a former state of existence. He denied the resurrection of the body; regarded the body as a work of the devil, and condemned marriage. His doctrine was, in fact, a sort of Manichæism, regarding all matter as evil.

Priscillian himself was a man of pure and strict life, capable of long fasts and vigils, careless about wealth, and fascinating in address. On October 4th, 380, his heresy was condemned in the Council of Saragossa. After this council Priscillian appealed to the emperor Maximus. At the court of Treves the accused and accusers found S. Martin of Tours with the emperor, who revered him as a

¹ Ep. 9.

saint. S. Martin rebuked Ithaicus, a bishop, who is described as having "nothing of holiness" about him,¹ but who hated Priscillian chiefly on account of his fasts. The great bishop of Tours also begged Maximus to "spare the unhappy men," and protested against "the hearing of a Church cause by a secular judge." He even obtained from Maximus a promise to shed no blood, and, relying on this, quitted Treves. Torture wrung from Priscillian a confession, probably false, of impure practices; and on this ground he, with six others, was beheaded. It was the first infliction of death for heresy; but in this case, for heresy alleged to endanger public morals.

To return to S. Leo. Turibius, bishop of Astorga, convicted a great number of Priscillianists, and wrote an account of the matter to S. Leo. The heretics, it appears, circulated apocryphal acts of S. Thomas, S. John, S. Andrew, and a memoir of the apostles which represented Christ as denouncing the Old Testament.² S. Leo replied on July 21st, 446.³ Alluding to Priscillian's execution, he justified it on the express ground that his doctrine was not merely heretical, but a social abomination. The Church, he observed, was too gentle not to "shrink from a bloody vengeance" on her enemies; but when they attacked public morality, and "subverted all laws divine and human, the severity of Christian princes" was well-timed. He entered into a detailed description of Priscillianism, and recommended the Spanish bishops to hold a council against "these impieties." S. Leo was next called on to interfere in the East. The exarchate of Ephesus was now held by Bassian, who had been installed under circumstances of some violence, but with the sanction of the emperor, and had governed his Church four years, in full communion with S. Proclus, Patriarch of Constantinople, but S. Proclus was

¹ Sulp. Sev. Hist. ii. 73.

² Turib. Ep. 5.

³ Ep. 15.

dead, and was succeeded by S. Flavian. During Lent some troublesome rumours obliged the clergy of Bassian to write to the emperor Theodosius on his behalf. The application was successful; his peaceable possession of the see was guaranteed. However, his adversaries contrived to persuade S. Flavian of Constantinople, and S. Leo of Rome, that his elevation was irregular, and they pronounced against him. Theodosius then deposed him. He was one day in the very act of offering the Holy Sacrifice, when he was suddenly dragged from the altar, beaten, pillaged, thrown into prison, his priestly robes torn from him by force, and a priest named Stephen was placed upon his throne. Bassian lay in prison three months, and was released apparently in 448.

But a far more important case than that of Bassian now called for the attention of S. Leo. The East was in a ferment with Eutychnianism. Our space will not allow of relating a second time that memorable struggle, which has been recorded with some fulness in the life of S. Flavian (Feb. 18th), and the reader must turn to that life for an account of the part S. Leo took in opposing the heresy of Eutyches, up to the Robber Council of Ephesus, in 449. We resume the thread of history from that point.

It was S. Leo's custom to hold an annual synod on Sept. 29th.¹ This assembly was sitting when Hilarus arrived, whom Leo had sent as his legate to the Council of Ephesus. He had eluded the pursuit of the Eutychnians by choosing the most unfrequented routes,² and he now described the horrors which had taken place, except Flavian's death, of which he was unaware. S. Leo wrote, on October 15th, four synodal letters. The first was to Theodosius;³ he assured him that the Christian party would be ruined, unless

¹ Ep. 16.

Ep. 46, Hilarus to Pulcheria.

³ Ep. 43, 44. S. Leo was in the habit of making more than one draft of his letters, as in this case.

the decision of the late council was reversed. Flavian, he said, had appealed to Rome; and in accordance with "Nicene Canons,"¹ such an appeal ought to be heard by a General Council in Italy. To the princess Pulcheria he declared that at Ephesus one furious man had carried his point by force and terror.² He exhorted the Church of Constantinople to own no other bishop than Flavian.

Dioscorus, patriarch of Alexandria, now ruled in the East. He consecrated for Constantinople one Anatolius, an Eutychian. Theodoret, bishop of Cyrus, appealed for help and advice to the first bishop of Christendom. In this remarkable letter he traced the primacy³ of Rome to her civil greatness, her soundness of faith, and her possession of the graves of SS. Peter and Paul. He eulogized the exact and comprehensive orthodoxy with which the Tome of S. Leo conveyed the full mind of the Holy Spirit. He dilated on the wrongs he had undergone from Dioscorus, and his exertions as a bishop, entreating Leo not to despise his old age in its affliction, but to decide whether he ought to submit to the recent sentence. "I await the judgment of your apostolic throne."

It was probably in February of 450, that a festival of S. Peter attracted to Rome the emperor Valentinian, with his wife and mother. They attended the service at the Vatican Basilica. A number of bishops were then visiting the pope, and stood around him, when, from the steps of the altar, he addressed the imperial personages, and besought their intervention for the restoration of Flavian, and for the assembling of a General Council in Italy. They wrote to Constantinople accordingly; Valentinian magnifying the primacy of S. Leo, and ascribing to him a right "to judge about faith and bishops."

¹ An error, really Sardican Canons.

² Ep. 45.

³ Theod. Ep. 113; the 52nd in the Leonine collection

The answer of the emperor Theodosius II. was wholly unpromising,¹ he assured his relatives that he adhered to his hereditary faith, that the recent council had been righteous and orthodox, and that Flavian had received his due.

Meantime S. Leo wrote again to the orthodox of Constantinople, insisting on the deeply practical nature of the controversy.²

The contest between Arles and Vienne had not been closed by the pope's letter of 445. The bishop of Vienne complained that Ravennius of Arles had invaded his jurisdiction; but nineteen suffragans of Arles requested Leo to confirm their mother-church in her rightful primacy. Leo replied on May 5th, dividing Viennensis between the two metropolitans of Vienne and Arles. He appears to have felt that in S. Hilary's case he had been perhaps more imperative than successful.

Theodosius II. died on July 29th, having reigned forty-one years. The sovereignty passed from the feeble and obstinate brother to the sister, who might well have ruled alone, but that a female reign was without a precedent. Pulcheria made the senator Marcian at once her husband and her colleague. Eutychianism was now a losing cause. In a solemn council, which was attended by the Roman legates, Anatolius, patriarch of Constantinople, subscribed the Tome of S. Leo, and anathematized both Eutyches and Nestorius. Rome and Constantinople were now again at peace. The body of S. Flavian was brought to Constantinople, and buried in the church of the Apostles; and the bishops who, for adhering to his cause, had been exiled by Theodosius, were permitted to return home. Among these was Theodoret, who, however, declined to leave the monastery where he had dwelt since his expulsion from Cyrus. He appears to have signified to S. Leo, through one of the legates, that he had

¹ Ep. 62—66.

² Ep. 59.



S. LEO THE GREAT.

April, p. 150.]

[April 11.

signed the Tome; and Leo, some time afterwards, formally recognized him as an orthodox bishop. S. Leo had formerly requested that affairs might remain *in statu quo* until the meeting of a new council. But his demands now rose with his hopes, and he boldly urged on Marcian, April 23rd,¹ that the question for discussion was not whether Eutyches were "impious," or whether Dioscorus "had decided perversely;" these points were already settled. The council would simply have to determine the conditions on which pardon should be granted to those whom Dioscorus had scared into wrong-doing. This, however, was not Marcian's view. He would neither allow the council to meet in Italy, nor exclude the doctrinal question from its province. He issued a summons to the greater prelates, on May 17th, 451, desiring them to attend on Sept. 1st, at Nicæa, with as many of their suffragans as they chose to bring; and expressly announced that the council would have to enter thoroughly into an examination of the *truth*. Disappointed as he must have been, both as to the place and scope of the council, S. Leo was also vexed by the promptitude of the summons. Before he received the circular, he had asked Marcian to defer the synod until the cessation of war with the Huns, in the West, should allow the bishops to leave their sees.² The letter and the circular crossed each other on their way; Leo on finding that Marcian had taken his own course, ascribed it to a pious impetuosity, and acquiesced.³ He had recently sent to Constantinople, Lucentius, a bishop, and Basil, a priest. He now appointed these two, with Paschasinus, bishop of Lilybæum, and a priest named Boniface, to preside in his name at the synod. They were charged with a letter announcing their commission, referring to the Tome, and exhorting the assembled prelates to put down heretical

¹ Ep. 82.

disputatiousness, and to maintain the authority of the *former* Ephesian Council, and "the just excommunication of Eutyches."¹ Nothing, in fact, more vividly displays the theological greatness of S. Leo, than his impartial solicitude for both sides of the sacred truth. His Tome, so full of this solicitude, had been already welcomed by Gallican bishops; and he received, about August, from Eusebius, archbishop of Milan, a synodal letter comparing it to the statements of S. Augustine.

Five hundred and twenty bishops—traditionally reckoned as six hundred and thirty—by including the proxies— assembled at Nicæa. It was there, probably, that Dioscorus of Alexandria took the daring step of excommunicating S. Leo, and inducing ten bishops to sign the sentence. After the bishops had awaited the emperor's coming for some time, he desired them to proceed to Chalcedon, where he could attend with more convenience, by simply crossing the Bosphorus from Constantinople; and on the 8th of October, they opened the synod in the stately church of S. Euphemia at Chalcedon. As at the first Council of Ephesus, so now, the presence of Christ was symbolized by the Gospel-book in the midst of the assembly. The Roman legates sat in the highest place; next to them Anatolius of Constantinople, then Dioscorus of Alexandria, Maximus of Antioch, and Juvenal of Jerusalem. In front of the chancel-screen sat nineteen high civil dignitaries, commissioned to represent the emperor, and to exercise a general control.

The legates opened the proceedings by standing forward and demanding, in S. Leo's name, that Dioscorus should not have a seat in the synod. This was so far granted, that Dioscorus was obliged to take his seat apart in the midst. Eusebius of Dorylæum then entreated, with passionate eagerness, that the council would hear the records of the

¹ Ep. 83.² Ep. 89.¹ Ep. 93.

Latrocinium, or "Robber Council" of Ephesus. Dioscorus, at first, joined in this desire; but suddenly changing his mind, strove to obtain a discussion of doctrine. The reader came to the imperial letter which had forbidden Theodoret of Cyrus to appear at Ephesus. The commissioners then ordered that he should enter the council, because they had annulled his deposition and Marcian had willed his attendance. The moment that he appeared, there arose the vehement cries and counter-cries which disturbed so often the order of this synod. The clamour of the adherents of Dioscorus is at once intelligible; and those over whom he had tyrannized were agitated by their loss of self-respect, and by their loathing of a heterodox persecutor.

"Pity us, the faith is ruined! the canons expel him! drive him out!" Such were the shouts of the Egyptian, Illyrian, and Palestinian bishops; to which Dioscorus added, that to admit Theodoret was to "cast out Cyril." The bishops of the East, and Pontus, of Thrace and "Asia," exclaimed, in words which showed a wounded conscience, "We signed a blank paper under blows. Drive out the Manichæans!" and then, alluding to Flavian's death, "Drive out Dioscorus, the murderer!" Theodoret stood calmly in the midst, and desired that his petition to Marcian might be examined. The commissioners repeated that as he had the approbation of Rome and Antioch, he was in a position to accuse, as well as to be accused by, any other person present. He sat down beside Diosdorus and Eusebius, as one of the parties in the cause. The reading of the acts of the Robber Council was proceeded with. Stephen of Ephesus and others described the outrages therein committed, and the violence used to force the bishops to subscribe to the anathema against S. Flavian. "Christians are not cowards," was the bitter comment of the Egyptians; and Dioscorus had the

assurance to remark that no man ought to have signed a blank letter. His opponents called attention to the suppression of Leo's letter. "He swore seven times," said the archdeacon of Constantinople, "that it should be read. It was not read, and he is forsworn."

Evidence was given as to the violence with which Dioscorus had enforced Flavian's condemnation; cries of "Anathema to Dioscorus" arose, together with "Many years to Leo and Anatolius." The commissioners proposed the deprivation of Dioscorus, Juvenal, Basil, and three other bishops who had taken a prominent part in the Latrocinium. Shouts of applause were mingled with the solemn hymn of Trisagion,—“Holy God, Holy and Mighty, Holy and Immortal, have mercy upon us!” and with the passionate denunciation, “Christ hath deposed Dioscorus the homicide.” But as yet there was no formal voting. The commissioners desired the bishops to prepare individually declarations of their faith, and signified the emperor's adherence to the teaching of Nicæa and Constantinople.

So ended the first session; the latter part of its business had required the aid of lighted tapers. In the second, the bishops declared that they would have no other creed than that in existence, which had been illustrated by the doctors from Athanasius to Leo. Two letters of S. Cyril were read, and were finished amid loud applause; “Thus we all believe; Peter hath spoken by Leo; Cyril and Leo have taught alike. Why was not this read at Ephesus? Why did Dioscorus hide it?” Three days after, Dioscorus was tried and deposed, first by the legates, and then their sentence was ratified by the council. On the 17th of October, the doctrinal question was resumed. The Tome of S. Leo was hailed by acclamation as in accordance with the baptismal faith. Each bishop then made a personal statement, accepting the Tome on the express ground of its

ascertained conformity to orthodox standards. The bishops now expressed their wish to deal indulgently with the five prelates whom the commissioners had proposed to include in the sentence on Dioscorus. The court acceded to the council's wishes as to the five, who re-entered and took their seats amid a shout of welcome.

In the fifth session, Oct. 22nd, the magistrates desired to hear what had been decided as to the faith. A "definition" was read, and all but the papal legates and some Easterns approved of it. But the legates and the magistrates objected that the formula was not sufficiently precise. Nothing short of an unequivocal confession that Christ had, ever since the Incarnation, been true Man as well as true God, would meet the emergency. Would the bishops, after all, ignore the Tome of Leo? "If so," said the resolute legates, "let us return and have a synod held in Italy." Loud murmurs arose; "Let the malcontents be off to Rome!" But strength of will and clearness of perception carried the day. The committee, which included the legates, retired to revise the definition, and brought it back in a form which secured the whole truth. It recited the Creed of Nicæa and that of Constantinople, and then referred to the recent errors, the denial of the title "Mother of God" to S. Mary, and the confusion of the Natures in Christ, which had obliged the council to vindicate the true sense of the Creed. As a safeguard against Nestorius, the council received the synodical letters of S. Cyril to Nestorius and the Easterns; while it combined with these, as against Eutyches, the Tome of S. Leo.

The council received the definition, thus perfected by the well-timed persistency of the legates and the commissioners, with the acclamation, "This is the faith of the fathers, the faith of the apostles; we will follow it!" In the next session, Oct. 25th, Marcian and Pulcheria visited

the council, not to "exercise power," as he expressed it, but "simply to confirm the faith." The sovereigns were hailed as a Constantine and a Helena, and the Definition was ratified anew. In the fifteenth session, October 31st, the archdeacon of Constantinople announced that his Church had some business to bring forward, and requested the papal legates to attend it. They declined, on the ground that they had no instructions to do so. Thereupon the commissioners directed the council to take up the business; and then, after the legates had withdrawn, the council enacted a canon which recited and confirmed the third of Constantinople, and proceeded thus: "For to the throne of Old Rome, because that was the imperial city, the fathers with good reason gave privileges, and the hundred and fifty bishops (*i.e.*, the Council of Constantinople in 381), acting with the same view, awarded the same privileges to the most holy throne of New Rome (*i.e.*, Constantinople); judging with reason, that the city dignified by the monarchy and senate, and enjoying equal privileges with the old imperial Rome, should also in ecclesiastical matters be honoured like her, holding the second place next to her; and so that the metropolitans of the Pontic, 'Asiatic,' and Thracian diocese, should be ordained by the said most holy throne of the most holy Church of Constantinople." This canon, although it professed to be a confirmation of the canon of 381 was in fact a considerable advance beyond it. The canon of 381 gave only a pre-eminent *dignity* to Constantinople, but this gave *jurisdiction*. This usurpation, which had broken in upon the Nicene arrangements, the council of 451 thought good to legalize, but spoke, in so doing, as if it were no usurpation at all. The account of the Roman Church's position was naturally borrowed from the canon of 381.

The next day, Nov. 1st, Pascharinus, one of the Roman

legates, complained in full council of the enactment of this canon. The archdeacon of Constantinople gave his account of the circumstances under which, "not in a corner, nor by fraud," the business had been transacted. Lucentius, another Roman legate, said that the bishops had been compelled to sign. A cry arose, "No one was forced." He complained that this was an interference with the Nicene canon. "Let each party produce the canons," said the commissioners. Pascharinus read the Sardican canon which S. Zosimus and S. Leo had both by mistake attributed to Nicæa, and quoted as such, he began—"The Roman Church has always held the primacy, therefore Egypt also holds this right, that the bishop of Alexandria should have authority over all," &c. Thereupon the genuine text of the sixth Nicene canon was produced, and it was found that in it the first words quoted by the legate were wanting; it began with, "Let the ancient customs prevail." To this rebuff the legates could make no answer. The first of the canons of Constantinople being read, the commissioners called on the Pontic and "Asiatic" bishops to state whether they voluntarily acquiesced in this new canon conferring on the patriarch of Constantinople jurisdiction over them. They answered one after another to the following purpose—"In the presence of God I say that I signed of my own will." "I take pleasure in being under the throne of Constantinople."

The commissioners then pronounced that the primacy and the pre-eminent dignity ought before all things to be secured, according to the canons, to the archbishop of Rome; but that the archbishop of Constantinople ought to enjoy the same privileges of dignity. The bishops exclaimed, "This is a just judgment. We all adhere to this decision." Lucentius made another attempt. "The apostolic see ought not to be degraded in our presence.

We desire that what was done irregularly in our absence be rescinded, or else that our protest be recorded, that we may know what report we ought to make to the apostolic pope of the Church Universal, so that he may be able to declare his judgment as to the injury done to his see, or the subversion of the canons." The commissioners replied with laconic emphasis, "What we have said has been approved by the whole council."¹

The bishops, before separating, drew up a letter to Marcian, expressing their thankfulness for a zealous emperor, and another to S. Leo, in which they addressed him as their head and father, the appointed guardian of the Vine, expressing a confidence that he would confirm their canon in favour of Constantinople.

Whilst the Eastern Empire was thus distracted by heresy, the West was harassed by the barbarians. Attila, "the scourge of God," at the head of his Huns, had devastated Gaul, and was now (452) marching into Italy. Amidst the general consternation, Aetius, who had defeated Attila at Chalons, alone was incapable of fear; but it was impossible that he could achieve, alone and unassisted, any military exploits worthy of his former renown. The barbarians who had defended Gaul refused to march to the relief of Italy. If the mind of Valentinian had been susceptible of any generous sentiments, he would have chosen this great general as his example and his guide. But the timid grandson of Theodosius, instead of sharing the dangers, escaped from the sound of war; and his hasty retreat from Ravenna to Rome, from an impregnable fortress to an open capital, betrayed his secret intention of abandoning Italy, as soon as the danger should approach his imperial person. This shameful abdication was suspended, however, by the spirit

¹This canon has never been acknowledged in the West; it received the signatures of only 250 prelates, and those chiefly of the diocese of Constantinople.

of doubt and delay, which commonly adheres to pusillanimous counsels, and sometimes corrects their pernicious tendency.

The Western emperor, with the senate and people of Rome, embraced the more salutary resolution of deprecating, by a solemn and suppliant embassy, the wrath of Attila. S. Leo, whose greatness shone conspicuous in this time of distress and despair, readily offered to head this embassy. The coward emperor was preparing for flight, Aetius was unable to march against the invader, all Italy lay open and undefended before the invader. It was the only hope for Rome, and therefore Leo embraced it with resolution. He met Attila at Ambuleium, near Ravenna, where the highway crosses the river Menzo. The barbarian monarch listened with favourable, and even respectful, attention; and the deliverance of Italy was purchased by the immense ransom, or dowry, of the princess Honoria. The state of his army might facilitate the treaty and hasten his retreat. Their martial spirit was relaxed by the wealth and indolence of a warm climate. The shepherds of the North, whose ordinary food consisted of milk and raw flesh, indulged themselves too freely in the use of bread, of wine, and of meat prepared and seasoned by the arts of cookery, and the progress of disease revenged in some measure the injuries of the Italians.

The pressing eloquence of Leo, his majestic aspect, and sacerdotal robes, excited the veneration of Attila for the spiritual father of the Christians. The apparition of the two apostles, S. Peter and S. Paul, who menaced the barbarian with death, if he rejected the prayer of their successor, is one of the noblest legends of ecclesiastical tradition. The emperor of the West, the feeble and dissolute Valentinian III., who had reached his thirty-fifth year without attaining the age of reason or courage, abused the security

that ensued to undermine the foundations of his own throne by the murder of Aetius. The fame of this great general, his wealth and dignity, and the hopes of his son Gaudentius, who was already contracted to Eudoxia, the emperor's daughter, had raised him above the rank of a subject. The ambitious designs of which he was secretly accused, excited the fears of Valentinian. Aetius himself, supported by the consciousness of his merit, his services, and perhaps his innocence, rashly ventured his person in the palace of Rome. Whilst he urged the marriage of his son, Valentinian, drawing his sword—the first sword he had ever drawn—plunged it in the breast of the general who had saved his empire; and before the event could be divulged, the friends of the patrician were summoned to the palace, and separately murdered. The public contempt which had been so long entertained for Valentinian was at once converted into deep and universal abhorrence. The emperor was confounded by the honest reply of a Roman, whose approbation he had not disdained to solicit—"I am ignorant, sire, of your motives or provocations. I only know that you have acted like a man who cuts off his right hand with his left."

Valentinian, who supposed that every human breast was devoid, like his own, of friendship and gratitude, had imprudently admitted among his guards several domestics of Aetius. These suddenly fell on him one day as he amused himself with the spectacle of some military sports, and stabbed him to the breast.

Genseric, king of the Vandals, seeing the Western empire without a defender, and without a lawful prince, equipped a numerous fleet of Vandals and Moors, and cast anchor at the mouth of the Tiber, about three months after the death of Valentinian. The usurper Maximus was then on the imperial throne. Maximus proved himself wholly incapable

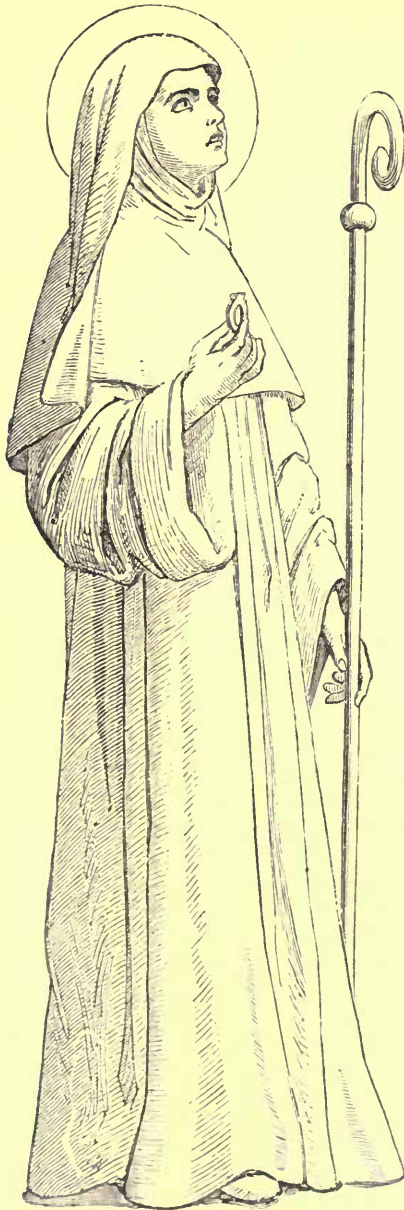
of administering the empire he had assumed to govern and protect. When the Vandals disembarked at the mouth of the Tiber, the emperor was suddenly roused from his lethargy by the clamours of a trembling and exasperated multitude. The only hope which presented itself to his astonished mind was that of a precipitate flight, and he exhorted the senators to imitate the example of their prince. But no sooner did Maximus appear in the streets, than he was assaulted by a shower of stones; a soldier slew him, and his mangled body was ignominiously cast into the Tiber.

On the third day after the tumult, Genseric boldly advanced from the port of Ostia to the gates of the defenceless city. Instead of a sally of the Roman youth, there issued from the gates an unarmed and venerable procession of the pope at the head of his clergy. The fearless spirit of S. Leo, his authority and eloquence, again mitigated the fierceness of a barbarian conqueror; the king of the Vandals promised to spare the unresisting multitude, to protect the buildings from fire, and to exempt the captives from torture, and although such orders were neither seriously given, nor strictly obeyed, the mediation of S. Leo was glorious to himself, and in some degree beneficial to his country. The pillage of Rome lasted fourteen days and nights, and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric. The holy instruments of the Jewish worship, the golden table, and the gold candlestick of seven branches, taken from the Temple of Jerusalem, had been deposited by Titus in the temple of Peace; and now, at the end of four hundred years, the spoils of Jerusalem were transferred from Rome to Carthage by a barbarian who derived his origin from the shores of the Baltic. The Christian churches also afforded plentiful materials for sacrilege. The imperial

ornaments of the palace, the magnificent furniture and wardrobe, the sideboards of massive plate, were accumulated with disorderly rapine. The blazing roof of gilt bronze on the Capitol was cast down, and packed on vessels for Carthage. Gold and silver, even brass and copper, were laboriously removed. It was difficult either to escape or to satisfy the avarice of a conqueror, who possessed leisure to collect, and ships to transport, the wealth of the capital. Many thousand Romans of both sexes were carried off as slaves; and their distress was aggravated by the unfeeling barbarians, who, in the division of the booty, separated the wives from their husbands, and the children from their parents. The charity of S. Deogratias, bishop of Carthage, was their only consolation and support.¹

It must have been with tears of grief that the great Leo saw the ruin of the Western empire, and the degradation of the eternal city. He survived the sack of Rome five years, labouring to repair the havoc that had been made of the churches in Rome, and to restore or console the captives at Carthage, by sending them alms and priests. At last he died on Nov. 10th, 461, taken before the Roman people had been made to drink the cup of bitterness to the dregs by the invasion of the Ostrogoths and the establishment of barbarian princes on the throne of the Cæsars. His body was laid in the church of S. Peter, and was afterwards translated to another place in the same basilica, on the 11th April. His relics were again translated with great solemnity and placed in an altar under his invocation, in the Vatican church, in the year 1715.

¹ See S. Deogratias, March 22nd.



S. GODEBERTHA. After Gullier.

April, p. 162.]

[April 11.

S. GODEBERTHA, V.

(A.D. 670.)

[Gallican and Belgian Martyrologies. Authority:—A life apparently by Ratpod, bishop of Noyon (fl. 1067), and there ore too late to be of great value, except as far as it contains earlier records.]

GODEBERTHA was born of pious parents, in the neighbourhood of Amiens. When of an age to be married she was taken to the court of king Clothair III., by her father, that he might obtain permission from the king to marry her to some one of suitable rank and fortune. S. Eligius, B. of Noyon, was then at court, and there was something so pure and sweet in the young girl's fair face, that the venerable prelate's heart was touched; and he desired to see her dedicated to Christ, as his spotless spouse. So he plucked off his episcopal ring, and going up to the maiden, before the king, placed it on her finger, saying, "I betroth thee to Christ." Her look expressed her gratitude and joy. He had read her heart's desire. Her father began to cry; all present stood silent in astonishment. But the king, seeing that Godebertha was willing to dedicate her virginity to God, richly endowed her with his palace at Noyon and the oratory of S. George in that city, as her bridal portion. She received also twelve virgins to serve God under her rule, and she chose S. Eligius as her spiritual guide.

S. Godebertha died on April 11th, 670. In art she appears with S. Eligius placing the ring on her finger.

S. GUTHLAC, P.H.

(A.D. 714.)

[Anglican and Roman Martyrologies, the Monastic Martyrologies of Wyon and Menardus, etc. Authorities:—A life by Felix, commonly called "of Croyland," a contemporary, at least he flourished in the time of

Alfwald, king of the East Angles, who reigned from 713 to 749. At Croyland, Felix had an opportunity of gathering many traditions of S. Guthlac, and he tells us that he had the further advantage of conversations with those who had been his personal acquaintances, among whom were Abbot Wilfrid, and the priest Beccal, who ministered to him.]

IN the days of Ethelred, king of the Mercians, there was a nobleman of Mercia, called Penwald; he belonged to the oldest and noblest family, called the Iclings. He was in worldly things wealthy, and when he was wealthiest he desired to take to himself a wife. He chose from the multitude of maidens the one who was fairest, and of the noblest kin; she was called Tette. And they were together until the time that God ordained that the woman became with child. Now after the child was born, on the eighth day, it was brought to the holy laver of baptism, and a name was given him from the appellation of the family and the clan, Guthlac. When the age came that the child should speak in child-fashion, he was no whit dull, nor disobedient to his parents in their commands, nor to those who nurtured him, either elder or younger. Nor was he addicted to boyish levities, nor to the vain talk of vulgar men, nor to unseemly fawning, nor lying flattering. Nor did he study the various cries of fowls, as childish age is often wont. But he grew up in sharpness, and was blithe in countenance, and pure and clean in his disposition, and innocent in his ways. After a time, when his strength waxed and he grew up to manhood, then he thought on the strong deeds of the heroes, and of the men of yore. Thereupon as though he had woke from sleep, his disposition changed, and he collected a great troop of his companions and equals, and himself took weapons. Then wreaked he his grudges on his enemies, and burned their city, and ravaged their farms, and widely through the land made much slaughter, and slew and took from men their goods. It was about nine years that the blessed Guthlac was thus

engaged in hostile raids. But it happened one night when he had come from an expedition, as he rested his weary limbs, and thought over what he had done, he was suddenly inspired with divine awe, and his heart glowed with spiritual love; and when he awoke he thought on the old kings who were of yore, who, thinking of the wretched end of sinful life, forsook this world, and he saw all his ambition vanish on a sudden. And filled with godly fear, he vowed that if God would spare him till the morrow he would be His servant. When the darkness of night was gone, he arose and signed himself with the mark of Christ's rood. Then he bade his companions find another captain, and he told them that he would thenceforth be the servant of Christ. When they heard these words, they were greatly astonished, and begged him not to perform the things he had said. But he cared not for their words. God's love so burnt within him, that not only did he despise the world, but also he forsook his parents' home and wealth, and even his companions, and set all his hope on Christ. And after that he went to the monastery of Repton, and there received the tonsure, under the abbess Elfrida. And after he had assumed the monastic habit, he would taste no fermented liquor. Therefore the brethren hated him; but soon after, when they perceived the sincerity of his mind, and the cleanness of his life, they all loved him. He was in figure tall, and trim in body, winsome in mood, and goodly of countenance; he was mild and modest in his talk, and he was patient and humble, and ever in his heart divine love was hot and burning. When he had been two years in the monastery, he had learned the psalms, canticles, and hymns, and prayers, after Church order. Then he began to long for the wilderness and a hermitage. So he begged leave of the elders that he might depart

One district only in Mid-England was desolate enough

to attract those who wished to be free from the world, viz., the great fens north of Cambridge;¹ and there, accordingly, as early as the seventh century, hermits settled in morasses now so utterly transformed that it is difficult to restore in one's imagination the original scenery.

The fens in the seventh century were probably very like the forests at the mouth of the Mississippi, or the swampy shores of the Carolinas. Their vast plain is now, in summer, one sea of golden corn; in winter, a black dreary fallow, cut into squares by stagnant dykes, and broken only by unsightly pumping mills and doleful lines of poplar trees. Of old it was a labyrinth of black wandering streams; broad lagoons; morasses submerged every spring-tide; vast beds of reed and sedge and fern; vast copses of willow, alder, and grey poplar, rooted in the floating peat, which was swallowing up slowly, all-devouring, yet all-preserving, the forests of fir and oak, ash and poplar, hazel and yew, which had once grown on that low, rank soil, sinking slowly (so geologists assure us) beneath the sea from age to age. Trees, torn down by flood and storm, floated and lodged in rafts, damming the waters back upon the land. Streams, bewildered in the flats, changed their channels, mingling silt and sand with the peat moss. Nature, left to herself, ran into wild riot and chaos more and more, till the whole fen became one "Dismal Swamp," in which, at the time of the Norman Conquest, Hereward, the "Last of the English," took refuge from the invading tyrants.

¹ This is the description of it by Felix: "There is in Britain a fen of immense size, which begins from the river Grant (the Cam), not far from the city named Grantchester (near Cambridge). There are immense marshes, now a black pool of water, now foul running channels, and also many islands, and reeds, and hillocks, and thickets, and with manifold windings wide and long it continues up to the North Sea." The following picturesque sketch of the great Cambridgeshire fens is from the pen of Mr. C. Kingsley, "The Hermits." It is given, as the lives of such as S. Guthlac and S. Botolph cannot be understood without the scenes in which they acted being brought clearly before the eye.

For there are islands in the sea which have escaped the destroying deluge of peat moss,—outcrops of firm and fertile land, which in the early Middle Age were so many natural parks, covered with richest grass and stateliest trees, swarming with deer and roe, goat and boar, as the streams around swarmed with otter and beaver, and with fowl of every feather, and fish of every scale.

Beautiful after their kind were those fair isles in the eyes of the monks who were the first settlers in the wilderness. The author of the “History of Ramsey” grows enthusiastic, and somewhat bombastic also, as he describes the lovely isle, which got its name from the solitary ram who had wandered thither, either in extreme drought or over the winter ice, and, never able to return, was found feeding among the wild deer, fat beyond the wont of rams. He tells of the stately ashes, most of them cut in his time, to furnish mighty beams for the Church roof; of the rich pastures painted with all gay flowers in spring; of the “green crown” of reed and alder which encircled the isle; of the fair wide mere, now drained, with its “sandy beach” along the forest side; “a delight,” he says, “to all who look thereon.”

In like humour William of Malmesbury, writing in the first half of the twelfth century, speaks of Thorney Abbey and its isle. “It represents,” says he, “a very paradise; for that in pleasure and delight it resembles heaven itself. These marshes abound in trees, whose length, without a knot, doth emulate the stars. The plain there is as level as the sea, alluring the eye with its green grass, and so smooth that there is nought to trip the foot of him who runs through it. Neither is there any waste place; for in some parts are apples, in others vines, which are either spread on the ground, or raised on poles. A mutual strife there is between Nature and Art, so that what one produces

not, the other supplies. What shall I say of those fair buildings, which 'tis so wonderful to see the ground among those fens upbear?"

So wrote William of Malmesbury, after the industry and wisdom of the monks, for more than four centuries, had been at work to civilize and cultivate the wilderness. Yet even then there was another side to the picture; and Thorney, Ramsey, or Crowland, would have seemed, for nine months every year, sad places enough to us comfortable folk of the nineteenth century. But men lived hard in those days, even the most high-born and luxurious nobles and ladies; under dark skies, in houses which we should think, from darkness, draught, and want of space, unfit for felons' cells. Hardly they lived, and easily were they pleased; and thanked God for the least gleam of sunshine, the least patch of green, after the terrible and long winters of the Middle Ages. And ugly enough those winters must have been, what with snow and darkness, flood and ice, ague and rheumatism; while through the dreary winter's night the whistle of the wind and the wild cries of the waterfowl were translated into the howls of witches and demons; and the delirious fancies of marsh-fever made those fiends take hideous shapes before the inner eye, and act fantastic horrors round the fenman's bed of sedge.

Now when S. Guthlac found out the wilderness, he inquired of those who lived on the edge of the fen where he might find land that would serve him as a home. There was a man named Tatwin, who said that he knew an island which oftimes men had attempted to inhabit, but none had succeeded, on account of manifold horrors and fears, and the loneliness of the wide wilderness. When Guthlac heard these words, he bid him straightway shew him the place, and he did so; he embarked in a boat, and they rowed through the wild fens till they came to the spot called Crow

or Croyland, which was so lost in the marsh that few knew of it except Tatwin, who had shewn it him. It was on S. Bartholomew's Day that Guthlac came crashing through the reeds of the morass to the island which was to be thenceforth his home for life.

When he had been there a few days, he was able to see what things he needed for settling there, and he resolved to return to Repton, and salute his brethren, for he had gone away from them without taking leave. So in the morning he went back to the monastery, and there he remained ninety nights, and then returned to the beloved wilderness with two servants. He was six-and-twenty years of age when, endowed with heavenly grace, he first settled in the wilderness.

Soon after he had settled there, he was tormented at nights by strange sights and noises. He saw hairy figures leaping about his island, and talking in British. His imagination caused him to regard them as devils, but there can be no doubt as to who they were, some of the old British who had been driven by the Saxon invaders into these wilds, where they dwelt among the islets of the vast morass, unmolested, as in after years Saxons took refuge in them from the Normans; and these resented the intrusion of the hermit, and endeavoured to scare him away, and even had recourse to violence for that purpose.¹ His imagination invested these islanders with fantastic terrors; and we read in the life by Felix how they "filled the house with their coming, and poured in on every side, from above, and from beneath, and everywhere. They were in countenance horrible, and they had great heads, and a long

¹There can, I think, be no question about this. Felix introduces the account by saying that this was at a time when the British, "the enemies of the Angle race," were annoying the English in various contests. Guthlac, the biographer informs us, "understood the language of these accursed spirits speaking British, because he had been erewhile in exile among them."

neck, and a lean visage; they were filthy and squalid in their beards, and they had rough ears, and crooked 'nebs,' and fierce eyes, and foul mouths; and their teeth were like horses' tusks; and their throats were filled with flame, and they were grating in their voices; they had crooked shanks, and knees big and great behind, and distorted toes, and cried hoarsely with their voices; and they came with immoderate noise and immense horror, that he thought that all between heaven and earth resounded with their voices.

. . . And they tugged and led him out of the cot, and led him to the swart fen, and threw and sunk him in the muddy waters. After that they brought him into the wild places of the wilderness, among the thick beds of brambles, that all his body was torn. . . . After that they took him and beat him with iron whips, and after that they brought him on their creaking wings between the cold regions of the air."

S. Guthlac found on the island a great "law" or burial mound, of old British times, which some men had broken into in hopes of finding treasure. On the side of the mound was a hole in which water stood. Beside this Guthlac erected his hermitage. Then he resolved that he would use neither woollen nor linen garment, but that he would wear only clothing of skins; and so he continued to do. Every day he ate barley bread and drank water. One day the British devils endeavoured to persuade him to abandon the use of bread except on one day in seven; but Guthlac saw through the ingenious scheme whereby they sought to rid the islet of his presence, and persisted in his daily consumption of barley bread.

The biographer of S. Guthlac goes on to relate how one Beccel, who acted as his servant, was shaving the saint one day, when there fell on him a great temptation. Why should he not cut S. Guthlac's throat, and instal himself in his cell, that he might have the honour and glory of saint-

hood? But S. Guthlac perceived the inward temptation, which is told with the naïve honesty of those half-savage times, and rebuked the offender into confession, so that all went well to the end.

But there are gentler and more human touches in that old legend. One may read in it how all the wild birds of the fen came to S. Guthlac, and he fed them after their kind; how the ravens tormented him, stealing letters, gloves, and what not, from his visitors; and then, seized with compunction at his reproofs, brought them back, or hanged them on the reeds; and how, as Wilfrid, a holy visitant, was sitting speaking with him in his island, "there came suddenly two swallows flying on, and behold they raised up their song rejoicingly; and after that they sat fearlessly on the shoulders of the holy man Guthlac, and then lifted up their song; and afterwards they sat on his bosom, and on his arms and his knees. When Wilfrid had long wondering beheld these birds, he asked him wherefore the wild birds of the wilderness so submissively sat upon him. The holy man Guthlac answered him, 'Hast thou never learnt, brother Wilfrid, in Holy Writ, that with him who has led his life after God's will, the wild beasts and wild birds are tame?'" At length, after fifteen years in the fen, God was pleased to call His servant to Himself. It happened that he was in his chapel at his prayers, when he was attacked with illness. Beccel came to him and asked what ailed him. Guthlac answered slowly, and drew his breath with difficulty, "The meaning of my illness is this, that the spirit must be taken away from this body." When Beccel heard this, his tears burst forth. Then Guthlac comforted him, saying, "My son, be not thou grieved, for to me it is no sorrow to go to my Lord and God." When after four nights, Easter arrived, Guthlac in his sickness performed service to God, and sang mass, for he had been ordained

priest, and after he had offered the precious sacrifice, he began to preach to Beccel, "and he penetrated him so deeply with his counsel that he never before or after heard the like." When the seventh day of his illness came Beccel arrived at the sixth hour of the day to visit him. He found him leaning in the corner of his oratory, against the altar. He could not speak to him at first, for, as he saw, S. Guthlac was in pain. But presently the holy man raised his weary limbs from the wall, and said, "My son, now it is very near the time, and do thou attend to my last commands. After my soul departs from the body, go to my sister Pegge¹ and tell her that I would not see her in life, that we might meet in heaven, before the face of God; and bid her place my body in the leaden coffin, and wind it in the sheet which Ecgburh the abbess sent me, and lay it in the coffin that holy virgin gave me." When he had thus spoken, he leaned his head against the wall, and uttered a long drawn sigh.

And on the following night, when Beccel fell to his nightly prayers, it seemed to him that the whole house was encompassed about with a great brightness, and the light remained till day. When it dawned on the morrow, the man of God stirred again a little, and raised up his weary limbs. Then he said to Beccel, "My son, prepare thyself to go on a journey which I bid thee; for now is the time for my spirit to leave these aching limbs and depart to endless joy." When he had said this, he stretched out his hands to the altar, and strengthened himself with the Body and Blood of Christ. And after that he raised his eyes to heaven, and stretched out his arms, and was dead.

After his death there arose on the place sanctified by the life and death of Guthlac a church with a community of monks, till at last, founded on great piles driven into the

¹ See Jan. 8.

morass, arose the lofty wooden abbey of Crowland, "at the estuary of four rivers," with its dykes, parks, vineyards, orchards, rich plough lands, from which, in time of famine, the monks of Crowland fed all the people of the neighbouring fens, with its tower with seven bells, an abbey which became a place of sanctuary for all who fled from tyranny and slavery.

Those who took refuge in S. Guthlac's place from cruel lords must keep his peace towards each other, and earn their living like honest men, safe while they so did; for between those four rivers S. Guthlac and his abbot were the only lords; and neither summoner, nor sheriff of the king, nor armed force of knight or earl, could enter—"the inheritance of the Lord, the soil of S. Mary and S. Bartholomew, the most holy sanctuary of S. Guthlac and his monks, the minster free from worldly servitude, the special almshouse of most illustrious kings, the sole refuge of any one in worldly tribulation, the perpetual abode of the saints, the possession of religious men, specially set apart by the common council of the realm; by reason of the frequent miracles of the holy confessor S. Guthlac, an ever-fruitful garden of camphire in the vineyards of Engedi; and, by reason of the privileges granted by the kings, a city of grace and safety to all who repent."

The great and good work begun by the monks was carried on by others whom they had pioneered, as by Richard de Rulos, Lord of Deeping (the deep meadow), who resolved to do the same work from the hall of Bourne, which the monks did from their cloisters; and having got permission from the Croyland monks, for twenty marks of silver, to drain as much as he could of the common marshes, shut out the Welland by strong dykes, built cottages, marked out gardens, and tilled fields, till "out of slough and bogs accursed he made a garden of pleasure."

One other lasting work those monks of Crowland seem to have done, besides those firm dykes and rich corn lands of the Porsand, which endure unto this day. For within two generations of the Norman conquest, while the old wooden abbey, destroyed by fire, was being replaced by that noble pile of stone whose ruins are still standing, the French abbot of Crowland sent French monks to open a school under the new French donjon, in the little Roman town of Grante-brigge, whereby—so does all earnest work grow and spread in this world, infinitely and for ever—S. Guthlac, by his canoe voyage into Crowland Island, became the spiritual father of the University of Cambridge in the Old World; and therefore of her noble daughter, the University of Cambridge, in the New World, which fen-men sailing from Boston deeps colonized and Christianized 800 years after S. Guthlac's death.¹



¹ Passages of this article are extracted from the sketch of S. Guthlac in Mr. Kingsley's "The Hermits."

April 12.

- S. ZENO, *B. of Verona, 4th cent.*
 S. VICTOR, *M. at Braga in Portugal.*
 S. VISSIA, *V. M. at Fermo, in the Marches of Ancona.*
 S. JULIUS I., *Pope of Rome, A.D. 352.*
 S. SABAS THE GOTH, *M. at Cappadocia, A.D. 372.*
 S. CONSTANTINE, *B. of Gap in France, 6th cent.*
 S. ERKEMBODE, *B. of Therouanne, A.D. 742.*

S. ZENO, B. OF VERONA.

(4TH CENT.)

