

BARING-GOULD SABINE

**THE LIVES OF THE
SAINTS, VOLUME III
(OF 16): MARCH**

Sabine Baring-Gould

**The Lives of the Saints,
Volume III (of 16): March**

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S. Baring-Gould

The Lives of the Saints,

Volume III (of 16): March

March 1

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S. HESYCHIUS, B.M

(1ST CENT.)

[Spanish Martyrologies. Not in the Roman.]

Hesychius is traditionally said to have been one of seven apostles sent by S. Peter into Spain. He is supposed to have preached in the neighbourhood of Gibraltar, and to have made Carteja, or Carcesia, the modern Algeziras, his head-quarters. Nothing authentic is known of this mission, or of his labours and martyrdom.

S. EUDOCIA, M

(2ND¹ CENT.)

[Greek Menæa, and Roman Martyrology. This saint does not occur in any of the ancient Latin Martyrologies. Her name was inserted in the Roman Martyrology by Baronius. She is called Eudoxia or Eudocia. Authority: – An ancient Greek Life which, however, from its using the word *homo-ousios*, and calling the Prætor, *Count*, proves to be later than the times of Constantine. The story has a foundation of fact, no doubt; but a large amount of addition to it has been made of fabulous matter, to convert it into a religious romance.]

There was a Samaritan woman named Eudocia, of great beauty, who lived as a harlot, in the city of Heliopolis, in Phœnicia. She had amassed much wealth by her shameful mode of life, and she thought only of how she might gratify the lust of the flesh, the lust of the eye, and the pride of life. But the word of God is like a hammer that breaketh the rocks in pieces.

There was a monk, named Germanus, passing through the city, and he lodged with an acquaintance next door to the house of Eudocia. And in the middle of the night he arose, as was his wont, and sang his Psalms, and, opening a book began, by the light of his lamp, to read a spiritual lecture with a loud voice. And this happened to be its subject, – the coming of Jesus Christ on the clouds of heaven to judge all men according to their works, when they that have done well shall enter into life, and they that have done evil shall be cast into eternal fire. Now, it fell out that there was only a lath and plaster wall between the room where the monk was and that in which Eudocia lay. And when he began to sing she awoke, wondering, and listened, annoyed at first at the disturbance, but afterwards interested and alarmed. Then, when she heard him read the sentence of God on sinners, she was filled with remorse for the past, present shame, and fear for the future. And when morning dawned, she sent for the monk, and she asked him if that was true which he had read during the night. He answered that it was so. Then looking round, and wondering at the costly furniture and luxuries that abounded, he said simply, "What a rich man thy husband must be!" Then she reddened with shame, and said, in a low voice, "I have many lovers, but no husband." "Oh, my daughter," cried Germanus, "Would'st thou rather be poor now, and live in joy and glory hereafter, or be wealthy now and perish miserably in everlasting death?" Then Eudocia said, "How hard thy God must be to hate riches." "God forbid," exclaimed the monk, "it is not riches that He abhors, but goods unjustly gotten." Then he declared to her in order what she must do and believe to be saved. "And first, send for a priest of the city who may give thee proper instruction, that thou mayest be baptized, for baptism is the beginning and the foundation of the whole Christian life. And now, prepare thyself with fasting and prayer."

So Eudocia bade her servants close the house, as though she had gone into her country villa, and should any one come to the door, refuse him admission. And she sent for a priest, and when he came she said, "Oh, sir! I am a grievous sinner, a sea of guilt." "Be of good cheer, my daughter," was his salutation. "The sea of guilt may be changed into a port of salvation, and the waves tossing with passion sink into an ineffable calm." Then he instructed her on the nature of repentance, and bade her wear a mean dress, putting away her trinkets and silk gown, and fast for seven days; and he diligently taught her what she must believe and do. And before he went on his way, Germanus visited

¹ In the reign of Trajan, says the Life, but this is very questionable. Monastic life was not developed then to the extent shown in this story.

her once again, to confirm the good work that was begun in her. Then she asked him why he lived in the desert, and in the practice of severe mortification. "Oh, my daughter," he said; "We monks labour incessantly to cleanse from every spot of sin the garments of our souls." And she said, "I have now fasted and eaten nothing for seven days. And I will declare to thee what befel me last night. In my exhaustion I sank into a trance, and saw, and lo! an angel took me by the hand, and led me into Heaven, where was unspeakable light, and there I saw the blessed ones in white, with shining faces, and all their countenances lit up as I approached, and they came running towards me, and greeted me, even *me*, as a sister. Then there came up a shadow, horrible and black, and it shrieked, saying, 'This woman is mine. I have used her to destroy many, she has worked for me as a bond slave, and shall she be saved? I, for one little disobedience, was cast out of heaven, and here is this beast, steeped from head to foot in pollution, admitted to the company of the elect! Have done with this; take them all, scrape all the rascals and harlots on earth together, and admit them into your society. I will off into my Hell, and grovel there in fire for ever.' And then I heard a voice from the ineffable light answer and say, 'God willeth not the death of a sinner, but rather that he should be converted and live.' And after that the angel took me by the hand and led me home again, and saying to me, 'There is joy in heaven over one sinner that repenteth,' signed me thrice with the cross, and vanished."

Then Germanus rejoiced, and bade Eudocia be of good courage, and continue in the good path she had elected to walk in.

Now, when the time of her preparation was over, Eudocia was baptized by the bishop, Theodotus, and when the sacrament of illumination had been administered, she went home and made an inventory of all that she had, and sent it to the bishop. And when Theodotus had looked at it he went to her house, and said, "What is this little book that thou hast sent me?" And she answered, "This is the list of all my precious things, which I pray thy holiness to order the steward of the Church to receive of me, and distribute, as seemeth fitting, to those that have need." Then the bishop did as he was desired, and the Church treasurer came, and collected, and disposed of all her costly things. It may interest some to know what these were. Besides money, and jewels, and pearls, of which there was great store, he carried off two hundred and seventy-five boxes of silk dresses, and four hundred and ten chests of linen, one hundred and sixty boxes of gowns embroidered with gold, one hundred and fifty cases of dresses with jewelled work, one hundred and twenty-three large chests of various garments, twelve boxes of musk, thirty-three of Indian storax, a large number of silver vessels, several silk curtains ornamented with gold bullion, satin curtains, and many other things too numerous to mention.²

Now, as soon as all her valuables had been distributed to the most needy, Eudocia, still in her white baptismal robe, departed into the desert to a convent of thirty nuns directed by Germanus, the monk, who had been the means of converting her. And never did she change the colour or character of her garment till her dying day; only in winter she put over it a sackcloth gown to her ankles, and a hooded cloak of the same material.

Thirteen months after her admission, the superior of the convent died, and Germanus appointed the penitent Eudocia to be superior in her room.

There was a young man, who had been a lover of Eudocia, who was greatly vexed at her conversion, and resolved, partly out of passion, and partly out of love of adventure, to seek her out in her seclusion, and entice her back into the world of pleasure. To accomplish his object he assumed a monastic habit, and went to the convent, and tapped at the door. The portress partly opened the window, and, peeping through it, asked who was there. Then the man answered, after the manner of monks, "I am a sinner, and seek to communicate in your prayers and benedictions." Then the sister answered, "Thou art mistaken in coming here. No men are admitted into the house. But go on thy

² The wealth of some of the harlots of olden times was enormous. Phryne offered to rebuild the walls of Thebes at her own cost if allowed to inscribe on them, "What Alexander, the conqueror, pulled down, Phryne, the harlot, set up."

way, and thou wilt find a monastery governed by the blessed Germanus; he will take thee in." Then she shut the window in his face.

The young man, whose name was Philostratus, made his way to the monastery of Germanus, and he found the old man sitting in the porch, reading. He fell at his feet, and declared himself a sinner, who desired to amend his life. Germanus looked hard at him, and a certain wantonness of the eye made him hesitate about receiving him. "We are all old men here," said he; "and are not the proper advisers and guides of a hot-headed, fire-blooded youth. Go elsewhere my son, and get a director who is nearer thine age." "My father!" exclaimed the dissembler, "How cans't thou reject me, after that thou hast received Eudocia. She has passed through the fires of temptation such as assail youth, and could well advise me. Let her give me some counsel, and I will go my way strengthened thereby."

Germanus had acted somewhat injudiciously in appointing a reclaimed harlot to be superior of a sisterhood after only thirteen months' probation; he now committed another indiscretion in allowing the strange monk ingress into the convent. But he was guileless himself, and thought no evil of another, so he listened to the petition of Philostratus, and calling to him the monk who offered the incense in the convent, and was, therefore, allowed to enter it, bade him take with him the stranger, and give him audience of the superior. So Philostratus was led back to the convent, and the door was opened, and he was admitted into the room of Eudocia, some of the sisters standing afar off, according to the rule of the house, to witness the meeting, though out of hearing of the conversation. Then Philostratus looked at the sordid room, and the horsehair cover thrown over the pallet bed, and the haggard cheeks and sunken eyes of his former mistress, and he burst forth into entreaties that she would leave this wretched life of constant self-watching and self-denial, and return to the gaiety of city life, smart gowns, and pearl necklaces, costly feasts, and obsequious admirers. "All Heliopolis awaits thee," he urged, "ready once more to lavish on thee its gold and its adulation; return once more to the raptures and liberty of a life of pleasure."

But she had chosen that better part which was not to be taken away from her, and she resisted all his persuasion, and dismissed him, startled, humbled, and resolved to lead a better life.

So far the story of Eudocia is natural and devoid of improbabilities. But the Greek writer was not content to leave it thus deficient in marvels, and he has added several chapters of fanciful adventures, as insipid as they are untrue; and the contrast they make with the earlier portion of the history, and of the final chapter, points them out as an interpolation. In this interpolation Eudocia converts "King" Aurelian at Heliopolis, and appears before the governor, Diogenes, armed only with a particle of the Holy Eucharist, which she bears in her bosom. The king orders her to be stripped, and when she has been divested of her clothes, till the Host is exposed, then the B. Sacrament is suddenly transmuted into a blazing fire, which consumes the governor and all the bystanders, and an angel veils modestly the naked shoulders and bosom of Eudocia.

The sudden extinction of a governor could hardly have been passed over by profane history had it really occurred, and, therefore, the falsifier of the Acts found it advisable to revive him. Accordingly, Eudocia is represented as taking the charred corpses by the hand and restoring them instantly to perfect soundness.

But putting aside this absurd story, which is to be found repeated *ad nauseam* in almost all the forged and falsified Greek Acts of martyrdoms, with slight variations, we pass to the last chapter of the Life, which simply narrates the execution, by the sword, of Eudocia in her convent, by order of Valerius, the governor, without any sermons, inflated declamations, and theological disquisitions, such as usually accompany corrupted, interpolated acts, and are an invariable feature in forgeries.

S. ANTONINA, M

(4TH CENT.)

[Greek Menæa, and Menologium of the Emperor Basil. Inserted in the Roman Martyrology by Baronius. Authority: – The account in the Menologium.]

Antonina is said to have lived in the city of Nicæa, in the reign of Maxentius. On account of her refusal to offer incense to the gods she was stripped of her clothes, hung up, and her sides torn with rakes. Then she was thrust into a sack, or earthen vessel (it is uncertain which), and was drowned in a lake near the city. A head and body are shown at Bologna as those of S. Antonina, "but whether of this one or of another we are not able to divine," say the Bollandists. A curious instance of the facility with which some forgeries may be detected is connected with S. Antonina. Canisius published an edition of the Greek Menologium in the 16th century; in it occurred a mistake. S. Antonina was stated to have suffered at Cæa, a misprint for Nicæa. Shortly after, the Jesuit, Hieronymus Romanus de Higuera, forged a chronicle of Flavius Dexter, Bishop of Barcelona, in the 4th century. He had seen the Menologium of Canisius, and, as there was a Ceija in Spain, he inserted S. Antonina in his Spanish Chronicle as having suffered there, and this blunder was partly the means of the detection of the forgery.

S. DOMNINA, V. H

(ABOUT A.D. 460.)

[Greek Menologium. Authority: – Theodoret.]

Theodoret, after relating the virtues of S. Maro the hermit, (Feb. 14th) goes on to tell of a holy virgin, named Domnina, who lived in a small shed, and attended prayers in the Church at cock-crow. She was emaciated with continuous fasting; she neither looked at any one, nor suffered her own face to be seen. Whenever she took the hand of Theodoret, the bishop, to kiss it, he drew it away moistened with her tears. She spent her time, when not engaged in prayer, in ministering to the necessities of travellers.

S. DAVID, ABP. OF MENEVIA, AND PATRON OF WALES

(A.D. 544.)

[Roman, Irish, Scotch, and ancient Anglican Martyrologies. His festival was celebrated in England with rulers of the choir, and nine lessons. Pope Callixtus II. ordered him to be venerated throughout the Christian world. There are no very ancient accounts of S. David, The oldest is a life existing in MS. at Utrecht, which was not known to Usher or Colgan. Usher cites Ricimer, Giraldus, and John of Tynemouth, a Durham priest, who collected the Acts of the English, Scottish, Welsh, and Irish Saints, and who lived in 1360. Ricimer was Bishop of S. David's about

1085, and died about 1096. His life of S. David seems to have been the foundation of all subsequent biographies of that saint. Several MSS. of this life are extant; and a portion of it containing matter not found in the life of the same saint by Giraldus Cambrensis, was printed by Wharton in the *Anglia Sacra*. Giraldus Cambrensis wrote his life of S. David about 1177. S. Kentigern (d. 590) mentions S. David, and there are numerous allusions to him in the lives of contemporary Welsh and Irish saints.]

S. David, or Dewi, as the Welsh call him, was born about 446, at Mynyw, which was named S. David's after him. His father was Sandde, son of Ceredig, who was the son of Cunedda, the great conqueror of N. Wales. His mother's name was Nôn; she was the daughter of Gynyr of Caergawch. Giraldus says he was baptized at Porth Clais by Alveas, Bishop of Munster, "who by divine providence had arrived at that time from Ireland." The same author says he was brought up at "Henmenen," which is probably the Roman station Menapia.

S. David was educated under Iltyt at Caerworgon. He was afterward ordained priest, and studied the Scriptures for ten years with Paulinus at Ty-gwyn-ar Dâf, or Whitland, in Caermarthenshire. He then retired for prayer and study to the Vale of Ewias, where he raised a chapel, and a cell on the site now occupied by Llanthony Abbey. The river Honddu furnished him with drink, the mountain pastures with meadow-leek for food. His legendary history states that he was advised by an angel to move from under the shadow of the Black Mountains to the vale of Rhos, and to found a monastery at Mynyw, his birth place.

He built a monastery on the boggy land which forms nearly the lowest point of that basin-shaped glen: on, or near its site stands the present Cathedral of S. David. He practised the same rigorous austerities as before. Water was his only drink, and he rigorously abstained from animal food. He devoted himself wholly to prayer, study, and to the training of his disciples. He, like many other abbots at that time, was promoted to the episcopate. A wild legend makes him to have started on a pilgrimage to Jerusalem, and to have received consecration at the hands of the patriarch John III. This tale was invented by some British monk to show that the Welsh bishops traced their succession to the oldest, if not the most powerful, of the patriarchates. Except when compelled by unavoidable necessity he kept aloof from all temporal concerns. He was reluctant even to attend the Synod of Brefi. This was convened by Dubricius about 519 at Llandewi Brefi, in Cardiganshire, to suppress the Pelagian heresy, which was once more raising its head. The synod was composed of bishops, abbots, and religious of different orders, together with princes and laymen. Giraldus says, "When many discourses had been delivered in public, and were ineffectual to reclaim the Pelagians from their error, at length Paulinus, a bishop with whom David had studied in his youth, very earnestly entreated that the holy, discreet, and eloquent man might be sent for. Messengers were therefore despatched to desire his attendance: but their importunity was unavailing with the holy man, he being so fully and intently given up to contemplation, that urgent necessity alone could induce him to pay any regard to temporal or secular concerns. At last two holy men, Daniel and Dubricius, persuaded him to come. After his arrival, such was the grace and eloquence with which he spoke, that he silenced the opponents, and they were utterly vanquished. But Father David, by common consent of all, whether clergy or laity, (Dubricius having resigned in his favour), was elected primate of the Cambrian Church." Dubricius retired to the Isle of Bardsey.

A beautiful yet wild legend tells us: – "While S. David's speech continued, a snow white dove descending from heaven sat upon his shoulders; and moreover the earth on which he stood raised itself under him till it became a hill, from whence his voice was heard like a trumpet, and was understood by all, both near and far off: on the top of which hill a church was afterwards built, and remains to this day."

S. David at first strenuously declined the primacy; at last he accepted it on the condition that he was to be allowed to transfer the archiepiscopal chair from the busy city of Caerleon upon the

Usk – the former capital of Britannia Secunda – to the quiet retreat of Mynyw. Arthur, the famous king, and Pendragon, who is said to have been a nephew of our saint, assented to this. Doubtless the advances westward which the heathen English were making, filled S. David with dread lest the seat of the primacy should one day fall into their hands. So he thought it prudent to remove it to the iron-bound shores of Pembroke, where the English could not so easily land.

After his elevation, S. David, in spite of his retiring disposition, proved a vigorous and hard-working prelate. He occasionally resided at Caerleon, and in 529 he convened a synod, which exterminated the Pelagian heresy, and was in consequence named "The Synod of Victory." It ratified the canons and decrees of Brevi, as well as a code of rules which he had drawn up for the regulation of the British Church, a copy of which remained in the Cathedral of S. David's until it was lost in an incursion of pirates. Giraldus says, "In his times, in Cambria, the Church of God flourished exceedingly, and ripened with much fruit every day. Monasteries were built everywhere; many congregations of the faithful of various orders were collected to celebrate with fervent devotion the Sacrifice of Christ. But to all of them Father David, as if placed on a lofty eminence, was a mirror and pattern of life. He informed them by words, and he instructed them by example; as a preacher he was most powerful through his eloquence, but more so in his works. He was a doctrine to his hearers, a guide to the religious, a light to the poor, a support to the orphans, a protection to widows, a father to the fatherless, a rule to monks, and a path to seculars, being made all things to all men that he might bring all to God."

He founded several churches and monasteries. It is also generally agreed that Wales was first divided into dioceses in his time.

Geoffrey of Monmouth states that he died in his monastery at Mynyw *i. e.*, S. David's, where he was honourably buried by order of Maelgwn Gwynedd. This event is recorded by him as if it happened soon after the death of Arthur, who died 542. According to the computations of Archbishop Usher, S. David died 544, aged 82. The Bollandists agree with Usher on the date of his death, but they put his birth back as far as 446, so that according to their calculation he lived to the age of 98.

Numerous legends have gathered round the history of S. David. Thus an angel is said to have foretold his birth thirty years before to his father in a dream. "On the morrow, said the angelic voice, thou wilt slay a stag by a river side, and wilt find three gifts there, to wit, the stag, a fish, and a honeycomb. Thou shalt give part of these to the son who shall be born thirty years hence. The honeycomb proclaims his honied wisdom, the fish, his life on bread and water, the stag his dominion over the old serpent." The mention of the stag doubtless arose from the old fancy that that animal kills serpents by trampling on them: thus did David trample the Pelagian heresy under foot. When S. Patrick settled in the vale of Rhos, a voice bade him depart, for it was reserved for the abode of a child who should be born thirty years after.