[Roman and most other Latin Martyrologies. At Verona also on May 21st, the Feast of his Translation, and Dec. 6th, that of his Consecration. Authorities :—Mention by S. Ambrose and S. Gregory the Great, his own sermons, and a life of uncertain date, by Coronatus, a Notary. In some Martyrologies he is styled Confessor, in others, incorrectly, Martyr, for S. Ambrose, his contemporary, speaks of his happy death, and says that he did not die by the sword. "The Roman Martyrology describes S. Zeno, B. of Verona, in Lombardy, as a martyr under Gallienus, in the 3rd cent., but the learned do not recognize any other saint of this name who was bishop of Verona, except he who lived in the reign of the emperor Valentinian I. and Gratian, and whom S. Ambrose speaks of as a prelate of holy memory, but of his martyrdom we have no knowledge, any more than we have of the acts of his life." Glaire: Dict. univ. des Sciences Eccl.]

S. VICTOR, M.

(DATE UNKNOWN.)

[Braga, Evora, Compostella and Mozarabic Breviaries; also Roman Martyrology. Authority :—Mention in the Breviaries.]



SAINT VICTOR was a catechumen at Braga in Portugal, who, in a pagan festival refused to offer incense and flowers to an idol. He was tortured and decapitated, and was thus baptized in his own blood.

S. JULIUS I., POPE.

(A.D. 352.)

[Roman Martyrology, that attributed to S. Jerome, Bede, Notker, Habanus, &c. Authorities :—The Apology of S. Athanasius, Socrates, II. Hist. Eccles. 16.]

S. JULIUS succeeded S. Mark as Pope of Rome, in 337. He bravely sustained S. Athanasius against his Arian foes, and we must refer the reader to the life of that great Doctor of the Church for almost all that is known of him. He sent legates to the Council of Sardica, in 347.



S. SABAS THE GOTH, M.

(A.D. 372.)

[Modern Roman Martyrology. Inserted by Baronius. Among the Greeks on April 18th; but in the Menology of the emperor Basil, on the 15th. Authority :—The authentic Acts of his Passion sent by the Gothic Church to the Church of Cappadocia.]

SABAS was a Goth who suffered under Athanaric, king of the Goths, for refusing to eat meat in honour of their gods. He was drowned by order of the king in the river Mussovo, in Wallachia, which is either the Yalonutza or Koltentima, near Tirgovist. The soldiers who were commissioned to drown him, had attached an axle-tree to his neck, and when he was under the water, they strangled him with it.



April 13.

- S. JUSTIN THE APOLOGIST, *M. at Rome, A.D. 167.*
 SS. CARPUS, *B. of Thyatira, AND COMPANIONS, M.M. at Pergamus,*
circ. A.D. 250.
 SS. MAXIMUS, QUINTILIAN AND DADAS, *M.M. in Bulgaria, A.D. 287.*
 S. URSUS, *B. of Ravenna, A.D. 396.*
 S. HERMENIGILD, *K.M. in Spain, A.D. 586.*
 S. WINOCK, *B. in Scotland, circ. A.D. 873.*
 S. IDA, *W., Countess of Boulogne, A.D. 1113.*
 S. CARADOC, *H. in Wales, A.D. 1124.*
 VEN. IDA OF LOUVAIN, *O.C. of Val-des-Roses, near Mechlin, A.D. 1300.*

S. JUSTIN THE APOLOGIST, M.

(A.D. 167.)

[Roman Martyrology. By the Greeks on June 1st, both S. Justin the Philosopher and M. "who died by poison," and S. Justin and Companions, M.M., who died by the sword. Authorities :—Eusebius, lib. iv. 16, S. Epiphanius, and above all, his own writings. The Acts of his martyrdom are a forgery.]



IF, among the fathers of the Church, there are many who, in their writing, give us next to no information concerning themselves, Justin is, in this respect, a happy exception. We learn from him, on this subject, a multitude of details of the highest interest. In his first apology, Justin tells us of his country and his father. He tells us that his father was called Priscus, and his grandfather Bacchius, and that he dwelt at Flavia Neapolis, the ancient Sychem, in Samaria. They were of Greek origin, and it is probably not without reason that they are supposed to have been descended from the Roman colony sent by Vespasian to that town.¹ Justin was born at the beginning of the second century. In his dialogue with Trypho, he gives an account of his

¹ Flav. Joseph. Antiq. l. v. c. 4.

early education, and his conversion to Christianity. His parents were rich, and gave him a good education and varied instruction. In his early youth he felt a strong desire to study philosophy, and to learn about God. He therefore went to a Stoic and attended his lessons; but from him he heard nothing about God, for the Stoic philosophy, said he, knows not God, and undertakes to prove that it is not necessary to know Him. He therefore left his school and went to a Peripatetic. But the man began to haggle about the fees to be paid for attending his lectures, and this disgusted Justin, and he left him. Always craving to know about God, he sought out a Pythagorean. This philosopher told the enquirer that he must learn music, astronomy, and geometry, for it is by science that the soul disengages itself from sense, and lays itself open to spiritual influences. But Justin knew nothing of music, astronomy, and geometry, and he despaired of a system which made the knowledge of God impossible to all but a student of the arts and sciences. In his embarrassment he turned to a Platonic philosopher, and here he was more fortunate. Plato was a schoolmaster leading to Christ. Justin says, "The knowledge of metaphysics, the contemplation of ideas, gave buoyancy to my spirit, and in a short time I thought I was a sage; and I flattered myself that I should soon attain a sight and science of the God-head; for to this does the Platonic philosophy tend."

As a Platonic philosopher he sought solitude in which to muse. He chose for the purpose the sea-shore. There one day he met an old man of grave and reverend aspect, with whom he entered into conversation. The thoughts uppermost in his mind flowed out, and the old man listened, and then asked why Justin abandoned himself to reflection, rather than to action. Justin replied that in man nothing was pleasing to God save philosophic medi-

tation. In the course of conversation the old man expressed doubts on the Platonist maxim which Justin was unable to resolve, and he was forced to admit that his philosophy was not sufficient to satisfy the craving of the human mind.

Justin then asked to whom he must apply for a truer knowledge; and the old man bade him turn to the prophets, to Jesus Christ and His disciples, and to pray God to open his eyes to the truth. Justin relates that at these words a fire was kindled in his soul, and he set himself with enthusiasm to study the sacred writings. Shortly after, a persecution having broken forth, he had occasion to admire the firmness of the Christians, and he declared himself ready to become one of them. His conversion took place in 133, when he was thirty years old. He resolved to devote himself to the conversion of the intellectual heathen, and to the defence of Christianity. He continued to wear his philosopher's cloak. He opened a school at Rome. Some passages in his Apology, and the acts of his martyrdom, which are not however genuine, lead us to believe that he was priest of a Church of Greeks at Rome. His indefatigable activity, his zeal for the cause of Christianity, but especially the skill he employed in defending it against paganism and the philosophers, whose ignorance he exposed, attracted their implacable hatred, especially that of a Cyric named Crescens, and this was the cause of his martyrdom, about the year 167.

S. Justin is regarded as the first of the Fathers of the Church, as he is the earliest writer after the Apostles and their disciples. His works were numerous. Those that remain to us are, two Apologies for Christians, a Dialogue with Trypho, a Jew; a book on the Unity of God, of which only a fragment exists, and two discourses on the vanity of idols and the truth of Christianity.

SS. CARPUS, B., AND COMPANIONS, MM.

(ABOUT A.D. 250.)

[Martyrology of S. Jerome, so called, Ado, Notker, Usuardus, Roman Martyrology, &c., in some, by an error, Carpus is called Polycarpus. By the Greeks on Oct. 13th. Authorities :—Eusebius, Hist. Eccl. l. iv. c. 15, and Rufinus. The Acts given by Simeon Metaphrastes are not genuine. They are probably founded on authentic acts, but have been expanded, exaggerated, added to, and rewritten.]

EUSEBIUS thus briefly mentions these martyrs : “There are, also, records extant of others that suffered martyrdom in Pergamus, a city of Asia. Of these we mention Carpus and Papyrus, and a woman named Agathonice ; who, after many and illustrious testimonies given by them, gloriously finished their course.” These records have formed the basis of the Acts which have come down to us, after having passed through the hands of Metrophrastes. They relate that Carpus was bishop of Thyatira, and that Papyrus was his deacon. They were arrested in the persecution of Decius, by order of Valerius, governor of Lydia. They were stripped, and heavy iron collars placed round their necks, and so were taken to Sardis, together with some of the servants of the bishop.

At Sardis suffered Agathodorus, one of these. The governor then ordered them to be taken back to Thyatira, a journey of two days, and there executed together with Agathonice, the sister of Papyrus the deacon. The Acts are not to be trusted in the matter of the numerous tortures to which they are exposed.

SS. MAXIMUS, QUINTILIAN, AND DADAS, MM.

(A.D. 287.)

[Greek Menæa and Roman Martyrology ; by the Greeks on April 28th. The forger of the pseudo Dexter (under date 290), Higuera inserted these martyrs as suffering in Spain, on the strength of which Tamajus Salazar inserted them in his Spanish Martyrology. Authorities:—The Greek Acts, which are genuine.]

IN the second year of the joint rule of Diocletian and Maximian, Tarquinius and Gabinus were proconsuls in Bulgaria. A decree having gone forth against the Christians, three men, Maximus, Quintilian, and Dada, were denounced to him as refusing to join in idolatrous worship. He immediately sent for them to Dorostolum or Silistria, on the Danube. The questioning was as follows, literally translated:—

Tarquinius.—“Are these the fellows who have despised our mandate and follow their own religious caprices?” Then turning to them he asked, “In the first place, give your names.”

Maximus.—“I, according to the faith of Christ, am called a Christian, as are these my brothers; but according to men, am called Maximus.”

Tarquinius.—“Thou hast answered as becomes a priest serving some others than the gods. And this man who follows thee, and opposes me in this matter, what is his name?”

The second replied “I am Dadas. We are all one with our brother, who answered first.”

Tarquinius.—“And the third yonder?”

Quintilian.—“I am called Quintilian, and am a Christian.”

Then Magnilian the notary having taken down their words, the proconsul Gabinus said, “Hast thou got all

their names?" Magnilian the notary replied, "If thy power orders, I will read the text." Gabinus the pro-consul said, "Read then." Then Magnilian the notary read out, "These are the names we have taken down, Maximus, Dadas, and Quintilian." Then said the governor Tarquinius, "Now, sirs, you are in our hands. If you want to live, go along and sacrifice to the mother of the gods, and be their priests; and know that if one of their priests dies who honours their mother, he is taken to the heavenly king, the great Jove, to minister to him." S. Maximus answered, "Most wicked and impudent man, dost thou not shrink from calling an adulterer such as Jove by the name of God, and call him the heavenly king? Know, mad ones! that Christ is our heavenly king, foreseeing all, and holding all things in His hand. Be well assured that we will not obey thy damnable mandate, for we adore the God of heaven, the work of whose hands are we."

Gabinus, the pro-consul, calling to him Dadas and Quintilian, endeavoured by persuasion to bend them to compliance. But Dadas and Quintilian said to him, "We agree with all that our brother Maximus says, for he is a reader of the Catholic Church, and understands well the Holy Scriptures, and knows just what we ought to do." They were then re-conducted to prison, where they dreamt that an angel came and told them that they were to die for Christ. Next day they were recalled before the pro-consuls. Then said Gabinus, "Now you are here again, go and sacrifice to the gods, and we will do you no little honour, if you comply, and avoid the death prepared for you. Our gods appeared to us last night to urge this." The martyrs replied, "And our God deigned to reveal Himself to us in sleep and tell us that we must suffer for him."



S. HERMENIGILD. After Calver.

April, p. 134.

Then Tarquinius said to Gabinus, "Unless these fellows are tortured, it will be impossible to persuade them."

Gabinus said, "If they will choose death, the guilt be on their shoulders." Then they ordered the ministers to tie them on the ground and beat them. The servants did so. Then Tarquinius said, "question them and see if they will yield before we proceed to extremities." But the martyrs replied with one voice, "We are strengthened by God, and despise your torments, we will not listen to your counsel, nor sacrifice to your gods." So Tarquin the proconsul said, "If they will not obey, send them back to prison; for it is dinner time." When the proconsuls returned from dinner, at the seventh hour, they again endeavoured to persuade the three brothers to yield, and when they were unable to carry their point, they reluctantly condemned them to lose their heads; a sentence which was carried into execution at their own village of Ozobia, on the 28th of April.¹

S. HERMENIGILD, K.M.

(A.D. 586.)

[Roman and Spanish Martyrologies Usuardus, Ado, Notker, Wandelbert. Authorities:—S. Gregory the Great in his "Dialogues," l. iii. c. 3r. S. Gregory of Tours, and the early Spanish historians.]

S. HERMENIGILD was the son of Leovigild, king of the Visigoths in Spain, and of Theodosia or Theodota, as she is variously called, the sister of S. Leander and S. Isidore, archbishop of Seville. Educated an Arian, in 579, he married Ingunda, daughter of Sigebert, king of Austrasia;

¹ These genuine Acts offer the most striking contrast in the simplicity of the dialogue to the inflated diction of the spurious Acts, such as those of S. Carpus and his Companions, immediately preceding. Spurious Acts, especially such as have come from Greek pens, are full of bombast, marvels and horrors.

and this princess, aided by S. Leander, succeeded in converting the prince to the true faith. Leovigild had given his son a portion of his states to govern, of which Seville was capital; but on his renouncing Arianism, Leovigild threatened to despoil him of his authority. Hermenigild refused to submit, and sent S. Leander to Constantinople to implore the assistance of the emperor Tiberius II. But failing in that quarter, Hermenigild endeavoured to obtain assistance from the Roman troops who protected the remnant of the empire in Spain. These received his money, and swore to support him, but their assistance expired with the oath, and Hermenigild saw himself surrounded in Seville by his father's forces, without means of defence. He fled secretly to Cordova, and then shut himself into Osseto with three hundred men. But Osseto was stormed and taken by Leovigild, who set the town on fire. The revolted prince took refuge from his father and the flames in a church, and clung to the altar. Leovigild sent his other son Recared to him to promise life, if he would submit. Hermenigild trusting the message, cast himself at his father's feet. Leovigild raised and embraced him, then removed the insignia of royalty, and sent him in chains to the castle of Seville. When Easter approached, Leovigild sent an Arian bishop to him with a promise of pardon if he would receive the Holy Communion from the hands of this prelate. Hermenigild refused. Leovigild, in a paroxysm of rage, sent soldiers to his dungeon with orders to kill him; and the head of the prince was cleft with a hatchet. The rebellion of Hermenigild against his own father is inexcusable; but he expiated it by his sufferings and death for the faith of Christ, and the doctrine that He is very God and very Man.



S. HERMENIGILD.

From an Engraving designed by Hans Burgkmair.

[In this the artist represents the king with his head surrounded by the aureole, and at his feet a replica of the murder.]

S. CARADOC, P.H.

(A.D. 1124.)

[Capgrave, Alford, Menardus, and the Bollandists. Authority:—Mention by Giraldus Cambrensis, and a legendary life in Capgrave.]

S. CARADOC was born of good family in Brecknockshire, and after a liberal education at home, attached himself to the court of Rhys, prince of South Wales, where he occupied himself with playing on the harp, and attending to two greyhounds given to his charge by the prince. But having lost the hounds, Rhys threatened to mutilate and murder him. Then Caradoc exclaimed, "If this is the gratitude of an earthly master, who, after long service, storms and threatens to kill me for having lost his dogs, I will betake myself to the service of One who gives pardon for offences, and life eternal as a reward for service." Then, lance in hand for staff, he went forth to Llandaff, killing a goat on his way with the lance, to supply himself with food for his journey. At Llandaff he received from the bishop the tonsure and habit of a monk, and retired to the deserted church of S. Kined, and afterwards to a still more solitary abode in the Isle of Ary, from whence he was taken prisoner by some Norwegian pirates, but soon released. His last place of residence was S. Ismael, or the parish of Haroldstone, near Haverfordwest, whose church has S. Ismael for patron, and probably near a place called Poorfield, the common on which Haverfordwest races are held, as there is a well there called Caradoc's Well, round which, till within the last few years, a fair has been held, and country games celebrated. He was much harassed by Richard de Tankard, governor of the castle of Haverford, who carried off his sheep, and after his death made an attempt to seize on his body. Shortly before he died, it is said that as he was preparing for the Paschal Sacrifice,

he saw two men in glittering stoles enter the Church, bearing a golden altar between them, on which was written, "Follow us, we have meat to eat thou knowest not of." Then he asked, "When shall I feast with you and your brethren?" They answered in song, "The Lamb's high banquet we await,"¹ "*Ad cœnam Agni providi*," and said no more. On the fourth day after he was taken with fever and died.

¹ This seems like a lingering reminiscence of the Keltic belief in the Holy Grail, and reminds one of scenes in Sir Thomas Malory's *la Morte d'Arthur*.



April 14.

- S. FRONTO, *Ab. in Nitria, in Egypt, 2nd cent.*
 SS. VALERIAN, TIBURTIUS AND MAXIMUS,, *MM. at Rome, A.D. 229* (*see*
Life of S. Cecilia, Nov. 22).
 S. ARDALIO, *M., circ. A.D. 300.*
 S. ABUNDIUS, *Sacristan of S. Peter's, Rome, 6th cent.*
 S. LANTBERT, *B. of Lyons, circ. A.D. 688.*
 S. BENET OF THE BRIDGE, *C. at Avignon, A.D. 1184.*
 S. LIDWYNA, *V. at Schiedam in Holland, A.D. 1433.*

S. FRONTO, AB.

(2ND CENT.)

[Martyrologies of S. Jerome, Usuardus, Ado, Notker, etc., and Roman Martyrology. Peter de Natalibus and some others confuse Fronto the Nitrian Abbot with Fronto, B. of Perigord. Authority:—A life by a contemporary.]



IN the days of Antoninus the emperor,¹ in the thirteenth year of his reign, an abbot Fronto said to his seventy brethren, "Let us go into the desert, and serve God in solitude." So they agreed, and each took some olives, and a double-pronged hoe (*sarculum bis-acutum*), and journeyed into the wilderness. Now after a while they wearied of the life there, and were very hungry, and they murmured among themselves, saying, "Who can endure this sort of life? Can one not serve God in towns and castles as well as in a waste? Here we are dying of hunger and worn out with vigils." Then Fronto went to them and said, "I know what ye murmur the one with the other. But let us believe the Gospel. We are bidden take no thought for the morrow what ye shall eat and drink, and the promise of God

¹ The author of the life does not say which Antoninus.

standeth sure. Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. Let us not by returning declare to God that we doubt His word and mistrust His promise."

Now a rich man, after a great supper, lay musing in bed, far away on the Nile bank, and he thought of the hermits serving God in fasting among the brown bare rocks east away, and his heart smote him, and he resolved to send them food. But how, and whither? Next day he laded seventy camels with provisions, and five with hay, and then he drave the camels forth into the desert, that God might send His angel to guide them whither food was most needed. And after four days they arrived where Fronto and his monks were. Then the brethren received them with joy, and unladed the hay and washed the camels' feet, and hasted, and found them fresh grass, and prepared a fold where the camels might lie down and rest. And when they opened their burdens of food, they ate and blessed God. But on the morrow, Fronto bade that only one half of the food should be retained, and the rest returned. So they packed this on the camels and sent them off again.

Now on the eighth day, as the rich man and his family were together, and he was troubled lest his camels should be lost, as they were talking, suddenly one started up and listened, and heard the tinkle of the bell through the windows.¹ Then he said, "I think I hear the tinkle of bells among the mountains." And thereat all ran out, and saw the line of camels returning, and were glad at heart, and praised God. After that, every year, did the man send food in like manner to Fronto, into the desert.

¹ Per flamina ventorum campanulæ capiebant sonitum.

S. ARDALIO, M.

(ABOUT A.D. 300.)

[Roman Martyrology. The Greek Menæa and the Menology of the emperor Basil on April 17th. Authority:—Mention in the Menology and Menæa.]

S. ARDALIO was an actor like S. Gelasius (Feb. 27th) and S. Genes (Aug. 25th), who was called on to turn the Christians into ridicule. On the stage was enacted a martyrdom; and when the spectators were applauding his imitation of a Christian before the judge, he shouted with a loud voice, "Know all, that I am in earnest." He was brought before the magistrate and was cast into a fire by his orders. Where he suffered is not known.

S. LIDWYNA, V.

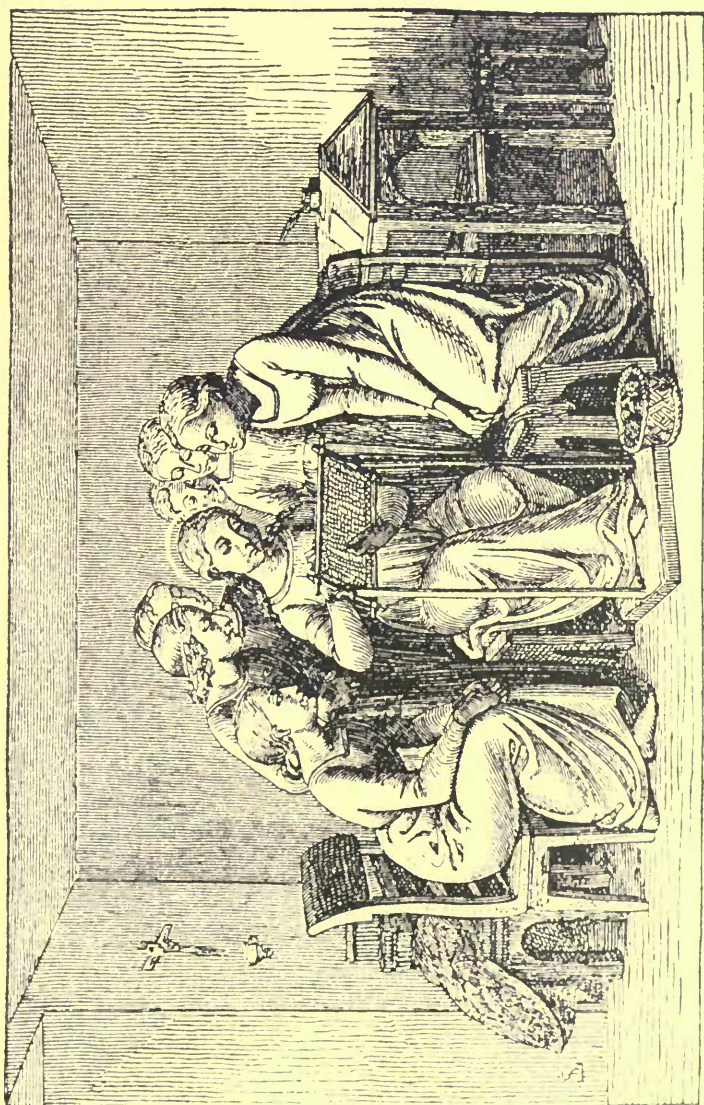
(A.D. 1433.)

[At Schiedam, formerly on the Thursday after Easter. Roman and Belgian Martyrologies on April 14th. Authorities:—A life by John Gerlach, a kinsman and attendant on S. Lidwyna, in Dutch. The same in Latin, by John Brugmann, O.M., a contemporary, with additions from oral accounts given him by Walter of Leyden, her confessor for eight years, and from the letter of the magistrates of Schiedam to John of Dordrecht corroborating the account of her infirmities. In the edition of the Bollandists, all these additions of Brugmann to the text of Gerlach are printed within brackets. A third life by the same John Brugmann, addressed to Dr. William Sonderdank, a physician. Brugmann was a writer of the worst taste and most pedantic style. His prologue opens thus:— "Many incredible things have the poets feigned of the immortal Gods, of Jove, Saturn, Mercury, Juno, Pallas, and of the deceptive beauty of Venus. Many scribes have filled books and parchments in extolling the greatness of Hercules, Hector, Troilus, Julius Cæsar, the two Scipios, and others," and so on. He laments that he has not the skill of Sonderdank in describing the sores and imposthumes of Lidwyna. "Would, O would that I, O Doctor William, most excellent, who art surnamed Sonderdank and art of the medical profession. . . O would that of thy superabundant

benedictions, one only had descended on me, and that I like thee had been permitted to see with my eyes of flesh that Pearl alive, to have heard her speak and reply, to have, maybe, squeezed her virginal hand." A fourth life, condensed from the above, was written by S. Thomas-à-Kempis, who died in 1471.]

IN the time of Albert of Bavaria, count of Holland and Zeeland, there lived in Schiedam, a Dutch town on the Maas, below Rotterdam, a man named Peter, who was one of the city watch, making his nightly round with lantern and horn, to call the hours and guard the town. His wife was named Petronilla, a woman of Ketel, a village in the flats near Schiedam, a worthy, industrious Dutch woman, who bore him four sons and one daughter. The mother was at church on Palm-Sunday when the pangs of maternity came on her, and she hurried home to be delivered of a little girl, who was christened Lidwyna. The name—they little thought it at the time—was to be singularly appropriate; it foreshadowed that child's after life, for Lidwyna signifies the "Friend of Suffering." She grew up a pious child, and when sent to take her brothers their luncheon (*jentaculum*) at school, she never returned without having visited a church for a few moments' prayer.

In 1395, when she was fifteen years old, an accident happened which affected her whole after life. On the feast of the Purification of Our Lady, Lidwyna went out with some young girls, her friends, on the ice, wearing, as Gerlach tells us, the wooden skates then in vogue. One of the girls came swinging over the ice towards Lydwina, intending to cut a figure on her skates round her; but failing, tripped Lidwyna up, and she fell over a heap of ice-blocks, broke one of her ribs, and was otherwise internally injured. A large abscess formed on her side, which caused her intolerable pain, so that unable to rest in her bed, she was moved from one to another. On the vigil of S. John the Baptist's Day, her father was sitting near the poor child,



S. LIDWYNA.

attempting to comfort her, when she sprang out of bed, and threw her arms round his neck. The violence of the action ruptured the imposthume, which remained ever after an open sore. She was consumed by an internal fever, which parched her throat, so that she constantly craved for water. Her kinsman Gerlach says, that she would writhe like a worm along the floor towards the door, and out to the stagnant ditch that surrounded the paddock, for a draught, and at other times would go to the cauldron on the fire. For some while she moved about with crutches, or pushed herself along with a stool, but finally lost altogether the use of her lower limbs. Then she took to her bed, from which she did not rise for thirty-three years. Little that she ate would remain on her stomach, except "a small quantity of sugar, cinnamon, dates, and raisins."¹ She drank of the water of the Maas.² But after a few years she ate and drank scarcely anything "*nullo penitus cibo corporali utebatur vel potu,*" says Gerlach, who ministered to her, but Brugmann has improved this into her eating and drinking "nothing-at-all" for many years. Her bones, from long lying in bed, broke her skin, and she became a mass of wounds, so that to move her in bed her nurses were obliged to pass a towel under her shoulders. To add to her sufferings, she was now attacked with that marsh-ague which is the scourge of the Low Countries. This came on her at the age of seventeen, first a burning heat and then an icy chill, which made her shiver in bed, whilst a cold perspiration dripped from her brow. It recurred every three days and lasted for half-a-year at a time.

If any one is interested in the horrible details of her

¹ *Sumelut modicum zucare vel cynamoni aut dactylorum sive muscate.*

² Brugmann appends the foolish remark, "So greatly in favour was she with the Lord, that she was enabled to distinguish by taste the water of the Maas when the tide was up from that when it was down; for it is a tidal river," and very near the sea,—the tide rises there eight feet.

sores, the plasters applied to them, and the worms that bred in them, let him read the ample and disgusting details given by Brugmann and Gerlach. They cannot be inserted here; only, let the reader remember, as he shudders over the particulars recorded with Dutch exactness, and also with Dutch coarseness, that if it is revolting to read such things, it must have been far worse to have endured them.¹

An amusing story is told by Brugmann. Just before Lent the curate of Schiedam, Andrew, a Norbertine canon, had killed five or six fat capons, as he had invited the magistrates of the town to dine with him. Soon after, he went to the house of Lidwyna to confess her, when she begged him to let her have the fat of one of his capons to make a plaster of. The curate, a little taken aback, replied that he feared there was not enough on all of them for making the desired plaster. But this was an excuse; really, he did not want to cut up his capons for the extraction of the grease, till his dinner came off. "Then you will not give me the fat!" said Lidwyna. The curate repeated his excuse. "Well, I hope the mice will eat your chickens," said the sick girl. And it was so; that night the rats and mice invaded parson Andrew's larder, and sadly maltreated the poultry prepared for the dinner next day. Now Master Andrew had in his parsonage garden a fine tree of mazards (*pomæ quæ dicuntur metzers*), and Lidwyna had heard that slices of apples were a good thing

¹ Some particulars are curious, her plasters were made of honey and a paste of wheat flour, sometimes of cream and the fat of eels mixed with the charcoal made of the meat of a very old cow, reduced to a condition of cinder. Here is a specimen of the sort of details into which Gerlach and Brugmann delight to enter, "Ex vehementia infirmitatum suarum particulatim evomuit pulmonem et hepar cum pluribus intestinis, absque tamen ullo fœtore; imo quicunque ea manibus attrectasset, adeo suaviter manus ejus fere per diem redolebant, quasi species aromaticas tetigisset sicut multi eo tempore experti sunt;" and again, "Quando emplastra propter mutationem auferebantur, remanebant in eis pauci vermes grisei, cum nigris capitibus, longitudinem fere unguis humani digiti habentes; nec emittebant hæc emplastra vel vermes aliquem fœtorem, sed magnam potius suavitatem."

to place upon bad sores. So she sent to the curate to ask for some of his precious mazards. "Let her have them by all means," answered Father Andrew, "or I shall have them all eaten up by the rats."

It greatly distressed her in the first years of her illness that she was subject to drowsiness, which prevented her from attending to the offices of religion. "Like other folk," says Brugmann, "she was more troubled with drowsiness at the time of Divine Service than at any other time." Her confessor recommended her not to resist, knowing her need of sleep, but to doze off whenever she felt so disposed.

However, having struggled energetically against this temptation, one Easter Day, at the time of High Mass in the church, at which she desired to assist in spirit, she was never after troubled therewith.

Another of her afflictions was headache, and intense toothache; a sort of cancer formed on her face, on her lower lip and chin, and she lost completely the sight of her right eye, whilst the left eye became so weak that she was unable to bear the light.

In the year 1404 her mother died. Some Third Order Sisters seem to have been kind to her, for we read of linen skirts they made for her, adapted to her position in bed, and the necessities of her wounds. After her mother's death she was obliged to give up her feather-bed, because the canvass was worn through, and the feathers stuck to her sores, and to lie on a straw mattress or on one of birch bark. The winter was bitterly cold; it was one of unusual severity; the poor cottage could not keep out the frost, and the fire was too far from her bed to warm her, so that she was often blue with cold, and her tears were found frozen on her cheeks.

William, count of Holland, and the countess Margaret, when on a visit to Schiedam, sent their physician to examine

the invalid, and promised her an annuity of twelve crowns. One night she was in great peril, for her father having gone out on his nightly rounds, her brother put the candle in a corner above the bed, and then either went out or fell asleep. The candle dropped on the mattress, set it on fire, and the flames communicated themselves to the pillow; Lidwyna, making a great effort, beat out the fire with her hands, and was providentially uninjured.

The annuity of count William, and old age, caused Peter, the father of Lidwyna, to surrender his office of watchman to his son. But the old habit of going forth at night could not be abandoned at once, and he was wont to visit the churches on vigils. One evening he met a man whom he knew slightly, who persuaded him to walk with him outside the town, as there was abundance of time before vespers were sung. They walked on the dam till they came to a lone spot, where the fellow suddenly attacked him, flung him into the ditch, and ran away. Peter would have been drowned had not a wagoner passed that way, who helped the old man out of the water and laid him in his cart. Rumour, of course, magnified the event, and kind female neighbours rushed into Lidwyna before his arrival, to assure her that her father had been drowned, and that his dead body was being brought home. The fellow who had done this deed was charged by the old watchman with the crime; but as he protested his innocence, Peter concluded that he had been attacked by the devil in the form of his acquaintance, and Brugmann is pleased to share his conviction. It is hardly necessary to add that the shock nearly killed his daughter.

The insufferable monotony of her life in the dark, with close drawn blinds and bed-curtains, varied only by her aches and pains, was now broken and brightened by pleasant dreams. How far these visions were sent from God

to soothe the sick-bed of His dear child, and how far they were the natural result of sickness affecting her brain, it is not for us to decide here. She became sensible of the presence of her guardian angel, and was borne by him in spirit to bright celestial regions; sometimes he led her to the church where she had knelt when she returned from taking her brothers their dinners; sometimes she assisted, invisibly, at High Mass, and heard the organ roll, and saw the priest and sacred ministers in their glittering vestments, and the smoke of incense ascend to the vault. At other times she stood with her angel, hand in hand, knee-deep in a grassy meadow full of lilies, and was ravished with the beauty of the flowers. Pleasant dreams for the sick head, to cheer the aching heart, in the little dark room.

In 1428, an awful conflagration burst forth in Schiedam, which consumed the greater part of the town. The relatives of Lidwyna removed the valuables from her house, and held themselves in readiness to carry her away in her bed should the flames reach her house. But providentially they expired, or were got under, before this became necessary. Lidwyna had possessed a cane with which to thrust aside the curtains, and tap on the floor when she needed assistance. In the confusion consequent on the fire the cane was lost. But on the night of July 23rd, she was suffering intensely from the heat, and groped about with her hand, forgetting that her cane was lost, that she might push the curtains open to allow a breath of air to enter. Then her hand encountered a stick, and she exclaimed, "Nu byn ik wel bekûst!" "Now I am well cudgelled," that is, provided with a cudgel, for the stick was rough, heavy, and not straight. Next morning she asked her confessor to take it to a carpenter and get it planed into shape for her. He did so, and finding a carpenter who had lost nearly all his tools in the fire, asked him to smooth and polish it for

him. The man began to plane it, and exclaimed at the beauty and fragrance of the wood. The curate and he examined it, and it seemed to them to be a bough of cedar. Then the priest took it to a better carpenter, who also admired the wood, and when he had shaped it into a rod, told the curate to ascertain whence it had come. The confessor asked the girl, but she was unable to say more than that she had found it in her bed; but one night, shortly after, she dreamt that her angel took her to Paradise, and there she saw a cedar tree by the side of a limpid river, and he pointed to a broken bough, and smiled. Then she knew that he had brought it to her from Paradise.

On another occasion, after a long trance, in which she seemed to be in the heavenly Eden, on returning to herself, she put her hand above her head and found a wreath of blue and red flowers on her pillow; she remained holding this till very early in the morning, when she sent for the curate, and bade him take it to the church, and place it on the head of the image of the B. Virgin, above the high altar.

A most painful occurrence took place not long after this. In 1425, Philip of Burgundy entered Holland to claim the allegiance of the cities. He was followed by a body of Picardy mercenaries, men who feared neither God nor man. Some of these fellows, surgeons of the duke, being quartered in Schiedam, went to the curate and asked him to let them see the suffering damsel. He unsuspectingly conducted them to her house, when they burst into her dark room, tore aside the curtains, and held a candle to her face, saying they wanted to admire the features of the parson's favourite. Then they threw off her bed-clothes and proceeded to strip off her night-shirt, when Petronilla, the niece of Lidwyna, a girl of seventeen, threw herself between the ruffians and her aunt; but they flung her aside with

such violence that she fell over a stool before the sick-room altar, and so injured her leg that she limped ever after. After rude jests about the dropsical condition of Lidwyna, the miscreants went away. The duke, on hearing of the outrage, offered to punish the guilty parties, but Lidwyna refused to give evidence towards their identification and conviction. Her father and Petronilla died the same year, and Lidwyna felt their loss acutely, especially that of the young girl, to whom she was warmly attached.

Another of her afflictions was caused by the conduct of the curate, Andrew of Marienward, who regarded her as demented, and would not listen with patience to her visions and prophecies. On one occasion she showed him a wafer which she assured him had descended to her from heaven, and requested him to communicate her with it. But he very discreetly answered, "If you want to communicate, I will go to the church and bring you a Host from the altar, which I know is consecrated. As for this one, I know nothing at all about it." Next morning at mass he requested the congregation to pray for a poor girl who had gone crazed and was tempted by the devil. Then taking the venerable Sacrament, he went towards her cottage to communicate her, but on his way back, a crowd of zealots had assembled, who were most indignant at his having thought Lidwyna a prey to illusions, and he had to take refuge from them in the cemetery. The magistrates hearing of the disturbance came to him to know the rights of the matter, and the poor curate, in alarm, told a lie; he said that he had tested the miraculous host by putting it in the fire, and that it had been burnt. When this was told the mob, a shout of indignation arose, and the frightened curate then pretended that he had thrown it into the water. But as the mob grew more uproarious and threatening, the magistrates turned to Matthias, suffragan bishop of Utrecht, and Dr.

John de Clerh, provisor of Scheldtland, who was then in the town, and they conducted the curate "crying much" between them, followed by the hooting mob, to the house of Lidwyna, when the truth came out, and Lidwyna was able to tell her marvellous tale. She implored that the curate might be leniently dealt with, and the bishop and provisor, having pacified the multitude, Andrew was allowed to return home.

The death of Lidwyna took place in 1433. She had been gradually becoming worse, and was very sick. A little boy held a basin for her. After a violent attack of vomiting, she groaned forth, "Oh, my dear lad, I wish master knew how I suffer." She alluded to her confessor, John Walter of Leyden. The boy asked her if he was to call the priest; but she being again sick, and unable to bring up the phlegm, began to choke. The boy frightened, and thinking she was about to die, ran away crying, and summoned the priest and the servants. When they arrived she was dying. Then the confessor, taking her hand, asked her to give him a sign if she were alive and heard him. As she made no response, he held a lantern to her face, and saw that she was dead.

She was buried at Schiedam in the parish church of S. John the Baptist, but the archduke Albert of Austria removed the body in 1616 to Brussels.

S. BENET OF THE BRIDGE.

(A.D. 1184.)

It is related of this saint that he received instructions from an angel to construct a stone bridge over the Rhone against Avignon, in order to put an end to the numerous accidents which had occurred at this dangerous point. He is represented in art carrying an enormous stone upon his shoulder.



S. BENET OF THE BRIDGE. After Caddis.

April 15.

- SS. BASILISSA AND ANASTASIA, MM. at Rome, circ. A.D. 66.
 SS. MARO, EUTYCHES, AND VICTORINUS, MM. in Italy, end of 1st cent.
 SS. OLYMPIAS AND MAXIMUS, MM. in Persia, A.D. 251.
 S. CRESCENS, M. at Myra.
 S. PADARN, B., A.D. 560.
 S. RUADAN, Ab. of Lothra, in Ireland, 6th cent.
 S. SYLVESTER, Ab. of Reome, circ. A.D. 575.
 S. MUNDUS, Ab. in Argyle, 10th cent.
 B. PETER GUNZALES, O.P. at Tuy in Spain, A.D. 1240.

SS. MARO, EUTYCHES AND VICTORINUS, MM.

(END OF 1ST CENT.)

[Usuardus and Ado give S. Victorinus on Sept. 5th. But at Riete, S. Maro and his Companions on April 15th; S. Maro is mentioned on this day in the so-called Martyrology of S. Jerome. The Modern Roman Martyrology puts all these together. Authority:—The Apocryphal Acts of SS. Nereus and Achilles, (May 12th.)]



SAINTS MARO, EUTYCHES, AND VICTORINUS were exiled for the faith to the island of Ponza, with the blessed Flavia Domitilla, but were afterwards released by the emperor Nerva; but in the persecution of Trajan they suffered under the judge Valerian in different places, in different ways, and on different days. S. Victorinus was suspended in the sulphurous exhalations from Lake Cotylia, near Antrodoco in the Abruzzi. S. Maro was crushed under a heavy stone at Amiternum, or Teramo. Eutyches was killed with the sword.

SS. OLYMPIAS AND MAXIMUS, MM.

(A.D. 251.)

[Hrabanus, Usuardus, Ado, Notker, and Modern Roman Martyrology. Authority:—The Acts of S. Laurence, (Aug. 10th.)]

THE emperor Decius having made himself master of several provinces of Persia, persecuted the Christians therein. Of the numbers were Olympias and Maximus, nobles of Corduena, who were brought before the emperor and cudgelled. The emperor, desirous of obtaining their wealth, asked them where it was. "Here," answered the martyrs, "these limbs are our treasures. Take them, break, spoil, hack, or burn them, that we may inherit eternal riches in recompence from the Lord." After having exposed them to various torments, without being able to shake their constancy, he sent them to his officer, Vitellius Anisius, to be despatched. They were beaten on the head with crow-bars, and so gained their crown.

The relics of these saints are said to be preserved in the church of S. Malo, in Brittany, and also at Liège. In Art they are represented with crow-bars.

S. PADARN, B.

(ABOUT A.D. 560.)

[Anglican Martyrologies of Porter and Wytford and Alford. Venerated on this day anciently in Wales and in Brittany. Authorities:—A life by John of Tynemouth, (d. circ. 1360); a Latin metrical life by John, son of Sulgen, who was B. of S. David's, in 1070, and mention by Venantius Fortunatus, a contemporary.]

PADARN, PEDRWN, OR PATERNUS, as he is called in Latin, was the son of Pedrwn, and Gwen, his wife, of Emyr Llydaw, in Brittany. Padarn, his father, went to Ireland, where he became a monk, leaving the charge of the child to his wife.

When the little Padarn asked his mother whether he had a father alive, she answered weeping, "Yes, my child, but he lives to God and not to the world." In the year 516, according to Usher, though no ancient authority is given for this date, Padarn came to Britain. According to Achau y Saint, Padarn, after his arrival in Wales, became a member of the college of S. Iltut (Illyd.) He afterwards established a religious society, consisting of a hundred and twenty members,¹ at a place in Cardiganshire, called since Llanbadarn Fawr, where he also founded an episcopal see, of which he became the first bishop. How long Llanbadarn continued to be the capital of a bishopric cannot be ascertained, as very little is known of its history, and the last notice of it, under that character, in the Welsh chronicles, is in the year 720. It is reported, however, to have lost its privileges through the turbulent conduct of its inhabitants, who killed their bishop, and the diocese was in consequence annexed to that of Menevia. From the Latin hexameters of Johannes Sulgenus, it may be learned that Padarn presided over the see twenty-one years, during which time he spent his life in prayer, tears, fasting, hospitality, and attendance on the sick; and the Triads assert that he went about the country preaching the faith in Christ without pay or reward to all ranks of people, for which reason he was counted one of "the blessed visitors" to the isle of Britain. It is mentioned by John of Tynemouth, that he built monasteries and churches throughout the whole region of Ceretia; and that he rebuked Maelgwn Gwynedd, from whom he had received certain injuries in an excursion of that prince into South Wales; but no other incidents of the time spent at Llanbadarn are recorded, upon the truth of which any reliance may be placed.

¹ John of Tynemouth differs from the Welsh accounts, in saying that this institution contained 847 monks, who came with S. Paternus from Armorica, or Brittany.

Another Padarn or Paternus was also of Brittany, where he was made bishop of Vannes. A dissension, however, broke out between him and the other Armorican bishops; upon which a synod was convened, and a reconciliation effected. Notwithstanding this, he continued to dread their hostility, and retired to the Franks, among whom he remained to the close of his life. He subscribed the decrees of the Council of Paris held in 557, and is commended both as an abbot and a bishop in the writings of Venantius Fortunatus, a Latin poet of Gaul, who was his contemporary.

S. RUADAN, AB. OF LOTHRA.

(6TH. CENT.)

[Irish Martyrologies, as that of Tallaght; Canisius in his German Martyrology. Authority:—a Latin life written probably in the 12th century. Papebroeck, the Bollandist, says dryly of this life, "The written monuments of this date are all more or less mixed up with fable, and one of these fables, we have here omitted, lest it should cause scandal."]

THE marvellous history of this saint, which even the Bollandists declined to publish entire, so full is it of absurdities, may be condensed into a few lines. Ruadan was born early in the 6th century, and as his life was not written for six hundred years after, there was ample time allowed for the accumulation of fable, and the obscuration of fact. He studied under S. Finnian of Clonard, and was reckoned among his chief disciples. He was abbot of Lothra (Lorah) in the barony of Lower Ormond, in Tipperary, before the death of Kieran of Saigher, and had probably founded it about the year 550.

King Dermot, son of Kervail, had made peace in all Ireland. One of his heralds, Mac-Lomm by name, being in Connaught, near Tuam, requiring the nobles to open

their castles to him in the king's name, entered them with his spear transversely in his mouth, as an insult, which seems to have been symbolical of placing a bit in the mouths of the princes. One of these, Odo, in a fury, killed the herald, and then, fearing the wrath of the king, fled to bishop Senach, in Muskerry; as Senach was the son of his mother's sister. The bishop sent him for greater security to S. Ruadan, who concealed him in an underground cellar beneath his hut, and set a stool over the place. King Dermot having heard that the man was there, came to Lothra, and went in and seating himself, asked Ruadan where Odo was. He knew that Ruadan would not tell a lie,—the saint, shrugging his shoulders, said, "Unless he is under your chair, I cannot tell." Then the king went away. But he had not gone far before it struck him that the words of the old man might have had a deeper meaning than he had first given to them, so returning to the cell, he removed the stool, found the trap-door, and discovered Odo, whom he dragged from his hiding-place, and carried away, pursued by Ruadan and all his monks.

On reaching Temorah, or Tarah, the capital, the king threw his prisoner into chains, and entered his castle to feast; but Ruadan rang his bell, and his monks drew up in the square, and chanted psalms. Dermot took no notice of them next day, but on the second night he dreamt that he saw a great tree chopped down, and when he woke at the crush of its fall, he heard the burst of psalmody under the starry sky before his hall. Thinking that his dream was ominous, he issued forth, and then ensued a truly Hibernian scene of mutual recrimination.

K. Dermot.—"Your community will go to pieces, monk!"

S. Ruadan.—"I will see your kingdom at an end first, sire! and none of your sons to sit on your throne after you."

K. Dermot.—"May your place be vacant, and a sow root it up with its snout."

S. Ruadan.—"May Temora, your city, be desolated many hundred years before that, and without an inhabitant for ever."

K. Dermot.—"May your body be polluted, and one of your members perish, and your eye be blinded, that you see not the light."

S. Ruadan.—"Sure, and may your enemies wring your neck for you, and pull off every leg and limb first."

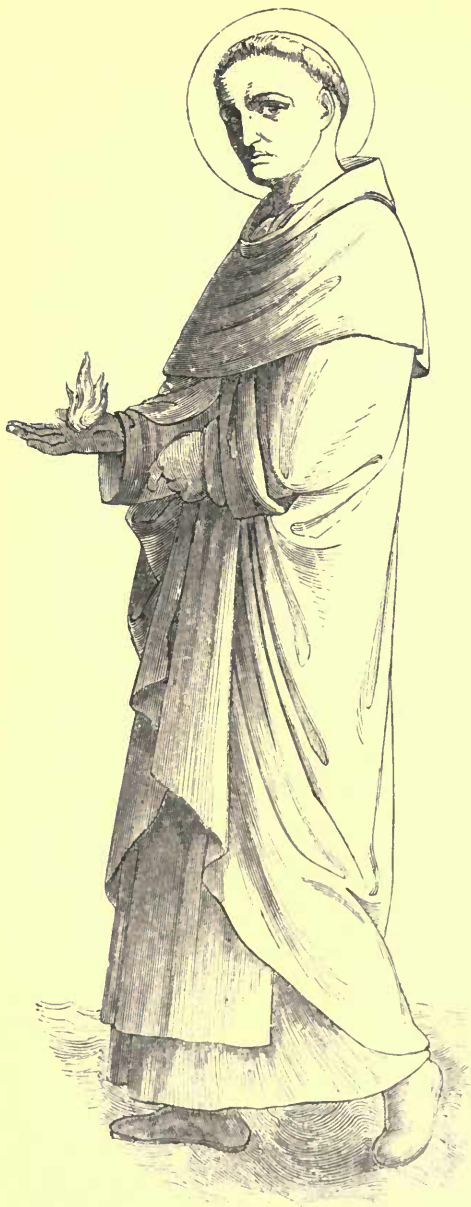
K. Dermot.—"May a wild boar root your steeple up, (*pyramidem tuam perfodiet*)."

S. Ruadan.—"May that leg of yours, stuck up in front of me (*femur tuum quod ante me elevatum est*) never see the grave, and the like to all your body; and may a man spade sheep-dung over it."

K. Dermot.—"You are a protector and fautor of lawlessness, but I endeavour to keep order in the country. You and the like of you are the confusion of my kingdom. However, as you are the elect of God, go your way, and take the man with you, but pay me his price."

Here follows a piece of true Keltic folk-lore. From out of the sea rose thirty sea-green horses, which galloped to Temora, and Ruadan presented them to the king who gained a race with one of them. But after a while the green sea-horses returned to their native element.¹ Ruadan called down such a frightful imprecation on Tara, that the place was abandoned by the kings of Ireland and the great triennial gatherings there given up; this led to the break up of Irish unity and to long, devastating internecine wars.

¹ See similar stories of sea-horses in Crofton Crocker's Irish Tales.



B. PETER GONZALEZ or ELMO. After C. dipt.

April, p. 204.]

B. PETER GONZALEZ, OR ELMO, O.P.

(A.D. 1240.)

[Beatified by Pope Innocent IV., in 1254. In the sea-sports of Spain his festival is celebrated on the Tuesday after Low Sunday, "Quasimodo," with great solemnity, and his image is greatly venerated at Lisbon, and in Biscay, under the name of S. Elmo. Pope Benedict XIV. approved of his veneration with special office in the whole Order of S. Dominic. Authority :—A life by Stephen Sampaye, O.P.]

PETER GONZALEZ was born in the town of Astorga, in Spain, in 1190. He was educated by his maternal uncle the bishop of that place, who invested him with a canonry, and then with the deanery in his cathedral, whilst quite a young man.

Full of pride at obtaining the deanery, for which a special bull had been procured, as he was under age, he determined to be installed with great pomp. For the purpose of making his solemn entry into Astorga for that ceremony, he chose Christmas Day, when the streets were sure to be thronged. He traversed the town on a handsome horse, splendidly caparisoned, but his steed kicked him off into a dungheap, amidst the shouts of laughter of the spectators. His first sentiment on picking himself up was one of shame, but the next was compunction for his vanity and pride, and he exclaimed, half petulant and half contrite, "If the world mocks me, I will mock it in turn." He at once entered the Dominican Order, and became remarkable for his humility, zeal for souls, and contempt of human applause.

The fame of his sanctity having spread through Spain, King Ferdinand III. sent for him to his court, where he at once set himself to reform its licence. Some of the young nobles at the court, whose dissolute morals he had rebuked, were resolved to corrupt him. They therefore hired a courtesan of great attractions to seduce him. She pretended

that she desired to consult him privately on matters of importance, and begged for an interview. Peter Gonzalez unsuspectingly yielded, and when they were alone, after a pretended confession of her sins, she used all her blandishments to inflame his passion. Gonzalez, the moment he perceived her object, rose and retired to the adjoining room, where, wrapping his black cloak about him, he flung himself into the fire that burned on the hearth, and called her to take her place beside him. The instigators of the wretched woman, who had been lying concealed, and watching, now full of compunction and shame, cast themselves at his feet. Gonzalez accompanied king Ferdinand in all his expeditions against the Moors. The taking of Cordova, in 1236, was an occasion for him to exercise all his influence and authority to moderate the violence of the conquerors, to save the innocence of the virgins from the insolence of the soldiers, and to save much blood from being shed. He purified the mosques and converted them into churches.

Having quitted the court, as soon as he deemed his presence less necessary, he went among the poor, impelled by a burning zeal for souls, to evangelize them. The wildest mountains, the most inaccessible vallies, the ignorance and brutality of the peasants, were no obstacles to his fervour; and the Word of God preached by him produced marvellous effects. Then he went to seaports, and on board ships, to preach to the sailors, for whom he had a great predilection. By a curious but not uncommon confusion, all that is related of S. Gonsalvo, and his bridge-building, (Jan. 10th), has been transferred to Peter Gonzalez, by his late biographer. At last, knowing that the time of his departure was at hand, he retired to Tuy to spend Lent. He preached every day in the cathedral with extraordinary fervour, but this was his last labour of love,

he died on the Tuesday after Low Sunday at Tuy ; and was buried in the cathedral.

In art he appears in the habit of his Order holding a blue candle ; this has reference to the blue electric light that appears on mast-heads in storms, and which Spanish and Portugese sailors call S. Elmo's light, and suppose to be sent them by S. Peter Gonzalez, or Elmo, as a token that the vessel is under his protection, and will not perish. The name S. Elmo attaches to him by mistake. Apparently either S. Anselm of Lucca, (March 18th), or S. Erasmus (June 2), each of which names is contracted into S. Elmo, was more anciently the patron of the Mediterranean sailors, and the lights on the mast-heads were called after one or other of them. But by degrees their place in the popular devotion of the Spanish sailors was usurped by S. Peter Gonzalez, and the name of the former saints was attached to the more modern one, the older saints falling into oblivion. In reference to the blue light, or blue candle he holds in pictorial representations, in procession of the confraternities of S. Elmo, in Spain, blue wax candles are carried.



April 16.

- SS. CALLISTUS, CHARISIUS, AND COMP., *MM. at Corinth, 3rd cent.*
 SS. OPTATUS, LUPERCUS, AND COMP., *at Saragossa, A.D. 303.*
 S. ENCRATIA, *V.M. at Saragossa, A.D. 304.*
 SS. CAIUS AND CREMENTIUS, *CC. at Saragossa, A.D. 304.*
 S. LAMBERT THE HUSBANDMAN, *M. at Saragossa.*
 S. TURIBIUS, *B. of Astorga, circ. A.D. 460.*
 S. VASIUS, *M. at Saintes, in France, circ. A.D. 500.*
 S. PATERNUS, *B. of Avranches, A.D. 562.*
 S. SCULBILIUS, *Mk. of Fouin-de-Marne, in Poitou, circ. A.D. 565.*
 S. FRUCTUOSUS, *B. of Braga, in Portugal, A.D. 665.*
 S. MAGNUS, *Count of Orkney, M., A.D. 1110.*
 S. DROGO, *H. at Sebourg, in France, A.D. 1186.*
 S. CONTARDI THE PILGRIM, *at Brona, in Lombardy, A.D. 1249.*
 B. BENEDICT-JOSEPH LABRE, *at Amettes, in Artois, 1783.*

SS. MARTYRS OF SARAGOSSA.

(A.D. 304.)

[Ado, Notker, Roman Martyrology; Spanish and Portugese Martyrologies. Authorities:—A hymn of Prudentius, and the Acts.]

PRUDENTIUS, the Christian poet of Saragossa, (b. 338, d. circ. 406), has left us a long hymn describing the passion of these glorious martyrs, still fresh in the memory of the citizens of his native town. S. Optatus, and seventeen other stalwart soldiers of Jesus Christ, received the crown of martyrdom on the same day, in the persecution of Diocletian, under the cruel governor Dacian. Two others, Caius and Crementius, died of their torments after a second examination. The blessed Encratia was another victim of the same magis'trate. She was most barbarously tortured by his orders; her sides were lacerated with iron hooks, and one of her breasts was then cut off, and then part of her liver was torn out. She was then sent back to prison,

where her wounds mortified and she died. The relics of these martyrs are supposed to have been found at Saragossa in 1389.

Another Saragossian martyr commemorated this day is S. Lambert. Of him Tamayus Salazar says, in his Spanish Martyrology, "Lest there should be too much joy through so many festivals on one day, the Church with circumspection has separated them, and transferred the feast of S. Lambert to June 19th." And Papebroeck, the Bollandist, adds, "Prudently and circumspectly indeed, but we very much doubt whether the compilers of the Breviary published in 1573 used the same prudence and circumspection, when, confusing times and events, they compiled the lessons for this saint, to be recited in the divine offices, partly from their own conjectures, partly from the uncertain tales of the vulgar, and partly from pictures and sculptures ill understood."

S. Lambert is said to have been the husbandman of a well-to-do farmer, near Saragossa, at the time of the same persecution. His master having got into an altercation with him, whilst he was ploughing, insisted on his at once adoring the gods, and when the labourer refused, saying he was a Christian, his master struck him with the ploughshare and killed him. There seems, however, every reason to believe that Lambert suffered much later, under a Moorish master, for his name, of Teutonic origin, is evidence against the antiquity attributed to his martyrdom. He is represented in art with his head in his hands.

S. TURIBIUS, B. OF ASTORGA.

(ABOUT A.D. 460.)

[Roman and Spanish Martyrologies. Authorities:—Mention in the letters of S. Leo the Great, &c.]

S. TURIBIUS opposed the Priscillianist heretics;¹ he had the misfortune to succeed in the see of Astorga a prelate, Dictinius, who had fallen into that heresy. S. Leo addressed to him a long letter on the errors of the Priscillianists.

S. VASIUS, M.

(ABOUT A.D. 500.)

[Venerated at Saintes on this day. Authority:—The Lectons in the Saintes Breviary, and the Ancient Acts, which, though written much later, seem to be fairly trustworthy.]

THERE was a young man of great landed possessions at Saintes, in the rich vine-clad Saintonage, now so famous for the manufacture of cognac. Saintes is a picturesque old city, with the remains of a Roman amphitheatre, and two magnificent churches. It is a city which has produced many saints. It contains the shrine of S. Eutropius. S. Vasius having heard the words of the apostle, "Love not the world, neither the things of the world, for he that loveth the world, the love of the Father is not in him," took it to heart, and spent his large income in relieving the necessities of the poor. His nearest kinsman, Proculus, viewed this with an evil eye, as Vasius was unmarried, and he hoped that his son Nauman would inherit the land and wealth of Vasius. The continued liberality of the young man so exasperated his uncle, that he seized some of the

¹ See Life of S. Leo, April 11th.

lands of his nephew ; and Vasius was obliged to appeal for protection against him to Alaric, the Gothic king. This so enraged Proculus and his son that they fell on Vasius and killed him. The place of his burial was afterwards turned into a priory, which took his name, and is called S. Vaize, on the right bank of the Charente.

S. FRUCTUOSUS, B. OF BRAGA.

(ABOUT A.D. 665.)

[Roman and Spanish Martyrologies. Authority :—A life by a contemporary.]

S. FRUCTUOSUS descended from the Visigothic kings. All his goods he gave to churches and the poor except what he required for the foundation of the monastery of Computa, between Galicia and the mountains of Léon. After having given a rule to this house, he retired into the wilderness, and lived in great privations. He was first ordained bishop of Duma, but in 656 he was translated by the fathers of the 10th Council of Toledo, to the archiepiscopal see of Braga.

S. MAGNUS, M.

(A.D. 1110.)

[Aberdeen Breviary. The Saga of S. Magnus says he died on the second day after the feast of SS. Tiburtius and Valerian, (April 14th), and three weeks after the Annunciation ; the Scandinavian Kalendar in the *Fasti Danici* of Olaus Wormius, Hafn. 1643, gives S. Magnus on Aug. 19th. The *Orkneyinga Saga* says that he died two days after the feast of S. Tiburtius. As there is a S. Tiburtius commemorated in the Roman and Scandinavian Kalendars on Aug. 11th, this may possibly have given occasion to the mistake, the 19th being taken as the day of the burial, the 13th as that of his martyrdom. But there is a S. Magnus, B. of Avignon, and another of the same name Bishop of Anagni, commemorated on Aug. 19, in the Roman Martyrology, and either of these may be intended.

Authorities:—The perfectly authentic Magnus Helga Saga, and the Orkneyinga Saga; Hafniæ, 1730. The Orkneyinga Saga was written in the middle of the 13th cent. The Magnus Helga Saga was not written till 14th cent., for it carries down the history till then, but the substance is much earlier; it follows a certain Rodbert, (c. 6), whom it quotes, and who wrote in 1130; Rodbert quotes the narration of a man who was present at the murder of S. Magnus, and related the particulars to the writer. This Rodbert seems to have been a monk. Both the Orkneyinga Saga and the Magnus Helga Saga are borne out in all the principal historical facts by the Heimskringla. The Orkneyinga Saga condenses the account of the Magnus Helga Saga, giving the history in the same words. Alban Butler, relying probably on David Camenarius, calls S. Magnus a "zealous bishop," and makes him, when he is brought forth to martyrdom, express his readiness to die for his flock.¹ This is an absurd mistake, which the Bollandists did not fall into, though they had not the two Icelandic Sagas above mentioned. S. Magnus was neither a bishop, nor a priest, nor even in minor orders.²

In the reign of Sigurd Hardrada, king of Norway, there were two earls of Orkney, brothers, Paul and Erlendr, sons of earl Thorfin, the son of earl Sigurd, who with all his people had been Christianized by king Olaf Tryggveson. Earl Erlendr married Thora, daughter of Sumarlid, and the wife of earl Paul was the daughter of earl Hako and Ragnhilda, the daughter of king Magnus the Good. Erlendr and Thora had two sons, Magnus and Erlingr, and Paul had one son, Hako. On the strength of the royal blood that flowed in his veins, Hako claimed a supremacy over his cousins, which they and their father were unwilling to admit. Contention broke out, some in Orkney siding with Hako, and some with the sons of Erlendr, and this obliged the earls to send him away to Norway to king Olaf the Quiet. With him he did not long remain, and he sought the court of Ingi Steinkielson, king of Sweden,

¹ The blunders made about S. Magnus are astonishing. The Aberdeen Breviary calls him the "Apostle of the Orkneys," and Molanus makes him a martyr in Dacia, which statement Galesinius and Ferrarius correct into Denmark.

² The date is wrong both in the Bollandists, who give 1105, and in Butler, who gives 1104.

where a field was opened for the exercise of his turbulent spirit in hunting out the followers of the old Thor and Odin worship. "For," says the chronicler, "king Ingi was a good Christian, and did his utmost to root out those men who followed heathenism."

When Magnus Bare-foot came to the throne of Norway, Hako returned to Norway, and urged the king to support his cause with the sword against his cousins, Magnus and Erlingr. He was somewhat premature, as his father and uncle were still alive.

In the mean time S. Magnus was living the life of a young Norse chief of the period, in Orkney. But this was not to last long. Stirred up by Hako, Magnus Barefoot went to sea with a fleet, coasting England and Scotland, plundering and burning and slaying, till he reached Orkney, when he took the two earls, Erlendr and Paul, sent them to Norway, and instead of installing Hako, gave the Orkneys to his son Sigurd. To prevent a rising of the people against Sigurd, the king carried off with him Magnus and Erlingr, as well as Hako, the son of earl Paul. Thence he sailed to the Hebrides,¹ and from there to the coast of Wales, where he was met off Anglesea by two chiefs, Hugh the Fat, earl of Chester, and Hugh the Courtly, earl of Shrewsbury. S. Magnus refused to fight; and when asked by the king his reason, replied that he would not injure those who had never injured him. "Then go down, coward, into the hold," said Magnus Barefoot wrathfully. S. Magnus took his psalter and obeyed. And as the battle raged above him, he sat calmly chanting psalms in the bottom of the boat. After a desperate fight, the Welsh were beaten, and Hugh, earl of Chester, their

¹ Snorro Sturlason in his "Heimskringla" gives a full account of this expedition, and quotes portions of a poem on the harrying of the Hebrides, composed by the skald Bjorn Cripplehand, Saga xi. c. 9.

chief, was slain.² Then king Magnus returned northwards by Scotland ; and a peace was agreed upon between Magnus Barefoot and king Malcolm III. ; “so that all the islands lying west of Scotland, between which and the mainland he could pass in a vessel with her rudder shipped, should be held to belong to the king of Norway. Now when king Magnus came north to Cantire, he had a skiff drawn over the strand at Cantire, and shipped the rudder of it. The king himself sat in the stern-sheets, and held the tiller ; and thus he appropriated to himself the land that lay on the larboard side. Cantire is a great district, better than the best of the southern isles of the Hebrides, excepting Man ; and there is a small neck of land between it and the mainland of Scotland, over which long-ships are often drawn.”

King Magnus spent a winter in the southern isles, and his men went over all the fiords of Scotland, rowing within all the inhabited and uninhabited isles, and took possession of the islands for the king of Norway. Magnus then contracted his son Sigurd to the daughter of the king of Connaught, gave him the title of king, and as he was still young, gave him into the charge of the haughty Hako, son of Paul, the exiled earl of Orkney. The two earls, Paul and Erlendr, died in Norway the following year, 1099.

In the mean time S. Magnus had escaped. One night as the ship of king Magnus lay in a creek of the Scottish shore, he cast himself overboard, and swam ashore. The king discovering his evasion, sent hounds into the forest after him, and as the fugitive had wounded his foot on a

² These were two Hughs of Norman descent, who had ravaged Anglesea, and built the castle of Aber Llienawg to keep down the people. Hugh of Avranches, earl of Chester, is sketched for us by Ordericus Vitalis with some force ; he tells us that he was so fat that he could scarcely stand, and that Hugh de Montgomery, earl of Shrewsbury, was killed by an arrow. The Norman chronicler confirms the account of the Icelandic Saga-man in almost every particular, (lib. x. c. 6.)

sharp stone, the dogs tracked him to a tree he had ascended. S. Magnus tore off a branch, and descending beat the hounds off, and they returned to the boat with their tails between their legs. He remained concealed in the woods till the white sails of the viking fleet disappeared, and then he escaped to king Malcolm of Scotland, and resided at his court for some while. After that he went to Cumberland, and was the guest of the bishop of Carlisle.¹ It was during this exile that the heart of S. Magnus was changed, so that, as his biographer says, "he began to plough the field of his heart with the share of penitence; he slew the man of ill-luck,² and hid him in the sand, the idols of Laban he buried under the roots of the trees; he cast forth his sins and bitterness, and adorned himself with great virtues, with godly favour and manly steadfastness. He began to grow as the olive, and to abound in all good customs and worthy acts; as the cypress exceedeth other trees, so grew Saint Magnus to be great indeed³ in divine things as in name, advancing in prosperity and sanctity."

A year or two after the death of Magnus Barefoot,⁴ (1103), Hako, son of earl Paul, obtained the title of earl of Orkney from king Sigurd. S. Magnus shortly after left Caithness, where he then was with a large body of followers, to assert his right, at least to a portion of Orkney. His arrival was hailed with enthusiasm by the islanders who groaned under the despotic sway of Hako; and Hako

¹ At least so I presume. The Saga says, "He went into Britain (Bretland) and resided with a certain bishop there." But to the Norse that was Britain only where the Keltic language was spoken. Such were the Northern Bretland, or Cumberland, and the Southern Bretland, which was Wales.

² A pun impossible to render in English. In the original it is "Ugigtumann," man of ill-luck, a play on Ægyptumann, Egyptian. The reference is to Moses slaying the Egyptian.

³ A play on his name Magnus, the Latin for Great.

⁴ Erlingr the brother of S. Magnus fell in battle with king Magnus Barefoot.

finding that in the event of a struggle he was by no means likely to carry the day, consented to a division of Orkney between them; and the king confirmed the arrangement, and conferred on S. Magnus the title of earl. For some years Hako and S. Magnus remained on good terms, and governed their respective earldoms without interfering with each other, but on the contrary combining to beat off and kill a common foe, the pirate Dufniall. This concord could not last with a nature such as that of Hako; the favour his cousin met with, the love borne him by his subjects, his virtues, all tended to inflame his jealousy, and incline him to lend a ready ear to those who sought to stir up strife. As Hako was well aware that he could not obtain the mastery by open hostilities, he had resource to a miserable piece of treachery. He invited his cousin, in 1110, to meet him in the lone islet of Egilsey, (Egilsha), there solemnly to ratify their covenant of peace. Each was to come with only two boats and a limited number of attendants. Magnus, thinking no evil, readily agreed, and on the day before that appointed for the meeting, sailed for Eglissha. The sea was calm, and the sky cloudless, yet though there was no roll in the sea, Magnus stumbled on entering the boat and fell. "I fear," said he; "this is an omen of a fatal fall." On reaching the island he visited the rude church, and prayed, and next morning, heard mass in it.

In the mean time Hako had started with numerous ships and a large body of armed retainers. He did not declare his purpose till he was afloat, and then one noble fellow of his suite, rather than partake in such a disgraceful act of treason, leaped overboard and swam to the nearest land.

On reaching the island, Hako surrounded the church with armed men, and Magnus coming forth, found himself in the midst of foes.

“I see,” said he, “Cousin Hako, that you have come here to destroy me. And now I offer you three things for my life. I will go to Jerusalem on pilgrimage for your sins and mine own.” This Hako refused. “Or I will go with two companions into Scotland, there to be kept under watch and ward.” This Hako also refused; “Or you may blind me and mutilate me, and lock me up in a dark dungeon.” This Hako would have granted, had not some of his advisers interfered. Hako then ordered his standard-bearer to kill Magnus, but he angrily refused to do so. Hako then insisted on one of his servants dealing him the fatal blow. The man hesitated and burst into tears. “Do not be afraid,” said Magnus; “The guilt is not thine; and remember my clothes will become thy perquisite.” Then, as he was being led apart to execution, he said to the man, “Stand in front of me, and smite lustily, for it becomes not a noble to be stricken down like a thief.” So saying he signed himself with the cross, and at one blow his spirit was liberated.

Some of the relics of the saint, carried away from Kirkwall, where he was buried, at the Reformation, are now at Aix-la-Chapelle, and in the Church of S. Vitus at Prague.

S. DROGO, H.

(A.D. 1186.)

[Roman Martyrology, inserted by Baronius, Molanus in his additions to Usuardus. S. Drogo seems not to have received much veneration before the 13th cent. Authority:—A life written in 1320.]

S. DROGO OR DRUON was born at Espinay shortly after the death of his father, and his birth caused the death of his mother, as he was taken from her by the Caesarean process. Thus he was from earliest infancy an orphan

It was not till he was ten years old that he was told how his mother had sacrificed her life for him, and he was filled with intense self-loathing from that moment. After having kept sheep in his early youth, he visited Rome, and then returned to Sebourg, near Valenciennes, where he had tended sheep for a good mistress, named Elizabeth la Haire. She received him on his return from Rome with the utmost kindness, and he would probably have continued in her service had he not been afflicted with a horrible rupture, of so distressing a nature that he inclosed himself in a cell where he could remain unseen. His patience and piety under this loathsome and hideous infliction were conspicuous. One day the church caught fire, but he would not come forth from his cell, and though part of his little home was consumed, he was uninjured. At length the protruded bowels putrified, and he died in lingering agonies.

His tomb at Sebourg was erected in the middle of the nave of the church. On Trinity Sunday every year a procession is formed at Sebourg carrying the relics of S. Drogo.

He is regarded in the neighbourhood of Valenciennes as the patron of shepherds, but at Ghent, for what reason it is impossible to divine, of coffee-house keepers.

April 17.

- S. ANICETUS, *Pope and M. at Rome*, A.D. 168.
 SS. MAPPALICUS AND COMP., *MM. in Africa, after* A.D. 250.
 S. INNOCENT, *B. of Tortona in Italy, circ.* A.D. 350.
 S. DOMNAN, *M. in Ewe Isle, off Scotland, circ.* A.D. 600.
 S. LANDRICK, *B. of Metz, circ.* A.D. 700.
 S. GERWIN, *Ab. of Oudenbourg in Flanders*, A.D. 1117.
 S. STEPHEN HARDING, *Ab. of Citeaux*, A.D. 1134.
 B. EBERHARDT, *Prov. of Marththal in Wurtemberg*, A.D. 1179.
 B. RUDOLF, *Boy M. at Berne*, A.D. 1288.

S. ANICETUS, POPE, M.

(A.D. 168.)

[Roman Martyrology. Authority:—Eusebius, Hist. Eccl. lib. iv., c. ii. 1419, v. 24.]

EUSEBIUS, the Father of Ecclesiastical History, says that S. Anicetus became bishop of Rome after S. Pius I., *i.e.*, about A.D. 157. He was called upon to oppose the heresies of Valentine and Marcion. S. Irenæus, quoted by Eusebius, says that S. Polycarp, B. of Smyrna, the disciple of the apostle S. John "coming to Rome under the episcopate of Anicetus, brought many of these heretics to the Church of God, proclaiming the one and only true faith, which he had received from the apostles, namely, that which had been delivered to the Church." S. Polycarp held a conference with S. Anicetus, on the question of the right day for celebrating Easter. The bishop of Rome claimed S. Peter as his authority for having instituted it on the day observed at Rome, and the bishop of Smyrna claimed the authority of his own master S. John, for observing Easter as in Asia Minor; neither could convince the other, nevertheless they parted without rupture of the tie of charity.

S. DOMNAN AND COMP., MM.

(ABOUT A.D. 600.)

[Tallaght and Donegal Martyrologies and the Cashel Kalendar. The Martyrology of S. Angus also mentions them, and these are the authorities for all we know of them.¹]

S. DOMNAN, like many other Irish abbots, took boat with fifty-two disciples, and sailed away in quest of some lone isle where they might be with God in solitude. Having first visited S. Columba at Iona, they went North, and settled in the island of Ewe, in Loch Ewe on the Western Coast of Ross-shire,² where they were attacked and butchered by pirates.

S. STEPHEN HARDING, AB.

(A.D. 1134.)

[Roman, Benedictine and Gallican Martyrologies. Authority:—The *Annales Cisterciences*, William of Malmesbury and William, Abbot of S. Thierry, in his life of S. Bernard.]

LITTLE as is known of the early years of S. Stephen Harding, all his historians especially dwell on one fact, that he was an Englishman. The date and place of his birth, and the names of his parents, are alike unknown; but his name, Harding, seems to shew that he was of Saxon blood. He first appears as a boy, brought up in the monastery of Sherborne, in Dorsetshire. Thence he travelled to Scotland, and from Scotland to Paris and Rome. After visiting the holy city he returned to France, and entered the monastery of Molesme, of which S. Robert was then abbot, and the B. Alberic prior. The three in concert

¹ The Aberdeen Breviary commemorates on this day a S. Domnan, whether the same or not it is impossible to decide.

² At least I presume Ewe is the Eza, "in the North of Albin, in Cattaibh."



S. STEPHEN HARDING, Abbot.
From a Drawing by A. Welby Pugin.

April, p. 229.]

[April 17.

resolved to reform the Order of S. Benedict, and they built the monastery of Citeaux. Stephen became abbot in 1109. In 1113 S. Bernard, followed by thirty monks, came to Stephen Harding, to place themselves under his rule; and S. Stephen had the consolation, before his death, of seeing ninety monasteries spring up following his rule. He died on March 28th, in the year 1134, but his festival is observed on April 17th. S. Stephen was in character a very Englishman; his life was that strange mixture of repose and action which characterises England. Contemplative and ascetic as he was, he was still in his way a man of action; he had the head to plan, and the calm, unbending energy to execute, a great work. His very countenance, if we may trust his contemporary, the monk of Malmesbury, was English; he was courteous in speech, blithe in countenance, with a soul ever joyful in the Lord. His order seems to have thriven in S. Stephen's native air; most of our great abbeys—Tintern, Rievaulx, Fountains, Furness, and Netley, which are known by their beautiful ruins, were Cistercian. The order took to itself all the quiet nooks and valleys, and all the pleasant streams of Old England, and gladdened the soul of the labourer by its constant bells. Its agricultural character was peculiarly suited to the country, though it took its birth beyond the seas.

B. RUDOLF, BOY, M.

(A.D. 1287.)

[Inserted by Canisius in his German Martyrology and by Ferrarius in his General Catalogue of the Saints; and by Heinrich Murer of Lucerne in his *Helvetia Sancta*. Authority:—A Chronicle of Berne in MS. quoted by Murer; but of this nothing further is known, at least it remains unpublished, it still extant. He says it was brought down to the date 1440.]

THIS is another instance of a boy massacred, or rather

said to have been massacred by the Jews. The only account we have of him says that he was murdered by them in the cellar of a rich Jew, at Berne, in Switzerland, and that the body having been found, it was decided by a council of the clergy and aldermen of Berne that the boy was a true martyr; therefore he was laid in the great church near the altar of S. Cross, where afterwards was erected the altar of S. Rudolf. The consequence of this accusation brought against the Jews was that they were pillaged, and expelled the town, and by order of the town council Jews were for ever after forbidden to settle in Berne. Some of the unfortunate Jews were broken on the wheel, and in other ways put to death. In like manner, elsewhere, boys are said to have been killed by Jews, as S. William of Norwich (March 25th), little S. Hugh of Lincoln (June 29th), S. Henry of Weissemburg (June 29th), S. Simeon of Trent (March 24th), S. Werner at Oberwesel (April 19th), S. Albert of Poland (April 20th). If the reader will refer to S. William of Norwich, he will see other instances. There is too much reason to fear that in all cases the charge was rashly made, and as rashly believed, and that the excuse it afforded for pillage was too often the motive for the attribution of the crime.

April 18.

- S. CALOCERUS, *M. at Erescia*, A.D. 119.
 SS. ELEUTHERIUS B. AND ANTIA, *Matr. at Rome, circ. A.D. 135.*
 S. APOLLONIUS, *M. at Rome, circ. A.D. 185.*
 S. LASERIAN, *B. Ab. of Leighlin, in Ireland*, A.D. 639.
 S. WIGTERP, *B. of Augs'urg, circ. A.D. 654.*
 S. AYA, *Couness of Hainault, at Mons in Belgium, 7th cent.*
 S. URSMAR, *B. and Ab. of Lobbes*, A.D. 713.
 S. PERFECT, *M. at Cordova*, A.D. 850.
 B. IDENBALD, *Ab. of Dunes in Flanders*, A.D. 1167.
 S. GAUDINUS, *Card. B. of Milan*, A.D. 1176.
 B. MARIE DE L'INCARNATION, *at Pontoise*, A.D. 1618.

SS. ELEUTHERIUS B. AND ANTIA, MATR., MM.

(CIRC. A.D. 135.)

[Martyrology of S. Jerome and Modern Roman Martyrology. Among the Greeks at Constantinople on December 15th, an account of a church having been dedicated there on that day to the martyrs by the emperor Arcadius, in 400. The Acts which pretend to be by two contemporaries, Eulogius and Theodulus, are a deliberate forgery by some Greek author, who writes, "We two brothers Eulogius and Theodulus, who were both ordained by Eleutherius, have written this; assisted by his exhortations we remained continuously with him, and we have written down for the knowledge of all Christians what we saw with our eyes and heard with our ears." Nevertheless there cannot be a question of the utterly worthless character of these Acts. The Bollandists point them out as purely apocryphal.¹]



THESE saints are highly venerated at Reati in Italy, where their relics are preserved. As the acts of these martyrs are a tissue of impossibilities and absurdities, the less said of the way in which they suffered the better.

¹ I cannot omit this opportunity of expressing the surprise and indignation I have often felt, in looking at the "Vies des Saints" of the Abbe Guerin and the Pere

S. APOLLONIUS THE APOLOGIST, M.

(ABOUT A.D. 185.)

[Roman Martyrology, Usuardus, Ado, Notker, &c. Authority:—Eusebius, *Hist. Eccles.*, lib. v., c. 18, 21.]

APOLLONIUS, says Eusebius, was a most eloquent senator of Rome, renowned for his learning and wisdom. He wrote against the Phrygian heresy, and suffered under Commodus, by sentence of Perennis the judge, who ordered his limbs to be broken, and then that he should be decapitated.

S. LASERIAN, B. AND AB. OF LEIGHLIN.

(A.D. 639.)

[Irish Martyrologies. Authority:—A life written probably by an Englishman in the 11th century; for the name Scotland is given in it, not to Ireland as is invariably the case in earlier writers, but to Caledonia.]

S. LASERIAN was the son of Cairel, a nobleman of Ulster, and of Gemma, daughter of Aidan, king of the British Scots. The year of his birth is not known, and the early part of his life is involved in obscurity. According to one account he was a disciple of Fintan Munnu, while another places him under an abbot Murin, probably Murgan of

Giry, perhaps the most popular Hagiology in France, when I notice the manner in which they suppress facts, and place what they know to be apocryphal before the unsuspecting reader as historical fact. As an instance, they give the events of this martyrdom from the apocryphal acts without a word of caution. Yet these acts are full of such absurdities as this, they make the woods of Italy swarm with lions and panthers; also S. Antia is said to have known and been instructed by S. Paul. Her son, S. Eleutherius, aged twenty, and a bishop, suffers in the 25th year of the reign of Hadrian, *i.e.*, in 142; but unfortunately for the Acts, Hadrian died in 138. S. Paul suffered in the year 65, and according to the Acts, S. Eleutherius was born in 112; let us say S. Antia was 20 when S. Paul died, then she gave birth to Eleutherius when she was aged 77! Also S. Eleutherius is consecrated bishop in 132 by S. Anicetus the pope. But unfortunately S. Anicetus was not pope till more than twenty years after Eleutherius was dead.

Glen-Ussen. When arrived at a mature age, he is said to have proceeded to Rome, and to have remained there for fourteen years. Then, we are told that he was ordained priest by S. Gregory the Great, and soon after returned to Ireland. Coming to Old Leighlin, he was affectionately received by S. Cobban, who governed the monastery there. This saint conceived such a high opinion of S. Laserian, that he gave up to him his establishment and went to erect a monastery elsewhere. Laserian is said to have had 1,500 monks under him, at Leighlin. At this time there was controversy in Ireland as to the right time for celebrating Easter. Some were for adopting the new Roman method, but the bulk of the clergy and nation were attached to the old computation, until the year 630, when, in consequence of an admonitory letter from pope Honorius I., a synod was held at or near Leighlin, which was attended by a great number of persons, and amongst others by the heads of several of the greatest religious establishments in the South of Ireland. S. Laserian spoke in favour of the Roman system, and was strenuously opposed by S. Fintan Munnu of Taghmon. The heads of the old establishments declared that they had been directed by their predecessors to follow the practice of the successors of the apostles, and accordingly proposed that Easter should for the future be celebrated at the same time with the Universal Church. This was agreed to, but the contest again breaking out, it was resolved by the elders that some wise and humble persons should be sent to Rome, as children to their mother. Among these was S. Laserian, in all probability, for he certainly was at Rome the same year, after the council of Maghlene. These deputies saw at Rome how people from various countries celebrated Easter at one and the same time, and they returned to Ireland to announce to those who had deputed them, that the Roman method of keeping

Easter was that of the whole Christian world. Thenceforth, about the year 633, the new Roman cycle and rules were received in the Southern division of Ireland. Before his return to his native island, Laserian had been consecrated bishop by pope Honorius I. He survived his return only a few years, as he died on April 18th, 639. He was buried in his own church at Leighlin, and his memory is greatly revered in the province of Leinster.

S. AYA, COUNTESS OF HAINAULT.

(7TH CENT.)

[Belgian Martyrologies. Authority:—Mention in the lives of S. Aldegund, S. Waltrudis, and S. Hydulph.]

S. AYA, the wife of S. Hydulph, and related to SS. Aldegund and Waltrudis, gave all her possessions to the chapter of canonesses founded at Mons by S. Waltrudis (April 9th), retaining for her own use only what was barely necessary. Some years after her death certain of her heirs claimed the lands she had given to the chapter. After a long lawsuit, it was agreed to let S. Aya herself decide the matter. Then, says the legend, she was invoked with a loud voice, and lo! from her tomb issued a hollow voice, announcing that the lands in question belonged to the chapter of canonesses. On account of this incident, those who suffer, or fear suffering, injustice in a lawsuit, place themselves under the patronage of S. Aya.

The relics of S. Aya have for many centuries been venerated at Mons, but the towns of Antwerp and Brussels, as also the Beggynhof at Ghent have obtained portions; and the Beggynhof celebrates the feast of S. Aya every year with a novena, on the Sunday within the Octave of the Ascension.

April 19.

- S. TIMON, *M.* at Corinth, one of the first Seven Deacons, 1st cent.
 SS. HERMOGENES, CAIUS, EXPEDITUS AND COMP. *MM.* at Melitena,
 in Armenia.
 S. VINCENT OF CALAHORRA, *M.* in Spain, A.D. 303.
 S. CRESCENTIUS, *C.* at Florence, A.D. 424.
 S. GEORGE, *B.* of Antioch, in Pisidia, 9th cent.
 S. GERALD, *H.*, O.S.B. in Forarlberg, 10th cent.
 S. ALPHEOE, *M.*, Archb. of Canterbury, A.D. 1012.
 S. LEO IX., Pope of Rome, A.D. 1054.
 B. BERNARD THE PENITENT, at S. Omer, in France, A.D. 1182.
 S. WERNER, *Boy M.*, at Oberwesel on the Rhine, A.D. 1287.

S. VINCENT OF CALAHORRA, M.

(A.D. 303.)

[Martyrology of S. Jerome, (so called), Usuardus, Ado, Notker, Spanish and Roman Martyrologies. The genuine Acts have been wholly lost, though there is evidence of their having originally existed. A legend of S. Vincent is given by Salazar, but it is of no authority.¹]



PAIN honours several illustrious martyrs of the name of Vincent; Vincent, deacon of Saragossa, (Jan. 22nd); Vincent of Avila, (Oct. 27th); Vincent who was martyred with Orontius and Victor, and whose body has been transported to Embrun, (Sept. 11th); and S. Vincent of Calahorra. This martyr is said to have suffered under Diocletian. If we may trust his legend, his feet were attached to a rope which was passed over a pulley, and he was drawn up and then

¹Papebroeck the Bollandist says, "Such are the Acts, which no one knew anything of before, and no wonder, for they are from Tamayus, from whom many other untrustworthy things have been introduced into the Spanish Martyrology, which we think proper to cut out of our work. It appears to be, from its style, a composition of this, or last century, which Tamayus without judgment admitted as old," and he adds that these Acts are all guess work. Yet Guerin the editor of Giry's *Vies des Saints*, gives this as genuine!

dashed head foremost upon flints, and afterwards consumed in a great fire. He is venerated at Acqs-sur-Adour as the apostle of that part; on what authority it is impossible to say.

S. GEROLD, H.

(10TH CENT.)

[At Einsiedeln and in the diocese of Coire as a double. Authority:— A life written by Albert Breinstaten, dean of Einsiedeln, in 1404, from traditions and lost historical notices; also the lessons in the Coire Breviary.]

NEAR Mitternacht, three hours walk from Bludenz, in the Walsenthal, in Tyrol, lies the scattered village of S. Gerold, with an old church and a convent, called the Probstei, belonging to the abbey of Einsiedeln. In the nave is the tomb of S. Gerold and his two sons, Kuno and Ulrich, an object of devout pilgrimage. S. Gerold, of the ducal house of Saxony, lived here among the mountains of the Vorarlberg, as a hermit, towards the close of the 10th century. Count Otto of Jagdberg gave him the wild uninhabited mountain side, and this he presented to the abbey of Einsiedeln before his death. His two sons, Benedictines of Einsiedeln, with the consent of their abbot, retired after the death of their father into his cell, and, dying there in the odour of sanctity, were laid in the same grave with him. After a while the dense pine-forests were cleared, and made way for green meadows, peasants settled and built their chalets near the grave; and from that time to the present day, two priests from Einsiedeln have watched by the holy grave, and ministered to the spiritual wants of those who dwell around.

S. ALPHEGE, ARCHB. M.

(A.D. 1012.)

[*Sarum Breviary*, Roman Martyrology; Modern Anglican Kalendar. Authority:—His life written by Osbern, monk of Canterbury, by order of archbishop Lanfranc, A.D. 1070; and the Saxon Chronicle, and Dietmar of Merseburg.¹]

S. ALPHEGE, or properly Ælfheagh, was born of a noble family in Britain, about the year 954. While he was still very young he renounced the world; and, notwithstanding the tears and entreaties of his mother, retired into the monastery of Dersherste, in Gloucestershire, where he served God with great devotion, and in warfare against his passions for many years. After a time he became abbot of a religious house at Bath. On the death of Ethelwold, bishop of Winchester, in 984, S. Dunstan, who was then primate of England, called S. Alphege to the vacant dignity; and after governing the see of Winchester for twenty-two years, he was translated to that of Canterbury on the death of archbishop Ælfric, in 1006, being then fifty-five years of age. But in the mean time he had rendered one piece of important service to his country. In 994, Anlaf—as the Saxon Chronicle calls him—that is, Olaf Tryggveson, king of Norway, attacked London, when the citizens bravely beat him off, and then he ravaged the south coast of England, and wintered at Southampton. King Ethelred sent S. Alphege and the alderman Ethel-

¹ The account in the Saxon Chronicle is perfectly trustworthy. Osbern is fond of marvels, and he says some things which are clearly not true. For instance, he makes Eadric join the Danes and help to take Canterbury, because one of his brothers had been killed by the thanes of Kent. But it is worth noticing that a great part of Osbern's account appears also in Florence of Worcester; either Florence copied so much of Osbern as agreed with the Chronicle, or else both Florence and Osborne copied from somebody else. Dietmar, bishop of Merseburg, a German historian who lived at the time, says he had his account from a man who had just come from England, but he makes a strange blunder when he calls Alphege, Dunstan.

werd to Olaf, to request him to confer with the king ; and they brought him to Andover where Ethelred then was. Olaf was a Christian, but was unconfirmed. A treaty of peace was concluded between the two kings at Andover, and Ethelred had Olaf confirmed by S. Alphege, and adopted him as his son. Olaf then promised that he would never invade England again, and he kept his promise faithfully.

But in 1008, a Danish fleet came in two divisions, the first commanded by earl Thorkell, the second by his brothers Heming and Eglaf. From this time till the end of Ethelred's reign we read of nothing but ravages by the Danes. These lasted till 1013, when king Sweyn came himself. In 1011, the Danes took Canterbury, which was betrayed to them by Alfmar, the abbot of S. Augustine's, whose life had once been saved by archbishop Alphege. The Danes are said to have committed every sort of cruelty ; and they took many prisoners whom they destined to sell as slaves. The city was plundered, and the cathedral burnt. But what made this taking of Canterbury most famous is the martyrdom of archbishop Alphege. This the Saxon Chronicle describes at length as follows :—
“The Danes went to their ships and led the archbishop with them.

He was then captive
Who was erewhile
The head of the English
And of Christendom.
There might then be seen
In that hapless city

Misery where men oft
Erewhile saw bliss,
Whence to us first came
Christianity and bliss
Before God and the world.

And they kept the archbishop with them till the time that they martyred him.

“ 1012. In this year came Edric the Ealdorman, and all the chief Witan, clergy and laity of the English people, to

London, before Easter; Easter day was then on the Ides of April, (April 13th); and they were there then so long as until all the tribute was paid, that is, eight and forty thousand pounds. Then on the Saturday the Danish army was greatly excited against the bishop, because he would not promise them any money; but he forbade that any money should be given as his ransom. They had also drunk deeply, for wine had been brought there from the south. Then they took the bishop, led him to their hustings on the eve of Sunday, the Octave of Easter; and they pelted him with bones and horns of oxen, and then one of them struck him with an axe-iron on the head, so that he sank down, and his holy blood fell on the earth, and his holy soul he sent forth to God's kingdom. And on the morrow they carried the dead body to London, and bishops Ednoth (of Dorchester), and Elfhun (of London), and the townsmen received it with all reverence, and buried it in S. Paul's minster; and there now God manifesteth the miraculous powers of the holy martyr."