At his baptism, S. David splashed some water on to the blind eyes of the bishop who was baptizing him, and restored their power of sight. His schoolfellows at "Henmenen" saw a dove teaching him, and singing hymns with him. After studying with Paulinus, he journeyed to Glastonbury. He was intending to dedicate afresh the church which had been re-built, when the Lord appeared to him in a dream, and told him that He had already dedicated it: as a sign that He had spoken unto him He pierced the saint's hand with His fingers. So our saint contented himself with building a Lady Chapel at the east end. He is said to have founded twelve monasteries on this journey. He returned to Wales, and then established a monastery at Mynyw, which was soon filled with monks and disciples. They worked hard with their own hands in the fields; they harnessed themselves to the plough instead of using oxen for that purpose; they tended bees that they might have some honey to give to the sick and the poor. The bees became so attached to one monk, Modemnoc, that they followed him on board ship when he was about to set sail for Ireland. He returned to the monastery and made several attempts to embark unobserved by his winged friends; but all his efforts failed. So at last he asked S. David's leave to take them with him; the saint blessed the bees, and bade them

depart in peace, and be fruitful and multiply in their new home. Thus Ireland, where bees had been hitherto unable to live, was enriched by their honey.

He opened many fountains in dry places, healed many brackish streams, raised many dead to life, and had many visions of God and of Angels. In one of these visions he was warned that he should depart, March 1st. Thenceforth he was more zealous in the discharge of his duty: on the Sunday before his death he preached a sermon to the assembled people, and after consecrating and receiving the Lord's Body, he was seized with a sudden pain: then turning to the people he said, "Brethren, persevere in the things which ye have heard of me: on the third day hence I go the way of my fathers." On that day, while the clergy were singing the Matin Office, he had a vision of his Lord; then, exulting in spirit, he exclaimed, "Raise me after Thee." With these words he breathed his last.

He was canonized by Pope Callixtus II., A.D. 1120; who is also said to have granted an indulgence to all those who made a pilgrimage to his shrine. Three kings of England – William the Conqueror, Henry II., and Edward I. – are said to have undertaken the journey, which when twice repeated was deemed equal to one pilgrimage to Rome; whence arose this saying: —

"Roma semel quantum, dat bis Menevia tantum."

A noble English matron, Elswida, in the reign of Edgar, transferred his relics, probably in 964, from S. David's to Glastonbury.

S. David's plain but empty shrine stands now in the choir of S. David's Cathedral to the north of Edward Tudor's altar tomb.

S. ALBINUS, B. OF ANGERS

(ABOUT A.D. 549.)

[S. Albinus seems to have enjoyed an amount of popularity as a saint which it is difficult to account for. Besides receiving great veneration at Angers, where his feast is a double, and in Brittany, where it is a semi-double, in Gnesen, in Poland, it was observed as a double. His name appears in most Martyrologies, as those of Usuardus, Hrabanus, Wandelbert, &c. Authority: – His life written by Fortunatus, a priest, his contemporary.]

S. Albinus, or *S. Aubin*, as he is called in France, belonged to an ancient family at Vannes, in Brittany. He embraced the religious life in the abbey of Cincillac, called afterwards Tintillant, near Angers. At the age of thirty-five, in the year 504, he was chosen abbot, and twenty-five years afterwards, bishop of Angers. In the 3rd Council of Orleans, in 538, he caused the thirtieth canon of the Epaone to be revived, which declared excommunication to those who contracted marriage within the first or second degree of consanguinity. His life is singularly devoid of incident which could mark it off from that of many another abbot and bishop, and it is therefore difficult to account for his undoubted popularity in France in ancient times.

S. SWIBERT, THE ELDER, B., AP. OF THE FRISIANS

(A.D. 713.)

[Ado, Usuardus, Molanus, Belgian, and Cologne Martyrologies, Gallican and Roman Martyrologies. Authorities: – Bede, lib. V. C. 12; and the life of S. Willibrod.

There exists a forged life of S. Swibert, under the name of Marcellinus, which was composed in the 15th century, and which is undeserving of attention. S. Swibert is called the Elder to distinguish him from S. Swibert, B. of Verden, in Westphalia, in 807. (April 30); there was also another Swibert about 750, abbot in Cumberland, mentioned by Bede. Many writers have confounded together S. Swibert the Elder, and S. Swibert the Younger.]

S. Swibert was a Northumbrian monk who had been trained under S. Egbert, whom he accompanied to Ireland. Egbert desired greatly the conversion of Friesland, but was unable himself to attempt it, and his zeal communicated itself to his disciple Swibert, and when S. Willibrord sailed in 690 for that country, Swibert, at Egbert's desire, accompanied him. They landed at the mouth of the Rhine, at Katwyck, and Willibrord established his head quarters at Utrecht. Two years before, Pepin l'Herstall had conquered Radbod, king of Frisia, and had obliged him to ask peace, and abandon to the mayor of the palace his most important possessions, amongst others the whole basin between the Meuse and the Rhine, where stand now the town of Leyden, Delft, Gouda, Brill, and Dortrecht, as well as the city of Utrecht.

Finding it difficult to make headway against the superstitions of paganism, Willibrord appealed to the authority of Pepin, who sent Willibrord to Rome to receive mission and benediction for his work from the Holy See. On his return, success declared for the apostles, and four years after, Pepin sent Willibrord again to Rome with letters praying the pope to ordain him bishop to the nation he had converted. Pope Sergius consecrated him in 696, and Willibrord fixed his see at Utrecht, of which he was the first bishop. In the meantime, Swibert had been labouring in Hither Friesland, or the southern part of Holland, the northern part of Brabant, and the counties of Guelders and Cleves, with great success. In 697, Swibert was in England, probably in quest of fellow-helpers for the harvest, for the fields were white thereto, and he received episcopal consecration from the hands of S. Wilfred of York, then in banishment from his see. Swibert, invested with this sacred character, returned to his flock, and committing them to the care of S. Willibrord, penetrated further up the Rhine, and preached to the Boructarii, a people living below Cologne, with success. But the Saxons invading the country, swept away his work, and he retired into the islet of Kaiserwerth in the Rhine, which Pepin had given him, where he founded a monastery, which flourished for many ages, till it was converted into a collegiate church of secular canons.

His relics were found in 1626, at Kaiserwerth, in a silver shrine, and there are preserved and venerated.

S. MONAN, ARCHD. AND C

(A.D. 874.)

[Aberdeen Breviary.]

S. Adrian, bishop of S. Andrews, trained the holy man from his childhood, and appointed him to be his archdeacon. He afterwards sent him to preach the Gospel in the island of May, at the mouth of the Frith of Forth; he then went into Fife. The Church suffered severely from the incursions of the Northmen who ravaged the coasts, burning churches and monasteries, robbing them of their sacred vessels, and carrying off the unfortunate people captive. S. Monan is said by Butler to have been martyred by these invaders, but this is inaccurate. There is no evidence that he died any other than a peaceful death. He was buried at Inverny.

S. LEO, ABP. OF ROUEN, M

(ABOUT A.D. 900.)

[Gallican Martyrology; on this day at Bayonne. By Saussaye and Ferrarius on March 3rd. Authority: – Two lives of no great antiquity, one written shortly after 1293.]

Leo, Gervase, and Philip, were the three sons of pious parents in the North of France; Leo was elected to be archbishop of Rouen, but resigned his government of the diocese into the hands of vicars, and betook himself with his two brothers to Bayonne, where Christianity had made but small progress, much heathen superstition remained, and a colony of Moors had settled there. He was well received, and succeeded in making many converts, but was killed by some pirates who had lived in the town, but had been ejected by the citizens on account of their nefarious deeds. According to the legend, a spring of water bubbled up where S. Leo fell, and he arose and carried his head to the place where he had last been preaching.

He is represented in Art, at Bayonne, where he is greatly venerated, as a bishop, holding his head in his hands.

S. RUDESIND, B. C

(A.D. 977.)

[Spanish and Benedictine Martyrologies. Office with twelve lections in the Coimbra Breviary. His translation is observed on Sept. 1st. Authority: – A life by Brother Stephen of Cella-nuova, about 1180.]

The Blessed Rudesind was the son of a Count Gutierre da Mendenez, in Galicia. His mother is said to have had a foretoken of the sanctity of the child that was about to be given her, whilst praying in the Church of S. Salvador on Mount Corduba. When the child was born, she desired to have him baptised in the church, but as there was no font there, one had to be brought up the hill in a cart. The cart broke down, says the popular legend, however, the font continued its journey without it. The child grew up to be a good man, and he was appointed to the bishopric of Dumium, a see which has ceased to exist. His kinsman, Sisnand, bishop of Compostella, was a scandal to the Church, "spending all his time in sports, excesses, and vanities, and paying no attention to his duties." Wherefore, at the request of the king, Sancho, and the nobles and people, Rudesind undertook the government of it, and Sancho put Sisnand in prison. During the absence of the king against the Moors, the Normans invaded Galicia, whereupon the bishop called together an army, marched against them, and drove them back to their ships, and then turned his arms against the Moors, and routed them. On the death of Sancho, Sisnand escaped from prison, attacked Rudesind on Christmas night, whilst engaged with the canons in the sacred offices, and threatened him, sword in hand, unless he resigned the see. Rudesind at once laid aside his office, and retired into a monastery, where he assumed the habit, and after some years was chosen abbot.

March 2

SS. Martyrs, *under the Emperor Alexander at Rome, circ. A.D. 219.*

SS. Jovinus and Basileus, *MM. at Rome, circ. A.D. 258.*

SS. Ducius, *B.M.*, Absalom, Largius, Herolus, Primitius, and Januarius, *MM. at Cæsarea in Cappadocia.*

SS. Paul, Heraclius, Secundola, Januaria, and Luciosa, *MM. in the Port of Rome.*

S. Simplicius, *Pope of Rome, A.D. 483.*

S. Joavan, *P. at S. Paul de Leon, 6th. cent.*

SS. Martyrs, *under the Lombards, in Italy, circ. A.D. 579.*

S. Ceadda, or Chad, *B. of Lichfield, A.D. 672.*

S. Willeich, *P. at Keiser-werdt, on the Rhine, circ. A.D. 726.*

B. Charles the Good, *M., Count of Flanders, A.D. 1127.*

SS. MARTYRS UNDER ALEXANDER

(CIRC. A.D. 219.)

Nearly all the Latin Martyrologies commemorate these martyrs, without giving their names. Baronius added to the Roman Martyrology, that they suffered under Ulpian the præfect; this was a conjecture of his, for Ulpian was bitterly hostile to the Christians, and it was under him that S. Martina (Jan. 1st) suffered. Alexander himself, only seventeen when he came to the throne, was of mild disposition, and the reins of government were in the hands of his mother Mamæa, who, with the approbation of the senate, chose sixteen of the wisest and most virtuous senators as a council of state, and at the head of this placed the learned Ulpian, a prudent governor, and severe disciplinarian, who could not brook that certain citizens should worship God in any way than that of the established religion, and looked on Christianity as a dangerous political element in the state, which demanded extirpation.

S. SIMPLICIUS, POPE

(A.D. 483.)

[Roman Martyrology. Authorities: – Evagrius, Hist. Eccl., and his own letters.]

S. Simplicius was born at Tivoli, and succeeded S. Hilary in the papal throne, in 468. He strongly resisted the Emperor Leo, who desired to elevate the patriarch of Constantinople to the second rank in the Church, above the patriarchs of Antioch and Alexandria. He was also engaged in controversy with Acacius of Constantinople concerning the appointment of Peter Mongus to the see of Alexandria. After having governed the Church in most difficult and stormy times, Simplicius died on March 2nd, in the year 483; and was buried in S. Peter's.

S. JOAVAN, P. C

(6TH CENT.)

[Venerated in Brittany. Authorities: – A Life by Albert Le Grand, and the lections of the Church of S. Paul de Léon. Albert Le Grand wrote his life in 1623, from old MSS. histories and legends preserved at Léon in his time.]

This saint was an Irishman by birth, and nephew of S. Paul de Léon. He studied with his uncle in Britain, and then returned to Ireland, but hearing that S. Paul had gone into Brittany, he departed for that country, and after having passed his noviciate in the monastery of Llanaterenecan, under S. Judulus, he departed to Léon, and received priest's orders from his uncle, who appointed him to the isle of Baz. He is patron of two parishes in the diocese of S. Paul de Léon.

SS. MARTYRS UNDER THE LOMBARDS

(CIRC. A.D. 579.)

[Roman Martyrology. Authority: – The Dialogues of S. Gregory the Great, lib. iii.]

The Lombards in their ravages of the North of Italy put to death forty husbandmen, who refused to eat meats they had offered to their idols, and about four hundred who refused to pay reverence to the head of a goat, which they regarded with a peculiar veneration.

S. CHAD, B. OF LICHFIELD

(A.D. 672.)

[Roman, Anglican, Scottish, and Irish Martyrologies. Authorities: – A life is given by Bede, lib. 3, cap. 23, 24, 28; Lib. 4, cap. 2, 3, also in a MS. printed in the Monasticon, and a Metrical Life attributed to Robert of Gloucester.]

S. Chad or Ceadda was, perhaps, the youngest of the four brothers, Cedd, Cynebil, and Celin, all of whom were eminent priests. Our saint has sometimes been confounded with his brother Cedd, bishop among the East Saxons, whose life was related on January 7th. We know neither the date nor the place of his birth. It is certain he was an Angle, and a native of Northumbria, and that he flourished in the 7th century, though Dempster wishes to claim him as a Scottish, and Colgan as an Irish, saint. The date 620 A.D. has been suggested as the probable time of Chad's birth.

Bede tells us that S. Chad was a pupil of Aidan. That bishop required the young men who studied with him to spend much time in reading Holy Writ, and to learn by heart large portions of the Psalter, which they would require in their devotions.

At the death of Aidan, in 651, he went to Ireland, which was then full of men of learning and piety. The ravages of the Teutonic hordes on the continent had driven thither many illustrious

foreigners. Then Ireland was fulfilling the mission ascribed to the Celtic race, that of supplying the link between Latin and Teutonic civilization. S. Chad, while in Ireland, made the acquaintance of Egbert, who was afterwards abbot of Iona.

Cedd had, at the request of Ethelwald, King of Deira, established a monastery at Lastingham, in Yorkshire. It stood just on the edge of that wide expanse of moorland which extends thirty miles inland from the coast.

Bishop Cedd returned thither from his diocese of London many years after, at a time when a plague was raging. He caught it, and whilst lying on his death-bed, bequeathed the care of the monastery to his brother, Chad, who was still in Ireland.

S. Chad, on his return, ruled the monastery with great care and prudence, and received all who sought his hospitality with kindness and humility. One day a stranger arrived at the gate, praying to be received into the brotherhood. This was Owini, lately steward of Queen Ethelreda. Tradition relates that as he pursued his toilsome journey from the fens which surrounded the abbey of Ethelreda into Yorkshire, the pilgrim erected crosses by the roadside to guide any burdened souls who might hereafter seek the same haven of rest. While quietly keeping the strict rule of S. Columba at Lastingham, our saint was summoned to the episcopate by King Oswy, of Northumbria.

But we must go back a little in our history. When the decision of the council or parliament, held at Whitby, in 664, was adverse to the Keltic rite, Cedd renounced the customs of Lindisfarne, but Colman, bishop of Lindisfarne, obstinately holding to them, withdrew from Northumbria into Scotland with all those who were willing to follow him. Tuda succeeded him in the pontificate of Northumbria, but died soon after.

"In the meanwhile," says Bede, "King Alchfrid (of Deira) sent Wilfrid the priest to the king of the Gauls, to have him consecrated bishop for himself and his subjects. Now he sent him to be ordained to Agilbert, of whom we said above that he left Britain, and was made bishop of the city of Paris. Wilfrid was consecrated, A.D. 665, by him with great pomp; many bishops coming together for that purpose in a village belonging to the king (Clothair III. of Neustria) called Compiègne. While he was still making some stay abroad, after his ordination, king Oswy, following the example of his son, sent to Kent a holy man of modest character, sufficiently well read in the Scriptures, and diligently carrying out into practice what he had learnt from the Scriptures, to be ordained bishop of the Church at York. Now this was a priest named Ceadda (Chad), brother of the most reverend prelate Cedd, of whom we have made frequent mention, and abbot of the monastery called Lastingham. The king also sent with him his own priest, Eadhed by name, who was afterwards, in the reign of Egfrid, made bishop of the Church of Ripon. But when they arrived in Kent, they found that Archbishop Deusdedit had departed this life, and that no other prelate was as yet appointed in his place. Whereupon they turned aside to the province of the West Saxons, where Wini was bishop, and by him the above-mentioned person was consecrated bishop; two bishops of the British nation, who kept Easter Sunday according to canonical custom from the 14th to the 20th day of the moon, being associated with him; for at that time there was no other bishop in all Britain canonically ordained, except Wini.

"Chad then, being consecrated a bishop, began at once to devote himself to ecclesiastical truth and to chastity; to apply himself to the practice of humility, continence, and study; to travel about, not on horseback, but after the manner of the apostles, on foot, to preach the gospel in the towns, the open country, cottages, villages, and castles; for he was one of the disciples of Aidan, and endeavoured to instruct his hearers by the same actions and behaviour, according to his master's example and that of his own brother Cedd. Wilfrid also, who had already been made a bishop, coming into Britain, A.D. 666, in like manner by his doctrine brought into the English Church many rules of Catholic observance. Whence it came to pass that the Catholic institutions daily gained strength, and all the Scots that dwelt in England either conformed to these or returned into their own country."

This is Bede's account of the consecration of Wilfrid and Chad. At that time the diocese of York comprised the whole of Northumbria, including the south of Scotland. Under Oswald the see

of Lindisfarne – the Iona of the Anglo-Saxons – was founded, containing within its jurisdiction the kingdom of Bernicia, until the establishment by Theodore of another see at Hexham. The writer of Wilfrid's life tells us that he objected to being consecrated by the English bishops, inasmuch as they were converts to the Scottish calculation regarding the celebration of Easter, or had received consecration from those who were of that opinion. Though Wini, who had been consecrated in Gaul, cannot be placed in either of these classes, yet Wilfrid knew he would summon to assist him two bishops who belonged to one of them; hence his preference for Gaul. Wilfrid's delay in Gaul, perhaps, excited the King's suspicions that he, like his friend Agilbert, was seeking a mitre there; or it may be that the king, influenced by the Scottish party (who could not forgive Wilfrid for the victory he gained over them at Whitby), consented to the election of Chad to the see.

Chad has been severely censured for accepting the bishopric under these circumstances. It may be, however, that he, stirred by sorrow at seeing the diocese left without a head, and doubting too, perhaps, whether Wilfrid would return, adopted this course, which may be condemned as uncanonical.

S. Chad is commemorated in some Breviaries as an archbishop. But he was only a bishop, for that dignity had fallen into abeyance from the time that Paulinus fled into Kent. But though no suffragans acknowledged Chad as their superior, he had ample scope for the most abundant energy. We have given above Bede's account of his untiring labours; let us now hear that of the metrical Life attributed to Robert of Gloucester.

He endeavoured earnestly, night and day, when he had thither come,
To guard well holy Church, and to uphold Christendom.
He went into all his bishopric, and preacht full fast,
Much of that folk, through his word, to God their hearts cast,
All afoot he travelled about, nor kept he any state,
Rich man though he was made he reckoned there of little great.
The Archbishop of York had not him used to go
To preach about on his feet, nor another none the mo,
They ride upon their palfreys, lest they should spurn their toe,
But riches and worldly state doth to holy Church woe.

Theodore, the new archbishop of Canterbury, arrived in England in A.D. 669. "Soon after," says Bede, "he visited the whole island, wherever the tribes of the Angles dwelt, for he was willingly entertained and heard by all persons; and everywhere he taught the right rule of life, and the canonical custom of celebrating Easter. He was the first archbishop whom all the English Church obeyed."

Visiting Northumbria, he charged Chad with not being duly consecrated. The saint replied with great humility, "If thou knowest that I have not duly received the episcopate, I willingly resign the office, for I never thought myself worthy of it; but, though unworthy, I consented to undertake it for obedience sake." Theodore hearing his humble answer, said that he should not resign the episcopate, but he himself completed his ordination again after the Roman manner. He probably advised Chad to resign his see to Wilfrid, for we next hear of our saint in retirement at Lastingham.