Thus it stands in the Saxon Chronicle, as written within eleven years of the martyrdom, before the body of S. Alphege was translated from London to Canterbury. Florence of Worcester says that on Sunday, the 19th, the Danes told S. Alphege that he must obtain three thousand pounds of the king and people as his ransom, or they would kill him next Saturday. And as he refused to allow this additional burden to be laid on the country in its last distress, to raise the tax demanded of the Danes, they brought him forth and killed him, as it is said in the Chronicle. He adds that the Dane who smote him with the battle axe was one Thrum, whom he had converted and baptized in his prison, and had confirmed only the day before, and that he did it out of pity to put an end to his sufferings. The story, as told by Dietmar, is rather

different, and in all probability incorrect. The bishop of Merseburg says that Alphege had promised to obtain the money for his ransom, and that he had fixed the time for paying it, but when the time came, he said he had none to pay. But this contradicts the Saxon Chronicle, which is far more likely to be correct, and which distinctly states that Alphege would not promise them any ransom, and this explains why the Danes were so incensed against him. But another statement of Dietmar is probably correct. He says that Thorkell, the Danish earl, tried to save him, but that the other Danes would not hearken. This agrees with Thorkell's conduct afterwards, for he passed into the service of Ethelred. The murder of S. Alphege is said to have taken place at Greenwich, where the church of S. Alphege now stands. As the Saxon Chronicle indicates, the murdered archbishop was looked upon by the English, almost at once, as a martyr. After the Norman Conquest, Lanfranc, the Italian archbishop, said that he was no martyr, because he had not died for the Christian faith; but S. Anselm, who was afterwards archbishop, acknowledged him as a true martyr, for he had died for righteousness and charity; that is, that he chose to die rather than let his people be further oppressed to raise the money to ransom him.

In 1023, Canute the Great was prevailed upon by his pious queen Emma, to make amends for the cruelty and sacrilege which the followers of his father had committed. He removed the body of S. Alphege to Canterbury, where it was laid in a noble tomb, near the high altar, and the cathedral was enriched by many costly gifts of the king and queen.



S. ALPHEGE.

April, p. 232.]

[April 19.]

S. LEO IX., POPE.

(A.D. 1054.)

[Roman Martyrology. Authority :—His life written by his archdeacon, Wibert ; also the account of his death by an eye-witness, published by the Bollandists ; also a life written by S. Bruuo, B. of Segni, (d. 1123), and an Itinerary of Leo IX., through France, by Anselm, monk of Rheims. Also a life, by an anonymous writer, written fifty years after the death of S. Leo ; and a life by Nicolas, cardinal of Aragon, (d. 1362.) Of these the life by S. Bruno is unimportant, being in the form of a sermon. That by Wibert is very valuable ; the account of the death of S. Leo is exaggerated and amplified by a later hand. The life by the Cardinal of Aragon, being late, is of little value. Another important source of information is the contemporary chronicle of Hermann the Cripple.]

To understand the greatness and the difficulties that beset S. Leo IX., we must have some knowledge of the condition of the Western Church and of the Papacy in the first half of the 11th century.

The counts of Tusculum governed Rome ; they were a powerful family, who had resisted the emperor Otho III. in the zenith of his power. The counts bought the venal people of Rome, and appointed popes by the most open simony. The papacy became an apanage of their family ; they had almost succeeded, had they not blindly abused their influence, in rendering it hereditary. Three popes in succession from this powerful family became the heads of Christendom. The hereditary papacy in the house of Tusculum, if it had debased the Holy See by men of rapacity and violence, had yet appointed as popes men not wanting in energy and vigour. But at length, as though their object had been to reduce the Chair of S. Peter to the utmost degradation, by their irresistible gold they secured the pontificate for a boy of ten years old, the nephew of his predecessors, Benedict VIII., and John XIX.¹ For twelve years Benedict IX., under the pro-

¹ "Puer ferme decennis, intercedente thesaurorum pecunia, electus exitit a Romanis."—Radoltus Glaber, iv. 5.

tection of his powerful kindred, ruled in Rome, in the words of one of his successors, Victor III., leading a life so shameful, so foul, and execrable, that he shuddered to describe it.¹ The oppressed people at length grew weary of his robberies, murders, and abominations. They rose in 1044, drove him from the city, and proceeded to the election of Silvester III. But the counts of Tusculum were too powerful for the Romans to resist them thus, and Benedict IX. was brought back in triumph, and Silvester retired excommunicated. But Benedict grew weary of his office, and sold it to the arch-priest John, who assumed the name of Gregory VI. Not only did he pay a large sum to Benedict himself, he confessed the purchase of the suffrages of the people.

But Benedict's brother would not brook the obscuration of the house of Tusculum. He brought back the abdicated pope, and reinstated him on his throne. There were therefore three popes in Rome, each at the head of a faction. Benedict held the Lateran, Gregory Sta Maria Maggiore, Silvester S. Peter's and the Vatican.

Christendom could not longer endure this state of things. Peter, archdeacon of Rome, commissioned by the monks, a great number of the clergy, and the more devout laity, crossed the Alps, and threw himself at the feet of the emperor, imploring his succour. Henry III. at once advanced to the rescue. At Piacenza, Gregory, supposing his own claims to the papacy irrefragable, ventured to meet him. Henry gave no answer, but advanced to Sutri, about thirty miles north of Rome. There he assembled a council, in which were examined the claims of the conflicting popes. Silvester was condemned at once as an usurper, the voluntary abdication of Benedict annulled his claim. Gregory fondly thought that there was now no obstacle to

¹ Victor III., Dialog. lib. iiii.

his universal recognition. But he was called upon to give an account of his election. He could not deny, he could not attempt to extenuate, the flagrant simony of those proceedings by which he had bought the papacy. He admitted his guilt, his disqualification, stripped off his pontifical robes, and quietly surrendered up the papacy.

The only remedy for the evil was the appointment of a foreigner, so as to rescue the chief throne of the Church from the counts of Tusculum and the barons of Rome.

Henry III. went with all the prelates and princes to Rome to be there crowned emperor.

But to be crowned he must first have a pope. He looked around, and saw that there was scarcely one in the Roman Church who was not disqualified either as illiterate, or as tainted with simony,¹ or through immorality. Suidger, bishop of Bamberg, was appointed to be pope by the emperor, who led him himself to the papal throne; the people seeming to assent by their acclamations. Suidger took the name of Clement II., and Henry received the imperial crown from the hands of the new pope.

Clement II. united with the emperor to abolish simony, and pronounced excommunication against all such as had bought their offices in the Church; he also decreed that all such as had received orders from a simonical bishop should do penance for forty days.

Pope Clement II. died the same year that he was appointed, and the emperor, desirous of acting in accordance with canon law for the good of the Church, consulted the

¹ Simony is the sin of buying holy offices in the Church, so called after Simon Magus. On the notoriety of the simoniacal proceedings at Rome, see S. Peter Damian;—

“*Heri sedes Apostolica
Orbis olim gloria,
Nunc, pro dolor! efficeris
Officina Simonis.*”

Damian, lib. iv. Ep. 9.

virtuous bishop Wazo of Liège, who told him that the deposition of Gregory VI. was informal on account of his interference. But before the opinion reached the emperor, he had already appointed bishop Poppo of Brixen to the Papal throne, which he assumed under the title of Damasus II., and held for only a few days, dying to all appearance, from poison. The emperor then nominated bishop Bruno of Toul.¹ This excellent prelate received the nomination with great repugnance. He habited himself as a pilgrim, and walked to Rome, where he assembled the clergy and people, and protested that he was acting solely on compulsion in undertaking the heavy burden of the government of the Church, and that he accepted it only on condition of its being ratified by the clergy and laity of Rome. If they did not feel willing to acknowledge him, he declared that none would be more rejoiced than himself, and that with glad heart and relieved mind he would resume his pilgrim's staff and speed home to his little church of Toul. But his election was unanimous, and he was enthroned under the name of Leo IX. His moderation was so great, that he supported himself, and gave to the poor, out of the money he had brought with him, for the Papal exchequer was empty. When he had spent all, he was going to sell his ecclesiastical vestments and return home to Toul, but the news spreading, so many offerings poured in from Beneventum that he was relieved from all anxiety on the subject of his finances.

S. Leo had a work demanding the zeal of a saint and the courage of a hero to carry it through. If he hesitated in his course it was not that he doubted for a moment as to what was the crying sin of the Church which had to be extirpated, but as to when and by what means he could

¹ He was born in the castle of Eggesheim, a league from Colmar, in the year 1002. In the year 1026 he succeeded Herman, bishop of Toul; and Damasus II., as pope, in 1049.

effect his sacred purpose. Among the adherents of the principle of reform there was a division, some going so far in their zeal against the sin of simony, that, as none of the bishops who had obtained their sees by purchase were, in their opinion, true bishops, they declared all ordinations performed by them to be invalid also. The other more prudent party held fast, even here, to the objective validity of the sacramental acts which constituted bishops and priests. Pope Leo was at first inclined to the principles of the former party, at the head of which stood cardinal Humbert, until it was represented to him, that if all such ordinations should be considered null, the churches in Rome would be left without priests, and no mass could be celebrated.¹ But at Vercelli he was once more induced to consider these ordinations as void, and to ordain over again those who had been ordained by simoniacal prelates. It being again represented to him, that such a proceeding was at variance with the principle of the objective validity of the sacraments, he rose up in the council from his papal chair, and begged the assembled bishops to pray to the Lord that he might be forgiven. An instance of the humility of this great and holy man, bent on the cleansing of the vineyard of the Lord. But on his return to Rome, the influence of cardinal Humbert again prevailed, and he continued to re-ordain in the same manner.

The general marriage or concubinage of the clergy no less embarrassed the austere reformers. It was determined that the clergy of Rome should no longer live scattered about in private houses, but in colleges, and so be submitted to rigid superintendence. The stern S. Peter Damiani presented a book to the pope, the title of which expressed in the coarsest form the vices widely prevalent among the monks and secular clergy, a book which the

¹ S. Pet. Damian. Liber Gratissimus. Opus vi. s. 35.

wiser Alexander II. stole and shut up, but which Leo IX. accepted as an honest exposition of the morals of the times.

The energy of the vigorous German pope knew no abatement. His pontificate of five years was spent in constant activity. One month after his enthronement, he held a council at Rome on the crying question of simony : and then he went to Pavia, where he assembled another council.

But the saintly ambition of Leo did not confine his views for the reformation of the Church to Italy. Though now hardly seated firmly in his throne at Rome, he resolved to undertake, as it were, a religious visitation of Western Europe, to show himself in each of the three great kingdoms as the supreme pontiff, and that in all the genuine characteristics of his office, the protector of the oppressed, the redresser of grievances, the corrector of abuses, the judge of offenders.

Leo came forth to Europe, not only with the power and dignity, but with the austere holiness, the indefatigable religious activity, the majestic virtue which became the head of Christendom. He crossed the Alps to Germany. He celebrated the feast of Christmas at Cologne, where he was received by the holy archbishop Hermann. S. Leo created a new and high office for the archbishop of Cologne, the arch-chancellorship of the Apostolic See.

On the feast of the Exaltation of the Holy Cross, S. Leo was at Toul, whence he issued summons to the bishops and abbots of France to assemble in council at Rheims, in October. Those bishops and abbots who dreaded an examination into their way of attaining their offices, complained to the king of France, and Henry sent the bishop of Senlis to request that the council might be held at some future period. The pope peremptorily replied that he had promised to be at Rheims in October to dedicate

the new abbey church of S. Remigius, and that he would keep his promise and hold the council.

The pope arrived at Rheims on the feast of S. Michael, 1049, accompanied by the archbishops of Treves, Lyons, and Besançon, by John, bishop of Porto, and Peter the deacon, prefect of Rome. Three bishops, those of Senlis, Angers and Nevers met him in procession, and at the entrance of the city, he was received by the archbishop and clergy of Rheims, and conducted to the cathedral, where he sang high mass.

On the 1st October S. Leo dedicated the glorious abbey church of S. Remi, one of the noblest monuments of early French architecture; and preserved to our days almost intact. On October 3rd, the first session of the council of Rheims was held in this church. It was attended by twenty bishops and fifty abbots: among the latter were two English abbots sent by king Edward the Confessor. Again, foremost on the chapter of *agenda* came the great question of simony, to combat which the great pope sacrificed himself. The archbishop of Treves rose first and swore that he had not bought his throne, the archbishops of Lyons and Besançon followed; the archbishop of Rheims hesitated, and asked a delay before he answered, that he might speak in private with the pope. All the other bishops swore to their innocence, except those of Langres, Nevers, Coutances, and Nantes. Then the abbots were required to take the oath. He of S. Remi did so without hesitation, but he was one among very few.

In the second session the archbishop of Rheims again declined to take the oath, and was required to attend a council to be held at Rome the following year. We have not space to enter further into the deliberations of the council. No sooner was it over, than the energetic pope hastened to Mainz, to hold there a council. This council

was attended by forty prelates. It confirmed all the acts of the council of Rheims. Sibico, bishop of Spire, was forced to take the sacrament in proof of his guiltlessness of simony. According to the biographer of Leo, Sibico's cheek was struck with palsy, and he bore for life the brand of his perjury. Leo passed the Christmas in Verona, and thence returned to Rome. In this single spiritual campaign, by the calm dignity of his holiness, by his appeal to the strong religious reverence of Christendom, he restored the papacy to all its former authority over the minds of men. He had justly elevated the pride of Germany in having bestowed such a pope upon the world, crushed the tendencies to rebellion in the churches of France and Spain, and brought them again into acknowledged subordination to the see of S. Peter.

In April, next year, 1050, the council meditated the previous year was held at Rome. In it was condemned the heresy of Berengarius, who denied Transubstantiation. In September, S. Leo presided at the council of Vercelli, after which he crossed the Alps and came to Toul. The German popes had introduced a singular kind of plurality. Clement II. had retained the bishopric of Bamberg, and Leo was still bishop of Toul.

The pope again visited some of the great cities of Germany, everywhere making magnificent grants, confirming the rights and possessions of monasteries. He was at Treves and at Augsburg, and on the Feast of the Purification of the Virgin met the emperor. But enemies of the pope had now arisen at the court of the emperor. Leo IX. was too much of a German pontiff for the Italians, not German enough for his countrymen. The Germans, during the reign of the Franconian emperors, had possessed themselves of some of the wealthiest sees in Italy. A German held the see of Ravenna, and under his episcopate Ravenna

had begun to reassert her ancient pretensions to independence of Rome. Leo would not endure the encroachments even of a German prelate, raised to his see by the special favour of the emperor. The Italian prelates joined eagerly in the humiliation of the German of Ravenna; Humfred of Ravenna was degraded and excommunicated by the pope and council of Vercelli. At this act, the brooding jealousy against the pope broke out at the court of Henry into open hostility. Bishop Notger of Friesingen grasping his neck, said, "May a sword cleave this throat if I work not the ruin of this pope." The biographer of Leo adds that the bishop was seized with a pain in his neck, and died in a few days. At Augsburg the pope was compelled to submit to the restoration of his haughty antagonist. Humfred knelt. "According to the depth of thy repentance," said the pope, "may God forgive thee thy sins."

The prelate rose, and broke into scornful laughter. Tears filled the eyes of the pope. "Miserable, he is a dead man!" Humfred returned to Ravenna, fell ill, and in a few days died.

The third journey of Leo IX. beyond the Alps was as mediator between the emperor Henry and Andrew king of Hungary; but his efforts were in vain. Henry coldly declined to accept his mediation, and the pope withdrew.

Christmas was celebrated by S. Leo and the emperor, and many of the great prelates of Germany, at Worms. They met not merely to celebrate the birth of the Redeemer with more than usual magnificence, but on secular affairs of great importance.

The anti-papal party at the court of Henry had grown in strength and bitterness of hostility. The pope's most attached friend and most powerful supporter, Bardo, archbishop of Mainz, was dead; and the emperor of his own authority had appointed Liutpold, dean of Bamberg, to the German

primacy. The pope, in order to propitiate the new primate, had bestowed some further privileges on the see of Mainz. But Leo, as if he knew the character of Liutpold, when he appointed him papal legate in his diocese, took occasion to remind him of the duties of his function. A trifling incident betrayed the jealousy of the German and Italian Churchmen, the difficult position of the pope, who having favoured the insolent superiority of the Italians, was obliged to humble himself before the sullen obstinacy of the Germans. On S. Stephen's Day, at Worms, Liutpold said mass before the pope. After he had said the first prayer, the deacon chanted a lesson, for it was the custom in some Churches to sing several at the solemn feasts. But as this was not according to the Roman use, some near S. Leo instigated him to send and forbid the deacon to proceed. The deacon flatly refused to obey, and though he received from S. Leo a second injunction to desist, continued to thunder forth the lesson. The pope thereupon had him conducted to his chair, and degraded him from his office. The archbishop of Mainz took fire, and refused to proceed with mass till his deacon was restored to him. The pope refused, whereupon the archbishop sat down, in dogged resistance. The pope yielded. The da'matic and the stole were replaced on the degraded deacon, and he was sent back to the archbishop, who thereupon resumed the singing of mass.

But this, humiliating as it was, was not the most fatal mark of jealousy displayed by German Churchmen against the unpopular Pontiff. At a council at Mantua in 1053, suddenly broken off, undisguised signs of German hostility manifested themselves. For the servants of some of the bishops having insulted those of the pope who were standing at the entrance to the church in which the council was assembled, the Holy Father was obliged to go forth to

allay the tumult. But without respecting his person, the servants of the bishop drove those of S. Leo against the door, and to save their lives they were admitted. Arrows and stones flew about the head of the pope, and some who sheltered themselves under his mantle were wounded. The tumult was quelled with difficulty, and the council was dissolved. On the morrow the guilty bishops, who were the authors of the disturbance, were brought up for examination and sentence, but S. Leo pardoned them, lest it should appear as if he were judging partially. Gebhard, bishop of Eichstadt, who was of great weight in the councils of the emperor, persuaded him to withdraw the troops, which were to march with the pope into Italy, and put him in possession of Benevento, which Leo had obtained in grant from the emperor in lieu of certain rights claimed by the Holy See in Germany. The pope had influence enough to retain in his service five hundred Swabians. With these, and a host of lawless adventurers and mercenaries, who gathered around his standard as he proceeded, S. Leo marched through Italy to appear at the head of his own forces, the first, or almost the first, martial pope, against the terrible Normans.

In 1021, Rudolf, a Norman, with some few followers, half adventurers driven from their native lands, half pilgrims to the shrine of the Apostles, had appeared in Rome. Benedict IX. had enlisted them in his cause, and had garrisoned with them one of his fortresses. But the Normans had speedily asserted their independence, had seized and made themselves sovereigns of many cities, and swept Southern Italy with fire and sword. The deliverance of Southern Italy from these half-Christianized and barbarous freebooters seemed to justify to pope Leo even his warlike preparations. He wrote to the Greek emperor, Constantine Monomachus, to declare the reasons which urged him to

undertake this war in person. The Normans, thus wrote Leo to the emperor, that undisciplined race, were ravaging Christian Italy with more than pagan impiety; they spared neither age nor sex, and not merely slew the Christians indiscriminately in promiscuous fray, but put them to death slowly with indescribable tortures. They made no distinction between things sacred and profane; they plundered, burned, razed churches. Princes, according to the apostle, were not to bear the sword in vain; and as a prince, Leo went out to war, not that he desired the death of a single Norman, but his subjects must look to him, as their sovereign, for protection.

In his youthful days, Leo had acquired some fame for military conduct; he had commanded the vassals of the bishopric of Toul in one of the expeditions of the emperor Conrad into Italy. But his conduct in this campaign belied his early fame. The sagacity and forethought formerly ascribed to him, utterly failed, not that he actually took the generalship of his troops in the battle, but all the movements seem to have been under his guidance. He fixed his head-quarters at Civitella, and launched his first blow, the excommunication of the Normans. Then he pushed forward his troops to the banks of the Fertorio, near Dragonata. The German troops were not above five hundred. The terrible Normans mustered three thousand horsemen, who were said to be able to cleave an enemy from the head to the saddle with one blow. They were commanded by the sons of Tancred, Humphrey, Richard of Aversa, and the yet unrenowned Robert Guiscard. Three days the armies watched each other. While the negotiations were pending, Leo allowed the Normans to occupy a hill which was the key to his position, and which subsequently lost him the battle. The fourth day the Normans burst down in three squadrons. The Lombards,

on one wing of Leo's army, the Apulians on the other, fled at once; the Germans were surrounded and cut to pieces to a man. The Normans rushed from the field to seize the pope at Civitella. The humbled pope at once relieved them from their excommunication. The rude soldiers, perhaps from dread, the leaders from that craft in which Normans excelled as much as in valour, cast themselves down before the pope, entreated his pardon, and professed penitence. Count Humfrey, the gentlest of the sons of Tancred, became the gaoler of the pope, and conducted him with all respect to Benevento, where he remained, a prisoner, for some months, from the 23rd June, 1053, to the 12th March, 1054.

Heart-broken at the failure of all his schemes, conscious that he had incurred the rebuke of S. Peter Damiani and many of the strictest of the reforming party, in becoming the leader of an army; knowing that he was absolutely in the power of his enemies, the Normans, S. Leo betook himself to the severest acts of penitential austerity. He wore nothing but sackcloth; he slept on a carpet, with a stone for his pillow, the few hours which he allowed for sleep. Every day he said mass, almost all the rest of the day and night were passed in prayer, and the recital of the psalter.

Whilst S. Leo was a prisoner to the Normans, he received a letter from Peter, the new patriarch of Antioch, announcing his promotion and soliciting intercommunion. The pope replied, praising the patriarch for recognizing the primacy of the Holy See, and exhorting him to sustain the dignity of the see of Antioch against the claims of the see of Constantinople.

About the same time Humbert, cardinal-bishop of S. Rufina, being at Trani, saw a letter from Michael Cerularius, patriarch of Constantinople, and Leo, bishop of Achrida and Metropolitan of Bulgaria, to the bishop of Trani, objecting

to the use of unleavened bread for the Holy Eucharist. There can be no doubt that our Lord used unleavened bread at the institution of the Sacrament, but the Eastern Church, in opposition to the Jews, employed bread that had been leavened. But where there was no Judaising element, as in Western Christendom, it was manifestly right for the Church to recur to the use sanctioned by Christ's example. To this the patriarch objected. Another objection was raised to the eating of things strangled, and also to the omission of Alleluia in Lent. Cardinal Humbert took this letter to S. Leo; he answered it in a long epistle, and afterwards sent three legates to Constantinople to endeavour to compose the difference. His life was, however, drawing to a close. He was still at Benevento, studying Greek, and in hours of relaxation playing with a parrot, which he had taught to say "Papa Leo." But he fell sick in his confinement, and the Normans, perhaps out of compassion, perhaps lest they should be accused of the death of the pope while in their hands, were willing to release the dying man. On the 12th March he left Benevento, under the escort of the Norman Humfrey. He was obliged to rest twelve days at Capua. He arrived at Rome, but repressed the universal joy by melancholy intimations of his approaching death, too visibly confirmed by his helpless condition. His calm departure reaches sublimity. He ordered his coffin to be carried to S. Peter's; he reposed in a couch by its side. There he gave his last admonitions to the ecclesiastics around, entreating them to abstain from simony; there he received the last sacraments of the Church. He rose with difficulty, and looked into his coffin. "Behold, my brethren, the mutability of human things. The cell which was my dwelling when a monk expanded into yonder spacious palace; it shrinks again into this narrow coffin." Next morning he was dead. He died before the altar of S. Peter's.

S. Leo was a great man, and if he erred in judgment, to have so erred was creditable to his heart. Zeal, enthusiasm for truth and righteousness, was the distinguishing feature of his character, and it is impossible to over-rate the advantage to the Church, and to the Holy See, of the brief rule of this admirable pontiff. From him vice and irreligion met with the sternest opposition. Had he been less earnest in his advocacy of reformation, he would not have incurred the hostility of the German prelates, the emperor would not, by their advice, have withdrawn his troops from the support of Leo, and perhaps the war would have taken a different turn, and the Norman conquest of Southern Italy would have been prevented. It was his sympathy with the sufferers through the incursions of the Normans which excited the pope to draw the sword against those ferocious marauders. To him the people turned in their despair, and to no one else could they look. Yet by the men of the more strict party, who were earnest for the restoration of Church discipline, and with whom he had hitherto worked cordially, his conduct was disapproved.¹ They would have preferred to have seen him sit meekly in a corner of the Vatican, immersed in meditation, whilst houses were burning, rich farm-lands devastated, and virgins violated.

¹ Bruno, bishop of Segni, says of S. Leo, in reference to the war, "He had a zeal of God indeed, but not perhaps according to knowledge. Would that he had not gone himself, but had sent, instead, his army for the defence of the right." Hermann the Cripple says that the defeat of Civitella was a judgment of God, either because the pope ought to have warred only with spiritual weapons, or because his army was made up of such licentious adventurers. But the sternest rebuke came from his friend S. Peter Damiani, who remained firm in maintaining that the priest ought in no case to contend with the sword, not even in defence of the Church, much less in defence of the property and rights of the Church; and he even classes Leo's warfare with such crimes as the adultery of David and the denial of S. Peter. Damiani, *Epist.* iv. 9. And even in the Christian consciousness of many a layman the disadvantageous impression which this expedition of his made, seems to have raised objections against paying him the honours of a saint. Bruno of Segni relates that when, after Leo's death, it was reported that persons possessed of evil spirits were healed at his tomb, a certain woman exclaimed, "Pope Leo, who caused so many men to shed their blood, drive away evil spirits! When Leo can do this, I will restore to life those whom he killed by his impurity."

S. WERNER, BOY M.

(A.D. 1287.)

[Venerated at Oberwesel on the Rhine, and throughout the diocese of Treves.¹ Authority:—The Acts of the Martyrdom written shortly after the event. Also the *Annales Treverenses*, sub ann. 1287, a composition of many hands and different dates.]

THE story of this boy martyr is as follows:—Werner was a poor orphan child at Wammenreit near Bacharach on the Rhine, where he served a glass-blower; but running away from his brutal treatment, he came to Oberwesel, where he entered into service to a Jew. The boy was then fourteen years old. When the Passover approached, the Jew warned him to be on his guard; “for,” said he, “you know that Jews eat little men like you.”

Werner replied that God’s will should be done. Then he went to church and confessed, and received the Holy Communion. On his return he was seized by some Jews and taken into a cellar and hung up by the heels, that he might eject the Blessed Sacrament. As this did not succeed, they put a piece of lead in his mouth to prevent him from crying, and proceeded to open his veins. A Christian servant maid, peeping through a chink in the door, saw what was being done, and ran to the magistrate, the Schultheis of Oberwesel to entreat his interference. The magistrate arrived, and the Jews bribed him to hold his tongue, pretending that they were only chastising a disobedient and troublesome knave. The Schultheis pocketed the money, and told Werner he could not help him. “Then,” said the boy, “I commend myself to God.” The third day after, he died from his wounds, having been completely bled to

¹By some writers it has been asserted that S. Werner was canonized by pope Martin V., in 1430; but there is no evidence that such was the case, though a “processus” was drawn up at the instigation of the legate of that pope to be submitted to him.

death, and the Jews were in great alarm. To conceal the crime, some of them took the body by night and carried it to a boat, which they rowed up stream till they reached Bacharach, when the boat ran aground. Then they stepped out, and flung the body into a pit covered with brambles in a thorn brake at Wynderbach. That night the watchmen making their circuit of the walls of Bacharach saw a strange light above the thorn brake of Wynderbach, and when search was made there, the body of the murdered boy was found. He was buried with great ceremony, the marvel of the light having led the people to regard him as a saint. A gold wreath was placed round his head, and he was laid on a cushion of silk, strewn with violets; and the body was transported to the chapel of S. Cunibert on the hill above Bacharach, where he was buried. His fellow servant hearing of the discovery, hastened from Oberwesel, and related what she had seen, and how the magistrate had behaved. Such is the story. The ruined church of S. Werner, erected in 1428, in the most exquisite Gothic of that date, stands below the castle of Stahleck above the Rhine, where the boy's body was laid, and a chapel on the town wall at Oberwesel occupies the site of the house in which he was murdered.



April 20.

- SS. SULPICIUS AND SERVILIAN, *MM.* at Rome, 1st cent.
 SS. VICTOR, ZOTICUS AND COMP., *MM.* at Nicomedia, A.D. 303.
 S. MARCELLINUS, *B.* of Embrun, 4th cent.
 S. THEOTIMUS, *B.* at Tomi, in Scythia, beginning of 5th cent.
 S. THEODORE TRICHINAS, *H.* near Constantinople.
 S. HUGH OF ANCY-LE-DEC, Monk, *O.S.B.* in the diocese of Autun, *circa*
 A.D. 930.
 VEN. ODE, *V.* at Fillereille, in Belgium, A.D. 1158.
 S. HILDEGUND, *V.* at Schonau, in Germany, A.D. 1188.
 S. AGNES, *V.*, *O.S.D.*, at Monte Pulciano, A.D. 1317.
 B. ALBERT, *Boy M.* in Poland, A.D. 1598.¹

SS. VICTOR, ZOTICUS AND COMPANIONS, MM.

(A.D. 303.)

[Some of these martyrs on April 18th, the rest on the 19th, in the Menology of the Emperor Basil Porphyrogenitus, but all the rest on the 20th, in the Menæa. Inserted in the Modern Roman Martyrology, and by Tamayus Salazar in his Spanish Martyrology, on the authority of that notorious forgery, the Pseudo-Dexter. The forger of this Chronicle, Hieron. Romanus de Higuera, S. J. at the end of the 16th cent. made all these martyrs suffer at Sanguessa, in N. Spain, on the river Arugnon.]



SAINTS VICTOR, ZOTICUS, ACINDYNUS, ZENO, CÆSARIUS, SEVERIAN, CHRISTOPHER, THEONAS, AND ANTONINUS, are the names of certain men who saw S.

George undergo his various tortures, and filled with astonishment, confessed Christ, and were condemned to execution by the sword. The authority for these is the Greek Menæa and Menology, resting on the fabulous Greek Acts of S. George.

¹ Another child said to have been killed by the Jews.

S. THEOTIMUS, B. OF TOMI.

(BEGINNING OF 5TH CENT.)

[Roman Martyrology. Authority :—Sozomen, lib. vii. c. 25; viii. c. 14; Socrates, lib. vi. c. 11.]

S. THEOTIMUS the Philosopher, bishop of Tomi, in Scythia, had been brought up in the philosophical schools of Greece, and imbued with their systems; but he renounced heathenism, embraced Christianity, and was afterwards elevated to the bishopric of Tomi. He was present at the end of the 4th century at a Synod held at Constantinople for the condemnation of the works of Origen. S. Epiphanius, bishop of Salamis, having shewn great hostility towards this father, S. Theotimus defended Origen. He was prepared to condemn certain erroneous views advocated by Origen, but not to envelope all his valuable writings in one sweeping condemnation; and the synod agreed with him. The sanctity of his life, and his miraculous powers, drew upon him the respect of the barbarians amongst whom his lot was cast, and contributed to facilitate their conversion.

S. MARCELLINUS, B. OF EMBRUN.

(4TH CENT.)

[Roman and Gallican Martyrologies. Authority :—Mention by Gregory of Tours.]

ACCORDING to the legend, Marcellinus, bishop of Embrun in Gaul, converted the last Pagan in his city. At table one day a man confessed he was the only Pagan remaining in Embrun, and that a miracle would alone convert him. As he spoke, his glass fell on the ground and broke, Marcellinus took up the pieces, and restored the glass as it was before.

VEN. ODE, V.

(A.D. 1158.)

[Norbertine and Belgian Martyrologies. Authority:—A life by Philip Harveng, abbot of Bonne-Esperance, (d. after 1180.)]

THIS is the strange story of a very determined woman. Ode was the daughter of a gentleman named Wibert, in Brabant. From an early age she dedicated herself, her heart, her mind, her body, and her time to God, and it became abundantly clear to the father that his daughter was bent on becoming a nun. He resolved to prevent her. A young, handsome, and well-born nobleman, named Simon, was decided upon to be the husband of Ode, and the day for the marriage was chosen, without the young girl being in the least aware what was being arranged. Suddenly, one morning, her mother informed her that in a few days she would become the wife of Simon. From that moment the house was in confusion. Every preparation was made for a magnificent wedding. Dresses and jewels were tried on the passive Ode, relations were invited, excitement was general, Ode alone remained calm, with an impenetrable look in her eyes. The wedding day dawned, she was arranged in her bridal gown and veil, and the myrtle wreath was twined around her brow. The bride's procession moved into the chapel, and took up its place beside that of the bridegroom. The priest began the marriage service, and proceeded as far as to ask Ode if she would take Simon to be her wedded husband. She closed her lips and remained silent. The priest waited, and one of the ladies present whispered to her that it was false modesty to make no reply. The priest repeated his question. "Wilt thou have this man Simon to be thy wedded husband?" Then Ode lifted up her head and said, "I will not." The dismay at this clearly expressed

refusal was general. The bridegroom expectant, turning scarlet, rushed to the church door, mounted the first horse he found, and galloped home. Wibert, in a paroxysm of vexation and rage, dashed out, mounted another horse, and pursued him. Ode returned composedly from the chapel to her room. An hour later she heard the clatter of horse hoofs in the yard, looked forth, and saw her father and the bridegroom returned. Wibert asked for his daughter, rushed to her room, struck at the door, and insisted on her coming forth to complete the broken ceremony. The door remained fast bolted. He threatened to break it. Then Ode threw the door open, and came forth to give her hand to the expectant Simon. With a razor she had cut off her nose. Her mother shrieked and fainted, her father stood rigid and silent; the bridegroom expectant swore, and springing on his horse fled again to return no more.

After this, as may well be imagined, her parents desisted from their attempt to force their child into a condition of life for which she felt no vocation, and gave her their free permission to enter the cloister. She became a Norbertine canoness in the priory of Bonne Esperance, near Binche, in Hainault, where she made herself remarkable by her virtues, her docility, patience, and self-restraint. It pleased God to afflict her with a grievous malady, which was supposed to be leprosy, and she was therefore condemned to live apart from her community. But she bore her affliction and isolation with perfect resignation to the will of God. There can be no doubt, from the description given of the disorder by her biographer, that what she suffered from was *skoriosis* in the face. After having suffered from this distressing and disfiguring malady for some while, she was cured, and the nuns elected her to be their prioress, on the death of their superior. She filled this office with great prudence, and died on the 20th of April, 1158, and was buried at Bonne Esperance, near Villircille.

S. HILDEGUND, V.

(A.D. 1188.)

[Canisius in his German Martyrology, Molanus in his additions to Usuardus, Wyon in his Monastic Martyrology, The claims of Hildegund to sanctity rest on no good grounds. She has never been canonized. Authority:—A life written by a priest, her master. All the earlier part was taken from her own account, and this he wrote at the request of the brethren, because of the circulation of other accounts of her early life which were not altogether correct. Another life of S. Hildegund by Cæsarius of Heisterbach, drawn from accounts of eye-witnesses.]

AT Neuss on the Rhine lived a knight and his lady, who were long childless, but at length God looked on his hand-maiden, and she became the mother of twin daughters, who were baptised by the names of Hildegund and Agnes. The little girls were placed by their parents in a convent at Neuss to be educated. The mother died of a fever, and the old knight, who had long meditated an expedition to the Holy Land, now that his wife was no more, feeling "freer and more joyous," as the historian quaintly observes, withdrew the little Hildegund from the convent, cut her hair short, dressed her as a boy, and started with his child on the long journey. Hildegund passed as his son, and was called Joseph. On the voyage the old man falling sick, commended the child to a fellow countryman who was on the same vessel. Then he died and was thrown overboard. At Acre, the man to whose charge she had been given, stole her clothes and all the money that her father had left, and escaped, whilst she lay curled up asleep in a corner of the caravanserai. On waking, Hildegund ran about crying. Her helpless condition excited the compassion of a good man who was passing through Acre, and he took the child with him to Jerusalem, where he placed her in the hostel of the Knights Templars. There she remained, till chance

brought to Jerusalem a distant kinsman of her father, who, having heard that his relative had started for Jerusalem, went about the city making inquiries for him. When he came to the hostel of the Templars, Hildegund told him that her father was dead, and that she was his son Joseph. He took her with him on his return voyage to Germany, but he also died before he reached the Rhine. She had now grown up a tall, slender stripling, active, handsome, bronzed with the Eastern sun, still in boy's clothes, with short locks. And so attached was she to the freedom of this dress, and the protection it afforded her, that she still concealed her sex.

On reaching Cologne she offered herself as servant lad to an old canon of the cathedral, and was engaged by him. But before she gave attention to her future, her first act was to offer thanks to God for having protected her in cold and and heat, from the violence of men and savage beasts, and kept her innocence intact in the midst of so many and great dangers.

Now it happened that the sister of this canon was in the convent of S. Ursula at Cologne; and the superiorship being vacant, she was elected by a large majority of the sisters to fill it. But among the nuns was the niece of the archbishop, Philip of Heinsberg, and the minority were in favour of electing her.¹ The archbishop threw all his weight into the scale, to obtain the office for his niece, and the canon was obliged to appeal to Rome against him. At this time there was a schism in the Church of Treves. The clergy and people had elected one Volmar, count of Bliescastel, to be their bishop, whereas the emperor, Frederick Barbarossa, had nominated Rudolf, count of Wied; and as the clergy of Treves were resolved on an appeal to Rome against him, the Emperor forbade any such appeals

¹ The writer of this life was himself mixed up in this controversy, as he tells us.

being carried out in Germany, on pain of death. It was therefore difficult for the canon to obtain redress against his archbishop. After maturely considering the feasibility of conveying an appeal to the pope, he resolved on despatching it by Joseph, inclosed in a hollow walking-stick, and visiting Verona, where the pope then was, himself personally to support the appeal. Accordingly they started on their journey, the canon on horseback, ambling leisurely along, Joseph lightly running by his side. But when they reached Zusmarshausen, in Swabia, it was deemed expedient that, for greater security, they should part company. Here the expedition of poor Joseph well nigh came to an untimely end; for as he left Zusmarshausen early in the morning, and was making his way through the wood, he lighted on a man with a sack, who, pretending that he had left something behind which he wanted to recover, asked Joseph to sit down on his sack till his return. Now this fellow was a burglar who had broken into a house during the night, and had carried off a sackful of plate; but finding that he was pursued, adopted this means of throwing his pursuers off the scent, whilst he made off with some of the more portable valuables. Joseph was seized, beaten, and dragged back into the town. There could be no question as to his guilt. Was he not found escaping through the forest with the stolen articles? Accordingly his denials and tears were disregarded, and he was condemned to be hung. Then he begged that a priest might be sent for, and to him he disclosed the secret of his journey, and showed him his hollow stick. The priest at once went out to the people, and begged them not to insist on the execution of the lad till they had ascertained that there was no truth in his story; but to beat up the wood, and search for the man he accused. The people saw the justice of this advice, and spread through the wood, where they soon captured the

real thief, with the valuables upon him, and without further investigation hung him on the first tree, and liberated Joseph. The lad remained a day or two in Zusmarshausen, and then started on his journey. But now the friends of the man who had been hung were waiting for him, and he had no sooner set foot within the wood, than they surrounded him, strung him up to the tree beside the dead burglar, and took to their heels. Providentially they were in too great haste to execute this work very thoroughly, and some shepherds coming by shortly after cut him down. The pressure of blood on the brain of the strangling girl, produced much the same effect as does drowning, and she thought she was in a warm and sunny spot, supported by angels' wings. On her opening her eyes, a knight in gay armour mounted on a white horse, standing among the green bushes, seemed to her an angel come to her assistance, and when he took her up on his pommel, and allowed her to fall asleep with his strong arms round her, and her head nodding on his bosom, as he spurred along the road to Augsburg, all doubt as to his being an archangel vanished clean away. He conducted Joseph as far as Verona, whither he was bound, and there left her. At Verona she met the canon, her master, and they continued their journey together to Rome. On their return, Joseph left the service of the canon, attracted by the excellence of the schools at Spire, and lodged in the house of a pious recluse named Mathilda. She did not remain there long, for making the acquaintance of an old knight, named Berchthold, who had retired from the world into the Benedictine monastery at Schönau, as a lay brother, the old man persuaded Joseph to accompany him thither, and embrace the religious life. There she received the tonsure, and was admitted among the novices. The writer of the biography says, "I had then been received at Schönau,

and had been placed in the house of probation. And the Lord Abbot Gottfried, that vessel elect, full of all virtues, a burning and a shining light, hearing Joseph reading and chanting among his brethren, and finding him to be very backward in his learning, for some reason, why I know not, he commended Joseph to my care to be directed and instructed, in the house of probationers. Thus were we living among the brethren, reading, studying, day and night observing the discipline of the house exactly, and as it pleased God, making daily advance. And to tell the truth, in or out, Joseph conducted himself irreproachably, making himself liked by all for his amiability, not regarding his delicacy of constitution, but subjecting himself to hard labour, carrying stones and timber from the forest, fasting and watching, and conducting himself as a stout man rather than as a tender woman."

However, there was yet somewhat of mother Eve in her composition, for one day Joseph, and a lad of fourteen, named Hermann, who was in the same school, were at their dinner, when the master's back being turned, Joseph nudged Hermann and bade him put his face beside hers, and look at the reflection of their faces in the wine-cup. "Hermann," said Joseph, "what do you think of my face, is it not pretty?" "Bah!" said the little boy, "you are as vain as a woman." Then suddenly the master, turning, caught them talking, and they both received a whipping.

About the same time, and possibly on account of this whipping, Joseph got very tired of being in the monastery school, and the craving for her old roving life returned upon her. Three times did she attempt to run away, and was thrice restrained from doing so; the last time by a sudden pain in the chest, undoubted pleurisy, from which she died. And then only, to the amazement of the monks, was it discovered that Joseph was a girl. The whole

monastery was thrown into excitement, and when the body was brought into the choir and laid with the face uncovered before the altar, not one of the monks could refrain from tears. The abbot so far restrained himself as to recite the customary prayers, but not one of the monks could pluck up voice to sing the Amen. As Joseph had often talked of his sister Agnes at Neuss, a messenger was sent there to enquire into the real name of their young novice. The abbess sent back word that Agnes was dead, and that her twin sister's name was Hildegund, who had gone to the Holy Land with her father, and had not been heard of since.

As will be seen from this charming story, about the truth of which there cannot be a question, there is really nothing whatever in the life of Hildegund which can entitle her to be called a saint. But the romance of her story made her to be canonized by the popular voice, whereupon certain modern compilers of Martyrologies inserted her in their kalendars.



The Children in the Holy Land. From the *Sancti*.

April 21.

- S. SIMEON, *M.B. of Seleucia and Ctesiphon*, A.D. 344.
 S. ANASTASIUS THE SINAITE, *Mk. in Arabia*, circ. A.D. 600.
 S. BEUNO, *Ab. of Clynnog, in Caernarvon*, A.D. 7th Cent.
 S. ENEON, OF EINGAN, *H. at Llyn, in Bangor*, circ. A.D. 590.
 S. WOLBOD, *B. of Liege*, A.D. 1021.
 S. ANSELM, *Archb. of Canterbury*, A.D. 1109.

S. SIMEON, M.B. OF CTESIPHON.

(A.D. 344.)

[Roman Martyrology. Ado, Usuardus, Notker. The Menology of the emperor Basil on April 14th; but in the Menæa on April 17th. Authority — Sozomen, *Hist. Eccles.*, lib. ii., c. 8, 9. Also the Genuine Acts, published by Assemani, written in Chaldee by S. Maruthas.]



SAINT SIMEON, bishop of Seleucia and Ctesiphon in Persia, was accused, about the year 344, to king Sapor, of being a friend of the Roman emperor, and in secret correspondence with him. This accusation exceedingly exasperated Sapor against the Christians in his dominions, and he ordered the execution of all the Christian priests. Simeon was laden with chains, and was brought before him. The king endeavoured to force him to adore the sun, but finding him resolute, he ordered him and a hundred other Christians to lose their heads.

S. Simeon was the son of a fuller, and had been the disciple of Papas, bishop of Ctesiphon, and had been made his coadjutor in 316. He sent a priest to the Council of Nicæa, to act as his deputy, as he was unable to attend himself.

S. ANSELM, ARCHB. OF CANTERBURY.

(A.D. 1109.)

[Roman, Anglican, and Monastic Martyrologies. Authorities :—His life by Eadmer, his friend, (d. circ. 1124.) Ordericus Vitalis (d. 1142), Florence of Worcester (d. 1118), William of Malmesbury (d. 1141). A very full and beautiful life of S. Anselm has been written by Dean Church, from which this brief notice is condensed.]