In 669, Jaruman, bishop of the Mercians, died. King Wulfhere asked Theodore to send them a bishop. The archbishop did not wish to consecrate a fresh one, so he begged King Oswy to let Chad, who was then at Lastingham, be their bishop. Theodore knowing that it was Chad's custom to go about the work of the gospel on foot, rather than on horseback, bade our saint ride whenever he had a long journey to perform, but, finding Chad unwilling to comply, the archbishop with his own hands lifted him on horseback, for he thought him a holy man, and obliged him to ride wherever he had need to go.

Though Chad was bishop of Lindisfarne for so short a time, he left his mark on the affections of the people, for we find that at least one chantry was dedicated in his name at York Minster. Soon after his election to the bishopric of the Mercians, he set out for Repton in Derbyshire, where Diuna, the first bishop of the Mercians, had established his see.

Whether our saint desired a more central position for the episcopal see, or was influenced by the wish to do honour to a spot enriched with the blood of martyrs, Bede does not tell us, but Chad established the Mercian see at Lichfield, then called Licetfield, or the Field of the Dead, where one thousand British Christians are said to have been put to death.

His new diocese was not much less in extent than that of Northumbria. It comprised seventeen counties, and stretched from the banks of the Severn to the shores of the German Ocean. Theodore, years afterwards, detached from it the sees of Worcester, Leicester, Lindesey (in Lincolnshire), and Hereford. Though it was far beyond the power of one man to administer it effectually, yet Bede witnesses that "Chad took care to administer the same with great rectitude of life, according to the example of the ancients. King Wulphere also gave him land of fifty families to build a monastery at the place called Ad Barve, *i. e.*, 'At the wood,' in the province of Lindesey, wherein monks of the regular life instituted by him continue to this day." "Ad Barve" is conjectured by Smith, of Durham, to be Barton-on-Humber, where there is still standing a very ancient church, admitted by Rickman to be partly Saxon, dedicated to S. Peter.

After fixing his see at Lichfield, Bede tells us "he built himself a habitation not far from the Church, wherein he was wont to pray and read with seven or eight of the brethren, as often as he had any spare time from the labour and ministry of the Word. When he had most gloriously governed the Church in that province two years and a half, in the dispensation of the Most High Judge, there came round the time of which Ecclesiastes speaks. "There is a time to cast stones, and a time to gather them together," for a deadly sickness sent from heaven came upon that place, to transfer, by the death of the flesh, the living stones of the Church from their earthly abodes to the heavenly building. And after many of the Church of that most reverend prelate had been taken out of the flesh, his hour also drew near wherein he was to pass out of this world to our Lord. It happened that one day, Owini, a monk of great merit, the same that left his worldly mistress to become a subject of the heavenly king, at Lastingham, was busy labouring alone near the oratory, where the bishop was praying, the other monks having gone to the Church, this monk, I say, heard the voice of persons singing most sweetly, and rejoicing, and appearing to descend from heaven. He heard the voice approaching from the south-east, till it came to the roof of the oratory, where the bishop was, and entering therein, filled the same and all about it. After a time he perceived the same song of joy ascend from the oratory, and return heavenwards the same way it came, with inexpressible sweetness. Presently the bishop opened the window of the oratory, and, making a noise with his hand, ordered him to ask the seven brethren who were in the church, to come to him at once. When they were come, he first admonished them to preserve the virtue of peace among themselves, and towards all the faithful, also to practise indefatigably the rules of regular discipline, which they had either been taught by him or seen him observe, or had noticed in the words or actions of the former fathers. Then he added that the day of his death was at hand: 'For,' said he, 'that amiable guest who was wont to visit our brethren, has vouchsafed to come to me also to-day, and to call me out of this world. Return, therefore, to the church, and speak to the brethren, that they in their prayers recommend my passage to the Lord, and that they be careful to provide for their own, the hour whereof is uncertain, by watching, prayer, and good works.' When they, receiving his blessing, had gone away in sorrow, Owini returned alone, and casting himself on the ground prayed the bishop to tell him what that song of joy was which he heard coming to the oratory. The bishop, bidding him conceal what he had heard till after his death, said, 'They were angelic spirits, who came to call me to my heavenly reward, which I have always longed after, and they promised they would return seven days' hence, and take me away with them.' His languishing sickness increasing daily, on the seventh day, when he had prepared for death by

receiving the Body and Blood of our Lord, his soul being delivered from the prison of the body, the angels, as may justly be believed, attending him, he departed to the joys of heaven.

"It is no wonder that he joyfully beheld the day of his death, or rather the day of our Lord, which he had always anxiously looked for till it came; for notwithstanding his many merits of continence, humility, teaching, prayer, voluntary poverty, and other virtues, he was so full of the fear of God, so mindful of his last end in all his actions, that, as I was informed by one of the brothers, who instructed me in divinity, and who had been bred in his monastery, whose name was Trumhere, if it happened that there blew a strong gust of wind, when he was reading or doing anything else, he at once called upon God for mercy, and begged it might be extended to all mankind. If it blew stronger, he, prostrating himself, prayed more earnestly. But if it proved a violent storm of wind or rain, or of thunder and lightning, he would pray and repeat Psalms in the church till the weather became calm. Being asked by his followers why he did so, he answered, 'Have ye not read, – 'The Lord also thundered in the heavens, and the Highest gave forth His voice; yea, He sent out his arrows and scattered them, and he shot out lightnings and discomfited them.' For the Lord moves the air, raises the winds, darts lightning, and thunders from heaven to excite the inhabitants of the earth to fear Him; to put them in mind of the future judgment; to dispel their pride and vanquish their boldness, by bringing into their thoughts that dreadful time when, the heavens and the earth being in a flame, He will come in the clouds with great power and majesty, to judge the quick and the dead. Wherefore it behoves us to answer His heavenly admonition with due fear and love.'

"Chad died on the second of March, and was first buried by S. Mary's Church, but afterwards, when the Church of the most Holy Prince of the Apostles, Peter, was built, his bones were translated into it. In both which places as a testimony of his virtue, frequent miraculous cures are wont to be wrought. The place of the sepulchre is a wooden monument, made like a little house covered, having a hole in the wall, through which those that go thither for devotion usually put in their hand and take out some of the dust, which they put into water and give to sick cattle or men to drink, upon which they are presently eased of their infirmity and restored to health."

We have told the life of S. Chad in the reverent language of Bede, who, as he says, had some of the details direct from those who had studied under the saint. Though his episcopate was short, it was abundantly esteemed by the warm-hearted Mercians, for thirty-one churches are dedicated in his honour, all in the midland counties, and either in or near the ancient diocese of Lichfield. The first church ever built in Shrewsbury was named after him, and when the old building fell, in the year 1788, an ancient wooden figure of the patron escaped destruction, which is still preserved in the new church. The carver has represented him in his pontifical robes and a mitre, with a book in his right hand, and a pastoral staff in his left.

His well is shown at Lichfield. There was one in London called Chad's Well, the water of which was sold to valetudinarians at sixpence a glass. Doubtless, from the miracles alleged to have been wrought by mixing a little dust from his shrine with water, he got the character of patron saint of medicinal springs. At Chadshunt there was an oratory and well bearing his name. The priest received as much as £16 a-year from the offerings of pilgrims. Chadwell – one source of the New River – is, perhaps, a corruption for S. Chad's Well.

No writings of our saint have survived, but in Lichfield Cathedral library there is a MS. of the 7th century in Anglo-Saxon character, containing the Gospels of S. Matthew, S. Mark, and part of S. Luke, which is known by the name of *Chad's Gospel*.

Among the Bodleian MSS. there is an Anglo-Saxon homily for S. Chad's day, written in the *Middle Anglian* dialect, which stretched from Lichfield to Peterborough.

His relics were translated from the wooden shrine to the cathedral, when it was rebuilt by Bishop Roger, in honour of SS. Mary and Chad. In 1296, Walter Langton was raised to the see of Lichfield. He built the Lady Chapel, and there erected a beautiful shrine, at the enormous cost of £2,000, to receive the relics of S. Chad. This was spared by Henry VIII.

His emblem in the Clog Almanacks is a branch. Perhaps this was suggested by the Gospel, viz., S. John v., formerly read on the Feast of his Translation, which speaks of the fruitful branches of the vine. This translation was formerly celebrated with great pomp at Lichfield, on August 2nd.

As long as the virtues of chastity, humility, and a forsaking all for Christ's sake are esteemed among men, the name of the apostle of the Mercians ought not to be forgotten.

A beautiful legend formerly inscribed beneath the cloister windows of Peterborough, recorded the conversion of King Wulfere's sons, Wulfade and Rufine, by S. Chad, and their murder by their father, for he had turned heathen again in spite of the entreaties of Queen Ermenild: —

By Queen Ermenild had King Wulfere
These twey sons that ye see here.
Wulfade rideth as he was wont,
Into the forest the hart to hunt;
Fore all his men Wulfade is gone,
And sought, himself, the hart alone.
The hart brought Wulfade to a well,
That was beside Seynt Chaddy's cell.
Wulfade asked of Seynt Chad,
Where is the hart that me hath led?
The hart that hither thee hath brought,
Is sent by Christ, that thee hath bought.
Wulfade prayed Chad, that ghostly Leech,
The faith of Christ him for to teach.
Seynt Chad teacheth Wulfade the feyth,
And words of baptism over him seyth.
Seynt Chad devoutly to mass him dight,
And hoseled Wulfade Christy's knight.
Wulfade wished Seynt Chad that day,
For his brother Rufine to pray.

The legend goes on to say that Rufine was baptized also by the saint. The king's steward, Werbode (who had been rebuked by the two princes for seeking the hand of their sister, Werburga), told Wulfere of their becoming Christians, and that they were then praying in S. Chad's oratory. The king took horse thither at once, and slew them both with his own hand. Stung with remorse, he fell ill, and was counselled by his queen to ask Chad to shrive him. As a penance the saint told him to build several abbeys, and amongst the number he completed Peterborough Minster, which his father had begun. This legend is told with very full and touching details in a Latin version printed in the *Monasticon*.³

The Latin version is this. King Wulfere, son of Penda the Strenuous, had been baptized many years before by B. Finan, and promised at the font, and again when he wedded Ermenilda, of the royal house of Kent, to destroy all the idols in his realm. He neglected to do so, and let his three sons, Wulfade, Rufine, and Kenred remain unbaptized. His beauteous daughter, Werburga, had been dedicated to Christ as a virgin by the Queen; yet, when Werbode, his chief councillor, and the chief supporter of idolatry in the realm, sought her hand in marriage, the king consented. The queen, Ermenilda, however, sharply rebuked him for his presumption. The brothers threatened him with their sore vengeance if he again preferred his low-born suit to their sister. Their disdainful words cost them dear.

³ Many of these details of S. Chad's life are taken from Mr. Warner's excellent life of S. Chad.

While Chad was praying by a fountain near his cell, a hart, with quivering limbs and panting breath, leaped into the cooling stream. Pitying its distress, the saint covered him with boughs, then placing a rope round its neck, he let it graze in the forest. Wulfade came up, heated in the chase, and asked where the beast had gone. The saint replied, "Am I keeper of the hart? Yet, through the ministry of the hart I have become the guide of thy salvation. The hart bathing in the fountain foreshoweth to thee the laver of baptism, as the text says: As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

Many other things did the saint set forth about the ministry of dumb animals to the faithful. The dove from the ark told that the waters were dried up.

The young prince replied, "The things you tell me would be more likely to work faith in me if the hart you have taught to wander in the forest with the rope round its neck were to appear in answer to your prayers." The saint prostrated himself in prayer, and lo! the hart burst from the thicket. The saint exclaimed, "All things are possible to him that believeth. Hear then, and believe the faith of Christ." The saint instructed him, and baptized him. The next day he received the Eucharist, and went home, and told his brother Rufine that he had become a Christian. The other said, "I have long wished for baptism; I will seek holy Chad." The brothers set out together. Rufine espying the hart with the cord round its neck, gave hot chase; the animal made for the saint's cell, and leaped into the fountain as before. Rufine saw a venerable man praying near. He said, "Art thou, my lord, father Chad, guide of my brother Wulfade to salvation?" He answered, "I am." The prince earnestly desiring baptism, Chad baptized him, Wulfade holding him at the font, after the manner taught by holy Church.

Then they departed, but returned daily to him. Werbode stealthily spied their ways and doings, and told their father that they had become Christians, and were then worshipping in Chad's oratory, adding that their conversion would alienate his subjects. The king set out in anger for the cell, the queen sending Werbode before to tell the princes of his approach, that they might hide. But Werbode only looked in at the window of the oratory, and saw them praying earnestly. He returned to the king, and told him that his sons were obstinate in their purpose of worshipping Christ. The king, pale with anger, rushed towards the oratory. He threatened them with his vengeance for breaking the laws of the land by becoming Christians, and bade them renounce Christ. Wulfade replied, "They did not want to break the laws, and that the king himself once professed the faith which now he renounced. They wished to retain his fatherly affection, but no tortures could turn them from Christ." The king rushed furiously upon him, and cut off his head. His brother, Rufine, fled, but his father pursued him, and gave him a mortal wound. Thus these two departed to celestial glory. Werbode was smitten with madness when they returned to the castle and told the murder in the ears of all. The queen buried her sons honourably in one stone tomb, and withdrew with her daughter, Werburga, to the monastery at Sheppey, and then to that of Ely.

The king, overcome with remorse, fell dangerously ill. The queen counselled him to seek out Chad, and confess to him. Wulfere took her advice, and starting one morning with his thanes, as if to follow the chase, his attendants got scattered from him, and he was left alone. Soon he espied the meek hart with the rope round its neck; he followed its track gladly, till he came to Chad's cell. The king, approaching the oratory, espied the saint saying mass; he dared not enter till he had been shriven. When the canon began, so great a light shone through the apertures in the wall, that priest and sacrifice were covered with such splendour that the king was nearly blinded by it, for it was brighter than that of the natural sun.

The saint knew what the king wanted, so when the office was ended he hastily put off his vestments, and, thinking to lay them upon the appointed place, unwittingly hung them upon a sunbeam, for the natural sun was now streaming through the window. He found the king prostrate before the door; raising him up he heard the penitent's confession, and enjoined him as a penance, to

root out idolatry, and to found monasteries.⁴ He then motioned to the king that he should enter the oratory and pray. Wulfere, chancing to lift up his eyes, with wonder saw the vestments hanging on the sunbeam. He rose from his knees, and, drawing near, placed his own gloves and baldric upon the beam, but they immediately fell to the ground. The king understood by this that Chad was beloved by the Sun of Righteousness, since the natural sun paid him such homage.

B. CHARLES THE GOOD, M., COUNT OF FLANDERS

(A.D. 1127.)

[Hermann Greven and Molanus in their additions to Usuardus, Galesinius, Canisius, Saussaye, and the Belgian Martyrologies. Authorities: – A life by a contemporary, Walter, archdeacon of Thèrouanne, another life by Gualbert of Bruges, written about two years after the death of the count, and another by Suger, abbot of S. Denys, d. 1151.]

Charles the Good, Count of Flanders, the son of S. Canute, King of Denmark, and Adelheid,⁵ daughter of Robert the Frisian, was taken to Bruges after the martyrdom of his father, (see Jan. 19th), and received a careful education from Robert II., Count of Flanders, his uncle on his mother's side, who trained him to be a good knight, 'without fear and without reproach,' and at the same time to be a good Christian. Charles distinguished himself by his bravery in the Holy Land, and in the war carried on by his uncle against the English, and after the death of Baldwin VII., who succeeded his father, Robert II., in 1111, and died without issue, he was declared his successor by acclamation of the nobility and people, in accordance with the dying wish of his uncle. His elevation was not, however, acceptable to every party in the state, and his government, which began in the midst of plots, was brought to a close by one.

He was married to Margaret de Clermont, sister of the Bishop of Tournai, and of the royal blood of France.

On the sea-banks, in the midst of the sand-hills, living by piracy, and by fishing, were colonies of Flemings. Furnes is the centre of this district. It was held by Clémence of Burgundy, the widow of Count Robert II., as her dowry. She had married one of her nieces to King Louis VI., another to William de Loo, Viscount of Ypres, son of Philip, her brother-in-law. Consequently there were several ambitious and powerful parties ready to lay claim to the County of Flanders, and wrest it from the hands of Charles.

The Flemings of the sea-coast rose, at the instigation of Clémence, and were secretly favoured by the King of France; whilst, at the same time, William de Loo asserted his claim.

The feudal nobles desired to profit by these circumstances, to increase their own power. One of them, Godfrey of Louvain, married the dowager countess, Clémence. The Counts of Hainault, Boulogne, S. Pol, and Hesdin, took arms. Clémence took Audenarde, the Count of S. Pol invaded West Flanders, but Charles fell suddenly on them with an army, subjugated De Loo, deprived S. Pol of his castle, and the countess of her dowry, dispersed the armed men of Hainault, Boulogne, and Coucy, and as Walter of Thèrouanne says, "The land held its tongue before him." The king of France was the first to strike an alliance with him.

These successes excited the mistrust of the king of England and the emperor Henry V. The latter, under pretext of a war against the duke of Saxony, assembled an army in August 1124, crossed

⁴ The reader will here recall the account of Lancelot and the Sacring in the Tower by Joseph of Arimathæa, in the *Morte d'Arthur*.

⁵ Aleidis or Alice.

the Rhine, and marched towards Metz, threatening to destroy Rheims, where pope Callixtus II. had lately excommunicated him. In this imminent peril, all the vassals of the king rallied around Louis VI. "The noble Count of Flanders," says the abbot Suger, "brought with him ten thousand brave soldiers, and if there had been time, he would have brought thrice as many." In face of these preparations to resist his invasion the emperor withdrew to Utrecht. On his death, all eyes turned to Charles, and the imperial crown was offered him. He refused it, as he did also the crown of Jerusalem, offered him by the Christians in the Holy Land. He now devoted himself to the administration of his country with great zeal. He enacted wise laws, and laboured to make justice prevail in all the courts of judicature. Nevertheless a vague uneasiness prevailed amongst his subjects. The sea had overleaped the sand-hills, fires had broken out and consumed certain monasteries, and an eclipse of the sun gave prognostication of further evils. The winter of 1125 was of unparalleled severity; ice and snow prevailed till the end of March, and no sooner had the fields and woods begun to resume their verdant tints, than furious gales and a deluge of rain dissipated the hopes of the farmers. A dreadful famine ensued. "Some," says Gualbert, "perished before they could reach the towns and castles, where food was obtainable; others died in extending their hands for alms. In all our land the natural colour of the face had become exchanged for the pallor of death. Despair was general, for those who were not themselves in want sickened with grief at the sight of such miseries."

In these calamities the Count of Flanders exhibited more greatness than if he had reigned at Aachen, or at Jerusalem. He exempted the farmers from their taxes and rents, and required them to house and feed so many poor. At Ypres he distributed 1800 loaves in one day. He forbade the consumption of barley for the manufacture of beer, that it might be used for bread, and he ordered the immediate sowing of such vegetables as are of rapid growth. The ensuing winter was also severe, but with the spring the distress gave signs of alleviation, for the crops were abundant, and in the autumn plenty reigned once more. During the stress of famine, Charles learnt that Lambert, brother of Bertulf, dean of S. Donatus, at Bruges, had bought up all the grain of the monasteries of S. Winoc, S. Bertin, S. Peter, and S. Bavo, together with all the foreign corn that had been brought into the ports from the Baltic, and was keeping it back so as to sell it at an enormous profit. Charles sent for Lambert and the dean, and bitterly reproached them. The Count sent one of his councillors, Tankmar van Straten, to examine the granaries of these two men, and they were found to be filled to overflowing with stored-up grain. Tankmar offered a reasonable price for the store, but it was indignantly refused by the avaricious men. He, therefore, by the Count's orders, insisted on their receiving it, and opening the granaries, distributed the corn to the starving poor. This aroused the wrath of the brothers, who had powerful friends among the people of Furnes, and to avenge themselves, a project was formed to assassinate the prince. One day, as he was hearing mass in a chapel of the Cathedral of S. Donatus, at Bruges, one of the conspirators cut off his arm with a hatchet, and another clave his skull. His body was buried in the Church of S. Christopher, but was afterwards translated to the Cathedral of S. Donatus, where they remained till the period of the French Revolution, when the cathedral was levelled with the ground. The relics of the holy martyr were, however, preserved with respect, and on March 2nd, 1827, seven hundred years after the death of Charles, were solemnly replaced above an altar in the Church of S. Sauveur, now used as the cathedral. The day of his festival attracts a great concourse of the faithful; those afflicted with fever especially come from all quarters to cure themselves by drinking out of the skull of the Blessed Charles the Good.