THE scene of S. Anselm's birth-place, Aosta, is familiar to the crowds who are yearly attracted to the neighbourhood by the love of Alpine grandeur, and the interest of Alpine adventure, and who pass through it on their way to and from the peaks and valleys of the wonderful region round it. Closely overhanging the city on the south, rises rapidly a wall of sub-Alpine mountain, for great part of the day in shadow, pierced by ravines, with woods and pastures hanging on its steep flanks, but towering up at last into the dark precipices of the Becca di Nona and the peak of Mont Emilius. At the upper end of the valley towards the west, seen over a vista of walnuts, chestnuts and vines, appear high up in the sky, resting as it were on the breast of the great hills, the white glaciers of the Ruitor, bright in sunshine, or veiled in storms; and from the bridge over the torrent which rushes by the city from the north, the eye goes up to the everlasting snows of the domed Velan, and the broken pikes of the Grand Combin. The legends of the valley have not forgotten Anselm; they identify the village where he lived, Gressan the tower which was the refuge of his family, the house in the suburbs of the city where he was born; in the sacristy of the cathedral they show his relics along with those of the local saints, S. Gratus and S. Jucundus.

The parents of Anselm were accounted noble, and had property, for which they paid homage as vassals to the

count of Maurienne. His father was an unthrifty and violent man; his mother a good woman and a prudent house-wife, who used to talk to her child, as mothers do, about God, and his saints, and of heaven. Anselm was born about 1033, and from his boyhood he seems to have been a student, and felt early the common attractions of the age for the monastic life. Then came a time of reaction; health and youth and prosperity were pleasant, and put the thoughts of a religious life out of his mind. Even his keen love of study gave way before the gaities and sports of his time of life. His affection for his mother was a partial restraint on him; but when she died, "the ship of his heart lost its anchor, and drifted off altogether into the waves of the world."

But family disagreements sprang up. His biographer, perhaps Anselm himself too in after life, saw the hand of Providence in his father's harshness to him, which no submission could soften, and which at last drove him in despair to leave his home, and after the fashion of his countrymen to seek his fortune in strange lands. He crossed Mont Cenis with a single clerk for his attendant, and he did not forget the risk and fatigue of the passage. He spent three years in France and Burgundy, and then, following the track of another Italian, Lanfranc of Pavia, he came to Normandy, and remained for a time at Avranches, where Lanfranc had once taught. Finally, he followed Lanfranc, now a famous master, to the monastery where he had become prior, the newly-founded monastery of Bec. Bec was a school as well, and there Anselm, along with other young men whom the growing wish to learn had drawn thither, settled himself, not as a monk but as a student, under Lanfranc. Teacher and pupil, besides both being Italians, had much to draw them together; and a friendship began between them, which, in spite of the difference between the

two men, and the perhaps unconscious reserve occasioned by it, continued to the last, genuine and unbroken. Lanfranc was a man of strong practical genius. Anselm was an original thinker of extraordinary daring and subtlety. But the two men had high aims in common; they knew what they meant, and they understood each other's varied capacities for their common task. They found themselves among a race of men of singular energies and great ambition, but at a very low level of knowledge, and with a very low standard of morality; illiterate, undisciplined, lawless. To educate and to reform, to awaken the Normans to the interest of letters and the idea of duty, were the double object of both Lanfranc and Anselm, the key to their unwearied zeal to reorganize and infuse fresh vigour into the monastic system.

When Anselm had, as we should say, followed Lanfranc's lectures for some time, the question presented itself to what use he should devote his life. His father's inheritance had fallen to him; should he be a monk at Bec, a hermit in the wilds, or a noble in his father's house, administering his patrimony for the poor? He put himself into Lanfranc's hands. Lanfranc referred him to the archbishop of Rouen. The archbishop advised him to become a monk. It is hard to see what better advice in those times he could have given to a man consumed by the passion at once for knowledge and for the highest ideal of life. Anselm became a monk at Bec in the twenty-seventh year of his age, in 1060; in three years' time he succeeded Lanfranc as prior; fifteen years after this, in 1078, Herluin, the founder, died, and Anselm was chosen abbot; and he governed Bec as abbot for thirteen years more. Lanfranc had set a high example; he was the kindler of light and force among the Norman clergy. Anselm carried on his work. But it would not be easy to find two more different men. Lanfranc's equal might be found among many distinguished churchmen of

the Middle Ages. The man who succeeded him was one who, to a child-like singleness and tenderness of heart, joined an originality and power of thought which rank him, even to this day, among the few discoverers of new paths in philosophical speculation. Fixed at Bec, the philosophic inquirer settled to his toil, and reverently and religiously, yet fearlessly, gave his reason its range. His biographer records the astonishment caused by his attempts to "unravel the darkest, and before his time the unsolved or unusual questions concerning the Divine Nature, and our faith, which lay hid, covered by much darkness, in the Divine Scriptures." The men of his day, as we see, recognized in him something more than common as an enquirer and a thinker; but it was reserved for much later times to discern how great he was. The fruits of his activity at Bec are shown in two works which have gained him his place among the great thinkers of Christian Europe—two short treatises on the deepest foundations of all religion, examples of the most severe and abstruse exercise of mind. The first of these is the "Monologium," an investigation of what reason alone shows God to be. It is an argument from *ideas*, in the sense in which Plato spoke of them, as grounds accounting to reason for all that is matter of experience. But he was not satisfied with the Monologium, a chain consisting of many links, and he was tormented with the longing to discover some one argument—short, simple, self-sufficing—by which to demonstrate in a clear and certain manner the existence and perfections of God. Often on the point of grasping what he sought, and as often baffled by what escaped his hold, unable in his anxiety to sleep or to take his meals, he despaired of his purpose; but the passionate desire would not leave him. It intruded on his prayers, and interrupted his duties, till it came to appear to him like a temptation of the devil. At last, in the watches

of the night, in the very stress of his efforts to keep off the haunting idea, "in the agony and conflict of his thoughts," the thing which he had so long given up hoping for presented itself, and filled him with joy. The result was the famous argument of the "Proslogion," the argument which was revived by Descartes, and which has been accepted by Hegel, the objective reality of the idea, or that the notion of God in the human mind necessarily involves the reality of the idea.

But Anselm was not only a thinker; he was eminently a teacher. His chief care was devoted to the young men in his school, whose minds were to be formed for work to come, and who were not too old to learn, or to be kindled with high purposes, and quickened into fresh enterprises of thought. Gifted with singularly keen insight into men's hearts, and with quick and wide sympathy, Anselm's influence reached to wherever he came in contact with men, inside his monastery or without. The words of Christ and Heaven were ever on his lips, but they were words for all. His correspondence shows how, as time went on, his relations with persons of all classes extended; and he cared for all, and willingly worked for all. Whole days, says Eadmer, he would spend in giving advice to those who claimed it, and then the night would be spent in correcting the ill-written copies of books for the library. His care and his toil were for all within his spiritual household, and flowed over beyond it; but his love and his interest were for the younger men, for minds not yet dulled to the wonder and great ends of living.

Why the young turned so enthusiastically to one who thus sympathised with them, may be understood from the following conversation, in which Anselm's good sense and freedom of mind appear in contrast with the current ideas of his time, which were not those of the eleventh century

only. An abbot, says Eadmer, who was looked upon as a very religious man, was one day deploring to Anselm the impossibility of making any impression on the boys who were brought up in his monastery. "What are we to do with them?" he asked in despair. "Do what we will they are perverse and incorrigible; we do not cease beating them day and night, and they only get worse." "What do they turn into when they grow up?" asked Anselm. "They turn only dull and brutal," was the answer, "what are we to do with them? In every way we constrain them to improve, and it is no use." "*Constrain* them!" exclaimed Anselm. "Tell me, my lord abbot, if you planted a tree in your garden, and tied it up on all sides, so that it could not stretch forth its branches, what sort of tree would it turn out when, after some years, you gave it room to spread? Would it not be good for nothing, full of tangled and crooked boughs? And whose fault would this be but yours, who had put such constant restraint upon it? And this is just what you do with your boys. You plant them in the garden of the Church that they may grow and bear fruit to God. But you cramp them round to such a degree with terrors and threats and blows, that they are utterly debarred from the enjoyment of any freedom. And thus injudiciously kept down, they collect in their minds evil thoughts tangled like thorns; they cherish and feed them, and with dogged temper elude all that might help to correct them. And hence it comes thus."

A strange and touching history in Eadmer—strange with those ways of thought, which their unquestioned naturalness then render doubly wonderful now,—touching from that depth of affection which all times know and can understand—shows how Anselm had learned his own lesson. When he was made prior, after only three years' profession, over the heads of the older inmates of Bec, a

strong feeling of jealousy was shown, and a party formed against him in the monastery. With them was one of the younger monks, named Osbern, whose hatred of Anselm was extreme, who pursued him with the "savageness of a dog" (*canino more*). Anselm, who saw that he had character and talent, began by the most forbearing and immovable good-humour, and by giving him in return the fullest indulgence compatible with the discipline of the house. In time Osbern was softened, and became deeply attached to him. Then, gaining influence over him, Anselm step by step withdrew the early indulgences, and accustomed him to the severities of the monastic life, "punishing him not only with words but with stripes." Osbern stood the test, and was ripening into manly strength. But there came a fatal illness. Then Anselm watched and waited on him like a mother; "day and night was at his bedside, gave him his food and drink, ministered to all his wants, did everything himself that might ease his body and comfort his soul." When the end came, and Osbern was dying, Anselm gave him a last charge. He bade him, speaking as friend to friend, to make known after his death, if it were possible, what had become of him. "He promised and passed away." During the funeral Anselm sat apart in a corner of the church, to weep and pray for his friend; he fell asleep from heaviness and sorrow, and had a dream. He saw certain very reverend persons enter the room where Osbern had died, and sit round for judgment; and while he was wondering what the doom would be, Osbern himself appeared, like a man just recovering from illness, or pale with loss of blood. Three times, he said, had the old serpent risen up against him, but three times he fell backwards, and "the Bearward of the Lord (*Ursarius Domini*) had delivered him." Then Anselm awoke, and believed that Osbern's sins were pardoned, and

that God's angels had kept off his foes "as the bearwards keep off the bears." Death did not seem to break the friendship. Osbern's memory was in Anselm's prayers, and his letters show how deep and tender was the surviving affection. He prays his friends to offer for Osbern the prayers and masses which they would offer for himself. "Wherever Osbern is," he writes to his friend Gundulf, "his soul is my soul. Let me, then, while I am alive, receive in him whatever I might have hoped to receive from friendship when I am dead; so that then they need do nothing for me. Farewell! farewell! mi carissime; and that I may recompense you according to your importunity, I pray, and I pray, and I pray, remember me, and forget not the soul of Osbern my beloved. If I seem to burden you too much, then forget me and remember him." Whatever the shape in which such feelings clothe themselves, they are not less real for their shape; and to all who feel the mystery and obscurity of our condition, that deep reality will gain their respect and sympathy. Eadmer, or some other of his friends, made a collection of his sayings and comparisons, and his common modes of presenting moral and religious topics, very miscellaneous in selection, and unequal in worth, but giving probably an unstudied representation of his ordinary manner of discourse. "He taught," says Eadmer, "not as is the wont with others, but in a widely different fashion, setting forth each point under common and familiar examples, and supporting it by the strength of solid reasons, without any veils or disguises of speech." There is a touch of grim appreciation of the ludicrous in his comparison of himself, peacefully living with his monks, or going forth among men of the world, to the fate of the owl which ventures into the day; while she sits with her "little ones in her cave, she is happy, and it is well with her; but when she falls among

the crows and rooks, and other birds, one attacks her with beak, another with claws, another buffets her with wings, and it goes ill with the owl." There is a deeper touch of sympathy for distress and suffering in the story of the hare, which, when he was riding one day, after he had become archbishop, from Windsor to Hayes, the young men about him started and chased with their dogs. The hare took refuge under the feet of his horse. Anselm reined in his horse, and forbade them to hurt the creature, while, so the story goes, the dogs surrounded the hare and licked it, doing it no harm. When the soldiers crowded round with noisy triumph at the capture, Anselm burst into tears. "You laugh," he said, "but for the poor unhappy creature there is nothing to laugh at or be glad for; its mortal foes are about it, and it flies to us for life, in its own way beseeching for shelter. You see the image of the departing soul of man." Then he rode on, and with loud voice forbade that the dogs should touch the hare; and the creature, glad and at liberty, darted off to the fields and woods.

In the year 1078, Anselm became abbot, and his connection with England began. Bec, with the other Norman abbeyes, had since the Conquest received possessions in England, and the new abbot went over to view the abbey lands, and to visit his old master, Lanfranc. At Canterbury he was welcomed at the great monastery, and became one with the brotherhood of its monks, most of them probably Englishmen. There he made the acquaintance of Eadmer, then a stripling; and Eadmer's first remembrance of him seems to be of the brotherly way in which he lived with the English monks, and of the original and unusual way in which, in his discourses in cloister or in chapter, he put before them the aims and duties of their state. Lanfranc was then full of the changes which he wished to introduce into the monastic

and ecclesiastical organization of England ; and Anselm, though he undoubtedly fully sympathised with his master's object, used his influence to temper Lanfranc's sternness, and soften his Norman and Latin prejudices. Anselm, no Norman, and with a larger heart than the Normans, warmed towards the English with something of the love and sympathy which had filled the soul of the great Roman pope who sent us S. Augustine ; and the respect which he showed to the defeated race, impressed the foreigners who had become their masters. In his visit, more than once repeated, to the abbey lands about England, he became known. Eadmer dwells especially on the contrast between his way of teaching and that customary with others, and on his preference for plain reasons, popular illustrations, and straightforward speech which all could understand. He was welcome to old and young, rich and poor ; he touched the hearts of English monks, and won the respect of Norman soldiers. But this general account is confirmed by the effect of Anselm's character on William in his later stern and gloomy days. "To all others so harsh and terrible, in Anselm's presence he seemed, to the wonder of the bystanders, another man, so gracious and easy of speech." Years after, when king William was on his forlorn deathbed, Anselm was the man whom he most wished to see.

There can be no doubt that towards the end of the Conqueror's reign the fame of the school of Bec was pre-eminent in his dominions, above all other places of religion and learning ; and that, next to the illustrious name of its creator, Lanfranc, was that of Anselm, his pupil and successor at Bec. There can be little doubt, either, that when Lanfranc, archbishop of Canterbury died, the thoughts of all who looked upon him as the great ecclesiastical leader of his day, turned to Anselm, as the man to carry on

his work. Everything pointed him out as the fittest man that Normandy could furnish to take the great place which Lanfranc had left vacant. He would probably have been the Conqueror's choice ; and by all who desired, for whatever reason, that the see of Canterbury should be filled in a way suitable to its eminence and importance, he was marked at once as the person whom it would most become the Conqueror's son to choose.

But for such appointments, which had been a matter of great consequence with his father, William the Red had little care. Lanfranc was gone, and Ralph Flambard was the king's new counsellor ; and even that age of violence was shocked when, instead of naming an archbishop of Canterbury, the king of England seized the possessions of the see, and, that he might rack its revenues, refused to fill it up. For nearly four years this lasted, and the patience with which the scandal was endured,—keenly felt as it was even by the rough barons of William's court,—is the measure of what a bold bad king could do, who knew how to use his power. A contemporary picture of the actual state of things in a case like this is valuable. Eadmer was a monk at Canterbury, and describes what passed before his eyes. "The king," he says, "seized the church at Canterbury, the mother of all England, Scotland, and Ireland, and the neighbouring isles ; all that belonged to it, within and without, he caused to be inventoried by his officers ; and after fixing an allowance for the support of the monks, who there served God, he ordered the remainder to be set at a rent and brought into his domain. So he put up the Church of Christ to sale, giving the power of lordship over it to any one who, with whatever damage to it, would bid the highest price. Every year, in wretched succession, a new rent was set ; the king would allow no bargain to remain settled, but whoever promised more ousted him who was paying less,

unless the former tenant, giving up his original bargain, came up of his own accord to the offer of the later bidder. You might see, besides, every day, the most abandoned of men on their business of collecting money for the king, marching about the cloisters of the monastery, regardless of the religious rule of God's servants, and with cruel and threatening looks, giving their orders on all sides; uttering menaces, lording it over every one, and showing their power to the utmost. What scandals and quarrels and irregularities arose from this I hate to remember. The monks of the Church were some of them dispersed at the approach of the mischief, and sent to other houses, and those who remained suffered many tribulations and indignities. What shall I say of the Church tenants, who were ground down by such wasting and misery; so that I might doubt, but for the evils which followed, whether with bare life they could have been more cruelly oppressed? Nor did all this happen only at Canterbury. The same savage cruelty raged in all her daughter churches in England which, when bishop or abbot died, at that time fell into widowhood. And this king, too, was the first who ordained this woeful oppression against the churches of God; he had inherited nothing of this sort from his father; he alone, when the churches were vacant, kept them in his own hands. And thus wherever you looked, there was wretchedness before your eyes; and this distress lasted for nearly five years over the Church of Canterbury, always increasing, always, as time went on, growing more cruel and evil."

In the year 1092 Hugh of Avranches, earl of Chester, an old friend of Anselm's, invited him over to England to organize a house in which he had instituted monks for seculars, S. Werburga's at Chester. Hugh the Wolf, one of the Conqueror's march lords on the Welsh border, is painted for us with much vividness in one of the rude but vigorous

portraits which Orderic liked to draw, a violent, loose-living, but generous barbarian, honouring self-control and a religious life in others, though he had little of it himself; living for eating and drinking, for wild and wasteful hunting, by which he damaged his own and his neighbour's lands; very open-handed, so fat that he could hardly stand; very fond of the noise and riotous company of a great following of retainers, old and young, yet keeping about him also a simple-minded religious chaplain, whom he had brought with him from Avranches, and who did his best, undiscouraged, though the odds were much against him, to awaken a sense of right in his wild flock. It is one of the puzzles of those strange days, what there could have been in common between earl Hugh and Anselm to have been the foundation of the mutual regard which from old date seems to have been acknowledged between them. Anselm, however, declined the earl's invitation. It was already whispered about that if he went to England he would be archbishop. Such a change was, in truth, entirely against his own inclination and habits of life, and he had made up his mind against accepting it; but he would not give room to suspicions by seeming to put himself in the way of it. Again earl Hugh sent for him; he was sick, and wanted the help of an old friend. Anselm's sensitive conscience was perplexed; to refuse to go seemed like putting the care of his own character for disinterestedness above the wishes and perhaps the real needs of one who had been from old time his familiar friend. So, commending his intention and purpose to God, he went to Boulogne and crossed to Dover. He came to Canterbury, meaning to remain there the next day, which was a festival; but he was met with cries of welcome, as the future archbishop, and he hurried away at once. At the court, which he passed on his way to Chester, he was received with great honour even by the king. There he

and the Red King had their first experience of one another. At a private interview Anselm, instead of entering, as the king expected, on the affairs of the monastery, laid before him, in the unceremonious fashion of those times, the complaints and charges which were in every one's mouth against his government. "Openly or secretly, things were daily said of him by nearly all the men of his realm which were not seemly for the king's dignity." It is not said how William received the appeal, and they parted. Anselm went to Chester, and found earl Hugh recovered. But the affairs of Bec, and the ordering of the Chester monastery, had still to be arranged, and Anselm was kept on nearly five months in England. The talk about the archbishopric dropped, and he ceased to think about it; but when he wished to return to Normandy, the king refused to give him the necessary leave to go out of the realm.

The nobles and bishops who had perhaps hoped that Anselm's being on the spot might bring matters to a point, and were disappointed at the king's showing no signs of relenting, had recourse, in their despair of any direct influence, to a device which, even to Eadmer, seemed a most extraordinary one, and treated their fierce king as if he were an impracticable child who could only be worked upon by roundabout means. By one of the quaintest of all the quaint and original mixtures of simplicity and craft of which the Middle Ages are full, it was proposed at the meeting of the court at Gloucester at Christmas 1092, that the king should be asked by his barons and bishops, who were troubled and distressed at the vacancy of Canterbury, to allow prayers to be said in all the churches of the realm that God would put it into the king's heart to raise up the widowed see from its scandalous and unprecedented desolation. He was "somewhat indignant" at the suggestion when it was first laid before him, but he assented to it,

adding, as his view of the matter, "that the Church might ask what it liked, but he should not give up doing what he chose." The bishops took him at his word, and the person to whom they applied to draw up the form of prayer was Anselm. Prayers were accordingly ordered throughout all the churches of England, and the court broke up. When the king's temper was sounded, he was as obstinate as ever. One of his chief men in familiar talk spoke of the abbot of Bec as the holiest man he had ever known; "he loved God only, and, as was plain in all his ways, desired nothing transitory." "Not even the archbishopric?" rejoined William, with his characteristic scoff. The other maintained his opinion, and said that there were many who thought the same. "If he thought that he had but the least chance of it," said the king, "would he not dance and clap his hands as he rushed to embrace it? But," he added, "by the Holy Face of Lucca," (his usual oath,) "neither he nor any one else at this time shall be archbishop except myself." The king was still at Gloucester, when, in the beginning of 1093, he was seized with a dangerous illness. The times were so unsettled, that the anxiety caused by it brought back the bishops and great men who had just dispersed. William thought himself dying, and he looked back and looked forward with the feelings so common in those days, when men were reckless in health, and helpless in the hour of need. His barons as well as his bishops spoke their minds plainly, and pressed for reparation and amendment. And now, as was natural, the influence of a spiritual counsellor like Anselm was at once thought of. He was staying, ignorant of the king's illness, somewhere not far from Gloucester, when he was summoned in all haste to attend upon the dying man. The king, who believed himself and was believed by others to be dying, was dying with the vacant archbishopric in his

possession and on his conscience. There could be no question now with him about getting free from the perilous load. But who was to be archbishop? All waited for the king to name him. He named Anselm. Anselm, he said, was most worthy of it. When the king's choice was announced to Anselm, he trembled and turned pale. The bishops came to bring him to the king, to receive the investiture of the archbishopric in the customary way, by the delivery of a pastoral staff. Anselm absolutely refused to go. At last they dragged him by main force to the sick king's room. William, in his anguish and fear, was deeply anxious about the matter, and entreated him with tears, by the memory of his father and mother, who had been Anselm's friends, to deliver their son from the deadly peril in which he stood. The sick man's distress moved some of the bystanders, and they turned with angry remonstrances on Anselm. "What senseless folly this was! The king could not bear this agitation. Anselm was embittering his dying hours, and on him would rest the responsibility of all the mischiefs that would follow, if he would not do his part by accepting the pastoral charge." Anselm in his trouble appealed for encouragement to two of his monks, Baldwin and Eustace, who were with him. "Ah, my brethren, why do not you help me?" "Might it have been the will of God," he used to say, speaking of those moments, "I would, if I had the choice, gladly have died, rather than been raised to the archbishopric." Baldwin could only speak of submitting to the will of God; and burst, says Eadmer, into a passion of tears. Then the king bade them all fall at Anselm's feet to implore his assent; he, in his turn, fell down before them, still holding to his refusal. Finally, they lost patience; they were angry with him, and with themselves for their own irresolution. The cry arose, "A pastoral staff! a pastoral staff!" They dragged him to

the king's bedside, and held out his right arm to receive the staff. But when the king presented it, Anselm kept his hand firmly clenched, and would not take it. They tried by main force to wrench it open; and when he cried out with the pain of their violence, they at last held the staff closely pressed against his still closed hand. Amid the shouts of the crowd, "Long live the bishop," with the *Te Deum* of the bishops and clergy, he was carried, rather than led, to a neighbouring church, still crying out, "It is nought that ye are doing, it is nought that ye are doing." He himself describes the scene in a letter to his monks at Bec. "It would have been difficult to make out whether madmen were dragging along one in his senses, or sane men a madman, save that they were chanting, and I, pale with amazement and pain, looked more like one dead than alive." From the church he went back to the king: "I tell thee, my lord king," he said, "that thou shalt not die of this sickness; and hence I wish thee to know how easily thou mayest alter what has been done with me, for I have not acknowledged nor do I acknowledge its validity." Then, when he had left the king's chamber, he addressed the bishops and nobles who were escorting him. They did not know, he said, what they had been doing. They had yoked together to the plough the untameable bull with the old and feeble sheep, and no good would come of the union. The plough was the Church of God, and the plough in England was drawn by two strong oxen, the king and the archbishop of Canterbury; the one by his justice and power in things of this world, the other by his teaching and governance in things divine. Then he returned to his lodging. He was almost overcome and faint with distress; they brought him holy water and made him drink it. This happened on the First Sunday in Lent, March 6, 1093. The king immediately ordered that he should be invested

with all the temporalities of the see, as Lanfranc had held them. There was plainly no escape. His acceptance was the one chance open for better things. If there was to be an archbishop, it must be Anselm. On cooler thoughts, he recognized what had happened as the will of God; though, as he said, whether in mercy or wrath, he could not tell, and he bowed to it.

But the king got well, and with health came regrets for the engagements made on his sick-bed. "Then arose such misery and suffering through the whole realm, that whoever remembers it cannot remember to have seen anything like it in England. All the evil which the king had done before he was sick seemed good in comparison with the evils which he did when restored to health." He seemed to look back on his illness with fierce bitterness. Gundulf, bishop of Rochester, an old pupil and friend of Anselm's at Bec, and the king's chief architect, remonstrated. "Be assured, bishop," was the answer, perhaps in half-jest to people who understood no jesting on such matters, "that, by the Holy Face of Lucca, God shall never have me good for the ill that He has brought on me." But he had shown no wish to revoke Anselm's appointment. On the 5th of September he came to Canterbury, and was enthroned. On the very day of the solemnity Ralph Flambard appeared there, with his airs of insolence and his harshness, to disturb the festivities by a suit in the king's name against some of the archbishop's tenants. The people's minds were deeply wounded at the insult; that "a man like Anselm should not be allowed to pass the first days of his dignity in peace." He himself took it as a presage of what awaited him.

On the 4th of December, 1093, he was consecrated by the archbishop of York, in the presence of nearly all the English bishops. According to the old ritual, the Book of

the Gospels, opened at random, was laid on the shoulders of the newly-consecrated prelate, and the passage at which it opened was taken as a sort of omen of his episcopate. The passage which turned up was, "He bade many, and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse."

His first intercourse with the king was friendly, but it was soon clouded. William was in the midst of his projects against his brother Robert, and money was his great want. Among others who offered their presents, Anselm, urged by his friends, brought five hundred marks. But Anselm's five hundred marks were refused. He went to the king and expostulated. "It was his first present, but not his last, and a free gift was better than a forced and servile contribution." His words implied a reproof of the king's system of extortion, and William answered angrily that he wanted neither his money nor his scolding, and bade him begone. Anselm thought, says Eadmer, of the words of the Gospel which had been read on the day when he first entered his cathedral—"No man can serve two masters." But the refusal was a relief. A sum of money in the shape of a free gift, after a man was consecrated, was one of the ways in which Church offices were sold and bought. Implacable opposition to this system was one of the main points in the policy of the reforming party with whom Anselm sympathised. He congratulated himself that he was saved even from the appearance of a corrupt bargain for the archbishopric. He was urged to regain the king's favour by doubling his present, but he refused; he gave away the money to the poor, and left the court when the Christmas festival was over. He soon met William again. With the rest of the great men of England he was summoned in February 1094, to meet the king at Hastings.

where he was waiting for a fair wind to carry him over to Normandy. He wanted some check to the unbridled licence of manners to which the contemporary chronicles bear ample and detailed evidence; and he wanted important religious posts, like those of the abbots of the monasteries, to be filled up. The customary remedy for disorders, well known in England as in Normandy, was a council of bishops, meeting with the king's sanction, whose regulations were to be backed by his authority, Anselm asked for such a council, "by which Christian religion, which had well-nigh perished in many men, might be restored," and the influence of its teachers revived and strengthened. William demurred. He would call a council only at his own time, when he pleased, not when Anselm pleased; and, with a sneer, he asked what the council was to be about? "The whole land," said Anselm, "unless judgment and discipline are exercised in earnest, will soon be a Sodom." William was not pleased, and answered shortly, "What good would come of this matter for you?" "It not for me, at least, I hope, for God and for you." "Enough," said the king, "talk to me no more about it."

Anselm thought that in these ungracious answers the old anger about the money might be working; and he resolved to send a message by the bishops asking for the king's friendship. "If he will not give it me, let him say why; if I have offended, I am ready to make amends." "No," the king answered; "I have nothing to accuse him of; but I will not grant him my favour, because I do not hear any reason why I should." The bishops brought him back the reply, and Anselm asked what he meant by "not hearing why he should." The bishops saw no difficulty in understanding him. "The mystery," they said, "is plain. If you want peace with him, you must give him money." "Give him the five hundred marks you offered," was

their advice, "and promise as much more, and he will give you back his friendship. We see no other way of getting out of the difficulty, and we have no other for ourselves." "Far be it from me," said Anselm, "to take this way out of it." When William was told of this, he sent back the following answer: "Yesterday I hated him much, to-day still more; to-morrow and ever after he may be sure I shall hate him with more bitter hatred. As father and archbishop I will never hold him more; his blessings and prayers I utterly abhor and refuse."

The signs of the approaching storm had shown themselves. William had found that the new archbishop was not a man to be frightened by rough words into compliance with arbitrary and unreasonable demands. Anselm had found what he had anticipated, that the king, once more in health, with his political objects before him and his need of money pressing him, would not listen to remonstrances, nor change his ways. Naturally enough, the king thought he had made a great mistake in forcing the archbishopric on Anselm. He began to think how he could force it from him. Occasions for attempting this were not likely to be wanting.

But William was absent for a while in Normandy, and the evil day was postponed. On his return, however, it broke out afresh. A new cause of difference was opened between him and Anselm. The rule had been established by the popes, and accepted by Western Christendom, that a metropolitan must go to Rome to get from the pope his *pallium*, the white woollen stole with four crosses which was the badge of his office and dignity, and is still the special blazon in the armorial bearings of Canterbury. The usage was an acknowledged one at this time. Lanfranc himself had gone to Rome for the purpose. But the chair of S. Peter was now claimed by two rivals, Urban and Clement. Anselm had foreseen a difficulty in the matter.

France and Normandy had acknowledged Urban; England had acknowledged neither. Anselm, before his final acceptance, had given fair warning that to him Urban was the true pope; the king had evaded the subject. Anselm now asked leave to go to Rome for his pallium. "From which pope?" asked the king. Anselm had already given the answer to the question, and he could but repeat it, "From pope Urban." "Urban," said the king, "I have not acknowledged. By my customs, by the customs of my father, no man may acknowledge a pope in England without my leave. To challenge my power in this, is as much as to deprive me of my crown." The question thus raised could not be left unsettled. Anselm demanded that it should be answered by the great council of England. The demand could not be refused, and an assembly was summoned to consider the whole matter, and to give the king advice upon it. Accordingly a great meeting of the chief men in Church and State was held at the castle of Rockingham.

The great council—we might almost call it a Parliament—met on Mid-Lent Sunday, March 11th, 1095, probably in the church of the castle. There were the bishops, abbots, and nobles; and besides a numerous throng, watching and listening, of "monks, clerics, and laymen." The king did not appear; he had his private council sitting apart, from which messages passed to and fro between him and the archbishop in the larger public assembly.

But with Anselm, the only question that there could be, who was the pope, was, as he had from the first declared, no question at all; he, with Normandy, and all Gaul, had recognized Urban as the true pope. It was part of William's policy of mingled bullying and trickery, the trust placed in evasion and delay by a man who doubted of all men's

straightforwardness and disinterestedness, and hoped that with time their selfishness would be his sure ally, that he shut his eyes to what was plain from the first, that the pope whom Anselm had acknowledged he would adhere to.

The bishops were in heart, as well as by the forms of the law, the king's men. Some of them had bought their bishoprics, most of them were afraid of William, and were always expecting to have to appease his wrath by heavy gifts of money. They saw, too, that a quarrel of this kind was most dangerous to the already precarious peace of their churches; and they refused to be drawn into it. With compliments on Anselm's wisdom, which ought, they said, to be their guide, they declined to give any other advice than that he should submit himself without conditions to the king's will. They were willing, however, to report his words to the king, and the proceedings were adjourned to the morrow. On the Monday, accordingly, they met again, and Anselm repeated his question, to which they gave the same answer. They would advise him only on condition of his submitting himself, without qualification or reserve, to the king's will. It was the answer of cowards, convicted by their own conscience, and knowing that all who heard them knew what was in their conscience. "Having said these words, they were silent," says Eadmer, "and hung down their heads as if to receive what was coming on them." Then Anselm, his eyes kindling, made his appeal. "Since you," he said, "the shepherds of the Christian people, and you who are called chiefs of the nation, refuse your counsel to me, your chief, except according to the will of one man, I will go the chief shepherd and Prince of all; I will hasten to the Angel of great counsel, and receive from Him the counsel which I will follow in this my cause, yea, His cause and that of His Church. Know ye, therefore, all of you, that in the things that are God's, I will

render obedience to the Vicar of S. Peter ; and in those which belong of right to the earthly dignity of my lord the king, I will render him both faithful counsel and service, to the best of my understanding and power." The chief men of the assembly were not prepared for this bold and direct announcement. Their irritation broke out in angry and confused clamour, "so that it may be thought that they were declaring him guilty of death ;" and they peremptorily and angrily refused to report Anselm's words to the king, to whose chamber they retired. Anselm, finding no one whom he could trust to inform William of what had passed, went to him, and repeated his words in his presence. William was, of course, very angry. He intended that Anselm should be silenced, as well as forced to submission ; and he looked to his bishops especially to silence him. It was not easy for them "to find something to say which should at once soothe the king's wrath, and not openly contradict the alleged words of God." Eadmer describes their perplexity, as, broken up into knots of two or three, they discussed the matter ; while Anselm, who had returned to the church, sat by himself to wait the result, and at last, wearied by the delay, "leaning his head against the wall, fell into a calm sleep."

At length, late in the day, the bishops with some of the lay nobles came to him from the king. Their language was a mixture of coaxing and menace. "The king," they said, "requires peremptorily an immediate settlement, once for all, of the question which had been opened at Gillingham, and adjourned at Anselm's request to the present time. The matter was perfectly plain, and needed no argument. The whole realm cried out against him for impairing the honour of their lord's imperial crown ; for to take away the customs of the royal dignity was as good as taking away the king's crown ; one could not be duly held

without the other." Then they appealed to his pride and self-interest. "This Urban could be of no use to him; why not shake off the yoke of subjection to him, and be free, as becomes an archbishop of Canterbury, to fulfil the commands of our lord the king?" Anselm listened patiently, and replied, "Whoever would prove that, because I will not renounce the obedience of the venerable bishop of the holy Roman Church, I am violating my faith and my oath to my earthly king, let him present himself, and he shall find me prepared to answer him, as I ought, and where I ought." When the bishop of Durham and his companions came to see the meaning of Anselm's words, "As I ought, and where I ought," they recognized in it a plea to which they had no answer; for it meant that no man could pass judgment on an archbishop of Canterbury, except the highest judge and authority in Christendom, the pope himself; and the claim came home too powerfully to the minds of men, both as Christians and as Englishmen, for the king's Norman bishops to think of questioning it. The sympathy of the crowd had been with Anselm; but fear of the king had kept down the expression of it to faint murmurs. But now a soldier stepped out of the throng, and kneeling before the archbishop, said, "Lord and father, thy children, through me, beseech thee not to let thy heart be troubled by what thou hast heard; but remember how holy Job on the dunghill vanquished the devil, and avenged Adam, whom the devil had vanquished in Paradise." The quaint attempt at encouragement cheered Anselm. He perceived that the feeling of the people was with him. "So we were glad, and were more at ease in our minds, being confident, according to the saying, that the voice of the people is the voice of God."

But in the court there was great vexation. "What shall I do?" says our reporter, Eadmer, literally our reporter, for

he was present during the whole session. "Were I to attempt to describe the threats, reproaches, insults, and foul language with which the archbishop was assailed; I should be judged an exaggerator." On the morrow, Tuesday morning, Anselm and his companions were in their accustomed seats, waiting the king's orders. For a long time none came. As a matter of argument there was nothing to be said; Anselm had the words of God, the authority of the apostle on his side. But his staff and ring could be taken from him by force, and he be expelled the kingdom. The bishop of Durham suggested the last expedient, as one in which the bishops could agree in. Such a termination to the quarrel would be at least the king's act, not their own, as it would be if they passed judgment on him or on his plea. An impracticable and dangerous leader would be got rid of by lay violence, and they would not be compromised. But if the bishops acquiesced, the laymen of the council were dissatisfied. They were beginning to think that things were going too far. The barons refused to agree with the advice of the bishop. "His words did not please them." "What does please you then," said the king, "if they do not? While I live, equal in my realm I will not endure. Go, go, take counsel together, for by God's countenance, if you do not condemn him, I will condemn you." One of the shrewdest of them, Robert, count of Mellent, who was hereafter to be one of Anselm's stoutest enemies, answered, apparently with a sense of amusement at the baffled eagerness of the bishops, and perhaps with something of a sportman's admiration for the gallantry of the single-handed defence, "About our counsels, I don't know quite what to say. For when we have been arranging them all day long, and have settled, by talking them over among ourselves, how they are to hold together, he goes to sleep, and thinks no harm; and

the moment they are opened before him, with one breath of his lips he breaks them as if they were cobwebs." The king turned again to the bishops: "What could they do?" It was out of the question, they said, to judge him; but they agreed in the king's strange suggestion, that though they could not judge him, they could withdraw their obedience from him, and deny him their brotherly friendship. This, then, was agreed upon; and, accompanied by some of the English abbots, they finally announced to the archbishop that they withdrew their obedience from him, as the king also withdrew from him his protection and confidence, and would never more hold him for archbishop and ghostly father. Anselm was to become a kind of outlaw, abandoned by all his brethren, deprived of the king's protection, and out of the king's peace, put to shame before the whole realm. His answer was calm and temperate. There must be two to make a quarrel, and he on his part would not quarrel either with them, or with the king; and, come what might, he should still retain the authority and the name of archbishop of Canterbury. William heard his answer with displeasure; he had probably expected submission or resignation. There was still one more thing to do. The ecclesiastical members of the council had formally deserted Anselm, but the laymen had not. The king turned to them; "No man shall be mine," he said, "who chooses to be his," appealing to the feudal feeling about homage; and he called on his barons to follow the example of the bishops. But the tide had now completely turned. They absolutely refused to lend themselves to a precedent so dangerous to all their liberties. The answer altered the whole face of matters. It turned what had seemed the winning side into the beaten and disappointed one. It upset all the king's plans, and the three days' laborious and shifty attempts of the bishop of

Durham and his fellows. The laymen, high and low, refused to go with them, and the defeat was confessed. The bishops had made their sacrifice of honour and conscience for nothing; nothing was gained by the public display of their subserviency, which it was not even thought worth while to follow up. On all sides they met mocking eyes and scowling looks.

At Whitsuntide, Anselm, who had been keeping the festival at his manor of Mortlake, was summoned to the neighbourhood of Windsor, where the king was, and came to Hayes, another of his manors. He was visited the next day by nearly all the bishops, and their errand was once more to prevail on him to make up the quarrel by a payment of money. Anselm was inflexible. The king saw that his game had been a false one, and threw it up at last frankly. William was preparing for a busy and critical summer, and he could not afford to offend his chief men. Without more ado he followed their advice, and freely restored Anselm to his favour. By-gones were to be by-gones, and he granted that the archbishop should freely exercise his office as the spiritual father of the realm.

A year of comparative respite followed. The year 1096 was a busy year for the king. It had begun with the signal vengeance taken by him at Salisbury against the conspirators of the year before, and it was the year of the first crusade. Robert of Normandy, unable to govern, but ready for adventure and fresh conquest, was carried away by the enthusiasm of the time; he had no money, and William saw at last his opportunity arrive. He bought Normandy of his brother for three years. The money was, as usual, to be drawn from England. The lands were racked, the churches spoiled of their treasures—their chalices, and reliquaries, and volumes of the Gospels bound in gold and silver. Anselm only suffered as the rest. He

had of course to furnish his contribution, and he judged it but reasonable and fitting that he should do so.

But other difficulties were soon to return on him. Wales was as troublesome to William as Ireland was to Elizabeth. He marched through the country, but he failed to subdue it; and lost many men and horses in the attempt. In 1097 he tried to strike a more serious blow; but little came of it. He came back in ill-humour. Anselm again felt it. He received a letter from the king, complaining of the contingent soldiers whom the archbishop had sent to the army. The king had him now at his mercy, not on a question of religion, but of feudal service. At the Whitsun meeting, while people were asking what was to come of this charge, whether Anselm would have to pay a large fine, or to submit to the king, and never lift up his head more, he sent a request to the king for permission to go to Rome. The request was a surprise. William refused. But Anselm started. A message followed Anselm, to the effect that, if he went himself, he was to carry nothing away with him belonging to the king. "Does he mean my horses, and dress, and furniture, which he may perhaps call his own?" The message was a burst of that mere desire to insult and annoy, which William was ashamed of when he had indulged it; and he sent word that Anselm was within ten days to be at the sea, and there the king's officer would meet him, to settle what he might take with him. The parting then had come, perhaps the leave-taking. Anselm's affectionate nature was moved, and he could not restrain a burst of kindly feeling. Nor was William himself unmoved by it. With cheerful and bright countenance he returned to the king: "My lord," he said, "I go. If it could have been with your good-will, it would have better become you, and been more agreeable to all good people. And now, not knowing when I shall see you again, I

commend you to God; and as a spiritual father to his beloved son, as the archbishop of Canterbury to the king of England, I would fain before I go, if you refuse it not, give God's blessing and my own." "I refuse not thy blessing," the king answered. He bowed his head, and Anselm lifted his right hand, and made the sign of the cross on him. And so they parted: on Thursday, Oct. 15th, 1097. Anselm returned at once to Canterbury, where, after taking leave of the monks, he took at the altar the pilgrim's staff and scrip, and set forth to Dover. At Dover he was detained a fortnight by the weather, and he found there the king's officer, one of the clerks of the royal chapel, William Warelwast, who lived with him during his detention. When at last the wind became fair, and Anselm was embarking, William Warelwast, to the surprise and disgust of the bystanders, came forward, and required all the baggage to be searched. It was meant as a parting indignity; and it came the worse from an ecclesiastic who had been living all the time at Anselm's table. But no treasure was found; and he and his company landed safely at Witsand. William immediately seized the property of the see, and kept it till his death.

Anselm, in the month of November, 1097, began his winter journey to Italy, accompanied by two friends, Baldwin of Tournai, and Eadmer, who has preserved the curious record of the details of a journey in those days. Their resting-places were generally monasteries. Anselm, of course, was received with honour; but there was, besides, a charm about his personal appearance and manner, which Eadmer delights to dwell upon. Nothing could exceed the honour shewn to Anselm at Rome. "In assemblies of the nobles, in stations, in processions, he was second only to the pope himself," says Eadmer. The pope spoke of him as "the Patriarch, the *Apostolicus*, or pope of a second

world." Urban had many disputes on his hands, and he would not, if he could help it, add another with so reckless and dangerous a person as the Red King. A year and a half passed, and nothing was done to obtain redress for Anselm, and it became daily more plain that Urban had no intention of going beyond words and threats. Rome was an unhealthy residence for strangers, and Anselm accepted the invitation of the abbot of Telese, on the Calore, near Benevento, to take up his abode with him. The summer heats were intolerable, and the abbot transferred his northern guests to a mountain village called Schiavi. Here, amid his wanderings and troubles, Anselm had a summer of respite and refreshment. The little village was perched on a hill-top; and there was no one living in it but the labourers, and a monk who superintended them; the summer sky was deep blue, the mountain air was sweet and fresh; and here were wild pinks, and saxifrage, recalling the dear crags of Aosta, and many a happy ramble in childhood. After his vexed and weary life, the old man's heart leaped up at the charms of nature and repose, and happy mountain memories. "Here shall be my rest for ever," he cried out, in the words of the Psalmist; "here will I dwell, for I have a delight therein." He went back at once to his old habits of life and trains of thought.

In the midst of the strife of his last year in England, he had thought out, and had begun to compose a work which was, like other works of his, to open new views of theology, and permanently to affect the thoughts of men. It was his famous dialogue, *Cur Deus Homo*, in which, seeking rational ground for the Incarnation, he lays down a profound and original theory of the Atonement, which, whether accepted or impugned, has moulded the character of Christian doctrine about it ever since.

But he could not long enjoy retirement. He had to

meet the pope in the camp of the Norman Duke of Apulia, before Capua; and there Eadmer notices again that ever present charm of face and manner, which attracted to him the reverence and interest of the heathen "Saracens" of Duke Roger's army. He earnestly entreated the pope to relieve him of the archbishopric, but such a step did not suit the papal policy any more than a decided breach with the king. At last, despairing of redress, "we understood," says Eadmer, "that our look for counsel and help was vain, so we resolved to ask leave to return to Lyons." But the pope would not let Anselm go. A council was to be held at Easter at the Lateran, and he must wait for it. The council met in April, 1099, and various decrees and canons were passed. But when they were to be read in S. Peter's, the crowd being very great, Reinger, bishop of Lucca, a man of tall stature, and loud and ringing voice, was appointed to read them. He began; but when he had got a little way, his countenance kindled, and under the influence of strong emotion he stopped. "What are we doing here?" he said, looking round the assembly. "We are loading men with laws, and we dare not resist the cruelty of tyrants. Hither are brought the complaints of the oppressed; from hence, counsel and help are asked for. And with what result all the world knows and sees. One is sitting among us from the ends of the earth, in modest silence, still and meek. But his silence is a loud cry. This one man has come here in his cruel wrongs to ask for the judgment and equity of the apostolic see. And this is the second year, and what help has he found? If you do not all know whom I mean, it is Anselm, archbishop of England," and with this he thrice struck his staff violently on the floor, and a burst of breath from his closed teeth showed his indignation.