March 3

- SS. Marinus, *M.*, and Asterius, *C.* at *Cæsarea*, *circ.* A.D. 260.
SS. Felix, Castus, Luciolus, Florian, Justus, and Others, *MM.* in *Africa*.
SS. Emetherius and Chelidonius, *MM.* at *Calahorra*, in *Spain*.
SS. Basiliscus, Eutropius, and Cleonicus, *MM.* at *Amasea and Comana*, in *Pontus*, *circ.* A.D. 308.
S. Camilla, *V. R.* at *Ecoulives*, near *Auxerre*, A.D. 437.
S. Nôn, *W.* in *Wales*, the *Mother of S. David*, *circ.* A.D. 460.
S. Winwaloe, *Ab.* of *Landevenec*, in *Brittany*, 6th cent.
S. Titian, *B.* of *Brescia*, *circ.* A.D. 526.
S. Calupanus, *H.* at *Clermont*, A.D. 576.
S. Kunegund, *Empss. V.*, *Wife and Wid.*, at *Bamberg*, *circ.* A.D. 1040.

SS. MARINUS, M., AND ASTERIUS, C

(ABOUT A.D 260.)

[Uuardus, Ado, Notker, Bede, Wandelbert, and Roman Martyrologies.
Authority: – Eusebius, *Hist. Eccl. lib. vii. c. 15, 16.*]

Peace being restored to the Church," writes Eusebius, "Marinus of Cæsarea, in Palestine, who was one of the army, distinguished for his military honours, and illustrious for his family and wealth, was beheaded for his confession of Christ, on the following occasion. There is a certain honour among the Romans, called the vine, which they who obtain are said to be centurions. A place becoming vacant, Marinus, by order of succession, was called to be promoted, but another, advancing to the tribunal, objected, saying that he was a Christian, and refused to sacrifice to the emperor, and therefore legally could not share in Roman honours; but that the office devolved on himself, the objector, who was second on the list. The judge, whose name was Achæus, roused at this, began first to question Marinus on his opinions; and when he saw that he was constant in affirming that he was a Christian, granted him three hours for reflection. But as soon as he came out of the judgment hall, Theotecnus, bishop of that place, coming to him, took him by the hand, and drawing him to the Church, placed him before the altar, raised his cloak a little, and pointing to the sword at his side, at the same time that he presented before him the book of the Holy Gospels, told him to choose which of the two he would retain. Without hesitation, Marinus extended his hand and took the book. 'Hold fast, then, hold fast to God,' said Theotecnus, 'and strengthened by him, mayest thou obtain what thou choosest. Go in peace.' Immediately on his return thence, a crier proclaimed before the prætorium that the appointed time had elapsed. Marinus then was arraigned, and after exhibiting a still greater fervour for the faith, was led away and made perfect by martyrdom."

"Mention is also made of the confidence of Asterius, a man of senatorial rank, in great favour with the emperors, and well known for his nobility and wealth. As he was present at the death of the above-mentioned martyr, taking up the corpse, he bore it on his shoulder in a splendid and costly dress, and covering it in a magnificent manner, gave it a decent burial."

Asterius is venerated by the Greeks on August 7th as a martyr, who suffered decollation, and Marinus is not mentioned by them. Eusebius says nothing of the martyrdom of Asterius, as he certainly would have done, had he died for Christ, for he says, "Many other facts are stated of this

man by his friends, who are alive at present," and then he relates his counteracting by his prayers the drowning of a victim annually offered to the river Jordan. The Roman Martyrology, however, accepts the Greek tradition. "Asterius received the honour he rendered to the martyr, becoming himself a martyr;" but perhaps the word martyr is here to be taken in the sense frequently given to it anciently, of a confessor, or witness to Christ, not necessarily by losing his life for his testimony, but only by imperilling it.

SS. EMETHERIUS AND CHELIDONIUS, MM

(UNCERTAIN DATE.)

[Commemorated in the Mozarabic Missal and Breviary; the Evora and Toledo Breviaries, and as a double at Burgos and Leon; Martyrology of S. Jerome, those of Usuardus, Ado, Notker, and the Roman Martyrology. Authority: – A hymn of Prudentius, and Acts of no great antiquity, printed by Tamayus Salazar, and an Elogium by Gregory of Tours.]

These martyrs were put to death with the sword at Calahorra, in Navarre, on the Ebro. According to the hymn of Prudentius, and the story of Gregory of Tours, on their execution, the ring of one martyr, and the stole (orarium) of the other, were caught up in a cloud, and ascended into Heaven. Probably this legend contains a reminiscence of an incident such as the wind wafting away some of the martyrs' garments during the execution.

Relics at Calahorra.

SS. BASILISCUS, EUTROPIUS, AND CLEONICUS, MM

(ABOUT A.D. 308.)

[By the Greeks on this day, but S. Basiliscus alone on May 22nd. Menologium of the Emperor Basil, Modern Roman Martyrology. Tamayus Salazar, trusting to the forged Flavius Dexter, claims them to be Spanish martyrs. This is a common trick of some Spanish hagiologists, who have appropriated all martyrs that are not, in Martyrologies, given a place of martyrdom, and the pseudo-Dexter simply mentioned these saints without saying that they were of Amasea and Comana; therefore Salazar audaciously says, "In Caspetana (Sierra di Guadalupe) in Spain, SS. Felix, Luciolus, ... Cleontius, Eutropius, Basiliscus, who, in the persecution of Maximian, under Asclepiades, the Governor, endured torments, and the cross itself, and as martyrs ascended to Heaven." The forger of Flavius Dexter took the names from the modern Roman Martyrology, where the name of the place of martyrdom is not mentioned, and set them down as martyrs in some unknown city of Spain; Salazar improved on the Pseudo-Dexter by planting them in the Sierra di Guadalupe. The life of S. Basiliscus, if genuine, is by Eusignius, who knew the martyr, and was himself, probably, a martyr in the persecution afterwards, and is commemorated on August 5th. In the life are many passages which show that Eusignius was well acquainted with the facts he describes, such as "Christ accompanied His martyr, as Basiliscus afterwards told me, Eusignius." He was eye-witness of the events; he says,

"As we approached the city, we heard, &c., ... we tasted ... and when we went in, we heard, ... we, to whom it was granted to see this terrible mystery ... we asked the speculator, and gave him thirty gold pieces, and he gave us the body, and we buried it, and we sowed vegetables ... and we went to rest." The Acts, if they are genuine, and not an impudent forgery, have undergone much interpolation. Some of these additions are apparent from a change of the "we" to "they" in the account of the journey to Comana.]

In the reign of Maximian and Maximin, Agrippa was sent into Pontus, to be governor in the room of Asclepiades, with orders to constrain all Christians to sacrifice. Basiliscus, Eutropius, and Cleonicus, three Christians of Amasea, were seized and thrown into prison. And when Eutropius and Cleonicus had suffered, the blessed Basiliscus with many tears prayed, saying, "O Lord Jesus Christ, remember me, even unto the end, and make my calling manifest unto all, that I may not be separated from these holy men who have been taken with me, and who have suffered before me, and are crowned!" Then the Lord appeared to him and said, "I will not forget thee. Thy name is written with those who have been with thee. But be not downcast because thou art last; for thou shalt precede many. But go, bid farewell to thy mother and thy brethren, and when thou returnest, thou shalt receive thy crown. Fear not the torments prepared for thee, for I shall be at thy side."

Then Basiliscus asked, and prevailed on, the jailor to let him go to the village of Cumiala, near Amasea, where his mother lived, that he might say farewell to her. Now it fell out that early in the morning Agrippa unexpectedly sent for Basiliscus, and when he heard of the indulgence that had been granted him – though soldiers had been sent as guards with the prisoner – he was filled with rage, and threatened the jailor with capital punishment. Then he called to him a city officer named Magistrianus, a brutal fellow, implacable in his detestation of Christianity, and commissioned him to take a band of soldiers and convey Basiliscus to Comana, whither he himself was starting. Magistrianus mounted his ass, and ambled to Cumiala, and surrounded the doors of the house, as Basiliscus was parting with his mother and three brothers, before returning. Magistrianus ordered a pair of boots to be put on Basiliscus, with the nails in them protruding, and then bade him limp along among the guards back to Amasea. The nails made his feet bleed, and as he walked through the street of Amasea a crowd gathered, murmuring against the tyranny of the governor and his satellites. Magistrianus, in a rage, leaped off his ass, and cudgelled the mob with the stick he had used to make the ass go, and the soldiers assisted him to disperse the crowd. Basiliscus was then led along the road to Comana, singing, "Though an host of men be set against me, yet shall not my heart be afraid; for thou, O Christ, art with me!"

At mid-day the party, which consisted of fifteen, came to a little village, and a lady's villa. The lady very courteously invited the officer and his men into the house to refresh themselves, and they tied Basiliscus with his hands behind his back to a plane tree in the court yard. A number of the villagers came up to stare at the martyr, who stood under the dry tree, suffering intensely from the heat, and with blood dribbling from his wounded feet, "whilst Magistrianus and his folk were feasting in Trojana's house, on all kinds of delicacies, meats, and costly wines, served up in the cool summer dining hall," says Eusignius, bitterly.

But God did not forget the poor martyr under the blazing mid-day sun, for the plane tree put forth leaves, and overshadowed him, and a fountain bubbled at his feet, and cooled and laved his festering wounds.

On the party reaching Comana, Magistrianus led Basiliscus direct to the temple of Apollo, where was the governor at the moment.

The governor at once ordered him to be brought in. Basiliscus smilingly entered. "Why wilt thou not sacrifice, fellow?" asked the governor. "Who told thee that I will not sacrifice?" answered Basiliscus. "Ah! the gods be praised! thou wilt sacrifice then."

"I will offer to God the sacrifice of praise." "Offer to whom you please," said the governor, sharply, "only sacrifice and have done with this folly."

"Who is that?" asked Basiliscus, pointing to the image of Apollo. "That is the god Apollo," answered Agrippa. "The name is appropriate enough," said Basiliscus, "for he brings to destruction all who trust in him."⁶ Then he cried aloud to all in the temple, "Hearken, all men, to my prayer, to the Lord of Heaven and earth." And he prayed, "God, who art alone and true, with thine only-begotten Son, and the Holy Spirit; who art invisible, incomprehensible, whom none can describe and include, who art good and merciful, and acceptest not the person of man, who createst the things that are out of that which is not, and enlightenest us who sat in darkness, and gavest us the bright knowledge of Thy deity: Thou art the helper of all them that trust in Thee. God, who art alone holy, and dwellest in Thy saints, in me, thy humble servant, exhibit Thy mercy, and confirm my prayer, for I pray to Thee of Thy great goodness, Thou who spreadest out the heavens as a curtain, and by Thy command makest them fast, and adornest them with the bright shining stars, and with the glory of the sun, and the moon walking in brightness, and givest us the hours of day; Thou didst make Thy sun a chamber, and gavest him everlasting limits, and didst set the moon to rule the course of time, and didst divide the hours and days and months; Thou didst found the earth by Thy command, that it should be an habitation for man, and didst give to it an everlasting bound, and didst clothe it with trees and flowers; Thou didst lay the sea and bound it by Thy precept, and madest a way over it; and didst fashion man with Thine own holy hands after Thine image, and didst give him wisdom and reason, and didst breathe into his face the breath of life. Lord, who didst create the whole world, who from Adam till this present, and hereafter till endless ages, keepest those that love Thee, and glorifiest those that fear Thee! Lord Jesus Christ! hear the prayer of Thy servant, and be present with me at this hour, and destroy this deaf, and dumb, and blind, and senseless idol; break and dissolve this god made with hands, and shew to these heathen the madness of their worship, and Whom we worship and adore as God. Why do the heathen rage, and the people imagine a vain thing against Thy saints? Look, O Lord, and keep not still silence, for thus behoves all honour and glory and magnificence to Thee, Father, Son, and Holy Ghost, through ages of ages. Amen."

And when he had said Amen, there was an earthquake, and a thunder underground, and the temple shook to its foundations, and the image of Apollo fell and was broken. Then all who were in the temple fled, leaving Basiliscus alone with the broken idol at his feet. And when the earthquake was past, the governor sent, and brought Basiliscus forth, and his head was struck off with the sword. The governor ordered the body to be thrown into the river, but Eusignius bribed the soldier who was carrying it away to let him have it, and he buried it in a field, and sowed herbs over it. S. Basiliscus died on July 21st. He appeared in vision to S. Chrysostom the night before that aged saint died; (see Jan 27th, p. 412.)

S. WINWALOE, AB

(6TH CENT.)

[Anglican Martyrologies; Saussaye, in his Gallican Martyrology, the Belgian Martyrologies. His translation from the old wooden church at Landevenec, to a stone one, is commemorated on April 28th, and to Montreuil-sur-Mer, on August 1st. Authorities: – Three Lives; the first by an anonymous writer, given by the Bollandists, is full of fable, and by no means early. The second is still less

⁶ A pun in the Greek, impossible to translate.

trustworthy, and is given by Surius. The third is by Gurdestin, Monk of Landevenec. The life by Albert le Grand is deserving of notice, but the historical particulars are not accurate. There is great difficulty about this saint. It is probable that there were two of his name, and only by this means can the very different accounts of his life be reconciled. One Winwaloe is a native of Brittany, and a disciple of S. Corentine, and was translated to Montreuil. Another Winwaloe is a native of Britain, a disciple of S. Sampson, of Dol, and afterwards of S. Similian, abbot of Tauriac; and his body lies at Ghent. M. Ch. Barthelemy, in his "Annales Hagiologiques de la France," 5th cent., claims for the first anonymous life to have been written by a disciple of Winwaloe. But this is more than improbable. It has none of the elements of a contemporary account. The writer says that the name of the mother of the saint was not known; and he does not name his master in the religious life, S. Corentine or S. Budock, but calls him "a holy man," or "that man of God"; and the life, like all late compilations, gives scanty details of persons and places, but abounds in fables.^{7]}

Winwaloe was born about the year 455; his father was Fragan, related to Conan Meriadec. Fragan was governor of Léon (Lyonesse) and Cornonaille, under King Grallo, or Gradillon. Fragan married a noble and wealthy lady named Gwen, of the Three Breasts, and resided with her at Lesgwen, in the parish of Plonkin. By her he had a son, whom he called Gwenaloe,⁸ or "He that is white," on account of his beauty. When Winwaloe was about fifteen years old he was given to a holy man, S. Corentine, or S. Budock, it is uncertain which, together with his brothers, Gwethenoc and Jacut, and they lived together, serving God in the islet of Isle-vert.

One day that Winwaloe was with his father, a fleet of pirates appeared off the coast, and hovered about the harbour of Guic Sezne, near Lauvengat. S. Winwaloe is said in the popular tradition to have exclaimed on the occasion, *Me a vel mil Guern*, "I see a thousand sails;" and a cross which commemorates the spot is called therefrom to this day, *Croas al mil Guern*, "the cross of the thousand sails." The pirates landed, but Fragan, having gathered his retainers, fell upon them and utterly defeated them. Many were cut to pieces, and a few escaped in their vessels. During the combat, Winwaloe, like a second Moses, prayed with fervour; and after the victory he exhorted his father to employ the spoil they had taken in building a monastery on the spot where the battle took place, in Isel-Vez, in the parish of Plou-Nevez. He did so, and the monastery was called Loc-Christ.

After some years, Winwaloe left his master, and settled in the island of Sein, off the Point du Raz; but, finding it exposed to the full swell of the Atlantic, and to every gale, he was obliged to desert it, and found a more suitable place of settlement at Llandevenec, on the opposite side of the harbour of Brest, where he established a monastery, into which he gathered many disciples, and there, after many years, he died, standing at the altar, after having bestowed the kiss of peace on the brethren, on Saturday, the 3rd of March, in the first week in Lent; a date which may be either 507, 518, or 529.

Another version of the history of S. Winwaloe makes him to have been born in Wales, and to have had S. Budock for his preceptor.

The body of S. Winwaloe is preserved at Montreuil-sur-Mer, whither it was translated through fear of the invasion of the Normans, after having first just found shelter at Ghent. The chasuble, alb and bell of S. Winwaloe, are preserved in the Jesuit Church of S. Charles, at Antwerp.

⁷ The following is a specimen of the stories told by this author: Winwaloe had a sister at home, who was one day playing with the geese belonging to her father, when one of them flew at her, pecked out, and swallowed her eye. The parents were in despair. Then an angel appeared to the holy boy, Winwaloe, and told him of the trouble. Winwaloe at once hastened home, singled out the guilty goose, sliced open its belly, removed the eye of his sister from its crop, and replaced it in his sister's head, and she saw as well as before. The boy then miraculously healed the goose, and dismissed it to rejoin the flock. After this he returned to his master and studies.

⁸ He is called Guennole, or Vignevale, in French. At Montreuil-sur-Mer, of which place he is patron, he is called S. Valois. His name has also been corrupted into Valvais and Vennole.

At the same time, the body of a S. Winwaloe is also at Blandinberg, near Ghent; and the story told of this saint is in many particulars like that of the S. Winwaloe at Montreuil, but it differs in others.

S. Winwaloe is represented in art vested as an abbot, with staff in one hand and bell in the other, standing by the sea, with the fish rising out of the water as if obeying the summons of his bell.

S. KUNEGUND, EMPRESS

(ABOUT A.D. 1040.)

[German, Cologne, Basle, and Roman Martyrologies; also in the Benedictine Martyrology of Wyon. Proper offices in the Brussels, Passau Ratisbon, Salzburg, Frisingen, Bamberg, Eichstadt, Vienna, and other Breviaries. Her translation is celebrated on September 9th; and her canonization on March 29th. At Bamberg she is again commemorated on August 1st. Her life was written after 1190. This life forms the Breviary lessons at Bamberg on March 3rd and August 1st. Other authorities are the historians of the time.]

S. Kunegund, or Cunegundes, was the daughter of Sigfried, count of Luxemburg, and Hedewig, his pious wife. She was married to S. Henry, duke of Bavaria. Her sister was married to Gerard, Count of Alsace. Her brothers were Henry, created, in 103, duke of Bavaria, when S. Henry was emperor; Frederick, count of Luxemburg on the death of his father; Dietrich, bishop of Metz; and others.

On the death of the emperor Otho III., S. Henry was elected king of the Romans, and was crowned at Mentz on June 6th, 1002. Kunegund was crowned empress at Paderborn, on August 10th, in the same year. Immediately on his coronation his cousin, the Margrave, Henry of Schweinfurt, demanded the dukedom of Bavaria, and his own brother, Bruno, made a similar claim. But the emperor refused to give it to either, and bestowed it on Henry, Count of Luxemburg, his wife's brother. The two disappointed competitors then conspired against him with Boleslas II., of Bohemia, but they were defeated by the emperor near Creusen, in 1003, and were pardoned. Adalbert, another brother of Kunegund, then expelled Megingod, archbishop of Treves, and seized on the diocese for himself, but the emperor deposed him, and restored the rightful archbishop.

In 1013, Henry and Kunegund received the imperial crown at Rome, from the pope. It was on this occasion that the pope bestowed on the emperor the golden ball, the emblem of the globe over which he was destined to rule. The imperial pair, it is said, had taken the vow of chastity, but of this there is no evidence. Kunegund's virtue, however, did not escape slander, and she voluntarily underwent the ordeal by fire, and walked unharmed over glowing ploughshares to testify her innocence.

S. Henry founded the bishopric of Bamberg, partly at the instigation of S. Kunegund, who obtained for the city such privileges, that it became a popular saying there, that Kunegund's silk threads defended Bamberg better than walls and towers. Pope Benedict VIII. visited Bamberg in 1020, for the purpose of consecrating the new establishment. Kunegund also built and endowed a Benedictine abbey for nuns, at Kaufungen, near Cassel. Before it was finished, in 1024, S. Henry died. On the anniversary of his death, in 1025, she assembled a great number of prelates to the dedication of her church at Kaufungen; and after the singing of the gospel, she offered on the altar a piece of the true cross, and then put off her imperial robes, and clothed herself with a poor habit; her hair was cut off, and the bishop put on her a veil, and a ring as a pledge of her fidelity to her heavenly Spouse. After she was consecrated to God in religion, she seemed entirely to forget that she had been empress, and behaved as the last in the house, being persuaded that she was so before God. She feared nothing

more than whatever could bring to her mind the remembrance of her former dignity. She prayed and read much, worked with her hands, and took a singular pleasure in visiting and comforting the sick. Thus she passed the fifteen last years of her life, never suffering the least preference to be given her above any one in the community. Her mortifications at length reduced her to a very weak [Pg 53][Pg 54] condition, and brought on her last sickness. Her monastery and the whole city of Cassel were grievously afflicted at the thought of their approaching loss; she alone appeared without concern, lying on a coarse hair-cloth, ready to give up the ghost, whilst the prayers of the dying were read by her side. Perceiving they were preparing a cloth fringed with gold to cover her corpse after her death, she ordered it to be taken away; nor could she be at rest till it was promised that she should be buried as a religious in her habit. She died on the 3rd of March, 1040. Her body was carried to Bamberg, and buried near that of her husband. The greatest part of her relics still remains in the same church. She was solemnly canonized by Innocent III. in 1200.

She is represented in art with the ploughshares at her feet.

March 4

- S. Lucius, *Pope, M. at Rome*, A.D. 253.
SS. Nine Hundred Martyrs *on the Appian Way, at Rome, circ.* A.D. 260.
S. Caius *the Palatine*, and xxvii. Companions, *MM. at Rome*.
S. Owen, *Mk. at Lavingham, end of 7th cent.*
S. Basinus, *B. of Treves, circ.* A.D. 672.
SS. Adrian, *B. of S. Andrews*, and Comp., *MM. in the Isle of May, circ.* A.D. 870.
S. Casimir, *Prince of Poland*, A.D. 1484.

S. LUCIUS, POPE, M

(A.D. 253.)

[Uuardus, Ado, Notker, Wandelbert, and Roman Martyrologies. Authorities:
– Eusebius, the letters of S. Cyprian, Anastasius Bibliothecarius, and a Life by
Guaierius, a monk, (11th cent.)]

Saint Lucius was a Roman by birth, and one of the clergy of that church under SS. Fabian and Cornelius. This latter having been crowned with martyrdom, in 252, S. Lucius succeeded him in the pontificate. The emperor Gallus having renewed the persecution of his predecessor Decius, at least in Rome, this holy pope was no sooner placed in the chair of S. Peter, than he was banished, though to what place is uncertain. "Thus," says S. Dionysius of Alexandria, "did Gallus deprive himself of the succour of heaven, by expelling those who every day prayed to God for his peace and prosperity." S. Cyprian wrote to S. Lucius to congratulate him both on his promotion, and on having had grace to suffer banishment for Christ. Our saint had been but a short time in exile when he was recalled, to the great joy of his people, who went out of Rome in crowds to meet him. S. Cyprian wrote to him a second letter of congratulation on this occasion. He says, "He had not lost the dignity of martyrdom because he had the will, as the three children in the furnace, though preserved by God from death; this glory added a new dignity to his priesthood; so that he, a bishop, assisted at God's altar, who could exhort his flock to martyrdom by his own example as well as by his words. By giving such graces to his pastors, God showed where his true Church was: for he denied the like glory of suffering to the Novatian heretics. The enemy of Christ only attacks the soldiers of Christ: heretics he knows to be already his own, and passes them by. We supplicate God the Father and His Son, our Lord, giving thanks and praying together, that He who perfects all may bring you to the glorious crown of your confession, who, perhaps, has only recalled you that your glory might not be hidden; for the victim who owes his brethren an example of virtue and faith, ought to be sacrificed before their eyes."

Eusebius says that Lucius did not occupy the pontifical throne for above eight months. He seems to have died on March 4th, under Gallus, but how we know not. His body was found in the Catacombs, and was laid in the church of S. Cecilia at Rome, where it is now exposed to the veneration of the faithful. Considerable portions of the body of S. Lucius, M., are preserved at Bologna, and a head, purporting to be that of S. Lucius, was anciently one of the great relics of Roeskilde Cathedral. But these must be the remains of other saints of the same name, and it was an error of the clergy of Bologna and of Roeskilde to assert that these relics belonged to the martyred pope. That such a mistake may easily have been made is seen from the fact that two martyrs of the name of Lucius are commemorated on this day, the second being a companion of Caius the Palatine; and six in January,

and as many in February, not to mention those in the other months. In the Schleswig Breviary, published in 1512, the feast of S. Lucius, Pope, M., was observed on account of the presence of the head of a S. Lucius, M., at Roeskilde, with nine lessons at matins, of which the six first were taken from the account of the Life and Translation of S. Lucius the pope, made by pope Paschal in 812.

S. CAIUS THE PALATINE, AND COMP., MM

(DATE UNCERTAIN.)

[Bede, Usuardus, Ado, Notker, Roman Martyrology. The names of the companions of S. Caius vary in the Martyrologies.]

S. Caius, and twenty-seven fellow soldiers, suffered for the faith at Rome. Caius was an officer of the palace, but under what emperor is not known. He was drowned in the sea.

S. OWEN, MK

(END OF 7TH CENT.)

[Anglican and Benedictine Martyrologies. Authority: – Bede, Hist. Eccl., lib. iv. c. 3.]

The venerable Bede says, "Owen was a monk of great merit, having forsaken the world with the pure intention of obtaining the heavenly reward; worthy in all respects to have the secrets of our Lord revealed to him, and worthy to have credit given by his hearers to what he said; for he came with Queen Etheldreda from the province of the East Angles, and was her prime minister, and governor of her household. As the fervour of his faith increased, resolving to renounce the world, he did not go about it slothfully, but quitting all he had, clad in a plain garment, and carrying an axe and hatchet in his hand, came to the monastery of S. Chad, at Lavington: denoting that he did not go to the monastery to live idly, as some do, but to labour, and this he confirmed by his practice; for as he was less capable of meditating on the Holy Scriptures, he the more earnestly applied himself to the labour of his hands. In short, he was received by the bishop into the house aforesaid, and there entertained with the brethren, and whilst they were engaged within in reading, he was without doing such things as were necessary.

"One day, when he was thus employed abroad, and his companions were gone to the church, the bishop was alone, reading or praying in the oratory of that place, when, on a sudden, as he afterwards said, he heard voices singing most sweetly, and rejoicing, and appearing to descend from heaven. And this sound seemed to come from the south-east, and it afterwards drew nigh him to the oratory, where the bishop then was, and entering therein, filled the same and all around. He listened attentively to what he heard, and after about half an hour noticed the same strain of joy ascend from the roof of the oratory, and return to heaven the same way it came, with inexpressible sweetness. When he had stood some time wondering, the bishop opened the window of the oratory, and, making a noise with his hand, ordered him to come in to him.

"Then the holy Chad told him that the day of his death was at hand, and that the angelic spirits had told him that in seven days they would return and take him with them. And so it was: seven days after, S. Chad entered into his rest." Nothing more is known of Owen. A stone cross put up by Owen remains at Ely, and is preserved in that cathedral.

S. BASINUS, B. OF TREVES

(ABOUT A.D. 672.)

[Treves and Cologne Martyrologies; Molanus and Greven. Authority: – His Life by Nizo, Abbot of Metloch (Mediolanum) on the Saar, 11th cent., which is very untrustworthy.]

Basinus, of the illustrious family of the Dukes of Austrasia, was received as monk into the monastery of S. Maximin, at Treves. He was afterwards made abbot, and later, when S. Numerian, bishop of Treves, was dead, he was constrained to assume the mitre in his room. He held the see in the reign of Childebert II., king of Austrasia. He was a friend of S. Willibrord. After his death, his body was laid in the basilica of S. Maximin, under the high altar. It was taken up in 1621, and placed in a more conspicuous position.

He was succeeded by his nephew, S. Lutwin.

S. ADRIAN, M. B. OF S. ANDREWS

(ABOUT A.D. 870.)

[Aberdeen Breviary. Authority: – The Lectons from the same.]

S. Adrian, bishop of S. Andrews, in Scotland, was a native of Pannonia. He laboured to spread the faith among the Picts, together with his companions, Clodian, Caius, Monan, and Stobrand. As they were in the island of May, the Danish pirates landed in it, and put Adrian and Clodian to death.

S. CASIMIR, PRINCE OF POLAND

(A.D. 1484.)

[Roman Martyrology. Authorities: – Zacharias Ferrier, Papal Legate in Poland, A.D. 1525.]

S. Casimir was the second son of Casimir III., king of Poland, and of Elizabeth of Austria, daughter to the emperor Albert II., a most virtuous woman, who died in 1505. He was born in 1458, on the 5th of October. From his childhood he was remarkably pious and devout. His preceptor was John Dugloss, called Longinus, canon of Cracow, a man of extraordinary learning and piety, who constantly refused all bishoprics, and other dignities of the Church and state which were pressed upon him. Vladislas, the eldest son, was elected king of Bohemia in 1471, and became king of Hungary in 1490. Casimir was the second son; John Albert, the third son, succeeded his father in the kingdom of Poland in 1492; and Alexander, the fourth son, was called to the same in 1501. Casimir and the other princes were warmly attached to the holy man who was their preceptor; but Casimir profited most by his pious maxims and example. He consecrated the flower of his age to the exercises of devotion and penance; his clothes were plain, and under them he wore a hair shirt. He often slept

upon the ground, and spent a considerable part of the night in prayer and meditation, chiefly on the passion of our Saviour. He was wont at times to go out in the night to pray before the church-doors, and in the morning waited before them till they were opened for matins. He was especially devout to the passion of our blessed Saviour, the very thought of which excited him to tears. He was no less piously affected towards the Sacrifice of the altar, at which he always assisted with such reverence and attention that he seemed in raptures. And as a mark of his singular devotion to the Blessed Virgin, he composed, or, at least, frequently recited, the long hymn that bears his name, a copy of which was, by his desire, buried with him. His love for Jesus Christ showed itself in his regard for the poor, who are His members, to whose relief he applied whatever he had, and employed his credit with his father, and his brother, Vladislas, king of Bohemia, to procure them succour.

The nobles of Hungary, dissatisfied with Matthias Corvinus, their king, son of the great Huniades, begged the king of Poland to allow them to place his son Casimir on the throne. The saint, then not quite fifteen years of age, was very unwilling to consent; but in compliance with his father's will, he went at the head of an army of twenty thousand men to the frontiers in 1471. There hearing that Matthias had formed an army of sixteen thousand men to oppose him, and that pope Sixtus IV. had sent an embassy to divert his father from the expedition, and finding that his soldiers were deserting him in great numbers, he joyfully returned. However, his conduct gave such offence to his father, whose ambition had been roused, that he was forbidden by him to enter Cracow, and ordered to take up his residence in the castle of Dobzki. After this, nothing would again induce him to resume the attempt, though again pressed by the Hungarians, and urged by his father. As the old Russian churches were falling out of repair, Casimir, with more zeal than discretion, persuaded his father to pass an edict forbidding the restoration and reconstruction of churches which did not belong to the Latin rite.

Falling into a decline, the physicians recommended that he should relax his rigid chastity, but the young prince indignantly refused to defile his virgin body on the chance of thus prolonging his life a few months; and he died at the age of twenty-three, on March 4th, 1484, and was buried at Wilna, where his body is still preserved.

March 5

- S. Theophilus, *B. of Cæsarea, in Palestine, circ. A.D. 200.*
S. Adrian, *M. at Cæsarea, in Palestine, A.D. 308 (see S. Eubulus, March 7th).*
S. Phocas, *M. at Antioch, in Syria, circ. A.D. 320.*
S. Gerasimus, *Ab. in Palestine, A.D. 475.*
S. Kieran or Piran, *of Saigir, B. of Ossory, circ. A.D. 552.*
S. Virgilius, *Abp. of Arles, 7th cent.*
S. Drausinus, *B. of Soissons, after A.D. 675.*
S. Peter de Castelnaud, *Mk. M. at S. Gilles, in the Narbonnaise, A.D. 1209.*
S. John-Joseph of the Cross, *C. at Naples, A.D. 1734.*

S. PHOCAS, M

(ABOUT A.D. 320.)

[All the Latin Martyrologies, from the mention in which all that is known of him is derived.]

At Antioch, after many sufferings endured for the name of Christ, Phocas triumphed over the Old Serpent, a victory which is testified, to this day, by a miracle. For whoever is bitten by a serpent, having touched, full of faith, the door of the basilica of the martyr, is immediately cured, the poison at once losing its power; so says the Roman Martyrology.

S. GERASIMUS, AB. IN PALESTINE

(A.D. 475.)

[Roman Martyrology. By the Greeks on March 4th and 20th. Authorities: – Mention in the lives of S. Euthymius and S. Quiriacus, by Cyril the Monk, fl. 548]

S. Gerasimus embraced the monastic life in Lycia; he afterwards passed into Palestine, at a time when Eutychianism prevailed, and he had the misfortune to embrace the errors of that heresy; but S. Euthymius (Jan. 20th) visited him, and restored him to the unity of the faith. He expiated his error by the most rigorous fasting. He became very intimate with S. Euthymius, S. John the Silentiary, S. Sabas, and S. Theoctistus.

A great number of disciples placed themselves under his conduct, and he built a laura near Jordan, consisting of seventy cells, amidst which was a monastery for the lodging of those who were to live in community, and disciplined those who afterwards occupied the hermitages of the laura. The anchorites assembled in the church on the Sabbath and the Sunday to participate in the sacred mysteries, and on these two days they ate common food that had been cooked, and drank a little wine; on other days they ate only bread and dates, and drank water. Fires were never lighted in the cells, and the hermits slept on rush mats.

S. Gerasimus carried his abstinence further than his brethren. Throughout Lent he took no other nourishment than the Divine Eucharist.

One day as the old abbot was walking on the banks of the Jordan, he saw a lion limping, and roaring with pain. The lion, instead of attempting to escape, held up its paw, which was much swollen, and Gerasimus taking it on his lap, examined it, and saw that a sharp splinter had entered the flesh. He withdrew the piece of reed, and bathed the paw. The lion afterwards gratefully followed him to his cell, and never after left him, but was fed by the abbot. There was an ass belonging to the monastery which brought water from the Jordan, for the necessities of the brethren; and Gerasimus sent the ass out to pasture under the guardianship of the lion. One day the lion had gone away from his charge, and an Arabian camel driver passing by, stole the ass. In the evening the lion returned depressed in spirits to the monastery, without the ass. Gerasimus naturally concluded that the lion had eaten the animal, and he cried out, "Sirrah, where is the ass?" The lion stood still, and looked back over his shoulder. "You have eaten him!" said the abbot; "Let us praise God. Well, what the ass did, you shall do now." And thenceforth the lion carried the water for the brethren.

Now one day a certain soldier came to the monastery, and seeing the lion toiling under the water bottles, he pitied the lordly beast, and gave some money to the abbot to buy an ass on the next opportunity, and release the lion from its office of water-carrier. Some days after this, as the lion was near Jordan, there came by the driver who had stolen the ass, with three camels, and the stolen beast itself. The lion set up its mane and roared, and made towards the man, whereupon the driver took to his heels. Then the lion caught the end of the ass's halter, and drew it along with the camels to the door of the monastery. And thus the abbot learned that he was wrong in accusing his dumb friend of having devoured his charge.

For five years the lion was the constant companion of the old abbot, going in and out among the monks; and at the expiration of that time Gerasimus died. Now the lion was out when he departed to his rest; but when the lion returned home, he went about searching for the old man. Then the abbot Sabbatius, a disciple of the dead saint, seeing the uneasiness of the lion, said to him "Jordan, (for by that name the lion was called), our old friend has gone away and left us orphans, and has migrated to the Lord; but here is food, take and eat." But the lion would not and paced to and fro seeking the dead man, and every now and then throwing up his head, and roaring. Then Sabbatius and some of the other brethren came and rubbed his neck, and said, "The old man is departed to the Lord, and has left us." But this did not appease the lion; and the more they caressed him, and spake to him, the more agitated he became, and the louder he roared, "showing with mouth and eyes how great was his distress, because he saw not the old man."

Then the abbot Sabbatius said to him, "Come along with me, as you will not believe me, and I will show you where our old friend is laid." And he led the lion to the place where Gerasimus was buried; and the abbot Sabbatius, standing at the tomb, said, "See here is where he is buried." And then he knelt and wept upon the grave. So when the lion saw this, he went, and stretched himself on the grave, with his head on the sand, and moaned, and remained there, and would not leave the place, but was found there dead, a few days after.

It is almost needless to say that this beautiful incident has given to the abbot Gerasimus his symbol of a lion, in art.

S. KIERAN OR PIRAN, AB. OF SAIGIR

(ABOUT A.D. 552.)

[Irish Hagiologies, and an addition of Usuardus published in 1490. A saint of this name was venerated on this day in the Dumblane Breviary, but it is uncertain if it was the same. The Life of S. Kieran, published by Colgan, and that given by the Bollandists, are of later date, and like so many of the Acts of Celtic Saints, abound in fables.]

According to the Irish legendary lives, Kieran of Saigir was bishop in Ireland before the arrival of S. Patrick. After honouring him with the title of the "first-born of the saints of Ireland," these lives proceed to inform us that his father was Lugneus, a noble of Ossory, and his mother Liadain, of Corcalaignde, (Carberry), in South Munster. S. Kieran was born in Cape Clear Island. Having spent thirty years in Ireland still unbaptized, he heard of the Christian religion as flourishing at Rome, and went thither for the purpose of being instructed. There he was baptized, and remained twenty years, studying the Scriptures and canons, after which he was ordained bishop, and sent to preach in his own country. On his way to Ireland he met S. Patrick in Italy, who was not as yet a bishop, and who told Kieran that he would follow him to Ireland in thirty years from the date of their meeting. This must have happened in 402, and accordingly Kieran, being then fifty years old, was born in 352. When arrived in Ireland he was miraculously directed, as S. Patrick had told him he would, to the place since called Saigir, (Seir-Kieran, in King's County), where he erected a monastery. Having ordained an innumerable multitude of bishops and priests, he died at the age of 300!

Other accounts state that Kieran's meeting with S. Patrick somewhere out of Ireland occurred several years after the latter had commenced his apostolical labours in this country. Jocelin places it at a time when S. Patrick was returning from Britain, whither he had gone to obtain a supply of additional helpers for his mission, and tells us that Kieran was then one of the six Irish priests who were proceeding to foreign countries for religious improvement, and all of whom afterwards became bishops in their own country. In the Tripartite history of S. Patrick the precise place of meeting is not given; but, what is more to the purpose, it is represented as having occurred at least twelve years after S. Patrick had begun his mission in Ireland, and Kieran is stated to have then received directions from the saint concerning the district in which he should erect his monastery.