"Brother Reinger," exclaimed the Pope, "enough,

enough. Good order shall be taken about this." Reinger, drawing his breath, rejoined, "There is good need. For otherwise the thing will not pass with Him who judges justly." But this burst of feeling led to nothing, and meant nothing. And, indeed, there was really nothing that could be done. Urban was right, a sentence of excommunication launched against William would have been productive of untold evil, and could do no good. "On the following day," says Eadmer, "we got leave, and we left Rome, having obtained nought of judgment or advice through the Roman bishop, except what I have said."

In the following July, 1099, Urban died. "May God's hatred light on him who cares for it," was William's remark. "And what sort of person is his successor?" "A man in some respects like Anselm," was the answer. "By God's face, then," said William, "let him keep to himself, for his popeship shall not this time get over me." But his hour was at hand. On the 2nd August, 1100, he perished by an uncertain hand in the New Forest. Anselm received the news at Chaise Dieu, near Brioude, and messenger after messenger arrived from England, from Canterbury, from King Henry, from the great men of the realm, urging his instant return. The land was in suspense till the archbishop went back to sanction what was done, and business was at a standstill in the uncertainty created by his absence. On the 23rd September Anselm landed at Dover, and shortly after he was with the king at Salisbury. Henry at once demanded from the archbishop the renewal of homage, and required that he should receive the archbishopric afresh by a new act of investiture. "Lofty as the pretensions of the crown had been," says Sir F. Palgrave, "this demand was entirely unprecedented, at least so far as we can collect from any existing historical evidence. It imported that, on the death of the Sovereign, the archbishop's commission

expired—that his office was subordinate and derivative, and the dignity thereof reverted to the crown—it was clear that Henry pledged himself in his own heart and mind not to abate a jot of his supremacy over the clergy; he would exercise his authority in church affairs somewhat more decently than his father, and a great deal more than his brother; but that was all.” Anselm, when the demand was made, at once stated his position. He had no choice. The council at Rome, at which he had assisted, had passed its decrees, and by those decrees he was bound. The question of investiture was this. The king and other laymen claimed to invest bishops and abbots with their jurisdiction, by giving them the ring and staff. This the Church had refused to permit, and it insisted on there being some check imposed on the nomination of prelates, lest Church offices should become mere rewards for state services. It was agreed that the matter should be referred to the pope. The answer from Rome was long in coming, but it came at last. It expressed readiness to grant favours and indulgences to Henry, but not what he demanded. Pope Paschal plainly set forth the shame and mischief of allowing great church offices to be disposed of by the kings and princes of the time, without an effort to assert their sacredness, and to force the world to acknowledge their spiritual character. A breach now seemed inevitable, but Henry was too wary to allow it to take place at once and irremediably. Fresh embassies were sent, one after another, and finally Anselm himself went to Rome about the matter, and Henry gave evidence of the justice of Anselm’s quarrel by two appointments he made. He gave the bishopric of Salisbury to his chancellor Roger, originally a poor priest of Caen, who had pleased Henry by the speed with which he could get through Mass; and the bishopric of Hereford he gave to another Roger, the clerk of his larder. It is hardly won-

derful, with such appointments, made as a matter of course, of men broken into the ways of feudal courts, ecclesiastics in nothing but their qualifications as scribes and accountants, that bishoprics were indifferently filled, and that those who wished to restore the Church to holiness, thought nothing too much to do and to suffer, in order to break down this prescriptive system.

At Rome, Anselm and Warelwast, the king's advocate, appeared before the pope. "Know all men present," said Warelwast, after a long advocacy of the king's rights, "that not to save his kingdom will King Henry lose the investitures of the churches." "Nor, before God, to save his head, will Pope Paschal let him have them," was the immediate retort. There was nothing more to do at Rome, and Anselm prepared to return to England, to excommunicate the king if he persisted in his claim. But Henry would not suffer him to enter England, and he remained a year and-a-half at Lyons, whilst the king opened fresh and equally ineffectual negotiations with Rome. At last, in the spring of 1105, he set forward to excommunicate Henry. The report spread, and Henry was alarmed. He was too prudent to allow things to come to extremities. Henry met him at the castle of l'Aigle sur Rille in Normandy, and a reconciliation was effected. Anselm was put in possession of the revenues of his see, but Henry still insisted on the old conditions ere he would allow the archbishop to return to Canterbury. But the final arrangement of the dispute took place at London, when in an assembly of bishops, abbots, and nobles, in August, 1107, the king granted and decreed that from that time forth no one should be invested in England with bishopric or abbey by staff and ring, either by the king or by any lay hand; and Anselm on the other part allowed that no one elected to a prelate should be refused consecration on account of royal

nomination. This having been settled, bishops were appointed by the king, with the counsel of Anselm, to many of the churches in England, which had long been widowed of their pastors. Anselm had won a great victory.

To have made so marked a change publicly in the relations of bishops to great kings, and to have induced one of the sons of the Conqueror, and that one Henry, the shrewdest, ablest, hardest of them all, to forego part of the customs which he valued at the worth of half his kingdom, was an achievement of which, whatever came of it, no one could mistake the magnitude. It was accomplished, too, with a remarkable absence of those violent measures which were so freely used in other scenes of this same contest on the continent of Europe. That which determined it as much as anything was Anselm's personal character; the boundless reverence, and, still more, the intense love and sympathy called out on all sides, by the union in it of the deepest human tenderness with calm self-command, with unpretending courage, and with that unconscious and child-like meekness, with which he bore these great and singular gifts of intellect, in which by this time he was known to be without a living equal in Christendom. Henry, with all his heavy faults, had eyes for this. He knew that in Anselm he had at Canterbury the greatest Christian bishop of his time. There is little more to be said of Anselm. Henry was loyal to his agreement; and in filling up vacancies, he followed not his own fancy, but took the advice of religious men. Anselm died at Canterbury, peacefully amongst his monks, on the 21st April, being Wednesday in Holy Week, in the year 1109, the sixteenth of his pontificate and the seventy-sixth of his life.

He was first buried next to his friend Lanfranc in the body of the minster of Canterbury, before the great rood

which rose up in the midst of it before the choir. His remains were afterwards translated to the chapel beneath the south-east tower which now bears his name. There they now rest.



April 22.

- SS. APELLES, LUCIUS, AND CLEMENT, *BB. in Asia Minor, 1st cent.*
 S. SOTER, *Pope of Rome, A.D. 171.*
 SS. PARMENAS AND COMP., *MM. in Persia, A.D. 251.*
 S. CALUS, *Pope, M. at Rome, A.D. 296.*
 SS. AZADES, ACEPSIMAS, AND COMP., *MM. in Persia, A.D. 350.*
 S. LEO, *B. of Sens, in France, circ. A.D. 540.*
 S. THEODORE THE SICEOTE, *B. of Anastasiopolis, A.D. 613.*
 S. OPPORTUNA, *V. Abs. at Almeneches, in Normandy, circ. A.D. 769.*
 S. SEGNORIN, *Abs. at S. Jean-de-Vieyra, Portuga!, A.D. 982.*

SS. AZADES, ACEPSIMAS, AND COMP., MM.
 (A.D. 350.)

[Usuardus, *Ado*, Roman Martyrology. Authority:—Sozomen, *Hist. Eccl. lib. ii. cc. 9, 10, 11, 12, 13, 14.*]



WHEN Simeon, bishop of Ctesiphon, whose martyrdom has been already related (March 21st), was being conducted to prison, Usthazanes, an aged eunuch, the foster-father of king Sapor, who was sitting at the gates of the palace, arose to do him reverence. Simeon reproachfully turned away his countenance, and passed by, because the eunuch had formerly been a Christian, but had recently submitted to the state religion, and worshipped the sun. This conduct so affected the eunuch, that he wept aloud, and clothing himself in black, sat down in front of the palace.

When Sapor heard of what had occurred, he was the more enraged against the Christians. Still he pitied the old man, and strove to bring him over to his sentiments. But finding that Usthazanes was resolved to make atonement for his past cowardice, he commanded that the eunuch's head should be struck off. Next day suffered Simeon, the bishop, and Abdechalaas, and Ananias, two priests. Pusicius, the superintendent of the king's artisans,



S. SIGNOREN. After Callot.

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was present at the execution ; and perceiving that Ananias trembled as the preparations for his death were being made, he said to him : " Oh, old man, close your eyes, and be of good courage, soon will you behold the light of Christ." He was at once arrested, and put to a most extraordinary death. The executioners pierced the muscles of his neck in such a manner as to extract his tongue. At the same time his daughter, a consecrated virgin, was martyred. Of the Christians unsparingly sacrificed, was Azadas, an eunuch, who was especially beloved by the king. On hearing of his death, Sapor was overwhelmed with grief, and put a stop to the indiscriminate slaughter of the Christians ; and directed that only the clergy should be slain. About the same time suffered Tarbula, a holy virgin, the sister of Simeon the bishop. She was sawn asunder. Aceptsimas, a bishop, and several of his priests, as well as many other bishops, were killed in this persecution. Sozomen says that upward of sixteen thousand suffered in it.



April 23.

SS. FELIX, *P.*, FORTUNATUS AND ACHILLES, *DD.*, *MM.* at Valencia, in France, circ. A.D. 212.

S. GEORGE, *M.* at Lydda, in Palestine, A.D. 303.

S. PUSINA, *V.* at Corbie, 5th cent.

S. IBAR, *B.* of Begery, in Ireland, A.D. 500.

S. ADALBERT, *Archb.* of Prag, *M.* in Bohemia, A.D. 997.

S. GERARD, *B.* of Toul, A.D. 994.

S. JOHN OF HOLAR, *B.* in Iceland, A.D. 1121.

SS. FELIX, FORTUNATUS, AND ACHILLES, MM.

(A.D. 212.)

[Martyrology of S. Jerome, so called; Gallican and Roman Martyrologies, Ado, Notker, &c. The notorious forger of the Chronicle of Flavius Dexter, knowing from the Martyrologies that these saints suffered at Valentia, coolly inserted in his chronicle, "In Spain, in Valentia, in the year 255, suffered SS. Felix, Fortunatus, and Achilles, sent by S. Irenæus to preach against the Gnostics." The Spanish and Portugese Martyrologists, Salazar, Carus, Bivarius, &c., have urged on this statement, and converted these martyrs into national saints, and their relics are exhibited at Valencia, according to Davila, B. of Jaen. Authority:—The Acts by an eye-witness, which, if not genuine in their present condition, are perhaps trustworthy in their general outlines.]



SAINT FELIX was a priest, sent with two deacons, Fortunatus and Achilles, into Gaul by S. Irenæus of Lyons. They were overheard singing, "All the world shall worship thee, sing of thee, and praise thy power," and were denounced to the governor Cornelius, who consigned them to prison. But escaping from prison by night, they entered the temple of Jupiter, and broke a very beautiful amber statue of the God that adorned it. For this they were re-taken, and their heads struck off.

S. GEORGE, M.

(A.D. 285.)

[Every Martyrology, Greek and Latin. Few saints have received such universal recognition as S. George. His name is in the Sacramentary of S. Gregory. The Acts, Latin and Greek, are apocryphal. Pope S. Gelasius, in the council of Rome, A.D. 494, numbered these Acts among the Apocrypha, together with those of SS. Cyriac and Julitta. The Latin Acts close with the remarkably barefaced lie, "I Pasercas, servant of my lord George, who was present through the seven years of his passion . . . have written in order all that was done to my lord George. God, the Lord of heaven and earth, who will judge the quick and the dead, knows that I have neither added to nor subtracted anything from his passion; but have written what he suffered." This is quoted by S. Andrew of Crete, (d. 767), and it must therefore have existed in his time, and been recognized in spite of the protest of S. Gelasius. The Bollandists suppose that the Acts we now have are not those accounted as the work of heretics by S. Gelasius, but are the fabrication of some Sicilian monks, in the 10th century; and they base their opinions on the fact that there is no heresy in them. But S. Gelasius may well have seen then, what is abundantly evident to comparative mythologists now, that these Acts are simply an adaptation of a heathen myth of a solar god to a Christian saint. All that can be relied on is mentioned in the following article.]

EUSEBIUS, the father of ecclesiastical history, says, (Hist. Eccl. viii. 5), "Immediately on the promulgation of the edict (of Diocletian), a certain man of no mean origin, but highly esteemed for his temporal dignities, as soon as the decree was published against the Churches in Nicomedia, stimulated by a divine zeal, and excited by an ardent faith, took it as it was openly placed and posted up for public inspection, and tore it to shreds as a most profane and wicked act. This, too, was done when the two Cæsars were in the city, the first of whom was the eldest and chief of all, and the other held the fourth grade of the imperial dignity after him. But this man, as the first that was distinguished there in this manner, after enduring what was likely to follow an act so daring, pre-

served his mind calm and serene until the moment when his spirit fled,"¹

This martyr, whose name Eusebius does not give, has been generally supposed to be S. George, and if so, this is nearly all we know authentic concerning him. But popular as a saint he unquestionably was, from a very early age. The earliest Acts are in Greek, and belong to the 6th century; they are fabulous. Besides these, are some Latin Acts, pretending to be the composition of Pasikrâs, the servant of the martyr. But these are also apocryphal.

The substance of the Greek Acts is to this effect:—George was born of Christian parents in Cappadocia. His father suffered a martyr's death, and the mother with her child took refuge in Palestine. He early entered the army, and behaved with great courage and endurance. At the age of twenty he was bereaved of his mother, and by her death came in for a large fortune. He then went to the court of Diocletian, where he hoped to find advancement. On the breaking out of the persecution, he distributed his money among the poor, and declared himself, before the emperor, to be a Christian. Having been ordered to sacrifice, he refused, and was condemned to death. Here follows a numerous succession of tortures, from which he miraculously recovers, day after day, a succession which accompanies with wearisome monotony nearly all the Greek apocryphal acts of martyrdom. The first day he was thrust with spears to prison; one of the spears when it touched him snapped like straw. He was then fastened by feet and hands to posts, and a heavy stone was laid upon

¹ As the Bollandists point out, Usuardus inserted this account in his Martyrology, under the name of John of Nicomedia, on Sept. 7th, and Baronius adopted it without question from Usuardus into the Modern Roman Martyrology. Papebroeck shows that it is most probable that this martyr, unnamed by Eusebius, was the great S. George, A.D. 303; but on the other hand, as will be seen presently, this date will not agree with that in the Chronicon Paschale, 285.

his breast. The second day he was bound to a wheel set with blades and swords. Diocletian believes him to be dead ; but an angel appearing, S. George saluted him in military fashion, whereby the persecutor ascertained that the saint was still living. On removing him from the wheel, it was discovered that all his wounds were healed. S. George was then cast into a pit of quick-lime, which, however, did not cause his death. On the next day but one, the emperor sent to have his limbs broken, and he was discovered on his knees perfectly whole.

He was next made to run in red-hot iron shoes. The following night and day he spent in prayer, and on the sixth day he appeared before Diocletian walking and unhurt. He was then scourged with thongs of hide till his flesh came off his back, but he was well on the next day. On the seventh day he drank two cups, whereof the one was prepared to make him mad, the other to poison him, without his experiencing any ill effects. He then performed some miracles, raised a dead man to life, and restored to life an ox which had been killed ;—miracles which resulted in numerous conversions. That night S. George dreamed that the Saviour laid a golden crown on his head, and bade him prepare for Paradise. S. George at once called to him the servant who pretends to write these memoirs, and commanded him, after his death, to take his body and will to Palestine. On the eighth day, the saint, by the sign of the cross, forced the devil inhabiting the statue of Apollo to declare that he was a fallen angel ; then all the statues of the gods fell before him. This miracle converted the empress Alexandra ; and Diocletian was so exasperated against the truth, that he condemned her to instant death. She was then executed, with Apollo, Isaac, and Croates, who were converted with her.¹

¹ The empress is commemorated in the Greek Church on April 21st! Baronius saw the absurdity of this, and did not insert her name in the Roman Martyrology, but only those of her servants, Apollo, Isaac, and Croates.

Two days after S. George received his crown.

The Latin Acts may be summed up as follows :—

The devil urges Dacian, emperor of the Persians, to persecute the Church. At this time lived George of Cappadocia, a native of Melitena. Melitena is also the scene of his martyrdom. Here he lived with a holy widow. He was subjected to numerous tortures, such as the rack, iron pincers, fire, a sword-spiked wheel, shoes nailed to his feet ; he was put into an iron box, set within with sharp nails, and flung down a precipice ; he was beaten with sledge hammers, a pillar was laid on him, a heavy stone dashed on to his head ; he was stretched on a red-hot iron bed, melted lead was poured over him ; he was cast into a well, transfixed with forty long nails, shut into a brazen bull over a fire, and cast again into a well with a stone round his neck. Each time he returned from a torment, he was restored to full vigour. His tortures lasted *seven years* ! His constancy and miracles were the means of converting 40,900 men, and the empress Alexandra. Dacian then ordered the execution of S. George and the empress ; and as they died, a whirlwind of fire consumed and carried off the persecutor.¹

In Europe, the story of S. George became popularised under a totally different form, one just as far removed from the truth as the Greek version. Jacques de Voragine tells the story thus :—

George, a tribune, was born in Cappadocia, and came to Libya, to the town called Silene, near which was a pond infested by a monster, which had many times driven back an armed host that had come to destroy him. He even approached the walls of the city, and with his exhalations poisoned all who were near. To avoid such visits, he was

¹ Will it be believed that the Pere Giry, and the Abbe Guerin, in their "Little Bollandists" give this string of impossibilities as true history, without a word of caution, only suppressing the most revolting absurdities. Yet pope Gelasius rejects the Acts of S. George as the composition of heretics.

furnished each day with two sheep, to satisfy his voracity. When the sheep at the disposal of the citizens were exhausted, their sons and daughters were cast to the dragon. The lot fell one day on the princess. The king covered his child with royal robes and sent her forth to meet the dragon. S. George was riding by, and seeing the maiden in tears, and the monster rising from the marsh to devour her, advanced, spear in hand, to meet the monster, commending himself to God. He transfixes the dragon, and then bade the princess pass the girdle round it, and fear nothing. When this was done, the monster followed like a docile hound. When they had brought it into the town, the people fled before it; but George recalled them, bidding them put aside all fear. Then the king and all his people, twenty thousand men, without counting women and children, were baptized, and George smote off the head of the monster. Other versions of the story are to the effect that the princess was shut up in a castle, and that all within were perishing for want of water, which could only be obtained from a fountain at the base of a hill, and this was guarded by the dragon, from which S. George delivered them.

This story was accepted by the uncritical clerks of the Middle Ages, and found its way into the Office-books of the Church, the Missals and Breviaries, whence it was cut out by Pope Clement VII., and S. George was simply acknowledged as a martyr, reigning with Christ.¹

But though the legend itself may be fable, S. George himself is a fact.

It is one of those singular phenomena which are familiar to all readers of history, that the successful refutation of an error as a false statement, by no means sets the question at rest for the future. The history of S. George the Martyr

¹ In my "Curious Myths of the Middle Ages," I have followed out both the Eastern and Western forms of the legend of S. George to their original sources.

is a case in point. Calvin was the first to declare his conviction that S. George was a myth, a mere creation of some one's imagination. The learned Peter Heylyn demolished his argument against the historical reality of the existence of the champion of chivalry. Again, the historian Gibbon flippantly identified him with the infamous George of Cappadocia, the Arian bishop of Alexandria, and as this identification is very popularly believed to be incontestable, it is necessary here to tell the story of this Arian George, and to show how utterly groundless is the attempt to convert a heretic into the patron saint of England.

This George, according to a contemporary authority, Ammianus Marcellinus, was born in a fuller's mill at Epiphania, in Cilicia; his first occupation was that of purveyor of bacon to the army, at Constantinople, where, according to the testimony of S. Athanasius, he was making great profits, not in the most honest way; being found out, he fled to Cappadocia; here he commenced his intrigues. He adopted the profession of Arianism, the better to ingratiate himself with the party then in power at court; being found a useful, and at the same time an unscrupulous man, he gained friends, who got his former malpractices overlooked and pardoned. From the love, or the ostentation of learning, he collected a valuable library; and the choice of the prevailing faction promoted George of Cilicia to the throne of S. Athanasius. The entrance of the new archbishop was that of a barbarian conqueror, and each moment of his reign was polluted by cruelty and avarice. The Catholics of Alexandria and Egypt were abandoned to a tyrant, qualified by nature and education to exercise the office of persecutor; but he oppressed with an impartial hand the various inhabitants of his extensive diocese. As primate of Egypt, he assumed pomp and insolence in his lofty station, but still betrayed the vices of his base

and servile extraction. The merchants of Alexandria were impoverished by the unjust, and almost universal, monopoly which he acquired of nitre, salt, paper, funerals, &c., and the spiritual father of a great people condescended to practice the vile acts of an informer. The pagans excited his devout avarice; and the rich temples of Alexandria were either pillaged or insulted by the haughty prelate, who exclaimed, in a loud and threatening tone, "How long will these sepulchres be permitted to stand?" The messenger who proclaimed at Alexandria the accession of the apostate Julian, announced the downfall of the archbishop. George, with two of his obsequious ministers, Count Diodorus and Dracontius, master of the mint, were ignominiously dragged to the public prison. At the end of twenty-four days, the prison was forced open by the rage of the heathen multitude, and George, Diodorus, and Dracontius were torn to pieces by them, and their bodies cast into the sea. Gibbon says, "The meritorious death of the archbishop obliterated the memory of his life. The rival of Athanasius was dear and sacred to the Arians, and the seeming conversion of those sectaries introduced his worship into the bosom of the Catholic Church. The odious stranger, disguising every circumstance of time and place, assumed the mask of a martyr, a saint, and a Christian hero, and the infamous George of Cappadocia has been transformed into the renowned S. George of England, the patron of arms, of chivalry, and of the garter."¹

Such is the slander which we undertake to refute. The date of the slaying of George the Arian prelate was 361. The *Chronicon Paschale*, or *Alexandrine Chronicle*,² says:—"285th Olympiad. *Consuls*, Mamertinus and Nevitta.

¹ *Decline and Fall*. Vol. II., c. 23.

² Compiled by three hands. The first carried it down to 426; the second to 629—the years 601, 629, are however lost; the third to 1042.

Julian, learning the death of the Emperor Constantius, making manifest his own apostasy and impiety, and despatching an edict against Christianity throughout the whole world, ordered all idols to be restored. Whereupon the Gentile Greeks in the East, being excited, immediately in Alexandria, which is in Egypt, having seized George, the bishop of that city, murdered him, and profanely insulted his corpse."

Fl. Mamertinus and Fl. Nevitta were consuls in 362, while the 285th Olympiad was in 361. But if the murder took place on the last day of 361, the difference of date is easily accounted for. Now this same Chronicon Pashale mentions the martyrdom of S. George in the 266th Olympiad, in these words:—"266th Olympiad. *Consuls*, Carinus for the second time, and Numerianus. In the year 255 of the Ascension of our Lord into heaven, a persecution of the Christians took place, and many suffered martyrdom, among whom also the Holy George was martyred."

We find from the "Fasti Consulares," of Almeloveen, that in 284, Carinus and Numerian were consuls before the kalends of May. The 266th Olympiad corresponds with A.D. 285, so 255 years after Christ's Ascension must be added the thirty-four years of his era, which would make A.D. 289. But it is evident that the author of this Chronicon follows those Chronologists who place the birth of Christ four years earlier, consequently A.D. 289 ought to be A.D. 285.¹

But there is further proof. At Shaka, the ancient Saccæa, in Palestine, there existed the ruins of a church with a dated Greek inscription, copied by Burckhardt, to this effect—"A church of the holy victorious martyr George, and of

¹This date will not agree with that of the nameless Nicomedian martyr of Eusebius which is 303.

the holy ones with him, was built from the foundations with offerings of bishop Tiberinus. But the care of George and Sergius (erected) the sanctuary and the addition to the temple. . . . in the year 363, great. . . ." This date ought to be 367. This date, however, is not that of the founding and dedication of the church, but of the sanctuary (hierateion) and the addition (prostheke) erected by George and Sergius; consequently the original building must have been much more ancient.

Another ruined church at Ezra in Syria, originally a heathen temple, has also an inscription, dated in Greek, of the year 346, in which Saint George is named, and called a "Holy Martyr."¹ Consequently this inscription was put up *during the lifetime of George the Arian bishop of Alexandria*, who lived fifteen years longer, to A.D. 362.

George Codinus in the 15th century wrote his book "On the Antiquities of Constantinople." This book is a compilation, and contains the chronicle of Hesychius Milesius, written in 518. In this we are told that Constantine the Great dedicated a church to S. George the martyr, in Constantinople, about 330, and therefore some forty-two years before the death of the Arian George. The Greek Menæa confirms this, and indeed Nov. 3rd is observed in the Greek Church as the feast of the dedication of this church by Constantine. It is almost absurd to suppose that, considering the horror of Arian teaching entertained by the Catholics, the opponent of S. Athanasius, a man odious for his crimes, should have become popular as a saint, and that S. Gregory the Great (d. 506) should have inserted his festival in the sacramentary, with collects for his day. But evidence enough has been produced to ruin the view of Gibbon, eagerly adopted by Dr. Stanley, which is a parody of history, and an insult to religion.

¹ Transactions Royal Soc. Lit., vol. vi., p. 305; and vii., p. 1, an art. on S. George by Mr. Hogg.

In Art S. George appears armed as a knight, mounted on a horse transfixing the dragon with his lance.

It is almost impossible to enumerate all the places which boast of possessing relics of this saint.

S. IBAR, B. OF BEGERY.

(A.D. 500.)

[Irish Martyrologies, amongst others that of Tallaght. Authority:—Mention in the lives of S. Patrick and S. Bridget.]

ACCORDING to some accounts, S. Ibar was bishop in Ireland before the arrival of S. Patrick. That he was a contemporary of the great apostle of Ireland cannot be denied, and that is as much as can be granted consistently with the truth of history. The accounts which occur in the late tracts and lives abound in anachronisms and contradictions, while the old Irish annals and the most correct lives of S. Patrick are in direct opposition to them. According to some of these late stories, invented at a time when some bishops claimed a pre-eminence and antiquity for their sees to which they were not originally entitled, Ibar of Beg-erin or Begery opposed S. Patrick, and refused to acknowledge his jurisdiction, till he was admonished to do so by an angel. When S. Patrick met with hostility in Tipperary from the prince, Olild, he requested Ibar to offer prayers to God for his conversion, and these prayers were so efficacious that Olild, his family, and all his subjects, are said to have been converted and baptized. That Ibar was a bishop before 465 is hardly probable; in all likelihood he was consecrated by S. Patrick. His school at Beg-erin was famous throughout the land, and a nursery of saints.

S. ADALBERT, B. OF PRAG, M.

(A.D. 997.)

[Roman and German Martyrologies. In a Cologne and Lubeck Martyrology, printed in 1490, Aug. 25th was set down as the feast of his translation. Authorities:—A life by a contemporary, a Roman monk, another life written later, but by a contemporary also, a German or Bohemian monk. Also mention in the Ermland Annals, "Annales Varmienses;" also the Bohemian Annals quoted by Hagek.]

ADALBERT OF PRAG was born about the year 956, of one of the most illustrious families of Bohemia, that of Stannitz of Libitz. His heathen name was Wojtisch.¹ He was entrusted to the care of Adalbert, bishop of Magdeburg, who gave him his own name in confirmation. On the death of the archbishop in 981, Adalbert returned to Bohemia, and lived in thoughtlessness and youthful amusements, exercising the profession of arms. But the bishop of Prag dying, he was appointed to the vacant see by the Emperor Otho II., on his election by the people and clergy, giving him the pastoral staff, and commanding S. Willigis, archbishop of Mainz, to consecrate him; he was ordained on June 28th, 982, and he never after smiled, so impressed was he with the responsibility laid upon him.

Pope John XIV. had been assassinated by orders of Crescentius the Consul, who had also made away with Benedict VII.; and John XV. was expelled Rome. An extraordinary council was convoked by the pope at Rheims (A.D. 995). Hugh Capet, the new French monarch, who planned the foundation of a Gallican church, independent of that of Rome, had deposed Arnulf, archbishop of Rheims. The German bishops and the pope, enraged at this conduct, unanimously condemned Hugh at Rheims, and he was compelled to yield. The pope expired during the following

¹Wojtisch is used now to represent Albert in Bohemia, and he is constantly called S. Wojtisch. He had six brothers, the youngest of whom, Radun, was his constant attendant.

year, and the emperor marched into Italy for the purpose of regulating the affairs of the Church. Crescentius was speedily overcome and pardoned. Otho, fired by youthful enthusiasm, imagined that the future happiness of the world was to be secured by a closer union of the imperial with the papal power, and with his own hand, although himself scarcely out of his boyhood, placed the tiara on the head of Bruno, son of Otho of Carinthia, who was then in his four-and-twentieth year, and who received the name of Gregory V. S. Adalbert, who had come from Prag (A.D. 996), in order to witness the ceremony, was enraptured at the sight of these two noble youths. By his side stood Gerbert, Otho's preceptor, one of the most profound reasoners of the age, and the energetic Bishop Notker of Liége, both of whom earnestly sought to re-establish the fallen power of the Church, whilst the youthful pope, strong in his native purity, caused even the Italians, in despite of their moral depravity, to foresee the height to which the Church might attain if governed by German virtue.

S. Adalbert was sick at heart with disappointment in Bohemia, his efforts at reformation of the barbarous manners of his people and to enforce celibacy on the clergy had been fruitless, and he resigned his see and retired into cloistral peace at Rome. But Gregory V. would not suffer Adalbert thus to shrink from his charge, and he insisted on his returning to Prag. Adalbert started. The Bohemians hearing that he was coming back, and disliking his strictness, massacred his family and burnt their castles, and sent an ironical message to tell him that they were so bad that they could not endure a good bishop. The saint finding it impossible to re-enter Prag, went north to preach to the heathen in Prussia, and there he met his death, being set upon by a party of Wends near Danzig, and thrust through with their spears.

His relics are venerated in the cathedral of Gniesen.

S. JOHN, B. OF HOLAR.

(A.D. 1121.)

[Icelandic Necrology. Authorities:—Three Sagas, the elder Saga, written about 1200, that of Gunnlaug the monk, written about 1203, originally in Latin, but it was translated into Icelandic, and the original has not survived. Arngrim, the abbot, in 1350, says of this Saga, "This Gunnlaug composed in Latin the life of the blessed John, first bishop of Holar; and he testifies, in the prologue of his work, that he undertook to do so at the prayer of Gudmund, bishop of Holar." In the Icelandic version, where the author speaks in the first person, the translator has added, "says brother Gunnlaug," or, "so says Gunnlaug the monk." The author, in mentioning the pupils of S. John, observes, "All the most learned men in the northern district were brought up at Holum, and many of the wisest scholars died in our days, and that I may mention some of his best pupils whom I have myself seen—" he names several. That the two Sagas were written independently of each other is abundantly evident. The third Saga is much more modern, and is of little importance. They are all published in the original Icelandic in the *Bishupa Sögur*, Copenhagen, 1858. No translation exists.]¹

THE first resident bishop in Iceland was Isleif, son of Gizur. The episcopal residence was fixed at Skalholt, in 1084, and later still, in 1102, a second bishopric was erected at Holar, by B. Gizur, who saw the necessity for dividing his enormous diocese. The north of Iceland, which is the most populous portion of the island, is cut off from the south by a vast belt of desert and ice mountains, and Nature herself pointed out the necessity of separate organization for both political and ecclesiastical government. A wealthy priest of the grassy valley of Hjaltadal, gave his paternal estate at Holar to the Church, and Gizur seized the opportunity for founding a second bishopric. A suitable person to occupy the new and important position of first bishop of the north had to be discovered. By vote of

¹ The Bollandist seem to have been wholly ignorant of the Icelandic Sagas and Saints, for they do not mention the latter nor quote the former.

the people, John Ogmund's son was elected. The bishop of Skalholt gladly confirmed the nomination of the people.

John was a son of Ogmund, a man of birth and property in the island. When a child, he accompanied his parents to Denmark, and became a guest of king Swain. One day his mother sat at dinner with the queen. The child put forth its hands towards some delicacy on the table, and the mother rapped it over the knuckles, to teach it better manners. "Do not act thus, dear Thorgerda," said the queen, "for the hands you strike are those of a bishop." Whether said in joke, or through prophetic instinct, the words were treasured by the mother, and remembered in after years when verified by the consecration of her son.

On the return of the family to Iceland, John was entrusted for education to the care of bishop Isleif. It is pleasant to hear that he always bore a tender affection and reverence towards the bishop of Skalholt. Many years after Isleif had been laid in his grave, John said of him, "My foster-father was of all men the most courteous, the most energetic, and the best." And when some detractors affirmed, "No one talks of Isleif now," the bishop of Holar said, "That do I; for I will always praise him, whenever I hear holy men mentioned."

When John was ordained deacon he went abroad, and reached Denmark on a Good Friday. He immediately went to the church where king Swain was, and entered as the priest read the gospel. But the priest had a bad voice, and his reading was so unedifying, that the impetuous young deacon, unable to control his zeal, made his way to the altar, threw a stole over his shoulder, snatched the book from the minister, and declaimed the Gospel of the Passion with such power, and in such a musical tone, that the king and all present were enchanted, and after service was concluded Swain invited him to his court. One night, whilst

John was with the king, he had a dream. "I dreamt that I was in a great minster of wondrous magnificence, and that I entered the choir of the church, and where stood the bishop's throne was seated our Lord Jesus Christ, and at his footstool sat king David, striking his harp and playing exquisite music; now, sire, lend me an instrument, and let me try to play it as he played."

Swain immediately provided him with a harp, and John recalled on it the music he had heard in his dream, and so beautiful were the melodies, that the king and his company burst forth in praise to God.

From Denmark John went to Norway, where Magnus reigned at that time. He arrived at an unfavourable moment. A young Iclander, Gisli by name, had killed a herdsman of the king, who had murdered his father. Magnus, highly incensed, threw Gisli into prison and sentenced him to the gallows. Teit, son of bishop Isleif, was at Drontheim at the time, and he made ineffectual attempts to obtain the liberation of his countryman. Unable to bend the king's determination, he had recourse to violence, broke into the prison, struck off the prisoner's fetters, and released him. The king immediately ordered his body guard to surround the Icelanders. Teit and his party drew their swords, and vowed they would defend Gisli to the last drop of their blood. Blows would have been struck, had not Gisli, who was a lad of fifteen, started forward and surrendered himself, declaring that no one should die for him.

Gallows were erected in the plain where the Thing, or council, was to be held, that all might see the execution. The Icelanders looked on, sullen, with clenched hands and contracted brows. John trembled with suppressed indignation. When the gibbet was up, and Gisli was being led beneath it, John cried to king Magnus, "Sire! you gave

me a cloak last winter; may I do with it what I choose?" The king looked angrily towards him, and told him to act as he thought proper. Then John went to the young man, and fastened the cloak round him, and fixed the hood to his shoulders. So Gisli was hung in the king's mantle, and the disgrace of the death was by this proceeding, in the eyes of the Norsemen, changed into an honour. The rest of the day the king was in high ill-humour. The audacity of the Icelanders had thoroughly ruffled his temper.

John, however, had not done with Gisli. He went, when all was quiet, to the gallows, on the plea that he sought his cloak. At this point Gunnlaug introduces an incident which is not recorded in the Elder Saga, and he does it, he says, on the authority of certain wise men, but he candidly admits that the story does not find favour with every one, for, he says, many people assert that Gisli was not hung at all, but that John managed at the last moment to persuade the king to spare his life. The story, such as it is, is this: John went to the gallows, walked thrice round it, the way of the sun, genuflected thrice, and down dropped the man. Gisli was not dead, but was unable to walk. This incident admits of explanation without having recourse to miraculous interference. John had been allowed to arrange his cloak and hood round the neck of the lad before he was suspended, and he might well have so protected the throat that it was relieved from the full pressure of the cord. The Saga writer says that there are many different versions of this event. Some say that Gisli hung from Monday till Thursday, but, he adds, written accounts favour that which asserts that Gisli's life was spared by the intercession of John Ogmundson.

John was shortly after sent by Magnus on an embassy to Ireland, to the king of Munster, whom the Saga calls Myrkjartan, and Snorro Sturlason in the *Heimskringla*,

Moriartak.¹ The object of this mission was the betrothal of Sigurd, the Norse king's son, aged nine, to Bjadminja, daughter of the king of Munster, aged five. A droll circumstance is related in connexion with this expedition. John, who knew nothing of Erse, was obliged to provide himself with an interpreter, and selected a man who made protestations of his familiarity with the Irish language, but who had, in fact, acquired little more than an Irish mode of making blunders.

The interpreter on approaching the king addressed him with the salutation, "Male diarik" (go mal olc duit a righ), which Gunnlaug tells us means, "Bad luck to you, king!" And the king laughing, replied, "Olgeira ragul" (olc re hoidhche, or dhul), or, "It is ill travelling by night," meaning that when a man is in ignorance he may easily make mistakes.²

John was with king Magnus when he visited Iona. The king was then harrying the coasts of Scotland, but he spared the holy island. "It is told," says the Heimskringla, "that the king opened the door of the little Columb's Kirk there, but he did not go in, but instantly locked the door again, and said that no one should be so bold as to enter that church hereafter, which has been the case ever since."

Nothing further of importance is recorded of John, till he returned to Iceland with Sæmund the Learned, the collector of the Elder Edda, whose friendship he had made abroad. Shortly after his return John married, being then

¹ Undoubtedly Muirheartach, king of Munster, though the Sagas call him king of Connaught. In 1096 Ruaidhri O'Conor was king of Connaught, and Muirheartach O'Brien, king of Munster, and also king of Erin. Moreover, the O'Conors did not affect the name of Muirheartach.

² The Icelandic writer spelt the Erse phonetically. His "male" is *máil*, a compact conversational form of *go mal olc*. In the king's reply the *hoidhche* may seem a crux; but as it is pronounced simply *hee*, the difficulty vanishes. The sentence would sound *olc re hee a dhul*, which is the Norseman's "Olgeira ragul."

in priest's orders ; his wife died shortly after, and he then married again.

Iceland had hitherto been governed by one Bishop, but the necessity of there being a second prelate in the island had become so apparent, that Gizur, Bishop of Skalholt, urged on the island parliament the creation of a second see ; and when this was agreed to by the popular voice, John Ogmundson was nominated to be the first Bishop of the North.

Gizur immediately sent John to Denmark to be consecrated by the Bishop of Lund. An amusing story is related of his arrival. It seems that the clergy and choristers of the cathedral of Lund were in the habit of turning their heads to look down the nave whenever the door opened and any one entered the church.

Bishop Ozzur disapproved of this exhibition of inattention and curiosity, and rebuked his choir for it, ordering them on no account in future to stare about them during the performance of Divine worship. John, the Bishop Elect of Holar, arrived late in the day at Lund, and he and his party went at once to the cathedral, where vespers were just ending. John had a beautiful tenor voice, and he sang with such exquisite sweetness that the archbishop turned his head, and looked down the nave to see who was the performer. His clerks were down on him at once. "How now, Sir Archbishop ! you yourself are the first to break the rule you established." "You are right," answered Ozzur ; "but there is this excuse to be made for me. I never before heard such a rich-toned voice, and I thought it was the voice of an angel, and not that of a man."

The archbishop invited John and his company to his house, and next morning John showed him the letters dimissory of Gizur, requesting the archbishop to consecrate him. Ozzur summoned his clergy, and after consultation made answer : "Dearest brother, it seems to me that you

are the best fitted person to occupy the position, and bear the honours of the episcopate, and I have no doubt that the see which will have you at its head will be blessed. However, I hesitate on one point. You have been twice married, and, under these circumstances, I dare not venture on consecrating you without orders from the apostolic chair. Now we advise you to go to Rome and see the pope yourself, and we will write to him, and if, as we believe, he will grant a dispensation, then come back as fast as you can, and in God's name I will consecrate you bishop." John accordingly visited Paschal II., who raised no objection, and at once issued the necessary bull to Ozzur to consecrate. On the return of John to Denmark, he was consecrated by the archbishop of Lund on a Sunday, two days before the feast of SS. Philip and James, 1106 (April 29th).

We are told that Ozzur gave John much good advice, which was affectionately and humbly received, and then the new bishop sailed for Norway, where he purchased a ship's load of wood for church building, and then made for Iceland. He landed at Eyrar on the south coast, at the end of the summer, and his arrival caused general rejoicing. His friends and relatives in the south unloaded the ship, and flitted the timber as far as Vinverjadal, and the people of the north transported it thence to Holar.

A more imposing situation for a cathedral church than Holar can scarcely be found. The valley of Hjaltadal is perhaps the richest in the whole island. It is regarded as the garden of the north. The broad green meadows, out of which rises the knoll on which stands Holar, are watered by a clear river, and by countless foaming streams that rise among the glacier ranges, locking the valley in on every side, except the north, where it declines to the blue expanse of the Skagafjord, which opens into the Polar Sea.

In after ages the church became very wealthy, and the

bishops of Holar possessed three hundred farms, pasturage for 15,000 cows, and the driftwood along a considerable line of coast; besides these, they owned the island of Drangey, and two *tolfaringir*, the largest-sized Icelandic vessels. The present church is modern, having been erected during the last century; within its porch lies the old bell of Holar minster, cracked. It is reported to have tolled of itself when John Arnason, the last bishop, was executed by orders of that monster of cruelty and impiety, Christian III., who stamped the Church out in blood throughout his realm. But the ancient altar of stone belonging to the original minster remains, and on it is a venerable embroidered altar-cloth, whereon is figured John Ogmundson, vested in white alb with blue apparel, red and yellow striped dalmatic, blue stole with brown fringe, blue chasuble with red orphrey, and violet mitre, holding a pastoral staff in one hand and giving benediction with the other.

John spent the winter of 1106-7 at Holar, and next spring went south to the Althing, where he met bishop Gizur. Their meeting was like that of two brothers. On his return from the council he began to repair, and to a great extent rebuild, the ruinous church which already existed at Holar. For his master workman he selected one Thorodd Gamlason. He also organized a school, and set over it a young man named Gisli Finnson, whom he had brought with him from Gothland, a person of great ability and learning, and of exceeding piety. A curious circumstance is mentioned in connexion with him:—"When Master Gisli spoke God's word to the people on holidays, then he did not preach without a book, nor rely on his own memory, but he sought out the writings of the Holy Fathers, and read from the book that lay on the lectern before him. This he did on account of his great humility, as he was a young man; but those who listened thought it more profit-

able to have instruction from holy and remarkable books, than from his own head and heart." Yet he was perfectly able to speak extempore with fluency. "His teaching was without vain-glorious or pompous wording, and therefore God's power followed his speaking, and penetrated all hearts, and much amendment and great good results followed his exhortations. His instructions were delivered with great gentleness, though they were easy to be understood by all good men, yet to the learned they were full of instruction, and afforded pleasure; he could also reprove those who were bad, and cause them to fear. The consequence was, that on holidays, a crowd innumerable attended church, inflamed with zeal, and hungering with all desire to be satisfied with the food of life, which is the Word of God, for they had now the opportunity of hearing either the beautiful teaching of the bishop himself, or of the Goth, Gisli."

During the summer Master Gisli taught the scholars in the open air, sitting, doubtless, under the south wall of the old church, where they were sheltered from the keen blasts which sweep from the ocean. A charming picture surely; before them the great amphitheatre of glaciers shining like burnished silver; at their feet the rich grass spangled with potentilla; and hard by, Thorodd, the builder, chipping the pine beams that are to serve as pillars in the new minster. This Thorodd is a shrewd man, and as he chips and chops day by day in the bright sun, with the scholars repeating their lessons hard by, he learns along with them, and by the time that Holar cathedral is built Thorodd knows Latin grammar as well as any of them.

John laboured to edify his flock as well as to build up his cathedral. He kept ever before him as his favourite maxim, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in

heaven." He was cheerful towards all, but did not shrink from boldly rebuking vice. He urged his people to attend Divine worship on all holy days, and he bade the priests teach the congregation their portions of the service, that they might respond with intelligence. He exhorted all to visit a church or a cross daily, and there to offer up their private prayers and desires. He taught them to use the sign of the cross before commencing any undertaking, and in any temptation. He bade them, on first waking, after having signed themselves, repeat the Creed, and so confess their faith in Almighty God. Before eating and drinking they were likewise, by using this sign, to offer to God a recognition that it was from His hand that all good gifts came. He advised every one to acquire by heart the Creed and the Lord's Prayer, and to repeat them seven times a day, singing them at least before going to rest. Gunnlaug adds to the Creed and Lord's Prayer the Ave Maria.

He opposed vehemently all sacrifices to Thor and Odin, and all witchcraft, all incantations and charms, all taking of omens from the moon or from animals. He found it necessary to alter the names of the days; and for Odin's-day, Thor's-day, Freya's-day, and Surtur's-day, to substitute the names Fourth-day, Mid-week, Fasting-day, and Washing-day. He was strongly opposed to all licentious songs, and once, coming upon a young priest who was reading "Ovid's Epistles and Art of Love," he forbade him to read them, as it was his duty to keep a check on his passions, and not to excite them by lascivious poetry. The historian says, "He loved all his people as brothers and children; he entered into all their joys, and sympathised with their sorrows. He was a father to the poor, and took care of the widow and the orphan."

His next care was the formation of a cathedral chapter.

He collected about him men of pious and zealous dispositions, and settled them in his house, or in houses adjoining the new cathedral. The names of some of these are given: Rikinn was his chaplain; Gisli, master of the school; Hamund, Hjalti, a kinsman, and Orm Thorkelson were his canons. Some of these were employed in diocesan supervision, as archdeacons; some went about preaching and instructing the people; some attended to the wants of the poor; others again were attached to the cathedral and taught singing, and others attended on the guests. The chronicler gives an interesting sketch of the life of this little cathedral chapter. He says: "There was not a house in the great byre in which they were not engaged in some useful work. The old men instructed the younger, and the younger, who were being educated, wrote. All seemed to think alike, and there was no bickering, and none envied the other. And when the bells struck up, all fell at once into their places, and went to church, and there was nought to be heard in choir but fair songs and hallowed prayers. The elders behaved with great decorum, and the little boys followed the example of their masters, and showed no inattention. These men were brought up under the hand of the bishop, John Kløngr, afterwards bishop of Skalholt, a place he adorned with his learning, a man beloved of good people,—Vilmund, the first abbot of Thingeyri, Hreinn, the abbot, and Björn, who was third bishop of Holar, and many other good and learned men."

Thus passed fifteen years, during which the bishop ruled the Church in the north of Iceland with gentleness and discretion. Towards the spring of 1121 he fell ill, of what complaint we are not told; but it is said that he enjoyed his faculties to the last.

During his sickness one of his old pupils, then a priest in Knappadal, visited him. He had with him a book which

he had written for another priest, and there was some doubt as to what was its market value, so that it had been decided by the two priests that the bishop should name the price which was to be paid for it. When the Knappadal priest entered the room where the dying prelate lay, John said, "Come to me, my son, and kiss your father with the kiss of peace, as your brethren have done;" so the priest went up to him and kissed him, and then asked him to value the manuscript. John took the book and turned over the leaves with his fingers, and said, "It is well written, but he who was to have purchased it will not have it." "Why so, my father? He offered to buy it at the price you fixed." But the bishop answered, "He for whom you wrote the book is dead." And this was so.

The bishop's appetite failed, and he became very weak; but he never failed to recite his office, night and day. And when he was anointed, all his clerks stood round him, and all his scholars were gathered at the foot of his bed. Then, when he had received Extreme Unction, the Holy Eucharist was given to him, and he lifted up his voice and chanted the Communion hymn, "Refecti, Domine, pane cœlesti, ad vitam quæsumus nutriamus æternam;" and then he began to sing the psalm, "I will always give thanks unto the Lord: His praise shall ever be in my mouth. My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad." "And," says the Saga writer, "as he had that psalm in his mouth, and was uttering these blessed words, his saintly spirit left his body, and was borne by angels to that joy which is prepared by Almighty God, where he may always give thanks unto Him, with other saints, and where, as he spake in the psalm, His praise shall ever be in his mouth." He fell asleep on April 23rd, 1121, aged sixty-nine. He was laid, in his pontifical vestment, with staff in hand and mitre on his head, in a tomb to the south of the choir-school he had built.

April 24.

- SS. SABAS AND FELLOW SOLDIERS, *MM. at Rome, A.D. 272.*
 SS. EUSEBIUS, NEO, LEONTIUS, LONGINUS, AND COMP., *MM. at Nicomedia, A.D. 303.*¹
 S. DANIEL, *H.M. at Gerona, in Spain.*
 S. GREGORY, *B. of Elvira, in Spain, end of 4th cent.*
 S. DRODATUS, *Ab. of Blois, 6th cent.*
 S. HONORIUS, *B. of Brescia, in Italy, A.D. 586.*
 S. MELLITUS, *B. of London, and Archb. of Canterbury, A.D. 624.*
 SS. BOVA, *V. Abst.*, AND DUDA, *V. at Rheims, 7th cent.*
 S. EGBERT, *P., Mk. in Iona, A.D. 729.*
 S. WILLIAM FIRMAT, *P.H. at Mortain, in Normandy, A.D. 1000.*
 S. FIDELIS OF SIGMARINGEN, *Fr. M., at Seewis, in the Grisons, A.D. 1622.*

S. DANIEL, H.M.

(DATE UNCERTAIN.)

[Spanish Martyrologies. The life of this saint is pretended to have been written by Andrew, his disciple; and as such was inserted by Domenecci, in his Spanish history, though he omitted and altered much which even he with his uncritical abilities was unable to swallow. Papebroeck, the Bollandist, caustically says, "We have received the original, as divided into twelve lections, according to Benedictine ritual. But it is little gain to have gotten it. For not only do those things which the stomach of Domenecci could not digest, move us to sickness, but we have ascertained besides, that all the account of Daniel's life in the East is taken word for word, only with some amplification, from the Greek life of S. John in the Well, which we gave March 30th." The compiler of the legend adapted it to Daniel, by altering the names; thus the mother of John was Julia; the mother of Daniel is Uliana; the sister of John was Themistia, that of Daniel is Theomita. The imperial officer in the life

¹ Another instance of the disastrous fraud of the Pseudo-Dexter. Higgins, the Jesuit, who forged it, finding these names in the Greek Martyrology, just published by Cardinal Sirlet, without place of martyrdom, and the Roman Martyrology being also silent on that point, asserted them in his *Chronicles of martyrs in Spain*, at Totana, near Carthagena; and he was followed unsuspectingly by the whole train of Spanish Martyrologists. But the other Greek Martyrologies and Martyrs show that these were sufferers at Nicomedia. The body of St. Eusebius was carried by Pope Urban VIII., in 1641, to the cathedral of Osnaburg. The Osnaburgian Martyrologies are a tissue of historical blunders.

of John is Pompeianus, in that of Daniel is Ponipanus; and so with the names of the cities. The second portion of the life is certainly fabulous, it is impossible to reconcile it with history.]



THE story of this saint is that he was a hermit in the East, who, at the call of God, came to Europe, and visited Arles, in company with one Crescentius, of that city, who had resided three years at Jerusalem. At Arles a furious persecution was being waged, and Daniel was condemned by the governor to be cast into the fire, but as he came forth unhurt, he was flung into the Rhone, but also without effect. Then he was cast to wild beasts; but they would not touch him, so the governor ordered his head to be struck off. His body was translated to Gerona, in Spain, where it is an object of great reverence.

S. MELLITUS, ARCHB. OF CANTERBURY.

(A.D. 624.)

[Roman and Anglican Martyrologies. Authority:—Bede, *Hist. Eccl.* lib. i, cc. 29, 30; ii. 3, 4, 5, 6, 7.]

S. MELLITUS was a Roman abbot sent by S. Gregory the Great to England to the assistance of S. Augustine, in 601. He was the head of a second mission, and to him S. Gregory directed on his way an epistle, still extant. In this letter, S. Gregory enjoins great respect for the sacred places of the heathens, and forbids their demolition. He only commands them to be cleared of their idols, and to be purified by holy water for the services of Christianity. New altars are to be set up, and relics enshrined in the precincts. The oxen which the heathen used to immolate to their gods were to be brought in procession on holy days. The huts of boughs, which used to be built for the



S. MELLITUS.

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assembling worshippers, were still to be set up, the oxen to be slain and eaten in honour of the Christian festival; and thus gently were the heathen to be turned to the truth, retaining all such customs as were harmless or beautiful, but baptized and sanctified.

After S. Mellitus had laboured three years in Kent, he was ordained bishop by S. Augustine, and sent among the East Saxons, to London. Sibert, king of the East Saxons, was baptized, and S. Mellitus laid the foundations of the church of S. Paul, in London, among the ruins of a temple of Diana, and of the church of S. Peter's, Westminster.

But the men of Kent and Essex had not heartily embraced Christianity. The new king of Kent was pagan in morals as in creed. He was inflamed with an unlawful passion for his father's widow. The rudeness of the East Saxons shows how little real knowledge of true religion had been disseminated; they insisted on partaking of the fine white bread which the bishops distributed to the faithful; and when the clergy refused unless they submitted to be baptized, they cast them out of the land.

Mellitus sailed to France with Justus, bishop of Rochester, but was afterwards recalled to Kent. On the death of S. Lawrence, archbishop of Canterbury, he was chosen to succeed him, and held the see for five years, being the third archbishop of Canterbury.

S. EGBERT, P. MK.

(A.D. 729.)

[Anglican Martyrologies. Authority:—Bede, *Hist. Eccl.* lib. iii. c. 4, 27; iv. 3, 36; v. 10, 11, 23. This life is taken from "The Monks of the West"]

THE life of this monk is an example of the numerous

and salutary relations which existed between the Irish, Kelts, and the Anglo-Saxons. He was one of the many English who crossed the sea in numbers so considerable as to fill entire fleets, and who threw themselves upon the Irish shore like flights of bees, to enjoy the hospitality, both intellectual and material, of the Irish monasteries; while on the other hand, the Greek Theodore, archbishop of Canterbury, and primate of England, lived, by a happy exchange of brotherly kindness, surrounded by a crowd of young Irish monks. Some of the Anglo-Saxons, who sought a superior ascetic education, frequently filled places of the highest dignity there, and edified their countrymen by their knowledge and virtue; while others remained in Ireland, casting in their lot for ever with the monastic ranks of that country.

Egbert stood in the first rank of those numerous scions of the Anglo-Saxon nobility who in their youth became voluntary exiles for Christ, in order to devote themselves in Ireland, far from their relations and their possessions, to a life of penitence, and, above all, to the study of the Holy Scriptures. He was only twenty-five when the terrible pestilence broke out which made such cruel ravages in the British Isles. He was then, with several of his countrymen, in a monastery, the site of which is at present represented by the picturesque ruins of Mellifont; he saw his companions dying around him daily, and when at last he was himself affected by the contagion, he had strength enough to leave the infirmary, and withdraw to a solitary place to review his life, and weep over his sins. He had even the courage to pray God to spare his life until he had expiated the faults of his youth by good works, and made a vow, if his prayer was granted, to remain an exile for ever, and return to England no more. He then went in and lay down again, beside another young man, his closest and

most intimate friend, who was mortally stricken, and lay in a sleep that was almost death. All at once the young sufferer awoke. "Ah, brother Egbert, what have you done?" he said, "I hoped so that we should have entered eternal life together; and now you let me die without you: know at least that your prayer is granted." The young man died that night; but Egbert survived for sixty-five years, and became a model of all monastic virtues. Not only did he call forth the affectionate admiration of his Anglo-Saxon countrymen, but even in Ireland, so fertile in marvels of holiness, he appeared an eminent saint. He emulated the most illustrious in his zeal for knowledge, in his eagerness to distribute to the poor the gifts lavished upon him by the rich, and in the austerities of his life. The great historian of the Christian glories of the Anglo-Saxon race has not disdained to inform us that during Lent, and even for forty days after Christmas, and fifty days after Whitsuntide, his entire nourishment consisted of a little bread, with milk from which the cream had been carefully removed. It was at this price that the right of speaking with authority to the nations, and of walking before them in the way of salvation, was usually purchased.

He employed his influence over the two races, which rivalled each other in honouring his holiness, only for their good, their honour, and the general welfare of the Church. Though he did not succeed, notwithstanding his entreaties, in turning Egfrid, the king of his native Northumbria, from the crime of his abominable invasion of Ireland, he was more fortunate with others of his countrymen, whom he transformed into missionaries of the faith to the Germans. In his ascetic exile in Ireland he was the first of the Anglo-Saxons to conceive the generous, the divine idea of sending to the help of the mother country, to Germany, which still belonged to Satan, the sons of her Britannie colony, to

show her the path of virtue and of life. He knew well whence it was that his Anglo-Saxon ancestors had come, and that they had left behind them in darkness a crowd of other tribes, of the same stock and language, whose image stole upon his imagination, as did that of the little Irish children, whose plaintive voices S. Patrick heard in his dreams, and whose visionary appeals decided that saint, once a slave, to become the apostle of their country.

Faithful to the vow which forbade him to land, even in passing, upon the soil of his native island, Egbert chartered a ship to take him direct from Ireland to Friesland, on the northern coast of Germany. But as he was about to embark, one of his travelling companions, who had been a monk at Melrose, lying down to sleep after matins, saw in a dream the prior Boswell, the tender friend of Cuthbert, and beloved master of the novices at Melrose, one of the great saints of the Celtic Church in Northumbria, who charged him to warn Egbert that the will of God ordained him to give up his Germanic mission, and to devote himself, willingly or unwillingly, to the instruction and conversion of the Columbite monasteries. "Their ploughs do not go straight," said the prior to his former pupil; "they must be put back into the right furrow." This dream, though twice repeated, made no impression upon Egbert; but his ship having been cast ashore, he acknowledged the will of God, and gave up his cherished project, so far as related to himself. He sent in his place, however, as many of the fervent and zealous monks amongst his own countrymen whom he could move to such a determination; when any returned discouraged by their want of success, he sought and found others more capable or more fortunate; and it was this beginning made by Egbert that gave to Germany Vicbert, Willibrord, Swibert, the two Ewalds, and other holy bishops or abbots,

whose names are justly venerated by Germany as her apostles.

It was in the year of Ceolfrid's death, eleven years after the death of Adamnan, and seven years after that of Wilfrid, that the Anglo-Saxon Egbert succeeded in overcoming the most obstinate stronghold of Celtic dissidence, and procured the triumph of Roman unity in the monastic metropolis which had been founded by the most illustrious saint of the Celtic Church. A stranger, of an alien, and often hostile race, thus accomplished the task in which Adamnan had failed. He was from the first received by the monks of Iona with the greatest respect; and employing no means but those afforded him by the delightful suavity of his disposition, the soft and persevering influence of his conversation, and, above all, the example of a life so perfectly conformed to his doctrine, he triumphed over the inveterate dislike of the sons of S. Columba for that innovation which was to re-unite them to the rest of Christendom. It is not probable that he succeeded at once, since he lived for the thirteen last years of his life at Iona, in the long famous island which he hoped to crown with a new glory by bringing it back into the orbit of Catholic unity. But his victory was complete and final. He died at the age of ninety, on Easter Day, the regular celebration of which had pre-occupied, excited and agitated so many saints before him. It fell, in the year of his death, on the 14th of April—that is to say, on a day when it had never been, and never could be observed, according to the computation followed by the Irish. After having commenced, along with his brethren whom he had the joy to lead back to Catholic unity, to celebrate on earth the greatest solemnity of the liturgical year, he went to complete it in heaven with our Lord, the holy Apostles, and all the citizens of the celestial country, where the eternal celebration ceases no more.

S. FIDELIS OF SIGMARINGEN, M.

(A.D. 1622.)

[Roman Martyrology. Beatified by Benedict XIII., in 1729, and canonized by Benedict XIV., in 1745.]

S. FIDELIS was born in 1577, at Sigmaringen, a little town in the principality of Hohenzollern. His father Johann Rey, and his mother Genoveva von Rosenberg, were of noble birth and good Catholics. He studied in the university of Freiburg, in Breisgau, and became a lawyer at Colmar, in Alsace. But his heart was drawn to God, and he longed to devote himself to the salvation of the poor souls who had been led by Haller of Bern, Zwingle of Zürich, and Cœcolampadius of Basle, into doubt and disbelief in some of the great verities of the Christian religion. Accordingly, Fidelis resigned his profession, and joined the Capuchin friars, in Freiburg, in 1612. He speedily became conspicuous through his zeal, fervour and piety. He was ordained priest, and sent to Weltkirchen, as superior of the Capuchin convent there, and he was successful in converting many Calvinists to the Gospel of Christ. A pestilence having broken out in the garrison, which extended to the inhabitants of Weltkirchen, Fidelis devoted himself to the sick with entire self-forgetfulness. His reputation became so great that the congregation of the Propaganda, established by Gregory XV., having asked of the provincial of the Capuchins zealous missionaries to combat the heresies which were spreading over, and corrupting the faith and morals of Switzerland, he was chosen to head a mission in the Grisons. His success was astonishing, so mightily grew the Word of God and prevailed, and the Zwinglian preachers taking the alarm, resolved on his murder. On the 24th of April, 1621, he went from Grusch to Seewis, where he exhorted the



S. FIDELIS OF SIGMARINGEN. After Cahier.

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Catholics to stand constant in the faith once for all delivered to the saints. During his discourse, a Zwinglian shot at him with his musket, but missed him. His people implored him to place himself in safety; he replied that he was ready to shed his blood for Christ. The same day he started to return to Grusch, and fell into the hands of a party of Zwinglians, headed by one of their preachers, who were lying in wait for him. They endeavoured to force him to admit their false doctrines. He replied that he had come to refute their errors, and not to embrace them. Then one of the party shot him, and he fell on his knees. "Lord Jesus," said he raising his eyes and hands to heaven; "Have mercy on me; and do thou Mary, Mother of God, succour me!" Another of the Protestants fired at him, and the ball struck him; then he fell forward, and the rest finished him with their long knives. Thus he died, at the age of forty-five; and like S. Stephen, the protomartyr, by his death gained the soul of his persecutor, for the minister who had stood by consenting to his death, renounced his heresy, and was received into the fold of the Catholic Church.

The murderers had hacked off the head and arm of the saint. These were recovered, and placed in the cathedral of Chur; his body was translated to Weltkirchen.



April 25.

- S. MARK THE EVANGELIST, *M., B. of Alexandria, circ. A.D. 68.*
 S. ANIAN, *B. of Alexandria, circ. A.D. 86.*
 SS. PHILO AND AGATHO, *DD. at Antioch, 2nd cent.*
 S. STEPHEN, *M.B. of Antioch, A.D. 479.*
 S. PHEBADIUS, *B. of Agen, end of 5th cent.*
 S. MACCAIL, *B. in Ireland, A.D. 490.¹*
 S. MACCALD, OR MAUGHOLD, *B. of Man, 6th cent.*
 S. MACEDONIUS, *Patr. of Constantinople, A.D. 516.*
 S. ERMINE, *B. and Ab. of Lobbes, A.D. 757.*
 S. FLOREBERT, *B. of Liege, A.D. 746.*
 S. FRANCA, *Abss. at Piacenza, A.D. 1218.*

S. MARK THE EVANGELIST.

(ABOUT A.D. 68.)

[Some versions of the Martyrology of S. Jerome on Sept. 23rd, but almost all others in April 25th; as Bede, Hrabanus, Ado, Usuardus, Notker, the Greek Menology and Menæa, and the Roman Martyrology. In the Roman, Jan. 31st is the feast of the translation of his relics to Venice; at Venice is also observed the feast of his apparition, on June 25th.]



HIS holy Evangelist is believed to have been born of Jewish parents, deriving their origin from the tribe of Levi, and of the line of the priesthood. He has also been thought to have been sister's son to the Apostle S. Peter, though some have, without reason, confounded him with John surnamed Mark, and Mark, sister's son to S. Barnabas. His name, which is Roman in form, was probably assumed by him, according to the usual custom of the Jews, as illustrated in this case of S. Paul (see Jan. 25th), on his removing into Italy. He was converted by some of the Apostles, and probably by S. Peter; indeed, he was his constant attendant in his travels, supplying the place of an amanuensis and inter-

¹ S. Maccail gave the veil to S. Bridget, see Feb. 1st, p. 17. This is nearly all that is known of him except the date of his death.

preter: for though the Apostles were divinely inspired and, among other miraculous powers, had the gift of languages conferred on them, yet the interpretation of tongues was a gift more peculiar to some than to others. It was probably S. Mark's talent in expounding S. Peter's discourses, whether by word or writing, to those who did not understand the language wherein they were delivered that caused him to be so constantly in attendance on S. Peter, whom he accompanied in his Apostolical progress, when he preached the Gospel in Italy and at Rome. He is traditionally said to have founded the Church in Aquileia, and there to have written the Gospel which bears his name.¹

From Aquileia he sent Hermagoras, its first bishop, to be ordained by S. Peter.

S. Mark was next sent into Egypt to plant Christianity in that country, fixing his main residence at Alexandria, and the places thereabouts; where so great was the success of his ministry, that he converted multitudes, both of men and women, not only to the embracing of the Christian religion, but to more than ordinarily strict profession of it, insomuch that some have traced the institution of the monastic life to his followers.

S. Mark did not confine his preaching to Alexandria and the Oriental parts of Egypt, but removed westwards towards Libya, where, though the people were both barbarous in their manners and idolatrous in their worship, yet by his preaching and miracles he made way for the reception of

¹ This copy, or one supposed to be the original, was long preserved in the cathedral at Aquileia. In 611 we hear of it in the monastery of S. John at Friuli. In 1085, it was in that of Belluno, whence it was conveyed to the Cathedral of Aquileia, at the end of the 13th century, or the beginning of the 14th. It formed a portion of a volume containing the four Evangelists. Charles IV. obtained, in 1357, two sheets of it, which he gave to the Cathedral of Prag. The five other sheets were taken to Venice, in 1420, where they still are. The sheets containing the other Evangelists are preserved at Cividale, in Friuli. The MS. is in Latin, in uncial letters; it belongs to the 6th century.

the Gospel, and left them not till he had not only gained them to, but confirmed them in the profession of it.

Returning to Alexandria he preached freely, and ordered and disposed the affairs of the Church, and wisely provided for its perpetuation by constituting governors and pastors of it. But the restless enemy of the souls of men would not long suffer him to be quiet. It was the season of Easter, at which time the great solemnities of Serapis happened to be celebrated, when the minds of the people being excited to a passionate vindication of the honour of their idol, the mob broke in upon S. Mark, then engaged in the solemn celebration of Divine worship, and binding his feet with cords, dragged him through the streets and the most craggy places to the Bucellus, a precipice near the sea, and for that night thrust him into prison, where his soul was supported and encouraged by a Divine vision. Early the next morning the tragedy began again, he was dragged about in the same manner till his flesh being torn off, and his blood run out, his spirit failed, and he expired. But their malice did not die with him, for they burnt the saint's body; the Christians however collected his bones and ashes, and decently entombed them near the place where he was wont to preach. His relics were removed with great pomp from Alexandria, in the beginning of the 9th cent., to Venice, where they are greatly venerated. The Saint is adopted as the patron of the state, and one of the richest and stateliest churches that the world can boast of at this day is there erected in his honour. However, the body of S. Mark was also supposed to be at Constantinople, whence his head was brought, and given to the Church at Soissons. At Cambrai is one arm, at Leth another arm and hand; but the Benedictines at Marolles claim another arm. But it is certain that the body at Venice has not lost its arms; there must consequently be a mistake

somewhere. In the Church of S. Mark, at Rome, are also a portion of the skull and of an arm.

S. Mark suffered on April 25th; though the certain year of his martyrdom is not precisely determined by the ancients; he seems, however, to have survived SS. Peter and Paul. His Gospel, the only book which he left behind him, was written, doubtless, for the use of Gentile Christians: some have thought (but apparently without sufficient reason) that it was composed at the entreaty of the converts at Rome, who, not content to have heard S. Peter preach, pressed his disciple, S. Mark, to commit to writing an historical account of what he had delivered to them. S. Mark's close intimacy with S. Peter must have afforded him great opportunities of obtaining full information for this purpose: his great impartiality in his relations is shown in that he, so far from concealing the shameful lapse and apostasy of S. Peter his dear tutor and master, sets it down with some particular circumstances and aggravations of which the other Evangelists take no notice. It is uncertain whether S. Mark's Gospel was originally written in the Greek or the Latin language; though probably the former. The Liturgy of S. Mark, anciently used in the Church of Alexandria, seems, in its main order and substance, to be coeval with the Apostolic age, and to be derived from the instructions and appointment of the blessed Evangelist. On this day (April 25th), the Church sings her Great Litanies in solemn procession, to thank God for His benefits, and beseech Him to bless the fruits of the earth.

S. Mark has the *Lion* as his symbol, because he has set forth the royal dignity of Christ; or, according to others, because he begins with the mission of S. John the Baptist, "the voice of one crying in the wilderness," which is figured by the Lion; or, according to a third interpretation, the Lion was allotted to S. Mark because there was, in the

middle ages, a popular belief that the young of the lion was born dead, and after three days was awakened to vitality by the breath of its sire ; some authors, however, represent the lion as vivifying his young not by his breath but by his roar. In either case the application is the same ; the revival of the young lion was considered as symbolical of the Resurrection, and S. Mark was commonly called the "Historian of the Resurrection." Another commentator observes that S. Mark begins his Gospel with "roaring ;" "the voice of one crying in the wilderness ;" and ends it fearfully with a curse, "He that believeth not shall be damned." and that, therefore, his appropriate attribute is the most terrible of beasts, the lion.

S. MACCALD OR MAUGHOLD, B. OF MAN.

(ABOUT A.D. 518.)

[Irish Martyrologies. Reverenced as patron of the Isle of Man. Authorities :—Mention in the life of S. Patrick.]

WHEN S. Patrick was at Sabhall, or Saul, his favourite retreat, he met with one Maccald, Maugold, or Machaldus, a man of profligate life, and a captain of robbers, who harassed the country with their continual plunderings and murders. This man, seeing S. Patrick walking along a road, entertained a design of killing him, and said to his comrades, "Behold that impostor who has led the people astray ; let us try whether his God is strong or not." Then one of them, named Garvan, pretending to be sick, lay down under a cloak, and, when the saint came near them, the others said to him ; "One of our party has been taken ill, pray sing over him some of thy incantations, that so he may be restored to health." The saint went to him, raised the cloak, and the man was dead. His companions were

so struck with this prodigy, that they cried out, "This is truly a man of God." Maccald was converted, and afterwards baptized. On asking what penance he should undergo for his crimes, S. Patrick ordered him to quit Ireland without taking anything with him except a coarse garment, and, entrusting himself in a leather coracle, to land in the first place whither the wind wafted him, and there to serve God. He obeyed, and was carried by the winds to the Isle of Man, where he was kindly received by two bishops, Conindrus and Romulus, who directed him in his penances, and with so much spiritual advantage, that he succeeded them as bishop of the island, and became renowned for his sanctity. He is called Maughold in the Isle of Man, and probably lies buried in the church that bears his name, which is remarkable for some ancient sculptured crosses in the churchyard. To him is attributed the division of the island into seventeen parishes.¹

"On the N.E. side of that magnificent headland which forms the southern limit of Ramsey Bay, is a little spring bursting out of the chinks of the uplifted and twisted grey schists. Immediately above rises the pile of rock, which fetching up with a fine sweep from the valley extending between Port-le-Voillen and Port Mooar, sinks down again precipitously nearly 500 feet into the salt water. Round about the spring, a soft green-sward clothes a few roods of ground, and for a few yards, where it trickles down the face of the steep, a crop of rushes luxuriates. Where the spring gushes forth, the rock has been hollowed into a small basin, and over it has been erected a simple shed of rough unhewn blocks of the rock immediately at hand. Hither the saint is said to have resorted; nor is it at all improbable that

¹ In an old Manx ballad of the early part of the 16th cent. there is a traditional statement that oratories or quarterland chapels were built by S. German, B.C. 1175, but that afterwards S. Maughold threw several into one, and so formed the seventeen parishes.

nearly 1,400 years ago, at the very font, he administered the baptismal rite. Certainly it was for many ages in great repute for its medicinal properties, and was resorted to on account of its sanctity by crowds of pilgrims from all parts. Nor is it yet forgotten. The first Sunday in the month of August calls forth the neighbourhood to their annual visit to the well, and bottles of the water are there and then procured, carried away to the homes of each, and preserved for any emergency with scrupulous care. The peculiar sanctity of the church of S. Maughold and its immediate precincts has just been alluded to. There is a legend detailed in the "Chronicles of Man,"¹ which seems worthy of being given "in extenso." Somerlid, Jarl of Argyle, had taken up arms against Godred Olafson. A sea-battle was fought between them on the eve of the Epiphany (1156), with such doubtful success to either, that the next morning they came to a compromise to divide between them the sovereignty of the Isles. Under this compromise Somerlid acquired all the Isles, excepting the Isles south of the point of Ardnamurchan. From that point the sovereignty of the Isles ceased to be vested in one single person.

"In the year 1158 Somerlid again with a fleet of fifty-three ships came to Man, where encountering Godred, he defeated that prince, who then fled to the court of Norway to have assistance. On the approach of Somerlid to the Isle, the Manx people conveyed their money and valuables to the sanctuary of S. Maughold's church, in hopes, says the chronicler, that the veneration due to S. Machaldus, added to the sanctity of the place, would secure everything

¹ "The Chronicle of Man and the Isles," beginning at the year 1000, and ending after the Scottish conquest of Man, in the year 1266, was written by the monks of Rushen Abbey, in Man, and seems to have been conveyed to Furness, and found a resting place in the British Museum, where it now is. Published in the *Antiquitates Celto-Normannicæ*, by J. Johnstone, Copenhagen, 1786.

within its precincts. After the battle in which he was victorious, the fleet of Somerlid lay at Ramsey, and one of his captains, Gil Colum, made a proposal to surprise the church of S. Maughold, and at least drive off the cattle which were feeding round the churchyard. With much reluctance Somerlid consented, pronouncing at the same time these words: 'Let the affair rest between thee and S. Machaldus; let me and my troops be innocent; we claim no share in thy sacrilegious booty.' Gil Colum laid his plan accordingly, arranging with his three sons to effect the surprise at daybreak of the following morning; but as he lay asleep in his tent at dead of night, S. Machaldus appeared to him arrayed in white linen, and holding a pastoral staff in his hand, with which he thrice struck him in the heart. Awaking in great terror of mind, he sent for the priests of the Church to receive his confession, but they had no words of comfort for the dying wretch. One of them even proceeded to pray that S. Machaldus would never withdraw his hand till he had made an end of the impious man, and immediately he was attacked by a swarm of flies, and about six in the morning expired in great misery and torture. Somerlid and his whole host were struck with such dismay on the death of this man, that as soon as the tide floated their ships, they weighed anchor, and with precipitancy returned home."¹

It is stated in Keith's Catalogue of Scottish Bishops, that the *ancient* armorial bearing of the see of Sodor and Man was azure, S. Columba at sea in a cock-boat all proper in chief, over head a blazing star or. If these were really the arms of the united bishoprics of Sodor and Man, and not of Sodor alone previous to the union, the figure in the cock boat or coracle is probably that of S. Maughold rather than that of S. Columba, as it bears so

¹ Cumming's "Ruins and Monumental Remains of the Isle of Man," p. 119.

close a resemblance to the legend of his arrival upon the island ; and he was the senior saint, and held by the Manx in special repute.

S. ERMINE, A B., B.

(A.D. 757.)

Roman and Gallican Martyrologies. Authority :—A life by Anso, Abbot of Lobes, d. 800, his contemporary, at least he had known Ermine in his youth.]

S. ERMINE was born at Erclie, near Laon, and was ordained priest by Madalgar, bishop of Laon. Shortly after, Ermine became a monk under S. Ursmar, abbot of Lobes. When that holy abbot felt himself incapacitated by his advanced age for governing the house, he substituted S. Ermine for himself. Ermine, like S. Ursmar, received consecration as a bishop, and became a regionary bishop among the neighbouring people, to whom he carried the light of the Gospel.

April 26.

- S. CLETUS OR ANACLETUS, *M. Pope of Rome, circ. A.D. 69.*
 S. MARCELLINUS, *M. Pope of Rome, A.D. 304.*
 S. BASIL, *B. of Amasea, M. at Nicomedia, circ. A.D. 322.*
 S. TRUDPERT, *H.M. in Breisgau, A.D. 643.*
 S. RICHARIUS, *Ab. of Centule, in France, 7th cent.*
 S. PASCHASIUS RATBERT, *Ab. of Corbei, A.D. 851.*

S. CLETUS, POPE.

(ABOUT A.D. 69.)

[Roman Martyrology, and those of Bede, and Usuardus, and Wandelbert; by Ado on July 12th, by Notker on July 13th, by Hrabanus Maurus on April 29th.]



HERE is much difficulty in determining the succession of the first bishops of Rome. It is probable that S. Linus was the first, and that he was succeeded either by S. Cletus (Anacletus) or S. Clement. Fleury says, "It is certain that these were the three first bishops of Rome; but neither their order, nor the time of their pontificate, is certain." According to one account, S. Clement governed the church at Rome for ten years, to A.D. 77, and S. Anacletus succeeded him. But it is by no means certain that S. Clement was dead. It is said that S. Clement ceded the pontifical throne to avoid a schism, and that he did not die till long after.¹ But on the other hand Burton says "Pearson gives reasons for fixing the martyrdom of Linus in the year 67, and it seems nearly certain that the person who succeeded him, as head of the Roman Church, was Anacletus. If we suppose Linus to have suffered soon after the date of S. Paul's second epistle to Timothy, it is very possible for Anacletus to have been appointed by S. Peter, who arrived

¹ Fleury, *Hist. Eccl.*, vol. i., lib. ii., c. 47.

soon after, with the concurrence of S. Paul, who was then in prison. Pearson supposes that Anencletus survived but a short time, and that he died in 69; and though the generality of writers have assigned a longer period to his ministry, there are perhaps fewer difficulties in adopting the shorter chronology. There is certainly some evidence that S. Clement, who is called the third bishop of Rome, received his appointment from S. Peter; but this can hardly be taken to mean that S. Peter survived Anencletus as well as Linus. We know from S. Paul's own words that S. Clement was his fellow-labourer as early as the year 58; and if he was by birth a Roman, as some authors have asserted, it is not unlikely that the two apostles named him as a fit person to succeed Anencletus, in case he should be suddenly cut off. Though it is perhaps impossible to reconcile all the traditions upon the subject, we may at least infer from them the great anxiety of SS. Peter and Paul not to leave the Christians of Rome as sheep without a shepherd; and we may perhaps assert, without aiming at greater accuracy, that when the two apostles were martyred, S. Anencletus was at the head of the Roman Church, and the person next in authority to him was S. Clement."¹ There can be little question that Anacletus, or Anencletus, is identical with Cletus; the former was the Greek, the latter the Latin form of the same name, which signifies the Blameless. In the Roman Martyrology S. Anacletus is commemorated on July 13th, and S. Cletus on April 26th; but we may regard this as two commemorations of the same person, as is the case with S. Agnes, S. Peter, and many others.

The body of S. Cletus is preserved in the Vatican chapel.

¹ Burton, Lectures, x., p. 242-3.

S. MARCELLINUS, POPE, M.

(A.D. 304.)

[Roman Martyrology. Bede, Usuardus, Ado, Notker, Hrabanus.]

THE history of pope S. Marcellinus has been so involved in interested fiction, that it is difficult, if not impossible, to discover how much of truth underlies the fable that obscures it. For nearly a thousand years his fabulous history passed for truth along with the equally imaginary synod of Sinuessa, and has been much used by theologians and canonists in support of their theories.

At the beginning of the persecution under Diocletian, so runs the fable, the pontifex of the Capitol represented to Pope Marcellinus that he might without scruple offer incense to the gods, for the three Wise Men from the East had done so, before the star led them to Christ. Both agreed to let the point be decided by Diocletian, who was at that time in Persia, and he naturally ordered that the pope should sacrifice. Accordingly Marcellinus was conducted to the temple of Vesta, and offered there, in the presence of a crowd of Christian spectators, to Hercules, Jupiter, and Saturn. At the news of this defection from the faith, three hundred bishops left their sees,¹ and gathered together to hold a council, first in a cavern near Sinuessa, but, as this would not hold more than fifty, afterwards in the town itself. Along with them were thirty Roman priests. Several priests and deacons were deposed merely because they had gone away without protesting, when they saw the pope enter the temple. Marcellinus, on the other hand, they could not judge. "Be thou the judge,"

¹A number quite impossible for that country, especially in a time of persecution. But Luitprand makes the number 150, a number adopted also by Hlatina. In the revision of the Breviary by Clement VIII., the words in the lesson were altered to "many bishops."

said the bishops to him; "let thy condemnation be thine own, or thy justification thine own, only let it be in our presence. The first seat cannot be judged by any."

Marcellinus denied his guilt the first two days; but on the third day, being adjured in God's name to speak the truth, he threw himself on the ground, covered his head with ashes, and avowed his guilt. Thereupon he announced his own deposition, on the 23rd August, 303. After this, the bishops remained quietly at Sinuessa, until Diocletian, in Persia, having received intelligence of the synod, sent orders for the execution of many of the three hundred, and this was carried into effect; Marcellinus himself being among the number of sufferers.¹

Since the time of Baronius not a single historian worth mentioning has renewed the attempt to maintain the authenticity of this synod of Sinuessa and its acts. Nevertheless, it has found its way into the Breviary. The Very Rev. Dom Gueranger, in his Liturgical Year, says, "At the time when this lesson which is now in the Breviary was drawn up, the fall of Marcellinus was believed as a fact; later on it was called in question, and the arguments used against it are by no means to be despised; the Church, however, has not thought well to change the lesson as it first stood,² the more so as questions of this nature do not touch upon the Faith."

Whether any residuum of truth, any actual lapse on the part of Marcellinus in the persecution, lies at the bottom of the fabrication, cannot now be stated with certainty. Contemporary writers says nothing on the subject, but then there may be this reason for their reticence, that they were

¹ The forger of this story forgot that the persecution of Diocletian did not begin till after the Persian war, and the return of the emperor.

² This lesson was inserted in the Roman Breviary in 1542, and was finally and authoritatively sanctioned by Pius V.; the lesson used before that was simply an account of the martyrdom of the pope.

unwilling to perpetuate the memory of such a scandal. Later on, the Donatists, in the time of S. Augustine, professed to know that Marcellinus, and with him his successors, Melchiades, Marcellus, and Silvester, who were at that time priests, had delivered up the Scriptures, and had offered incense to the gods in the persecution. "S. Augustine treated the story as a Donatist fabrication," says Dr. Döllinger.¹ But, says the Jesuit Henschenius, S. Augustine in his book "*De Uno Baptismate*," c. 16, is opposing the Donatists who objected to their condemnation by Pope Melchiades,² on the ground that he had, as priest, become a renegade along with Pope Marcellinus. S. Augustine denies that Melchiades was thus guilty, but passes over the case of Marcellinus, or refuses to admit the guilt of the four, without evidence produced to substantiate it. He is not concerned with the guilt of Marcellinus, and so does not treat of it at length. The words of S. Augustine are— "What need is there for us to plead the innocence of these bishops of the Church of Rome, who are pursued with such incredible calumnies? Marcellinus and his priests Melchiades and Marcellus and Silvester are all charged with having surrendered the sacred Scriptures and with offering incense to the gods. But the conviction has not been brought home, so as to convince us of their guilt by certain documentary evidence. Petilianus says they were criminal and sacrilegious. I reply that they were innocent, and why should I labour to prove my assertion, when he makes no effort to substantiate his accusation?" And then he goes on at length to argue that when the charge was brought against Cæcilian of Carthage, and tried by order of Constantine, no mention of Pope Melchiades was made, as

¹"Die Papst-Fabeln des Mittelalters."

²He became pope in 311; Marcellinus died in 304. The condemnation of the Donatists was in 313.

certainly would have been the case, had he been guilty, for he was reigning at that very time, 311. The answer of S. Augustine is adroit, and the Bollandists suspect that by bringing all his energy to bear on Melchiades, to demonstrate the falsity of the accusation brought against him, S. Augustine shows that he felt the case of Marcellinus was more difficult. Henschenius says, "There can be little question from the conduct of the Donatists, and the reply of Augustine, restricted to the defence of Melchiades, that the Donatists were convinced of the lapse of Marcellinus, and that this originated the calumny against Melchiades, whom they pretended had fallen along with the pope; as is the way with all slanderous fables, it was formed around a kernel of truth. And besides, it is incredible to me how so calumnious a fable, and that one so injurious to the see of Rome, and one which Augustine in Africa would not believe, if it were destitute of any foundation could have been accepted by Roman writers, who had every opportunity of verifying or exploding it, and that moreover without discussion, and how they could have admitted it into their chronicles and the histories of the popes, and that too without mention of Melchiades, and his companions as offenders, against whom the slander had been raised."

The oldest list of popes, reaching to 530, contains mention of the fall of the pope. The Catalogue of pontiffs of Rome, which was compiled about A.D. 1048 contains an account of the fall of Marcellinus, but says nothing about the council of Sinuessa, only "He was led to sacrifice and to offer incense, and he did it. And after a few days being led to repentance, he was executed and crowned with martyrdom." This statement was in the ancient Breviaries, till unfortunately the myth of the council of Sinuessa was substituted for it by Pope Pius V. in 1542.

There cannot remain a shadow of doubt as to the utterly

mythical character of that council.¹ There can be no doubt it was a fiction deliberately composed for a definite purpose, between the years 498 and 514, in the pontificate of Symmachus. At that time the two parties of Laurentius and Symmachus stood opposed to each other in Rome. People, senate, and clergy were divided; they fought and murdered in the streets, and Laurentius maintained himself for several years in possession of part of the churches. Symmachus was accused by his opponents of grave offences. He must answer for himself at a synod, which King Theodoric had summoned. If he should be found guilty he must be deposed, cried the one party, while the other party maintained that for a pope there was no earthly tribunal. This was the time at which Eunodius wrote his apology for Symmachus, and this was the occasion of the appearance of the forged acts of the mythical council of Sinuessa, and also of the "Constitution of Silvester," and the "Acts of Xystus purging himself of an accusation made by Polychronius of Jerusalem." All these forgeries were by the same hand, and were composed for the same purpose. As in the apology of Eunodius, so also in the "Constitutions," and the "Gesta Xysti," and the "Acts of Sinuessa," the principle is inculcated that a pope has no earthly judge over him. If he lies under grave suspicion, or if charges are brought against him, he must himself declare his own guilt, and pronounce his own deposition as did Marcellinus, or he must clear himself by the simple asseveration of his own innocence, as did Xystus III.

¹Dupin says "It is notorious among all learned men that the acts of the council of Sinuessa are fictitious, and that the story on which they are grounded is a fable which has no foundation in antiquity." Fleury ignores both the fall of the pope and the council; so does Natalis Alexander.

S. BASIL OF AMASEA, B.M.

(ABOUT A. D. 322.)

[Roman Martyrology, Coptic Kalendar, Greek Menæa, and Menology of the Emperor Basil. Authority :—The entirely genuine and trustworthy Acts written by John, priest of Nicomedia, and an eye-witness of much which he describes.]

THE Emperor Licinius, of whom we have spoken in the account of the martyrdom of SS. Hermylus and Stratonicus (Jan. 13th), was married to the sister of the Emperor Constantine. The empress had among her ladies-in-waiting a very beautiful Christian maiden, named Glaphyra. Licinius, having set his eyes upon her, determined to seduce her, and made to her infamous proposals by the mouth of his chamberlain Benignus. The poor girl, feeling her helplessness surrounded by the creatures of the emperor, told the empress, who at once despatched her in boy's clothes from the palace, and gave her four Christian slaves and money. Glaphyra escaped to Amasea in Pontus, where Basil the bishop took her under his protection. As the bishop was building a church, Glaphyra undertook to write to her mistress for subscriptions. By this means Benignus discovered her retreat, and obtained orders from the emperor to bring both the bishop and the maiden in chains to Nicomedia, where Licinius resided. But before the chamberlain had reached Amasea, God took the poor hunted maiden to His rest, out of reach of her tormentor, and she is commemorated by the Roman Church on Jan. 13th, and by the Greeks on April 26th, with S. Basil. The bishop was brought to Nicomedia, and was there cruelly scourged, and his head struck off, for having sheltered a maiden from the lust of an emperor.

S. TRUDPERT, H.M.

(A.D. 643.)

[Venerated in the Black Forest and Breisgau, and in the diocese of Constance. The Martyrology of Usuardus amplified for the Church of Elsass, the Strasburg Breviary, &c. Authority:—The Acts, not ancient as we have them, but written in 1279; but this was only an amplification of an earlier life written before 903 by Erkenbald the abbot of S. Trudpert.]

IN the Münstertal, one of the most beautiful valleys of the Black Forest, is the ancient monastery of S. Trudpert. It lies beside the Neumagen-Bach, enclosed by wooded hills, not far from the ancient town of Staufen, and the ruined castle of Staufenburg, the seat of a powerful race, which became extinct in 1602.

In 640 a wanderer arrived at this castle, then belonging to count Othpert of Hapsburg, he was a pilgrim from Rome, but of northern race, seeking some green and secret retreat where he might pass the rest of his days alone with nature and nature's God. The count, pleased with the pilgrim, whose name was Trudpert, recommended him to settle in the grassy glen of the upper Münstertal, where rocks and dense forest would wall him out from the world. Trudpert sought the place, loved it, and settled beside the clear stream.

Othpert built him a little chapel, which was consecrated to SS. Peter and Paul, by the bishop of Constance, and sent some of his servants to assist him in cutting wood and gathering in his hay. Two of these fellows bearing a grudge against the hermit—why is not known—resolved to kill him; and one day, as Trudpert lay asleep on his bench before his cell, in the hot sun, one of them clave his skull with an axe, and ran away leaving the weapon in the wound. A monastery afterwards rose on the site of the murder.

S. RICHARIUS, AB. OF CENTULE.

(7TH CENT.)

[S. Richarius or *Riquier*, as he is called in France, is commemorated by Usuardus and Wandelbert, and the Roman Martyrology. Authority:—A life by Alanis, dedicated to Charlemagne. There is another life pretending to be by a contemporary, but it is a forgery.]

THIS saint was born at Centule, near Abbeville, at the close of the 6th or the beginning of the 7th century. He was converted by two Irish priests, Cadoc and Frigor, who passed through his village, and he began to live a life of self-mortification. He was ordained priest, and then visited Ireland. On his return to France he was summoned to the court of king Dagobert, who was pleased with him. He founded an abbey at Centule in 638, and another called afterwards Forest-Moutiers, three leagues and a-half from Abbeville, in the forest of Cressy. Riquier passed the rest of his life in this forest with a single companion.