It appears, however, that he was no disciple of S. Patrick at all, and did not live in his times. His name does not occur in Tirechan's list, nor in any of the Lives of S. Patrick, except in those two just quoted, and his appearance in them is evidently due to the legends in circulation concerning the meeting. Had S. Kieran been a disciple of the apostle, how could he have become a scholar of S. Finnian of Clonard, in the 6th century? For such he is stated to have been, not only in the Life of S. Finnian, and in that of his illustrious namesake of Clonmacnois, but also in the tract which is called his first life, and which enters into more particulars than the other. S. Finnian's school could not have become celebrated before 534. In both Kieran's lives his namesake of Clonmacnois, who died in 549, and the two Brendans, one of whom died in 577, and the other a few years earlier, are spoken of as having had transactions with him.

We may then safely conclude that he belonged to the sixth century, became distinguished towards the middle of it, and died during its latter half. As this was known to be the case, his blundering biographers strove to reconcile their nonsense concerning the antiquity and privileges of Saigir, with the true date of his death, by making him die at the age of about 300 years, although, had they calculated better, about 220 years might have sufficed.

Kieran, we may safely conclude, was made a bishop about the year 538. Having retired to a lonesome spot, since called Saigir, he led at first the life of a hermit, and after some time erected a monastery, around which a city gradually grew up. Next he established a nunnery in the neighbourhood for his mother Liadania, and some pious virgins, her companions, whence the church Killiadhun got its name. Besides the care of his monastery, Kieran was assiduously employed in preaching the Gospel in Ossory, and he converted a great number of heathen. He is usually considered to have been the first bishop of Ossory, and founder of that see. It is singular that, notwithstanding all that is said in the lives, in praise of Kieran, he is not much spoken of in the accounts of contemporary saints, and that none of the Irish annals or hagiologies give the date of his death. Hence Colgan was inclined to think that he died in Cornwall, and is to be identified with S. Piran, of Peranzabulo. But the first life hints that he died at Saigir. Although the year of his death is unknown, there can be little doubt of his having been alive after the year 550.

If S. Piran of Peranzabulo be the same as S. Kieran of Saigir, his bones have been discovered of late years, when the ancient oratory of Peranzabulo, near Padstowe, in Cornwall, was dug out of the sand. In favour of this identification, Colgan points out that S. Piran was commemorated at Padstow on the 5th March, the same day as S. Kieran in Ireland; and John of Tynemouth asserts that S. Kieran did retire from Ireland into Cornwall where he spent the latter part of his life, and died. The Cornish, moreover, change the K. of Irish names into P.

Some of the legends related of S. Kieran deserve to be recorded. He is said when a little boy to have been bitterly distressed at seeing a hawk carry off a little bird in its talons. Then he cried to God, and the hawk dropped its prey.

One day a king or chief in the neighbourhood carried off one of the nuns of the convent governed by his mother. Kieran pursued him full of wrath, and coming to the castle, bade the chief restore the poor maiden to her cell. "Not unless the cuckoo should rouse me to-morrow morning," answered the chief. Now it was mid-winter. But that night no snow fell round the house where lodged the abbot, and at early dawn a bird perched on the roof under the window of the chief, and began to call "Cuckoo, cuckoo, cuckoo!" Then the ravisher, in alarm, started from his bed, and restored the nun to her convent.

On an autumn day, Kieran noticed a magnificent bank of blackberries, so large and ripe, that he thought it a sad pity the winter should come and destroy them. Therefore he cast a cloak over the bramble. Now it fell out that the next ensuing April, Ethnea Vacha the wife of king Ængus was ill, and felt a craving for blackberries. She was then, with her husband, the guest of Concraidh, king of Ossory. Concraidh told S. Kieran of the strange wish of the lady, and instantly the saint remembered the hedge of blackberries covered by his cloak, and he went and plucked as many as he could carry, and brought them to the sick queen, and she ate them and revived.

One day S. Kieran of Clonmacnois and the two Brendans visited the monastery. The steward came to the abbot in dismay, and said, "There is nothing to offer these distinguished guests except some scraps of bacon, and water."

"Then serve up the bacon and the water," said the saint. And when they were brought on the table, the bacon tasted to every man better than anything he had ever tasted before, and as for the water, the benediction of the man of God had converted it into wine. But there was at the table a lay-brother, and when he had some bacon put before him, he thrust his platter away angrily, for he was tired of bacon, and had expected something better, when distinguished visitors were present. "Hah!" said the abbot, – 'not by way of condemnation, but of prophecy,' – "The time will come when you, son of Comgall, shall eat ass's flesh in Lent, and soon after you will lose your head."

It is also related that there was a boy came to Saigir called Crichidh of Clonmacnois, and remained for a while under the abbot Kieran. Now it was the custom and rule of S. Kieran, that the blessed Paschal fire should burn all the year. But out of mischief, as we moderns should say, "instigante diabolo," as the mediæval chronicler expresses it, the boy put the fire out. Then S. Kieran

said to the brethren, "Look! our fire is extinguished by that confounded boy (a maledicto puero), Crichidh, purposely, for he is always up to mischief (sicut solet semper nocere). And now we shall be without fire till next Easter, unless the Lord sends us some. As for that boy, he will come to a bad end shortly." And so it was, for on the morrow a wolf killed the boy.

Now S. Kieran of Clonmacnois, to whom the boy belonged, hearing of this, came to Saigir, and was courteously received by S. Kieran the Elder. But there was no fire, and the snow fell in large flakes; and it was bitterly cold, so that S. Kieran of Clonmacnois and his companions sat blue with frost, and their teeth chattering. Then S. Kieran of Saigir raised his hands to heaven, and prayed, and there fell a globe of fire into his hands, and he spread the lap of his chasuble (casula), and went with the fireball in it before his guests, and they warmed themselves thereat. And after that, dinner was served. Then said S. Kieran of Clonmacnois, "I will not eat till my boy is restored to me." "Brother," answered S. Kieran of Saigir, "I knew wherefore thou didst come; the boy is now on his way hither." And presently the door opened, and the boy that the wolf had eaten, walked in alive and well.

King Ængus of Munster had seven bards "who were wont to sing before him, harping, the deeds of heroes," but these seven men were murdered and drowned in a bog, and their harps were hung upon a tree by the side of the morass. S. Kieran, at the king's request, restored the seven harpers to life, after their having been steeped in bog-water for a whole month.

Now when he was dying, Kieran besought the Lord to bless all such as should keep his festival. "And," says his historian, "on March 5th, God introduced him into the lot of his inheritance in the vineyard, and planted him in the mountain of his possession, even in the celestial Jerusalem, which is the mother of us all. Wherefore, then, my brothers, let us hold a most solemn feast to the most holy Kieran, and let the voice of praise resound in the tabernacles of the righteous; for the right hand of the Lord made virtue to spring up in this man, which may Jesus Christ for the merits of his servant Kieran cause to grow in us present likewise, that we may be meet, He being our leader, to enter into the courts of our eternal inheritance. Amen."

S. VIRGILIUS, ABP. OF ARLES

(ABOUT A.D. 618.)

[Benedictine and Galican Martyrologies; but at Arles on October 10th, and Greven in his additions to Usuardus. Authority: – A life by an anonymous writer, long posterior, and very credulous. It contains much idle fable.]

S. Virgilius, a native of Aquitania, retired in childhood to the monastery of Lerins, where he distinguished himself by his virtues, and was in time elected abbot. One night, says the historian of his life, who deals somewhat largely in popular legend, as he was walking round the island, as a good pastor keeping guard over his sheep-fold, he saw a strange ship drawn up against the shore, and by the star light he saw the sailors moving on the deck. Then two descended from the vessel, and coming towards him, said, "Reverend father, we know who thou art, and greatly esteem thy incomparable virtue, the fame of which is spread abroad through the round world, and many there are of the faithful in far-off lands who desire to see thy sanctity, and hear the words of wisdom that distil from thy lips. And now we are bound for Jerusalem, come therefore with us and make this journey to the holy sites, and thy name will be praised by all men." But Virgilius mistrusted this address, and he answered, "Ye cannot thus deceive an old soldier of Christ!" and he made the sign of the cross. Then the ship and the crew vanished, and he saw only the stars winking in the waves.

From Lerins he was called, in 588, to take charge of the diocese of Aries, by the unanimous voice of the people.

He is said to have been the consecrator of S. Augustine of Canterbury to his mission in England, by order of S. Gregory the Great, from whom he received the pall. He built several churches in Aries; amongst others, the cathedral, which he dedicated to S. Stephen, and the church of the Saviour and S. Honoratus. Whilst erecting this latter church, the legend says that the people toiled ineffectually to move the pillars to their destined place. At last they sent word to S. Virgil that the truck was fast, and the pillars could neither be taken on nor carried back. Then Virgil hurried to the spot, and saw a little devil, like a negro boy, sitting under the truck, arresting the progress of the wheels. Virgil drove him away, and then the columns were easily moved. By his prayers he is also reported to have killed a monstrous serpent which infested the neighbourhood. He was buried in the church of SS. Saviour and Honoratus, which he had built.

S. DRAUSINUS, B. OF SOISSONS

(A.D. 675.)

[Venerated at Soissons. Mentioned in some of the additions to Usuardus, and later Martyrologies. Authority: – A Life by a native of Soissons shortly after his translation, four years after the death of the saint.]

Drausinus or Drausius was a native of Soissons, and was the son of pious parents of noble rank. He was educated by S. Anseric, bishop of Soissons, on whose death he was called to fill his place. His virtues and charity caused him to be venerated as a saint immediately after his death. S. Thomas-à-Becket had recourse to his intercession when he was in France, before returning to England.

His relics were dispersed at the French Revolution, but his tomb, a very interesting specimen of Gallo-Roman art, is preserved in the Louvre. The Society of Antiquaries at Soissons has made many attempts to recover it for the cathedral at Soissons, but hitherto in vain.

B. PETER OF CASTELNAU, MK. M

(A.D. 1209.)

[Benedictine Martyrology, and Saussaye in his Gallican Martyrology. Authorities: – William of Puis-Laurent, and other contemporary historians of the Albigensian war, and the letters of Innocent III.]

The name of the Albigenses probably arose from the condemnation of these heretics at the council of Albi, under the presidency of Gerard, bishop of that diocese, in the year 1176.

Under the name was included that vast body of heretics which agreed on certain fundamental dogmas, but differed on minor particulars, as they borrowed more or less from Christianity. They inhabited the Duchy of Narbonne, the Marquisate of Toulouse, and the southern portion of the Duchy of Aquitaine, mixed with Catholics in some parts, in other parts comprising the entire population.

Before their condemnation by the Council, they had been known as Cathari, Patareni or Populicians, a corruption of Paulicians; and were a branch of that great Manichæan inroad which entered Germany, Hungary, Bulgaria, and Bohemia, where the name Cathari was corrupted into Ketzler, and which spread from Northern Italy into the southern provinces of France, where Manichæism completely displaced Christianity over a wide area, and gained a head and strength it was unable to acquire elsewhere.

The fundamental principle of the new Manichæans, from which, as from a centre, the different sects radiated, was a Dualism of Good and Evil Principles equally matched, the Evil Principle, the origin of the visible creation; the Good Principle, the author of that which is invisible. This opposition of matter and spirit constituted the basis of their moral systems. These systems were diverse; some, regarding everything natural and carnal as pertaining to the Evil Principle, abstained from meat, cheese, and eggs, from marriage, and from whatever employment attached them to the earth; whilst others, regarding the soul as so distinct from the body as to be incapable of being soiled or affected by the actions of the fleshy envelope, gave themselves up to the grossest licentiousness. Into the theology of these new Manichæans, contact with Christianity had introduced the person of Christ, but in their scheme He occupied no necessary place. He was held to be subject to God, and to have had but a phantom body; He neither suffered, died, nor rose again, except in appearance. But in opposition to this Docetism, John de Lugio taught that Christ had a real body; and some of the Cathari – the late Albigenses – held that the true body was born of Mary and Joseph, and proceeded from the Evil Principle, and that this body died on the Cross, but that the spiritual and good Christ was by no means to be confused with the historical Christ of the Gospels.⁹

With the doctrines specially professed by the Albigenses it is possible for any one, who chooses, to become thoroughly acquainted, as there is abundant material from which the requisite information can be drawn. Such are the decrees of councils condemning categorically their errors; the bulls of popes and imperial ordinances denouncing them; the letters of Innocent III.; the statutes of Raymond, Count of Toulouse; the controversial treatises written against the heretics, taking each of their doctrines in order, to refute them; and lastly, the valuable transactions of the Inquisition at Toulouse, published by Limborch, containing a great number of cases, the interrogations, and confessions, and sentences; the archives of the Inquisition at Carcassonne, portions of which are published in Vaissette, and the Inquisitorial formulary of questions put to Albigenses as to their faith, in Ricchinus.

The doctrines peculiar to the Albigenses were these: – There were two Creators, the good God, who was the author of the New Testament, and who made the world of good spirits; and the bad God, who was the author of the Old Testament, and Creator of the visible world, and of the evil spirits.¹⁰ This latter God they called a liar, because he told the first man: "The day thou eatest of the tree thou shalt surely die," and man did not die the same day that he broke the commandment; they also called him a murderer because he slew Pharaoh and his host, and the inhabitants of the Plain. This bad God was either a fallen angel,¹¹ or the Son of the chief God and Creator, who had two sons, Christ and Satan.¹² Others held that the good God had two wives, Colla and Coliba, by whom he begat many sons and daughters.¹³ Others, that the men made by the good God were good, but that through union with women, whom they derived from the Evil Principle, they fell.¹⁴ The creation of men was veiled in the following myth by some of the Albigenses. The devil made men out of clay, and bade God send into them souls. God answered, that men thus constructed would be too strong, "They would dethrone me." Whereupon Satan made man of the foam of the sea; and God said, "That is good,

⁹ The best account of the Manichæan tenets of the mediæval heretics is in Hahn: *Geschichte der Ketzer*, vol. i.; the texts are given in notes, upon which he bases his opinion. See also Gieseler's *Ecclesiastical Hist.*, 3rd division, chap. vii.; but Gieseler is less full and impartial than Hahn.

¹⁰ "Hæreticus ponit duo principia, diabolum dicens creatorem omnium visibilium." Pet. Vallium Sarnaii, apud *Bouquet* xix. p. 5. Reiner in Max. Bibl. xxv. p. 263. "Quorum finis est Manichæorum induere sectam et duos fateri Deos, quorum malignus, ut procaciter mentiuntur, creavit omnia visibilia." – Lucas Tudens. xvi., p. 240.

¹¹ "Sathanam magnum Luciferum qui propter elevationem et nequitiam suam de throno bonorum cecidit angelorum, creatorem cœli et terræ, omniumque rerum visibilium et invisibilium, spirituum malorum creatorem et principem et Deum esse profitebantur ipsumque legem Moysi dedisse asseverant." – Chron. Gouffredi in *Bouquet* xii., p. 448.

¹² "Erant alii hæretici qui dicebant quod unus est Creator; sed habuit filios, Christum et diabolum." Petr. Vall. Sarn. apud *Bouquet* xix. p. 5.

¹³ Petr. Vall. Sarn. *ib.*, c. 2.

¹⁴ *Ibid.*, p. 5.

he is a mixture of strength and fragility." And he sent a soul into the man thus made.¹⁵ Generally the Albigenses held that there were two Christs; one bad, who was born in Bethlehem of Mary, and who was crucified; and another good, who had a phantom body and was purely spiritual, and who appeared on earth in the body of the Apostle Paul. The good Christ neither ate nor drank, but the bad Christ, the Son of Mary, lived as do other men, and had for concubine, Mary Magdalene.¹⁶

The Trinity was naturally rejected by the Albigenses, as incompatible with their Dualism. They also rejected the Old Testament as the work of the Evil Principle; and regarded Moses, the Prophet, and even John the Baptist, as possessed with evil demons.¹⁷

With regard to the future, some of the Albigenses taught that the souls of men were the fallen angels condemned to spend seven lives in human bodies. Others denied the existence of the soul altogether.¹⁸ With such disbelief in the immortality of the soul, or such notion of its being an angel in a state of purgation, the resurrection of the body, Purgatory and Hell were rejected; and with them, prayer for the dead and invocation of saints – for how pray for a soul which is annihilated, or how invoke an apostate angel?¹⁹

The idea of a visible Church, and the necessity of sacraments, could not be entertained with such a creed; and the Albigenses repudiated baptism, communion, and other rites. Marriage they denounced as fornication, and they condemned intercourse between man and woman as sin in the higher ranks of the elect.²⁰ Others, however, said that fornication was no sin.²¹ But this refers to the lower order of the faithful.

The faithful were divided into two orders: the higher, or "perfect," who wore a black dress, abstained from marriage, the eating of flesh, eggs, and cheese; and the "believers," who gave free scope to their lusts, and whose salvation was due to a certain ceremony being performed over them by one of the "perfect," which was called the "consolation." If one of the perfect ate the least morsel of meat or cheese or egg, he sinned mortally, and all who had been consoled by him fell at the same time out of a state of grace, and it was necessary for them to be re-consoled; and even those who were saved fell out of heaven for the sins of him who had consoled them. The sacrament of consolation was performed by one of the "perfect" laying his hands upon one of the "believers," who repeated a Pater Noster; and such act placed the "believer" in a state of grace from which he could only fall by the fall of his consoler. This ceremony was performed at the point of death.

The ceremony of reception is thus described by Peter of Vaux-Cernaix: —

"When any one went over to the heretics, he who received him said, 'Friend, if you wish to be one of us, it behoves you to renounce the *whole faith* that is held by the Roman Church.' He must answer, 'I renounce.' 'Then receive the Holy Spirit from the good men,' and then he breathes seven times in his face. Also he says to him, 'You must renounce that cross which the priest made on you in baptism, on your breast, and on your shoulders, and on your head, with oil and chrism.' He must answer, 'I renounce it.' 'Do you believe that water can work your salvation?' He answers, 'I do not believe it.' 'You must renounce that veil which the priest placed on your head when you were baptized.' He must answer, 'I renounce it.' Thus he receives the baptism of the heretics, and denies

¹⁵ Arch. Inquisit. Carcass. in *Vaissette* iii., p. 435.

¹⁶ "Dicebant in secreto suo, quod Christus ille qui natus est in Bethleem, terrestri et visibili, et in Hierusalem crucifixus, malus fuit; et quod Maria Magdalena fuit ejus concubina, et ipsa fuit mulier in adulterio deprehensa, de qua legitur in Evangelio. Bonus enim Christus ... nunquam comedit vel bibit, nec veram carnem assumpsit, nec unquam fuit in hoc mundo nisi spiritualiter in corpore Pauli." Petr. Vall. Sarn. apud *Bouquet* xix. p. 5 "Quod Dei filius non assumpsit in beata et de beata Virgine carnem veram, sed fantasticam." Reg. Inquisit. Carcass. apud *Vaissette* ii. p. 372.

¹⁷ Petr. Vall. Sarn. ib. xix. p. 5; Reiner, in Mar. Bibl. xxv. p. 263; Lucas Tudens. ib. p. 241; Acta Conc. Lumbard. *Bouquet* xiv. p. 438.

¹⁸ Petr. Vall. Sarn. ib. p. 5, 6. "Dicunt quod anima hominis non est nisi purus sanguis," Reg. Inq. Carcass. *Vaissette* p. 327.

¹⁹ Lucas Tud. in Max. Bibl. xxv. De altera vita, p. 193-212.

²⁰ Reiner, in Max. Bibl. xxv. p. 263. Petr. Vall. Sarn. apud *Bouquet* xix. p. 5, etc. "Sacrum matrimonium meretricium esse, nec aliquem in ipso salvari posse prædicabant, filios et filias generando."

²¹ "Dicunt quod simplex fornicatio non est peccatum aliquod." Reg. Inq. Carcass. *Vaissette* iii. p. 371.

the baptism of the Church. Then they all place their hands upon him, and kiss him, and clothe him with a black garment, and from that hour he is as one of themselves."