His relics are preserved in the church of S. Riquier, which occupies the site of the ancient abbey of Centule.

In art he appears with the fleur-de-lys on his habit, to represent his relation to the royal family of France.

April 27.

- S. ALPINIAN, *P. in Aquitania, 3rd cent.*
 S. ANTHIMIUS, *B.M. at Nicomedia, A.D. 303.*
 S. ANASTASIUS I., *Pope of Rome, A.D. 402.*
 S. JOHN THE CONFESSOR, *Ab. at Constantinople, A.D. 803.*
 S. ZITA, *V. at Lucca, in Italy, A.D. 1272.*
 B. PETER ARMENGALD, *C. at Tarragona, A.D. 1304.*

S. ANTHIMIUS, B.M.

(A.D. 303.)

[Roman Martyrology, Ado, Notker, Usuardus, Wandelbert, &c.
 Authority:—Eusebius viii., c. 6. Greek acts exist, but they are not genuine.]



FIRE having broken out in the palace of Nicomedia, it was maliciously attributed to the Christians, and a savage persecution of them began. Anthimius, bishop of Nicomedia, was beheaded, and "whole families of the pious were slain in masses at the imperial command, some with the sword, some also with fire. Then it is said that men and women, with a certain divine eagerness, rushed into the fire. But the populace, binding many upon planks, cast them into the sea." Such is the account of this persecution given by Eusebius.

S. ANASTASIUS I., POPE.

(A.D. 402.)

[Roman Martyrology. Authorities:—S. Jerome, Ep. xvi., Socrates vii. 9; Sozomen vii. 24; Theodoret v. 23; S. Augustine, Ep. clix.; S. Paulinus of Nola, Ep. 16; and Anastasius the Librarian, circ. 60.]

S. ANASTASIUS succeeded S. Ciricius on the throne of S. Peter on Oct. 9th, A.D. 399; and died Nov. 3rd, A.D. 401.

S. Jerome says he was a man of holy life, endued with apostolic zeal, and adds that God took him out of this world lest Rome should be plundered under such a head; for in 410, it fell into the hands of Alaric, king of the Goths.

S. ZITA, V.

(A.D. 1272.)

[Roman Martyrology. Beatified by Innocent XII. in 1696, and canonized by Leo X. Authority :—A life written by a contemporary.]

S. ZITA was the child of poor parents at Bozzanello, a village on the slopes of Monte Sagrate, three leagues from Lucca. She was born in 1218, and at the age of twelve was sent into domestic service to Pagano de Fatinelli, a nobleman of Lucca. She remained all her life in the same house, endearing herself to her master and mistress and afterwards to their son and his wife. Every morning she rose early to attend the first mass, and open her heart to her Lord and God. One Christmas Eve the cold was intense, and she was preparing to go to church, when her master, compassionating her thin gown, threw his furred mantle over her shoulders, and bade her wrap herself in that against frost and snow, but to be sure to bring it him back again. At the church door, since then called the angel door, she saw a poor man crouching, numb with cold, who held up to her a ghastly white face, and extended his shaking hands for an alms. She instantly wrapped the warm mantle round him, bidding him wear it till she came out of church. When the service was over she could not find the beggar. He had made off with the cloak, and she returned home, alarmed and distressed. As may be expected, she met with a severe rebuke, which grieved her, however, less than having caused annoyance to a kind

master, and violated, unintentionally, his confidence. But next morning a stranger came to the door, and without a word of explanation left the mantle in the hands of Zita, and she, amazed and grateful, could not but regard him as an angel. Many pretty stories are told of this poor and pious servant maid, who walked in such close communion with the unseen world, that her story abounds in marvels, and we are not altogether sure where natural events end and marvels begin. One eve of S. Mary Magdalene's Day she made a pilgrimage to a church under that invocation, two miles from Lucca; household affairs detained her till evening, and she was surprised by night. However, she pressed on to the church; but when she reached it, the darkness was complete, the sky overcast with rain-clouds, and the doors of the little pilgrimage-shrine were closed. She was very tired, and sinking on her knees before the door, began to pray. But the long and toilsome mountain walk, at the end of a hard day's work, had exhausted her, and she fell asleep. The rain poured down, and the wind moaned about the eaves of the solitary church; but still she slept on, with a little votive candle she had brought with her standing by her side. Suddenly she awoke, the wan day was breaking in the East, and at her side twinkled the candle, lit by unknown hands, and angel wings had been spread over her, so that her garments were not soaked by the heavy rain.

On another occasion she started for a long pilgrimage to a church near the sea, five miles beyond Pisa, and Pisa is some ten miles from Lucca. She started with a companion, who, however, left her at Pisa, and when her devotions were ended Zita had to return alone to Lucca. In passing through Pisa, as evening fell, she was invited by a friend to sleep there; but Zita had her work to do the following morning for her master and mistress, and was resolved not

to allow her pilgrimage to interfere with that ; so she pushed on. On reaching the baths, some way further, an acquaintance who lived there also pressed her to stay, but she again refused. As she traversed the mountain of S. Giuliano, and night gathered in dark, an aged hermit who dwelt there advised her not to risk prosecuting her journey by night, and offered her shelter. But no, her strong sense of duty thrust her on. Further on she passed a castle, and the sentinels compassionating her, and knowing that the road was unsafe, on account of robbers, offered her hospitality. This was refused, and she pressed on, though her limbs tottered, and she was faint, having scarcely eaten anything all day. At length she sank down, dead-beat, on the side of a little spring, at the first cock-crow, and dipping her mouth into the water took a refreshing draught. At that moment a woman stood beside her, and touching her asked if she were going further. Zita rose, and, rejoiced to meet with a companion, walked on at her side. And now her exhaustion seemed to go, and her vigour to be recruited, as she made the rest of her journey with her unknown companion. When they reached the covered bridge over the Ozzorio, the gate to it was locked, but it opened before them. It was the same with the gate of the city. Zita sought her home, and as she turned on the doorsteps to thank her companion, she had vanished ; then she hoped, and hoping believed, that the Virgin Mother had been at her side. Zita died in her sixtieth year, beloved by all in the house where she had served so faithfully for forty-eight years, and it is said that when she died a bright star shone over Lucca. Some of her relics are preserved in her chapel on Monte Motrone, near Lucca ; others at Genoa, in a church dedicated to her ; others at Parma. A toe was given by the bishop of Lucca to Sir William Langstow, who built a chapel at Ely to her honour, in 1456. Other relics are in Portugal.

April 28.

- S. MARK, *B.M. at Atino*, A.D. 82.
 SS. VITALIS AND VALERIA, *MM. at Ravenna and Milan*, circ. A.D. 171.
 SS. APHRODISIUS, CARLIPPUS, AGAPE AND EUSEBIUS, *MM. at Tarsus*.
 SS. THEODORA AND DIDYMUS, *MM. at Alexandria*, A.D. 303.
 SS. PROBA, *V.M.*, AND GERMANA, *V. at Henin-Lietari*, in Hainault.
 S. ARTHEMIUS, *B. of Sens*, end of 6th cent.
 S. CRONAN, *Ab. of Roscrea in Ireland*, circ. A.D. 615.
 S. PAMPHILIUS, *B. of Solmon and San Pelino*, in Italy, 7th cent.
 S. PRUDENTIUS, *B. of Tarazona*, in Spain.

SS. VITALIS AND VALERIA, MM.

(ABOUT A.D. 171.)

[Roman Martyrology; venerated at Ravenna and Milan. It is uncertain when these suffered, whether under Nero, or in the 2nd century. Baronius gives the date 171. The account of their passion is ancient; it is contained in the Acts of SS. Gervasius and Protasius their sons, (June 19), it is certainly older than 386, as it contains no mention of the discovery of their relics at that date.]



IN the persecution of Marcus Aurelius, according to Baronius, a physician of Ravenna, named Ursicinus, was condemned to death as a Christian. The sight of the preparations for his execution made his courage fail, and he was almost disposed to apostatize, when Vitalis, the father of SS. Gervais and Protasius, who was present, cried out to him to encourage him to play the man for Christ. Ursicinus recovered his resolution, and suffered on June 19th. Then Paulinus, the magistrate, ordered Vitalis to be brought before him, and placed on the rack, and then to be cast into a pit, and earth and stones to be thrown in upon him till he was dead. His wife, Valeria, was taken at Milan, whither she retired on her husband's death, and on her refusing to eat meat offered to idols, she was so severely

beaten that she died two days after of the blows she had received.

The very interesting church of S. Vitalis at Ravenna "a bad copy of the temple of Minerva Medica of Rome,"¹ was built in the reign of Justinian by S. Ecclesius, archbishop of Ravenna, and was consecrated in A.D. 547, by S. Maximianus. In it is the tomb of the saint, and a fountain which issues from beneath it, which is held in great veneration.

SS. APHRODISIUS AND COMPANIONS, MM.

(DATE UNCERTAIN.)

[Roman, Gallican and Spanish Martyrologies. Ado, Usuardus, and Notker.]

S. APHRODISIUS and his companions have met with a very remarkable fate. The Martyrologies mention Aphrodisius, Carilippus, Agapitus, Eusebius, Malina, and others, as martyrs, and some add, at Tarsus, in Cilicia. But at Beziers, in France, S. Aphrodisius is venerated on this day as the first bishop of the see; and a strange story is told of him. He is said to have been an Egyptian, who received SS. Mary, Joseph, and the infant Saviour, into his house on the occasion of the flight into Egypt. And when he heard of the miracles and death and resurrection of Christ, he was converted, and went and joined himself to the Apostles, and received the Holy Ghost along with them on the day of Pentecost. Then he was appointed bishop under S. Peter, and travelled with him. Afterwards he went with Sergius Paulus to Gaul; Sergius Paulus became first bishop of Narbonne, and Aphrodisius first bishop of

¹ Ferguson's Handbook of Architecture.

Beziers, by the appointment of S. Paul, the apostle of the Gentiles. And there he suffered martyrdom with his companions, Carilippus, or Ciryppius, Agapius and Eusebius. But as Henschenius has shewn, this story is made up of scraps of legendary matter from various sources, of absolutely no authority.¹

This is not all. On the strength of the place of martyrdom of these saints not being inserted in some Martyrologies, the forger of the Chronicle of Flavius Dexter in the 16th cent. set them all down as having suffered at Capana, in Portugal, in the year 76. Relying on the impudent forgery of Higuera, in 651, *De Arze Reynoso*, B. of Plasencia, in whose diocese Capana was, obtained authority from the Holy See to solemnize the festival of these saints, as a double with proper office, and indulgences for forty days to all who should assist at the offices, and pray for the extirpation of heresy and peace between Christian princes.

S. Aphrodisius is represented at Bourges with his head in his hands; at Bezier as riding on a camel.

SS. THEODORA AND DIDYMUS, MM.

(A.D. 303.)

[By the Greeks on April 5th. Ado, Usuardus, and Maurolycus. Roman Martyrology. Authority:—The genuine Acts in Greek, partly copied from the public register, and the rest written by an eye-witness.]

EUSTRATIUS PROCULUS², Augustal prefect of Alexandria, ordered the virgin Theodora to be led before him. He began the interrogatory by asking of what condition she

¹ Giry gives this story, and adds, "It is taken from the Martyrology of Du Saussaye, who derived it from the traditions and monuments of the Church of Beziers," and this with Henschenius's dissection of the fable, showing whence each scrap was derived,—before his eyes!

² The Bollandists think this a mistake for Proconsul; but Consuls were never allowed to govern in Egypt. No one above the rank of Knight was Augustal Prefect.

was. She replied, "I am a Christian." *The Prefect.*—"Are you a slave, or a free woman?" *Theodora.*—"Jesus Christ hath set me free. But my parents were free, as you call it." *The Prefect.*—"Call the town curator." Then he asked him concerning the virgin, and learned that she was of good family. Turning to Theodora he asked, "Why art thou not married?" *Theodora.*—"I prefer serving Jesus Christ." *The Prefect.*—"If thou wilt not sacrifice, according to the imperial command, I will have thee put in a place of infamy." *Theodora.*—"If I resolve to keep my soul undefiled, I shall not be guilty of the violence to which I may be exposed." *Eustratius.*—"Thy birth and beauty inspire me with pity. Sacrifice, or thou becomest a scandal to thy family, and to all decent folk." *Theodora.*—"I trust myself to my God. He will protect me. Jesus Christ will snatch his dove out of the grasp of the falcon."

The Prefect.—"I pity thee, and I give thee three days in which to consider the matter." *Theodora.*—"Then suffer me to spend these three days in peace, unassailed by any." *Eustratius.*—"It is just. Go, treat Theodora with respect, as becomes her birth, till the three days are expired."

Now when this space of reprieve was ended, and Theodora was still in the same mind, the prefect ordered her to be taken to the public stews. And as she entered the den of infamy, she raised her eyes to heaven and prayed; "God most mighty, Father of Jesus Christ my Lord, succour thy child, and deliver me from this evil place unhurt. Thou didst bring Peter out of prison, watch and guard my innocence, that all the world may know that I am thine."

Now there was a young Christian, named Didymus, at Alexandria, who had heard the sentence, and he was full of zeal for God, and resolved to deliver the virgin from the place of wickedness and peril. Therefore he went to

where she was, dressed in soldier's clothes and armour, and shutting the door behind him, he said, "Fear not, my sister, I am thy brother in Jesus Christ. I am come to save thee. Change clothes with me." So she disguised herself in his cuirass and greaves, and went forth. But the agony of fear, and the sudden reaction was too great for her tender spirit to bear, and she fell down, and her soul escaped to God, and was at rest. Then Didymus was taken, and brought before the prefect, and at his command his head was smitten off, and his body consumed in a fire.

S. CRONAN OF ROSCREA, AB.

(ABOUT A.D. 615.)

[Irish Martyrologies. Authority :—A life written several centuries later, founded on tradition.]

CRONAN was a native of Ely O'Carrol, in Munster. When arrived at a proper age for embracing the religious state, taking along with him his maternal cousin, Mobai, he went to visit some holy men in Connaught. After some stay he went with Mobai to Clonmacnois, but did not remain there long. Next we find him erecting several religious houses, in one of which, at Lusmag, in the barony of Garrycastle, King's county, he spent a considerable time. Having given up this establishment to some monks, Cronan returned to his own country, and erected a cell near the lake, or marsh of Cree, which cell was called Seanruis. He was in this place about the time of the death of S. Molua, of Clonfert-molua; for it is related that this saint in his latter days visited Cronan at Seanruis, and demanded of him the Holy Eucharist, that he might take it with him. Cronan gave it him, and Molua recommended

his monastery to his protection. How long Cronan remained at Seanruis is not recorded. The cause of his leaving it was this. Some strangers, who had come to pay him a visit, were not able to find it out, and in their wanderings remained a whole night on the bog without food or roof to shelter them. This so distressed Cronan, that he determined to quit this lonesome spot, and removed to the high road, where he erected a large monastery, which in course of time gave rise to the town of Roscrea. Here he spent the remainder of his life, employed in good works, and most highly esteemed. On one occasion he appeared to Fingen, king of Munster, who was bent on chastising the people of Meath on account of some horses that had been stolen from him. The king had a great veneration for the saint, whom we find, when very old and blind, on a visit to Cashel. Not long after he died on the 28th of April, in, according to every appearance, some year of the reign of the said king Fingen, and consequently about 619, or, at the latest, 626.

S. PRUDENTIUS, B. OF TARAZONA.

(DATE UNCERTAIN.)

[Spanish Martyrologies. Authority :—A life full of fables and additions, not in any way trustworthy.]

WHEN it is said that authors differ as to the date of this saint so far that some place his death in the year 300, others in 390, others in 570, and others again, relying on an amusing story in his life, in 1120, it will be seen that not only is no reliance to be placed in his history, but also that there is every probability that several bishops of Tarazona of the same name have been run into one, and which of these was the saint, it is impossible to decide.

One absurd story which attaches to a S. Prudentius, bishop of Tarazona, in the reign of Alphonso, king of Aragon, is too quaint to be omitted. During the absence of the Spanish soldiers from Garraye, a fortified city in the diocese of Tarazona, the priests taking it for granted that the valiant men had fallen before the Moslem, married their wives; and the soldiers on their return found that the gates of Garraye were closed against them, and the priests, their children, and others, who had remained in Garraye, were determined to forbid them admittance. A battle ensued, and the veterans were routed by the clerics, and driven up the mount Moncayo, where they fortified themselves, and made daily descents upon the inhabitants of Garraye whenever they showed themselves outside the walls. This condition of warfare continued some time, till Prudentius called the archbishop of Toledo and his six other suffragans to Tarazona to consult what had better be done. The archbishop and the seven bishops resolved to ride to Garraye and remonstrate with the people. This they did, but without effect. However the citizens prepared them a feast, but in malice, killed and cooked dogs and cats for the table. Now when the feast was spread, Prudentius blessed the viands, whereupon all the cats and whelps started up on the dishes, and began to yelp and squall, so the archbishop and his seven suffragans, panic-struck, rushed out of the room, mounted their horses, and galloped from town. And when they had reached a safe distance, they turned and cursed the city. Then came a plague of ticks, such as attack cats and dogs, upon the town, and slew all the people, so that it is a desolation unto this day.

April 29.

- S. TYCHICUS, *Disc. of S. Paul, 1st cent.*
 THE SEVEN THIEVES, *MM. in Coreyra, circ. A.D. 100.*¹
 SS. AGAPE AND SECUNDINUS, *BB., MM., EMILIAN, M., TERTULLA AND ANTONIA, VV., MM. at Cirta, in Africa, A.D. 260.*
 S. SENAN, *C. in Wales, 7th cent.*
 S. GUNDEBERT, *M. at Avesnes, near Rheims, 8th cent.*
 S. WILFRED II., *Archb. of York, c. 7c. A.D. 731.*
 S. HUGH, *Ab. of Cluny, A.D. 1109.*
 S. ROBERT, *Ab. of Molesme, A.D. 1110.*
 S. PETER MARTYR, *O.P. at Milan, A.D. 1252.*

S. SENAN, C.

(7TH CENT.)

[Anglican Martyrology, Ferrarius, and the Bollandists. Authority:—Mention in the life of S. Winifred, by Rupert, Ab. of Shrewsbury, circ. 1140. The Senan venerated in Cornwall was, however, not this Senan, but Senan of Inis Cathy. Port Senan is called after him.]



SAINT SENAN was a hermit in the North of Wales, who after a holy life, was buried, along with S. Chebbi, or Cubbi, in the place where afterwards the body of S. Winifred was laid.

S. GUNDEBERT, M.

(8TH CENT.)

[Venerated in the archdiocese of Rheims. Authority:—The lections for his office in the Rheims Breviary, which have gone through various amplifications.]

S. GUNDEBERT, or GUMBERT, was a nobleman in the archdiocese of Rheims, when his brother, S. Nivrad, occu-

¹ Converted in prison by S. Jason, July 12th, and martyred. Commemorated by the Greeks on April 27th; by the Latins on April 29th.

ped that see. His wife was S. Bertha. As they had no children he gave all his property to the Church, and founded a convent dedicated to S. Peter at Rheims, and a monastery at Avesnes. He then left his wife and went to Ireland, where he entered a monastery. Some marauders having invaded the lands of the abbey, he went out to intreat them to respect the property of the monks, but they fell on him and killed him. His body, and that of S. Bertha, are preserved at Avesnes.

S. HUGH OF CLUNY, AB.

(A.D. 1109.)

[Roman, Gallican, and Benedictine Martyrologies. Authority:—A life by Hildebert, B. of Sens in 1107, and Archb. of Tours in 1125. Hildebert was a monk of Cluny, trained under Hugh. Also a letter by Hugh, monk of Cluny, to his abbot, Pontius, in 1120, containing much concerning S. Hugh, and a life of S. Hugh written afterwards by the same monk, published in the *Bibliotheca Cluniacensis*. Another by the nephew of S. Hugh, Robert, Ab. of Vezelay. An epitome of his life written immediately after his decease by the monks, Ezelo and Gilo. Also an anonymous life, and a hymn in honour of the saint by Peter the Venerable. S. Hugh was canonized by Pope Calixtus II.]

S. HUGH, sixth abbot of Cluny, was born in 1024, and was descended from the ancient dukes of Burgundy. He placed himself under the guidance of S. Odilo, abbot of Cluny, who, perceiving his merit, made him prior of the community. The wisdom of his government caused him to be selected, in 1047, to reform the abbey of Paternac, in the diocese of Lausanne. In the year 1049 he succeeded S. Odilo. He multiplied abbeys of the order, and according to Ordericus Vitalis, had ten thousand monks under his rule. By his advice and counsel, a reconciliation was effected between Gregory VII. and the emperor Henry IV. The sovereigns of Europe showed him the greatest respect,

and Leo IX. sent him to Hungary, with the title of legate, to reconcile king Andrew to the emperor Henry.

S. ROBERT OF MOLESME, AB.

(A.D. 1110.)

[Roman, Gallican; and Benedictine Martyrologies. Authorities:—A life written by an anonymous monk of Citeaux, under the abbot Ado. (d. 1197.)]

S. ROBERT, founder of the Cistercian Order, was born in Champagne, in the year 1018, and embraced the Benedictine rule in the abbey of Moutier-la-Celle, near Troyes. He became prior of this monastery, afterwards abbot of S. Michael, at Tonnerre, and was sent to be superior to the hermits of Colan, in the forest of Molesme, in the diocese of Langres. Their relaxed discipline, however, caused him to leave them, and he founded a reformed abbey in the forest of Citeaux, and built a church there, in 1098. But the hermits of Molesme having returned to a better mind, obtained his recall from the pope, and he died at Molesme, on March 21st, 1110. Several sermons, letters, and a chronicle of Citeaux, have been attributed to him, but on insufficient evidence.

S. PETER MARTYR, O.P.

(A.D. 1252.)

[Roman and Dominican Martyrologies. Canonized in 1253, a year after his death. Authority:—A life by a contemporary, Thomas de Lentino, O.P., afterwards Latin Patriarch of Jerusalem.]

S. PETER was born of heretical parents, at Verona, in the year 1206. At that time the sect of the Cathari, or



S. PETER MARTYR

April 18, 1963

Manichæans, were extensively spread over the north of Italy, Piedmont, and the South of France, where they were called Albigenses. The nature of their heresy has already been stated.¹ Peter was sent to school, where he learned the Apostles' Creed. One day his uncle called the child to him, and asked him what he had acquired at school. The little boy at once began to recite the creed. The uncle was angry, and scoffed at the idea of the world having been created by God, and endeavoured to infuse doubt into the mind of the child. But in vain. The boy grew up with an intense love and faith in the Catholic religion, and having entered the order of S. Dominic, became a most zealous preacher against heresy. In 1232 he was appointed inquisitor-general. The heretics, maddened at the remorselessness with which, as inquisitor, he persecuted, determined to kill him, and on the 5th of April, 1252, as he was on his way from Como to Milan, at a place called Barlasina, they fell upon him, and one of them struck him on the head with a hatchet, inflicting a ghastly wound, from which the blood gushed out. Peter fell on the ground, but gathering himself on his knees, unable to speak, he dipped his finger in his blood, and traced on the dusty road these words, the beginning of the Creed, *Credo in Deum*, "I believe in God," then the murderer killed him with a dagger-blow on the left breast, piercing his heart. His companion, brother Dominic, was also grievously wounded, and died a few days afterwards. The body of the martyr was carried to Milan, and laid in the church of S. Eustorgius. Like S. Stephen, the protomartyr, dying, he obtained the conversion of his murderer. Carinus, who had dealt the blow, having eluded all efforts to capture him, was filled with compunction, and entered the Order of S. Dominic, in

¹ March 5th, B. Peter of Castelnau, pp. 74-84; also January, pp. 110-111.

which he lived and died holily. The festival of S. Peter was fixed by pope Innocent IV., for April 29th, because it was possible for Easter Day to fall on April 5th, the day of his martyrdom.

In Art he is represented with a hatchet cleaving his head, and a dagger in his left breast.



S. Peter, Martyr.

April 30.

- S. MAXIMUS, *M. at Ephesus, circ. A.D. 250.*
 S. EUTROPIUS, *B.M. of Saintes in France, 3rd cent.*
 SS. MARIAN, JAMES, AGAPIUS, AND COMPANIONS, *MM. at Cista and Lambessa in Africa, A.D. 259.*
 S. MATERNIAN, *B. of Rheims, 4th cent.*
 S. LAURENCE, *P.M. at Novarra, 4th cent.*
 S. DONATUS, *B. of Euvraa in Epirus, circ. A.D. 397.*
 S. SEVERUS, *B. of Naples, 5th cent.*
 S. HOYILDA, *V. in Champagne, 5th cent.*
 S. MICHOMER, *C. at Tonnerre in France, circ. A.D. 440.*
 S. ERKONWOLD, *B. of London and Ab. of Chertsea, A.D. 693.*
 S. HILDEOARD, *Q. at Kempten in Germany, A.D. 783.*
 S. SWIBERT, *B. of Werden in Saxony, after A.D. 800.*
 SS. AMATOR, *P.M.*, PETER AND LOUIS, *MM. at Cordova, A.D. 855.*
 S. FORANNAN, *Ab. of Waulsor in Belgium, A.D. 942.*
 S. ADJUTOR, *Mk. of Tiron, near Vernon, in Normandy, circ. A.D. 1131.*
 S. GUALYARD, *H. at Verona, A.D. 1127.*
 S. CATHARINE OF SIENNA, *V.O.S.D., A.D. 1380.*
 S. LUDWIG, *Boy M. at Ravensburg, A.D. 1429.*

S. MAXIMUS, M.

(ABOUT A.D. 250.)

[Modern Roman and several Latin Martyrologies. By the Greeks on May 14th and March 6th. In some Latin Martyrologies on Sept. 28th. Authority:—The brief and genuine acts.]



THE very brief acts of this martyr do not state further as to where he suffered than that it was in Asia Minor, but an allusion in the acts to Diana being the great goddess of the city caused Baronius to conjecture that it was Ephesus, and as such he inserted it in the Roman Martyrology. Maximus was first beaten with clubs, then stretched on the rack, and was finally stoned to death.

S. EUTROPIUS, B.M.

(3RD CENT.)

[Roman and Gallican Martyrologies, and those of Usuardus, Ado, Notker, &c. The acts of S. Eutropius pretend to have been written by S. Denys of Paris, and sent by him to S. Clement of Rome. They are wholly fabulous. The legend of S. Eutropius told by Peter de Natalibus, and popularly adopted at Saintes, is also most questionable. There can be little question that S. Eutropius lived in the 3rd century, and not, as is pretended, in the first, for in the catalogue of bishops of Saintes he occurs as first, and the fourth in succession was Peter, who subscribed the council of Orleans in 509. The mistake has arisen from S. Denys of Paris, who, according to Gregory of Tours and Sulpicius Severus, came to Gaul in 205, being identified with S. Dionysius the Areopagite.]

THE visitor to the beautifully-situated city of Saintes in the Saintonge cannot fail to admire the exquisite church of S. Eutropius, with its marvellously rich early crypt, at the east end of which a marble slab covers the tomb of the patron Saint. The body of S. Eutropius is gone, having been torn from its shrine by the French revolutionists, but a lamp burns perpetually in the gloomy crypt above the place where for many centuries the apostle of the Saintonge lay. Saintes was an ancient Roman city, as the numerous Roman remains, especially the amphitheatre still extant, testify. Hither, in the third century, came Eutropius, bearing the light of revelation.

He had come from Rome with S. Denys, and now he sought to bring the people of the beautiful city to the knowledge of the true God. We follow the Saintes tradition, though we cannot place unqualified reliance in it. The people of Saintes repulsed the apostle, and would not suffer him to dwell within their walls. Then he built himself a hut outside the city, and preached to such as passed by. Now it fell out that the governor had a daughter named Eustella, who having heard the Word, believed with all her heart. And when her father heard it, he drave her from

his house, and she lodged near the hovel of the man of God. Then the governor full of wrath went forth with a company of soldiers, and despatched Eutropius, striking him on the head with an axe. And when he was dead Eustella reverently buried him in the ground under the hovel where he had lived. But in later ages S. Palladius, Bishop of Saintes, built a noble church over his tomb. Such is the tradition. The false Acts throw back the whole story to the 1st century, and tell how Eutropius was the son of Xerxes, king of Babylon, and how as a boy he was sent to Jerusalem to be king Herod's page. He was present when Christ fed the five thousand with the five loaves, and believed. When Christ rode into Jerusalem, he went before strewing flowers and leaves. On the Feast of Pentecost he received the Holy Ghost along with the apostles, and then went with S. Simon and S. Thaddæus to preach the Gospel at Babylon; there he converted his father and all his court, and placed them under the care of bishop Abdias. He witnessed and wrote the acts of the martyrdom of SS. Simon and Thaddæus, and then came to Rome and was sent into Gaul by S. Clement. After which follows the story given above. The Bollandists regard these Acts as so utterly worthless that they have not even printed them.

SS. MARIAN, JAMES, AND COMP., MM.

(ABOUT A.D. 259.)

[Some of these martyrs are commemorated in ancient Latin Martyrologies on April 29th, the rest on April 30th. The Acts were written by a contemporary, a friend, at the request of two of the martyrs, and himself an eye-witness of their passion.]

THE writer of the acts of the martyrdom of these saints was a friend and a relation of Marian and James, and he

wrote his account at their request, "not to celebrate their victory as vain boasting, but to leave an example to the people of God, to justify their faith." The writer with Marian and James were travelling in Numidia when they came to Muguas, a place where persecution was then raging, and where they saw two bishops, Agapius and Secundinus, martyred. A large party of confessors were then carried in chains to Cirta, followed by Marian and James, who encouraged them to resist unto death. Thereupon they were also taken and tortured. James was a deacon and had been a confessor in the persecution of Decius; Marian was a reader. The latter was hung up by his thumbs with weights attached to his feet, and his body thus extended was torn till the bowels were exposed and his sinews broken. Then he was taken back to prison, where he was comforted with a dream, in which he saw S. Cyprian in a bright and pleasant land full of flowers and woods of cypress and pine, and broad rich meadows, who dipped a bowl into a fountain and gave the martyr to drink thereof. James had been cheered with a vision the day before as he fell asleep in the chariot. He had seen a youth in dazzling white robe cast to him two purple belts and say, "Follow me, one of these girdles is for thee, the other for Marian." With them in prison was Æmilian, a knight of fifty years of age, who had ever kept himself in purity of body. In a dream he saw a pagan friend approach him and ask if all the martyrs would enjoy an equality of glory in heaven. To him Æmilian answered, "Look up at the sky and see the stars with various brightness, so will it be with the saints, as is their merit so will be their splendour."

The martyrs were then sent to Lambessa, where were extensive prisons, and the number of confessors was immense. Every day the blood of some was shed, but still the prisons were crowded. Amongst the martyrs was

a mother with her twin boys. One night James saw in vision the bishop Agapius and the mother with her twin sons. One of these little ones wore a necklace of roses, and bore in his hand a palm of shining green. The child came smiling towards him and said, "To-morrow thou shalt sup with us." At length all the martyrs were ordered out to execution, and were placed near a stream in a green valley, in a long row, and the executioners struck off their heads one after another, so that their blood ran down into and mingled with the stream.

S. DONATUS, B. OF EVRŒA.

(ABOUT A.D. 387.)

[Greek Menology and Roman Martyrology. S. Donatus of Aretina and S. Donatus of Evrœa lived at the same period, and consequently there has arisen confusion in their respective histories, much that belongs to the B. of Aretina has been transferred to the B. of Evrœa. Authority: —Sozomen, lib. vii., c. 25.]

S. DONATUS is related to have killed a monstrous dragon, "as big," says Sozomen, "as the great Indian serpent," at Chamæzephyra in Evrœa, of which he was bishop. He spat in the dragon's mouth and slew it. There can be little question that S. Donatus has inherited the myth of Apollo and Python, which lingered on in Epirus after it was nominally conquered to Christ. The particulars given by Sozomen of the fountain called forth by the saint when he slew the dragon, leave no doubt on the mind that such is the case.

S. SEVERUS, B. OF NAPLES.

(5TH CENT.)

[Roman Martyrology ; a double feast at Naples. Authority :—His life written about the year 800, consequently not implicitly to be relied on.]

ACCORDING to the legend related of this bishop of Naples, he called a dead man to life under peculiar circumstances ; but as the life of Severus was not written till some four hundred years after his death, we have not evidence upon which we can rely to determine if it rests on any foundation of truth. A man of Naples one day went to the bathing establishment and forgot to take with him the usual fee to the proprietor, an egg.¹ The bath-owner refused to let him out till he paid, but at last the man promised solemnly to send the fee directly he returned home, and was then allowed to go. On reaching home he forgot his promise, and died a few days after. The owner of the bath thereupon brought a claim upon the widow for a large sum of money which he pretended that the deceased had owed him, and the judge ordered that, as the poor woman could not pay, she and her children should be sold. The widow fled to S. Severus and implored his assistance. He asked her if the deceased had owed anything to the bath-owner. She replied that she believed he had said something about owing him a trifle, but contended that it was not a large sum. Then Severus said, "The dead man himself shall give evidence." So he gave his bell to the deacon and bade him run through Naples and summon all men to the tomb, and he took his staff and went thither himself. And when a crowd was gathered, he prayed to God to make manifest the truth, and then he called to the dead man to answer him truly, how much he owed the bath-keeper. Then the corpse opened its eyes,

¹ Or perhaps a piece of money which from its form may have been commonly called an egg, *ovum*.

and rose and said, "I owe but one egg," then fell back again and was rigid as before. The people gave a shout and fell upon the bath-owner, and would have torn him to pieces, had not the bishop protected him.

S. Severus erected many churches at Naples, amongst others, one in the city, the apse of which he adorned with mosaics representing Christ and the Apostles, and seated Prophets beneath them, an interesting description of which is given in the life of the Saint.

S. ERKONWOLD, B. OF LONDON.

(A.D. 693.)

[Roman Martyrology. The Salisbury Missal gives his Translation on Nov. 14th. Authorities:—Bede, lib. iv. c. 6; William of Maimesbury, De Pontif, lib. 2.]

S. ERKONWOLD was a brother of S. Ethelburga, for whom he founded the convent of Barking, in Essex, whilst for himself he built and endowed the abbey of Chertsey, in Surrey, and became its abbot. But S. Theodore, archbishop of Canterbury, withdrew him from the cloister to consecrate him to the bishopric of London. He died about 693, at all events after 692, when he was engaged in counselling Ina, king of the West Saxons, in drawing up his laws. He was buried in the cathedral of S. Paul, and his body was translated to a more honourable place in the same cathedral on the 14th Nov., 1148.

S. HILDEGARD, Q.

(A.D. 783.)

[Venerated at Kempten and S. Gall. Authority:—The lives of Charlemagne by Eginhardt, the monk of S. Gall, &c.]

CHARLEMAGNE was married five times. Beauty and virtue guided his choice of a wife more than high birth.

After his divorce of Desiderata, a Lombard princess, he wedded Hildegard, a Swabian. It is related that a servant named Taland, enraged at the contempt with which she treated his advances, accused her of infidelity to the emperor, who divorced her also; upon which she retired to Rome, where for some time she led a life of great sanctity, and devoted herself to the care of the sick, until happening to meet with Taland, wandering about blind, she restored him to sight, and the wretched man, struck with remorse, confessed his crime, and led her back to her husband. She became the mother of Charles, who died early, Pepin, a young man of talents, who, after serving in several campaigns, rebelled against his father, and died in prison. Louis, the third son, unfortunately of weaker parts than his brethren, was the only one who survived him.

S. FORANNAN, AB. OF WAULSOR.

(A.D. 982.)

[Roman Martyrology and Belgian Martyrologies. Authority:—A life based on tradition, and probably on some earlier documents, by Robert, monk of Waulsor, in 1030. That it is founded on earlier accounts is scarcely to be doubted, in that it fits in with the history of S. Machallin and S. Cadroe, both Irish abbots at Waulsor.]

THERE is no part at the river Meuse so full of beauty as at Waulsor; there the limestone rocks rise abruptly in magnificent crags from the river, their ledges in spring gardens of crimson pinks, blue viper-bugloss, and ox-eye daisies. At intervals they fall back, and their woods feather down to the water's edge. Immediately opposite Waulsor opens a glen leading up to precipices, with a rill at the bottom watering soft rich meadows. It is the "Vallis-decora" of the Irish hermits who settled there in 947. S. Machallin



S. CATHERINE OF SIENNA. [1876.]

April, 1876.]

was the first to settle in this lovely and secluded spot. He was succeeded in 950 by S. Cadroe, another Irishman, who, however, in 954 or 955, removed to Metz, and was succeeded by an abbot, whose name is unknown, but who relaxed the severe discipline of the house.

Forannan was an Irishman of noble birth, who had been consecrated bishop of Domnach-mor and Armagh, and it is erroneously supposed by some to have been an archbishop of Armagh. There was an archbishop of Armagh of his name, but he was expelled from Armagh by the Danes, and died in 862. Feeling an impulse to go out of his native isle, like so many of his fellow saints and countrymen, S. Forannan went with twelve companions to the sea shore, and according to a popular legend, as they could not procure a boat, they made a large wooden cross, cast it into the sea, and standing on that were wafted across to the Flemish shore. Probably they built a raft laid on beams, which were disposed cross-wise. Then he made his way to Waulsor, and became its fourth abbot. He is said to have made a journey to Rome to obtain the confirmation of his monastery. He died at Waulsor on the 30th of April, 982. His relics are preserved in the church there, and amongst them is his very curious stole, wherewith he is said to have cured the bite of a mad dog.

S. CATHARINE OF SIENNA, V.

(A.D. 1380.)

[Roman and Dominican Martyrologies. Canonized by Pius II. in 1461. and her day appointed for April 29th; but on the revision of the Breviary by Clement VIII., the festival was transferred to April 30th. Authority—Her life written by her confessor, Fr. Raymond of Capua, Master of the Order of Preachers.]

IN the street del'Oca, at Sienna, is a house of humble appearance, at the side of which is a little chapel that

attracts many pilgrims. This house in the beginning of the 14th century was the habitation of a dyer named Giacomo di Benincasa. The dyer's wife was named Lapa Piagenti, a pious woman, by whom he became the father of a large family, amongst other children, of Catharine, the subject of this memoir. At the age of five this child manifested a great devotion to Our Lady, and would kneel on each step of the stairs in her home, and recite on each a "Hail Mary." When six years old she was returning from the house of one of her married sisters, when she beheld a vision of our Lord in glory seated in the midst of his Apostles. Her little brother, Stephen, who was with her, dragged at her hand, and asked her to come along. Then starting as out of sleep, she exclaimed, "Oh, brother! If you saw what I see, you would never care to leave this spot."

From the moment the child's vocation was fixed she devoted herself entirely to the life of prayer and contemplation. When of a marriageable age she cut off all her beautiful hair and veiled her head, to the great annoyance of her parents, who desired to see her married and settled. They sent her to the kitchen, and made her work there, and deprived her of her little room, in which she had lived as in a convent cell.

She remained patiently submissive, but was not shaken in her resolve to enter religion. At last her father yielded to her determination, and allowed her to assume the habit of the Sisters of Penitence, in connexion with the Order of S. Dominic. As she entered on womanhood she was assailed with the most horribly impure thoughts and images, which her imagination presented to her. The agony she suffered was great, as she wrestled against her temptations to yield to these horrible thoughts. Once, after such a trial, she was conscious of the presence of our Blessed Lord.

"O my Saviour, my Lord, why didst Thou forsake me?" she cried. "My child," He answered, "I have been with thee through all." "What, my Lord! in the midst of these vile thoughts and foul imaginations!" "My child, yes, I was in thy heart all the while, for thy will did not consent to the thoughts and images presented to thee."

She suffered from ingratitude in the exercise of charity. She was charged with attendance on a woman, whose breast was consumed by cancer; and the unhappy creature, so far from feeling thankful to her nurse, poured out on her all the spite of a naturally vicious tongue, rendered more irritable by pain. She met with similar treatment from others.

But however loathsome the disease, and ungrateful the patient, Catharine was the same, gentle and forgiving, serving Jesus Christ in the person of the poor, looking for no return save His love. And He whom she served filled her mind so completely that she saw Him in frequent visions. On one occasion He appeared to her holding a crown of pure gold in one hand, and a crown of thorns in the other, and asked her which she would choose. Without a moment's hesitation, she stretched out her hand to the thorny diadem, and placed it on her head. On another occasion, she had given her only remaining ornament, a little silver cross, to a beggar, and at night she dreamt that Christ stood before her, and raising the silver cross to her eyes, said that on the Last Day He would shew that cross she had given Him to angels and men. In another vision He appeared to her with His heart in His hand, and He placed it against her side, saying, "I exchange My heart with thine." This strange and somewhat questionable vision is sufficient to teach us that too great caution cannot be observed in admitting the visions of ecstatic saints.¹

¹ Some of the visions are far more startling, some are positively of a more

Catharine played an important part in the public affairs of her age. A league had been formed against the Holy See, at the head of which were the people of Florence. Catharine, charged with negotiating peace, visited Pope Gregory XI., at Avignon, and was effectual in restoring the pope to Rome. Gregory was anxious to return, but feared displeasing his court. He consulted Catharine, who answered, "Do as you have promised God."

The pope, who had not told any one that he had in fact made a vow to return to Rome, saw that this must have been revealed to Catharine. When she left Avignon, she wrote him several letters to urge him to execute his promise; and he followed her counsel on the 13th of September, 1376. After having pacified the Church, she continued her project of pacifying Italy; she went to Florence, then a scene of murders and confiscations, and, at the risk of her life, strove to calm the violence of party strife; and in 1378 she succeeded in reconciling Florence to the Holy See. But the same year saw great calamities befall the Church, to the great grief of the saint. On the death of Gregory XI., Urban VI. was elected, but the French cardinals declared his election void, and named another, Clement VII., and retired with him to Avignon. Catharine wrote to the cardinals remonstrating; she wrote to the kings and queens of Europe, to obtain their adhesion to Urban VI.; she encouraged the latter at the same time that she rebuked him for his harshness. Urban sent for her to Rome that he might have her at hand to advise him; but her life was closing, her infirmities increased, and she prepared for death. The closing scene was one of struggle. For a long time she lay evidently engaged in self-communing, and self-accusation, her face expressing the anguish of her soul. Once she flung her hands up and cried, "Holy God! I have sinned, have mercy on me!"



PETER III OF ARAGON, KING OF ARAGON AND SICILY

April 1919

Then for a while was silent, and then broke out again in prayers for forgiveness. This was followed by silence, her face continuing to be clouded and troubled; but all at once she exclaimed, "No, I have not sought vainglory, but only the glory and praise of God!" and her face cleared, and serenity returned to her soul.

She died in Rome, and was buried in the Church of the Minerva. Her head was carried to Sienna, and some bones to Paris, but these latter were lost in the Revolution of 1793.

In Art she appears with the crown of thorns on her head, or receiving a ring from Christ, or exchanging hearts with Our Lord.

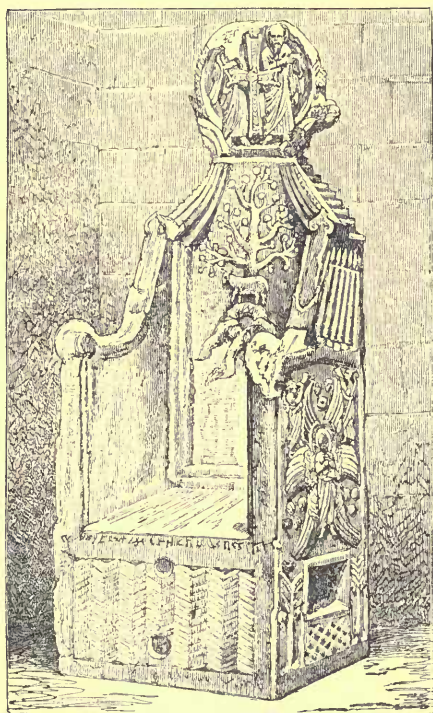
S. LUDWIG, BOY M.

(A.D. 1429.)

[Venerated in Swabia. Authority:—The "Helvetia Sacra," of Henry Murer, who derived it from two chronicles, one in the monastery of Oeningen, the other sent him from Ravensburg.]

THIS is another of the stories of children murdered by Jews. Ludwig was the son of a Swiss living at Ravensburg, in Wurtemberg, named Von Bruck, who was intimately acquainted with several Jews residing there. A great feast being held at Ravensburg by the Jews, at Easter, 1429, their co-religionists assembled from Constance and Ueberlingen. The little boy found his way into the kitchen of the Jew's house, and served there as scullion. Two Hebrews, Aaron and Anselm, ascertaining that he was a Christian, and not a native of the place, agreed with another Jew, named Moses, to murder him. This they did, and then bribed a driver to convey the body in a sack to the wood of Haslach, where a great number of Jews were ready to receive it. They drew the body out of the

sack, and hung it to a tree, and began to stab it with their knives. The body having afterwards been found, and the popular voice having accused the Jews, the driver confessed what he had done, and was broken on the wheel, and a number of Jews, Aaron, Anselm, and Moses included, were burnt alive. The relics of the murdered boy are preserved in the chapel of S. Vitus, on the mountain south of Ravensburg.



Chair of S. Mark. See p. 334.

Printed by BALLANTYNE, HANSON & Co.
at Paul's Work, Edinburgh

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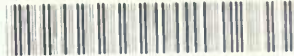
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