The ceremony of consolation, or heretication, was only performed at the point of death; but if the sick person should show signs of recovery, he or she was required to abstain from food, or to open a vein, so as to prevent convalescence and precipitate death. I may as well give a few instances which came under the notice of the inquisitors of Toulouse, from Limborch: —

"This admission was believed to save the soul of the person admitted, and was called spiritual baptism, the consolation, the reception, and the good end; and it was believed that those sanctified by it were bound from that moment to abstain from touching a person of another sex, and from food, or the soul fell from its state of purification. Thus we read of the trial of a woman whose father had been received amongst the Albigenses, 'that she was forbidden by her father to touch him, because after his reception no woman ought to touch him, and from that time she never did touch him.' (Fol. 49.) And in another woman's trial, 'that it was unlawful for her to touch Peter Sancii, and that she heard that it was reported amongst them that they neither touch a woman, nor suffer themselves to be touched by one.' (Fol. 68.) But inasmuch as it was possible that the person received might return to his former pollutions (says Limborch in his introduction to the Acts of the Inquisition), his reception was delayed to his last sickness, when there was no more hopes of recovery, that so he might not lose the good he had received; for which reason some were not admitted, though one of the Albigenses was present, because it was not believed they would immediately die. Thus it is reported of Peter Sancii (fol. 68) that having called 'to hereticate a certain sick woman, she was not then hereticated, because he did not think it proper, upon account of her not being weak enough.' And afterwards, though the distemper grew more violent, Peter Sancii did not hereticate her, because she recovered. As for those who were received during their illness, they were commanded to make use of the Endura, that is, fasting, and to hasten death by opening a vein and bathing. Thus it is related of a certain woman, that 'she persevered in the abstinence which they call the Endura many days, and hastened her bodily death by losing her blood, frequent bathing, and greedily taking a poisonous draught of the juice of wild cucumbers, mixing it with broken glass, that, by tearing her bowels, she might sooner die.' (Fol. 14-*b*.) Of another, it is said, 'that she was forbidden by her mother-in-law to give her little daughter, who had been hereticated by Peter Sancii, any milk to drink, by which the child died.' (Fol. 46.) Another confesses, 'that she had not seen her father since his heretication eating or drinking anything but cold water.' (Fol. 49.) But one Hugo, who continued several days in the Endura, did afterwards, by his mother's persuasion, eat and recover. (Fol. 63.) The same year, Peter Sancii invited him 'to enter into the Endura, and so to make a good end; but he would not agree to it till he came to die.' The same Hugo saw 'that Sancii procured and hastened his own death by bleeding, bathing, and cold.' Peter Auterii is said to have received another woman, 'and after her reception to have forbidden any meat being given to the said hereticated sick woman; and that there were two women who attended her, and watched that there should be neither meat nor drink given her the whole night, nor the following day, lest she should lose the good she had received, and contradict the order of Peter Auterii; although the said sick woman begged them to give her some food. But the third day after she did eat and grew well.' (Fol. 65-*b*.) In the sentence of Peter Raymund and of the Hugos, we read these things concerning the Endura: 'You voluntarily shorten your own corporal life, and inflict death upon yourself; because you put yourself in that abstinence, which the heretics call Endura, in which Endura you have now remained six days without meat or drink, and would not eat, nor will, though often invited to do so.' (Fol. 82-*b*.) However, all would not subject themselves to so severe a law. For we read of a certain woman 'that she suffered not her sick daughter, though near death, to be received; because then her said daughter must be put in the Endura.' (Fol. 71.) There is also an instance of a woman, who, for fear she should be taken up by the Inquisitors, put herself in the Endura; and sending for a surgeon, ordered him to open one of her veins in a bath, and after the surgeon was gone, she unbound her arm in the bath, that so the blood running out more freely, she

might sooner die. After this she bought poison in order to destroy herself. Afterwards she produced a cobbler's awl, which in that barbarous age they called *alzena*, intending to run it into her side; but the women disputing among themselves, whether the heart was on the right side or the left, she at last drank up the poison, and died the day after. (Fol. 30-*b*)."²²

Now a great deal of abuse has been poured on the Inquisition, and its crimes have been vastly exaggerated. Gieseler speaks of the bloodthirsty Inquisition as a "monster raging with most frightful fury in Southern France," – strong language for so calm an historian. But we ask, was it not necessary that such a system, destructive of life, should be put down? That the fautors of this atrocious self-murdering should be summarily dealt with, when they persuaded mothers to let their children perish on their sick-beds, men to pine themselves to death, and women to swallow broken glass, to tear their bowels, when their health began to amend? We have got the Acts of the Inquisition at Toulouse during sixteen years that it "raged with frightful fury," *i. e.*, between 1307 and 1323. The whole number of cases reported is 932; but it is obvious that the same individual might, and in fact did, often reappear before the Inquisition more than once in the course of sixteen years. Having confessed some connection with heresy, he was sentenced to wear a little cross, or tongue of red cloth, let into the garments, or simply to wear a cross round the neck, or to make a pilgrimage to a certain church, or to use certain prayers; of such sentences 174 are recorded. If the person condemned to do this disobeyed, he was put in prison for a while; there were 218 such cases. If he escaped from prison, or ran away from the country, he was condemned as a fugitive; there were 38 of these. Some of the leaders of the heresy who had caused the death of many persons, and incorrigible heretics who had broken out of prison, were condemned to death; there were 40 fautors of heresy sentenced – twenty-nine Albigenses, seven Waldenses, and four Beghards; thirty-two of these were men, and eight were women. Among the sentences recorded are 113 remissions of penances, 139 discharges from prison, and 90 sentences of heresy pronounced against persons deceased.²³

Now when we consider what these Albigensian "perfect" men were, and how dangerous they were to the well-being of society, by their influence over superstitious and ignorant peasants, urging them to self-murder, and thus causing the death of very many persons, we do not think that the Inquisition at Toulouse deserves all the odium that has been cast upon it. Many of those whom it condemned to death would probably have received a sentence of transportation for life in England at the present day; and though the execution of from two to three persons a year is certainly to be deplored, it is not just to denounce the Inquisition as bloodthirsty, when it sentenced to death those who had caused many innocent and ignorant persons to immolate themselves. We do not for a moment pretend to justify the Albigensian war; but we can understand the alarm caused to the Pope and to Christian France by the heathen reaction in Provence, Narbonne, and Toulouse. Nor were the Albigenses free from blame in other particulars. They exhibited their contempt for Christian churches and sacraments in a peculiarly offensive manner, likely to exasperate Catholics to the uttermost. One instance shall suffice, and that is so gross that it must be given in Latin: —

"Erat quidam pessimus hæreticus apud Tolosam, Hugo Faber nomine, qui quondam lapsus est in dementia, quod juxta altare cujusdam ecclesiæ purgavit ventrem, et in contemptum Dei, cum palla altaris tersit posteriora sua . . . quæ omnia cum vir venerabilis abbas Cistercii . . . Comiti retulisset, et eum moneret ut puniret qui tantum faciens perpetrarat, respondit comes quod nullo modo propter hoc puniret in aliquo cives suos."

Peter of Castelnau, of whom we have now to speak, sprang from an illustrious family in the diocese of Montpellier, and was archdeacon of Maguelonne, when he was appointed by the Pope to be one of his legates in the southern provinces infected with heresy. But the desire of a higher

²² *Historia Inquisitionis*, Amst. 1692, c. 8.

²³ A large number of the sentences – all the most important – are translated and published in Maitland's *Tracts and Documents*, together with many of the letters, bulls, edicts, and controversial writings on the Albigenses.

perfection led Peter to renounce the honours of the world, and in 1200, to receive the Cistercian habit in the abbey of Fontfroide.

In 1203, he was again obliged to resume his labours as legate, together with Brother Raoul, his colleague, a Cistercian monk like himself. He visited Toulouse, where his efforts to repress heresy met with indifferent success. In 1204, he met the leaders of the Albigenses in conference at Carcassonne.

Hopeless of effecting any good result, Peter of Castelnau implored the Holy Father to relieve him of the burden laid on him, which, he said, was more than he could bear. But the Pope refused to permit him to resign his office, and Peter was obliged to revisit Toulouse in 1205, and exact of the Count of Toulouse an oath that he would suppress by fire and sword the heresy that pervaded his domains. He was ordered on pain of excommunication to become the inquisitor and executioner of his own subjects.

At the same time Peter deposed Raymond, bishop of Toulouse, and thus prepared the way for the election of his friend Foulques, a fierce and bloodthirsty, if zealous soul.²⁴ Then the legate turned to the Rhone, and traversed the provinces of Arles and Vienne. In 1206, he was at Montpellier, deploring with his colleague, Raoul, the sterility of their united efforts. At this time of disappointment, God, who, to use the words of William de Puylaurens, "knows always how to hold in reserve His arrows in the quiver of His Providence," sent them out of Spain two holy and valiant athletes. In July, 1206, the venerable Diego di Azebes, bishop of Osma, accompanied by the sub-prior of his church, tapped at their door with his pilgrim's staff. They opened, and admitted with the bishop that sub-prior, who was S. Dominic.

The legates opened their hearts to the bishop, and told him of their despair. The bishop gently reproved them, and bade them have a good courage, and preach the Word in season and out of season, and be careful to set a holy example. Let them go forth with neither scrip nor purse, like the apostles; and the success which had not attended two legates ambling over the country on their mules, would attend two apostles going barefoot. The advice of the bishop was approved; the legates only asked of him to accompany them with his sub-prior. The bishop consented, and the four set forth one morning out of Montpellier, without shoes on their feet, and no money in their pouch. At once the difficulties melted away, and numerous conversions were made. At Beziers and Carcassonne, they met with great success. The whole town of Caraman, on the Lauraguais, abjured heresy. But their success was not lasting: Peter saw that the only way in which he could hope to extinguish heresy was by a more persuasive weapon than the tongue.

However, he returned into the heat of the battle shortly after, to attend the conference with the heretics, held at Montreal. After this the four apostles separated to preach in different parts. Peter, finding that Raymond, Count of Toulouse, hung back from using the sword to constrain his people to abjure their heresy, excommunicated him, and the Count at once swore, as he had done before, that he would put down the errors of Albigensianism. Peter of Castelnau felt that, to use his own words, "The cause of Jesus Christ will not succeed in these lands, till one of us who preach in His name shall die in defence of the faith; may it please God that I shall be the first to feel the sword of the persecutor."

The Count met the legate at S. Gilles, on the banks of the Rhone, for conference, which led to nothing. On January 15th, 1209, Peter had said Mass, and was preparing to cross the river, when two men ran up, and one of them pierced him through the sides with a lance. Peter fell down, exclaiming, "Lord, pardon him, as I forgive him!" then he said a few words to his fellows, and died, praying fervently. The Count seems to have been guiltless of ordering or approving the murder.

²⁴ Foulques was famous as a troubadour for his licentious poetry. His biography is given December 25: by an irony of fate, the commemoration of this firebrand is on Christmas Day, when "Peace on earth" was sung by angels.

S. JOHN-JOSEPH OF THE CROSS, C

(A.D. 1734.)

[Roman Martyrology. Authority: – His Life by the P. Diodati, published at Naples, in 1794. He was inscribed by Pius VI. among the number of the Beatified on May 15th, 1789; and he was canonized by Gregory XVI. on May 26th, 1839.]

S. John-Joseph of the Cross, who must not be confounded with S. John of the Cross (Nov. 16th), was born in the island of Ischia, on the Feast of the Assumption, in the year 1654, of respectable parents, Joseph Calosirto and Laura Garguito, and was baptized under the name of Charles Cajetan. The family must have been one of singular piety, for five of his brothers entered religion. The subject of our memoir, as a child, exhibited a precocious piety. He chose as his room a small chamber in the most retired portion of the house, where he erected a little altar to Our Lady, on whose great festival he had been born, and towards whom, through life, he manifested a filial devotion. From the earliest age also he manifested a great repugnance from sin. His pure childish soul shivered and shrank from the breath of evil, as a young spring flower from a frozen blast.

The knowledge of evil without bringing guilt to the soul, unless voluntarily received and harboured with delight, leaves on it a mark, so that the soul knowing evil cannot have the freshness of a guiltless and ignorant soul. The little saintly boy, taught of God, seems unconsciously to have felt this, and he manifested none of that curiosity after evil which is one of the tokens of our fallen nature, and which leads the young mind first to the knowledge of evil, and then, it may be, to the perpetration of it.

Feeling a great desire for the religious life, he entered the order of S. Francis, as reformed by S. Peter of Alcantara, in Naples, and assumed the habit at the age of sixteen, taking at the same time the name of John-Joseph of the Cross. This was in 1671. His noviciate lasted three years; and at the age of nineteen, his superior found him sufficiently perfect to be entrusted with the direction of the building of a convent at Piedimonte di Agila, and the organizing of discipline therein.

On arriving at the proper age, he was ordained priest, and soon after retired into a forest, where he built himself a cell, and resided as a hermit. Soon five little hermitages clustered around his cell, and a church was built for the accommodation of the anchorites. But his superiors recalled him to the monastery to undertake the charge of the novices, and somewhat later he was appointed superior of the house at Piedimonte di Agila, which had risen under his care. He suffered about this time from extreme dryness. It was to him as though the face of God were turned away from him, and he felt agonies of fear, thinking that through want of judgment or unbecoming example, he might have retarded the advance, and perhaps lost some, of the souls of the novices who had been entrusted to his care. But one of the brethren who had lately died appeared to him in a vision, and comforted him, assuring him that his novices were all leading an edifying life.

He was afterwards appointed Superior of the convent, an office in which he displayed great judgment, but which withdrew him too much from spiritual meditation and reading to be congenial with his tastes.

At his request he was relieved of the office of Superior, and was again made director of the novices, and fulfilled the duties of this office for four years.

He died on March 5th, 1734, in the convent of S. Lucia, at Naples.

March 6

- S. Marcian, *B.M. at Tortona, circ. A.D. 120.*
SS. Victor, Victorinus, Claudian and Bassa, *MM. at Nicemedia and Apamea, 3rd cent.*
S. Quiriacus, *P.C. at Treves, 4th cent.*
S. Evagrius, *Patr. of Constantinople, end of 4th cent.*
S. Sezin, *Ab. in Brittany, 6th cent.*
S. Fridolin, *Ab. of Sickingen, end of 7th cent.*
SS. Kyneburga, Kyneswitha and Tibba, *VV. at Peterborough, end of 7th cent.*
SS. Balther and Bilfred, *HH. at Lindisfarne, circ. A.D. 756.*
S. Chrodegang, *B. of Metz, A.D. 766.*
SS. Forty-two Martyrs, *under the Saracens, in Syria, circ. A.D. 841*
S. Cadroe, *Ab. at Metz, A.D. 988.*
B. Oldegar, *B. of Barcelona, and Archb. of Tarragona, A.D. 1137.*
S. Colette, *V. at Ghent, A.D. 1447.*

S. SEZIN, AB. IN BRITTANY

(6th cent.)

[Venerated in Brittany, patron of the parish of Guic-Sezni, in the diocese of S. Pol-de-Léon.]

Of this abbot nothing certain is known. Colgan attempted to identify him with S. Isserninus, the companion of S. Patrick. According to Albert le Grand, S. Sezin was born in Ulster, in 402, studied at Rome, became a bishop in Ireland, and passed into Brittany in 477, where he died as late as 529, having lived 127 years. But the lections in the Breviary of S. Pol de Léon, from which Albert le Grand made up this history, are for the most part taken word for word from the Life of S. Kieran. We may allow that the saint was an Irishman, and that he died at Guic-Sezni, in the beginning of the 6th century, but that is all we can say of him.

S. FRIDOLIN, AB. OF SICKINGEN

(END OF 7TH CENT.)

[Molanus and Greven in their additions to Usuardus. Canisius in his German Martyrology. Anglican and later Irish and Scottish Martyrologies. The Acts of Fridolin were preserved in a monastery on the Moselle, where they were found, and recast in a more ornate style, by a monk, Balther, in the beginning of the 12th cent. The story of this is rather curious. In the monastery of Sickingen there was no copy of the life of S. Fridolin, on account of the monastery having been destroyed by the Huns about 938. But Balther, a monk of Sickingen, happening to visit a monastery on the Moselle, which had been founded by S. Fridolin, found the life there. He asked for it, but the prior refused to give it him, so he learned it by heart, as well as he could, "partly carrying it away word for word, and partly gathering the subject-

matter," after which he set to work and re-wrote it, incorporating the portions he knew by heart with that portion which he wrote in his own words. He says that he was puzzled to find that in the MS. the saint was called Fridhold, whereas at Sickingen they were wont to call him Fridolin. Fridhold was undoubtedly the ancient and most correct form of the name, and Fridolin is a diminutive.]

Fridolin the Traveller was a native of Ireland, what his name there was is not known, as we only hear of him by his Teutonic appellation, signifying "Gentle Peace." His birth was illustrious, and he is usually said to have been the son of a king, but Balther merely says he was a person of distinguished piety. Having embraced the ecclesiastical state, he was raised to the priesthood, and preached with great zeal for some time in various parts of Ireland. Wishing to visit foreign countries, he passed over to France, and after preaching there, became a member of S. Hilary's monastery at Poitiers, where he remained for a considerable time, and was so much esteemed by the community, and the bishop and clergy, that he was elected abbot. He then completed an object which he had greatly at heart, the rebuilding of S. Hilary's Church, in which he was assisted by king Clovis, and by the bishop and the inhabitants; and he placed in it the remains of the saint, reserving a few portions of the relics for himself. During this time he was visited by two priests, relatives of his, who had been labouring as missionaries in Northumberland. Leaving them at Poitiers, and taking with him some of the relics of S. Hilary, Fridolin went to the east of France, and erected a monastery on the banks of the Moselle, which he dedicated to S. Hilary, and which was called Helera. Having remained there only as long as was necessary to complete that foundation, he built a church amidst the Vosges, likewise in honour of S. Hilary, perhaps that which was named Hilariacum, the modern S. Avold, in the Department of Moselle. Thence he proceeded to Strassburg, where also he erected a church under the same invocation. Next we find him at Coire, in the Grisons, and there likewise founding a Church of S. Hilary. While there, he inquired of the inhabitants if there were any island in the Rhine as yet uninhabited, and was informed there was one, of which, however, they could not give him a precise account. He went in search of it, and at length found the island of Sickingen, a few miles above Basle. When examining it for the purpose of discovering whether it were fit for the erection of a church, he was beaten and ill-treated by the inhabitants of the neighbouring district. But having obtained a grant of the island from the king, he founded a church, and a religious house for women, towards the endowment of which he got some lands from Urso, a nobleman of Glarus. Thenceforth he spent the remainder of his life at Sickingen, together with some disciples of his, of whom he formed a community, prior, it is said, to his having established the nunnery. He died there on the 6th of March, but in what year is not known. There are great doubts even as to the century in which he flourished; but it is most probable that he belonged to the latter part of the 7th century. Some writings have been attributed to the saint, but upon no sufficient authority. Many writers suppose that he arrived in France in the reign of Clovis I., but it is more probable that it was in the reign of Clovis III. According to Balther, Christianity seems to have been completely established in Ireland at the time of Fridolin's departure for France, and this representation does not suit the religious state of Ireland at the period when Clovis I. reigned. The holy expeditions of missionaries from Ireland to the continent, had not begun as early as the 6th century. Next comes the very remarkable circumstance of the priests, the nephews of Fridolin, coming from Northumberland. There were no Irish priests in Northumberland until the year 635.²⁵

S. Fridolin is regarded as the tutelar patron of the Canton of Glarus, which bears on its coat of arms a figure of the saint.

²⁵ See Dr. Lanigan's Irish Eccl. Hist. ii. p. 483-6.

SS. KYNEBURGA, ABSS., KYNESWITHA AND TIBBA, VV

(END OF 7TH CENT.)

[Anglican Martyrologies. Authorities: – Bede, lib. iii. c. 21, Ingulf, and William of Malmesbury.]

An obstinate tradition found in the ancient English Chronicles asserts that two daughters of the savage old heathen Penda, king of Mercia, Kyneburga and Kyneswitha, both gave up the thought of marriage to consecrate themselves to God. The eldest, who was married to Alcfrid, the eldest son of king Oswy of Northumbria, is said to have left him with his consent, after having lived with him some years in virginal continence, to end her life in the cloister. The youngest, sought in marriage by Offa, king of the East Saxons, used her connection with him only to persuade the young prince to embrace the monastic life as she herself desired to do. But it has been proved that the two daughters of the bloody Penda contributed with their brothers to the establishment of the great abbey of Medehampstede, or Peterborough, that their names appear in the list of the national assembly which sanctioned this foundation, and that it was not till after, that they retired to lead a religious life at Dermundcaster, now Caister, near Peterborough, on the confines of Huntingdon and Northampton. There Kyneburga became the abbess of a community of nuns, when she was shortly joined by her sister Kyneswitha, and a kinswoman Tibba.

After their death, they were buried at Peterborough. When the Danes wasted England, their bodies were carried to Thorney, but were brought back again in the days of king Henry I.

Camden, in his account of Rutland, informs us that S. Tibba was held in particular veneration at Ryall on the Wash.

SS. BALTHER AND BILFRED, H. H

(ABOUT A.D. 756.)

[Anglican and Scottish Martyrologies. Authorities: – Aberdeen Breviary, Hector Boece, Hist. Scot. lib. ix. Matthew of Westminster under date 941; Turgot of Durham, &c.]

S. Balther is supposed to be identical with S. Baldred, commemorated the same day in the Scottish Martyrologies.

S. Baldred is said to have lived a solitary life on the Bass-rock. At the entrance of the Firth of Forth was a dangerous rock just above the level of low tide which proved a cause of continual shipwreck. Baldred, says the lection in the Aberdeen Breviary, compassionating the sailors, went to the rock, and standing on it, it swam away under him "like a boat," and he conducted it to a place where it could do no mischief, and there he rooted it again.

He died at Aldham (Alderstone), and his body was claimed by the neighbouring parishes of Tynningham and Preston. A contest arose between the three parishes, and the story is told, which occurs also in that of S. Tylo, that in the morning there were three precisely similar bodies, so that each parish was able to possess S. Baldred.

In 951, Anlaf the Dane burnt the church and monastery of Tynningham, and immediately after was struck with sudden sickness, and died. The body of S. Balther was rediscovered by revelation, by

a priest, Elfrid, two centuries later, whose mission seems to have been the recovery of lost relics, for he found also those of SS. Bilfred, Acca, Alkmund the bishop, king Oswin, and the abbesses Ebba and Ethelgitha, being directed to them all by visions. The bones of S. Balther and S. Bilfred were put together with the body of S. Cuthbert in his shrine at Durham. But they were removed from the shrine again in 1104, the head of S. Oswald being alone left with S. Cuthbert, and were put in the shrine of the Venerable Bede.

S. Bilfred was a goldsmith, who is said to have chased a book of the Gospels with gems in gold, which was long preserved at Durham, and is now in the Cottonian library in the British Museum. On the cover is "✠ Eadfrid, Oetilwald, Billfrith, Aldred hoc Evangelium Deo et Cuthberto uonstruxerunt et ornaverunt;" above this in Saxon characters, and in a Northumbrian dialect, "And Billfrith, the anchorite, he fabricated the curious works that are on the outside, and it adorned with gold and with gems, also with silver overgilded, a priceless treasure." Billfrith is supposed to be a local form of Bilfred.

S. CHRODEGANG, B. OF METZ

(A.D. 766.)

[Metz Martyrology, Molanus and Herimann Greven in their additions to Usuardus. Belgian Martyrologies, and Saussaye in his Gallia Christiana. Authority: – His life by Paulus Diaconus ([fl]. 790), and a larger one by John, abbot of Gorze, (d. 793), published in Pertz, Mon. Sacr. T. x. p. 552-572.]

This saint was a native of Hasbain, that portion of Brabant which surrounds Louvain, and was educated in the abbey of S. Tron. On account of his learning and general talents he was made chancellor of France by Charles Martel, mayor of the palace, in 737. Soon after the death of Charles, he was elected bishop of Metz, in 742. In 754 he was sent on an embassy by king Pepin to Astulph, king of the Lombards, who had overrun the North of Italy, praying him not to commit degradations in Rome, nor to force the Romans to desert their faith. But the embassy proved fruitless. In 755 the saint organised a regular community to serve as chapter to his cathedral, requiring them to live together in one house, and observe certain rules, which he drew up in thirty-four articles. Amongst other rules, he required his canons to confess at least twice in the year to the bishop, before the beginning of Advent and Lent. He built and endowed the monasteries of S. Peter, of Gorze, and of Lorsch; and died on March 6th, 766. He was buried at Gorze. His relics disappeared at the Revolution.

S. COLETTE, V

(A.D. 1447.)

[Roman Martyrology. Her festival was celebrated with proper office at her convent in Ghent, by permission of Clement VIII.; and Paul V. extended this privilege to all other convents of her order. She was canonized by Pius VII., in 1807. Her life was written by Peter à Vallisus, [or] de Rheims, for many years her confessor, in French, and it was translated by Etienne Julliac, a contemporary, into Latin; and an epitome of her life was written by Jodocus Clichthrove.]

Colette Boillet, a carpenter's daughter, was born at Corbie, in Picardy, on Jan. 13th, 1380. Her parents gave her at the font the name of Nicoletta, and this has been contracted into Colette, the name by which she is now usually known. From her earliest infancy she seems to have been singled out for a special work, and her young soul, from the first, opened to divine grace, as a spring flower to the sun. At the age of seven, she yearned for a retired life, and she fashioned for herself a little oratory in the back premises of the carpenter's wood-yard, into which she retreated for prayer, and there spent many hours in communion with God. When her childish companions sought her that they might draw her into their sports and pastimes, she hid under her bed; but when anything was really wanted of her, or any of her companions were in trouble, she was at once at hand to assist and console. If a poor person came to the door whilst the family was at meals, she would rise and give him her share.

In 1402, at the age of twenty-two, Colette bade farewell to nature, to her friends, to all of life that was most lovely, and enclosed herself in an anchorite's cell, built against the walls of the church of Corbie. These voluntary recluses were common in the Middle Ages. Those who desired to live this life of seclusion, entered living into these tombs, which were built up, leaving only a window open, through which they were fed and communicated. Throughout all Picardy the fame of the austerities of Colette spread, and many sought her counsel and prayers. Fearing that her humility would suffer, for three years she maintained a complete silence, only opening her window to receive the Holy Sacrament. At length the call came, which it was impossible for her to resist. Henry de la Balm, her confessor, saw in a dream a vine full of leaves, but fruitless; then came Colette and pruned the vine, and it began to yield abundantly. Shortly after this Colette saw, in vision, a great tree growing in her cell, laden with golden fruit, and numerous saplings springing up about its roots. Fearing a deception of Satan, she tore up the young plants, but there appeared more in their place. Then she thought God summoned her to reform the Order of the Poor Clares. But she still hesitated; whereupon she was struck blind for three days, and after that for three days dumb. She hesitated no longer, but came forth ready, in God's name, to undertake her mission. She left her cell with regret; turning at the door, and kissing the threshold, she sobbed forth, "Oh, dear little home, farewell! farewell my joy and repose! Oh, if men knew how much happiness I have enjoyed in thee, they would desert palaces to inhabit thy narrow walls."

It was the close of autumn in 1406. The vines were heavy with grapes, the trees had put on their many-coloured autumnal tints, and the last shocks of yellow harvest were being gathered in. For four years, in her seclusion, she had seen nothing of all this, only the golden light playing on the wall of her chamber, sometimes pale, and sometimes burning as flame, and the blue sky and the drifting clouds, now dark grey with winter rains, and then white and fleecy in summer light.

Colette had written all that she had deemed expedient for the reformation of the Franciscan Order; she placed her writings in a pouch attached to her girdle, and on foot she started for Nice, where Benedict XIII. resided, on account of the schism. The pope received Colette with honour; she made profession of the rule of S. Clare at his feet, and he appointed her superior-general of the whole order; naming Henry de la Balm, her confessor, as assistant for the reformation of the Friars of S. Francis.

This young and feeble woman now set her hand with incredible energy to the accomplishment of her task. She traversed France, Savoy, Germany, and Flanders, meeting in some places with violent opposition as a crazy fanatic, but in other succeeding in establishing a reform. The provinces of France were ravaged by war, and all the evil passions of wicked men were let loose; but Colette walked through all dangers, relying on Divine protection, and never relying in vain. She was accused of heresy, and even of unchastity, but she was not crushed by slander, despising reproach as she had defied danger.

In 1410, she founded a convent at Besançon; in 1415, she introduced a reform into the convent of the Cordeliers, at Dole, and in succession into nearly all the convents in Lorraine, Champagne, and Picardy. In 1416, she founded a house of her order at Poligny, at the foot of the Jura, and another at

Auxonne. "I am dying of curiosity to see this wonderful Colette, who resuscitates the dead," wrote the Duchess of Bourbon, about this time. For the fame of the miracles and labours of the carpenter's daughter was in every mouth.

In 1422, Colette started for Moulins to meet the duchess, and to found there a religious house. The Duchess of Nevers summoned her into her duchy, and she obeyed the summons. It was on her way to Moulins that she met another maiden, also acting under a special call, though one of a very different nature. One maiden was called to wear cord and veil, the other to gird the sword and wear the casque. It was Joan of Arc, then on her way with Dunois at the head of an army to besiege Charité-sur-Loire. In Auvergne, Colette converted Isabeau de Bourbon, and at the age of nineteen the young princess exchanged her diamonds for the knotted cord of S. Clare.

After having founded the convent of Le Puy, at the request of Amadeus VII., Colette carried her reformation into Savoy. On the north shore of the Lake of Geneva, she found a still sweet spot, itself silent and secluded as a monastery, its white walls reflected in the deep blue of the lake, and looking out on a range of snowy mountains. At Vevey she rested to look around her, relax her weary soul, and breathe in the soft air, sweet from the fields of narcissus. But God had not yet called her to rest. From all sides devotees came to her, – the Duchess of Valentinois, the unfortunate Jacques de Bourbon, in turn jailor and prisoner of his wife, Jeanne of Sicily, with his children, who, having tasted the life of the cloister, found it was so sweet, that they abandoned for it the pleasures and ambitions of the world.²⁶

After having spent two years at Vevey, Colette went to Nozeroy, to the princess of Orange, and remained with her till 1430. Philip the Good, Duke of Burgundy, recalled Colette to Flanders, where she founded several houses, and glorified God by many miracles. In the memoirs of Oliver de la Marche, a Burgundian gentleman of this time, occurs the following notice of S. Colette; "En celui temps, régnoit une moult sainte et dévotte femme, religieuse de Sainte-Claire, au pays de Bourgoigne, nommée soeur Colette. Cette femme allait par toute la chrétienté, menant moult sainte vie, et édifiant maisons et églises de la religion de Saint François et de Sainte Claire. Et ai été acertené, que, par son pourchas et par sa peine, elle avait édifié de son temps trois cent quatre-vingts églises."

It would seem almost as if Colette had a natural love for mountains, so generally do we find her returning to them, and laying at their feet the foundations of her dearest homes. Perhaps the mystery of their blue-veined valleys, and the wondrous changes wrought by the sun and clouds on their sides, filled her with a sense of love and awe. But it was not from among the mountains that she was summoned away. The call to the everlasting hills came to her on the flats of Flanders, in the city of Ghent. There she died on March 6th, 1447, laying herself down to repose as gladly as the weary labourer in harvest time, who returns to his home and to sleep after a day of incessant toil.

When the Emperor Joseph II. suppressed many religious houses in his dominions, in 1785, the Poor Clares of Ghent took up the body of S. Colette, and traversing France, laid it beneath the mountain shadows at Poligny. The holy relics were secreted at the time of the French Revolution, and on the return of tranquillity, they were placed in the parish church; but the Poor Clares having re-established themselves at Poligny, the bones of the saint have been restored to them.

²⁶ Jacques II. of Bourbon, Count of la Marche and de Castres, married to Jeanne Q. of Naples and Sicily, was imprisoned by his wife, but escaped, and becoming a third Order brother of S. Francis, at Besancon, died there, Sept. 24, 1428.

March 7

- SS. Perpetua, Felicitas, Saturus, and Companions, *MM. in Africa*, A.D. 203.
S. Eubulus, *M. at Caesarea in Palestine*, A.D. 308.
S. Paul the Simple, *H. in the Thebaid*, 4th cent.
S. Gaudiosus, *B. of Brescia*, circ. A.D. 445.
S. Easterwin, *Ab. of Wearmouth*, A.D. 785. (See *S. Benedict Biscop*, Jan. 12th; p. 172.)
S. Thomas Aquinas, *Doct., O.P., at Fossa Nuova*, A.D. 1274.

SS. PERPETUA, FELICITAS, AND COMP., MM

(A.D. 203.)

[Roman and all Western Martyrologies on this day, but by the Greeks on March 1st. Authorities: – The genuine Acts of these martyrs, and a sermon by S. Augustine of Hippo on them. The names of Perpetua and Felicitas occur in the Canon of the Mass. The first part of the Acts was written by S. Perpetua herself, and reaches to the eve of her martyrdom. S. Saturus then took the pen, and added the account of his vision; and when he had gained his crown, an eye-witness of their passion closed the account. Tertullian quotes these Acts in his Book *De Anima*, c. 55; and S. Augustine in his Sermons, 280, 283, and 294. They were anciently read publicly in the churches of Africa.]

A violent persecution broke out under the Emperor Severus, in 202. It reached Africa the following year; when, by order of Minutius Timinianus, or Firminianus, five catechumens were apprehended at Carthage for the faith; namely, Revocatus, and his fellow-slave Felicitas, Saturninus, and Secundulus, and Vivia Perpetua. Felicitas was expecting her confinement; and Perpetua had an infant at her breast, was of a good family, twenty-two years of age, and married to a person of quality in the city. She had a father, a mother, and two brothers; the third, Dinocrates, died about seven years old. These five martyrs were joined by Saturus, probably brother to Saturninus, and who seems to have been their instructor: he underwent a voluntary imprisonment, because he would not abandon them. The father of S. Perpetua, who was a Pagan, and advanced in years, loved her more than all his other children. Her mother was probably a Christian, as was one of her brothers, the other a catechumen. The martyrs, for some days before they were committed to prison, were kept under a strong guard in a private house: and the account Perpetua gives of their sufferings to the eve of their death, is as follows: "We were in the hands of our persecutors, when my father, out of the affection he bore me, made new efforts to shake my resolution. I said to him, 'Can that vessel, which you see, change its name?' He said, 'No.' I replied, 'Nor can I call myself any other than I am, a Christian.' At that word my father in a rage fell upon me, as if he would have pulled out my eyes, and beat me; but went away in confusion, seeing me invincible. After this we enjoyed a little repose, and in that interval received baptism. The Holy Ghost, on our coming out of the water, inspired me to pray for nothing but patience under bodily sufferings. A few days after this we were put into prison; I was shocked at the horror and darkness of the place; for till then I knew not what such sort of places were. We suffered much that day, chiefly on account of the great heat caused by the crowd, and the ill-treatment we met with from the soldiers. I was, moreover, tortured with concern, because I had not my baby with me. But the deacons, Tertius and Pomponius, who assisted us, obtained, by money, that

we might pass some hours in a more commodious part of the prison, to refresh ourselves. My infant was then brought to me almost famished, and I gave it the breast. I recommended him afterward carefully to my mother, and encouraged my brother; but was much afflicted to see their concern for me. After a few days my sorrow was changed into comfort, and my prison itself seemed agreeable. One day my brother said to me, 'Sister, I am persuaded that you are a special favourite of heaven; pray to God to reveal to you whether this imprisonment will end in martyrdom, or not.' I, knowing God gave me daily tokens of His goodness, answered, full of confidence, that I would inform him on the morrow. I therefore asked that favour of God, and had this vision. I saw a golden ladder, which reached from earth to heaven; but so narrow that only one could mount it at a time. To the two sides were fastened all sorts of iron instruments, swords, lances, hooks, and knives; so that if any one went up carelessly, he was in great danger of having his flesh torn. At the foot of the ladder lay a dragon of enormous size, who kept guard to turn back and terrify those that endeavoured to mount it. The first that went up was Saturus, who was not apprehended with us, but voluntarily surrendered himself afterward on our account: when he had reached the top of the ladder, he turned towards me, and said, 'Perpetua, I wait for you; but take care lest the dragon bite you.' I answered, 'In the name of our Lord Jesus Christ, he shall not hurt me.' Then the dragon, as if afraid of me, gently lifted his head from under the ladder, and I, having got upon the first step, set my foot upon his head. Thus I mounted to the top, and there I saw an extensive garden, and in the middle of it a tall man sitting down dressed like a shepherd, having white hair. He was milking his sheep, surrounded with many thousands of persons clad in white. He called me by my name, bid me welcome, and gave me some curds made of the milk which he had drawn: I put my hands together, and took and ate them; and all that were present said aloud, Amen. The noise awakened me, chewing something very sweet. As soon as I had related this vision to my brother, we both concluded that we should suffer death.

"After some days, a rumour having got about that we were to be examined, my father came from the city to the prison, overwhelmed with grief. 'Daughter,' said he, 'have pity on my grey hairs, if I yet deserve to be called your father; if I have brought you up. I pray you consider that my love of you made me always prefer you to your brothers, and make me not now a reproach to mankind. Have respect for your mother and your aunt; have compassion on your child that cannot survive you; lay aside this obstinacy, lest you ruin us all; for not one of us will dare open his lips any more if misfortune befall you.' He took me by the hands at the same time, and kissed them; he threw himself at my feet in tears. I confess, I was pierced with sorrow when I considered that my father was the only person of our family that would not rejoice at my martyrdom. I endeavoured to comfort him, saying, 'Father, grieve not; nothing will happen but what pleases God; for we are not at our own disposal.' He then departed, much concerned. Next day, whilst we were at dinner, a person came in suddenly to summon us to examination. The report of this soon brought a vast crowd of people into the audience chamber. We were placed on a sort of scaffold before the judge, Hilarian, procurator of the province, the proconsul having lately died. All who were questioned before me boldly confessed Jesus Christ. When it came to my turn, my father stood forward, holding up my infant. He drew me a little aside, conjuring me in the most tender manner not to be insensible to the misery I should bring on that innocent creature, to which I had given life. The president Hilarian joined with my father, and said, 'What! will neither the gray hairs of a father, nor the tender innocence of a child, move you? Sacrifice for the prosperity of the emperors.' I replied, 'I will not do it.' 'Are you then a Christian,' said Hilarian. I answered, 'Yes, I am.' As my father attempted to draw me from the scaffold, Hilarian commanded him to be beaten off, and he had a blow given him with a stick, which I felt as much as if I had been struck myself, so much was I grieved to see my father thus treated in his old age. Then the judge pronounced our sentence, by which we were all condemned to be exposed to wild beasts. We then joyfully returned to our prison; and as my infant was not yet weaned, I immediately sent Pomponius the deacon, to demand him of my father, but he refused to send him. And God so ordered it, that the child no longer required to suck, nor did my milk incommode me." Secundulus,

being no more mentioned, seems to have died in prison before this interrogatory. Before Hilarian pronounced sentence, he had caused Saturus, Saturninus, and Revocatus to be scourged; and Perpetua and Felicitas to be beaten on the face. They were reserved for the shows which were to be exhibited for the soldiers in the camp, on the festival of Geta, who had been made Cæsar four years before, by his father Severus, when his brother Caracalla was created Augustus.

S. Perpetua relates another vision with which she was favoured, as follows: "A few days after receiving sentence, when we were all together in prayer, I happened to name Dinocrates, at which I was astonished, because I had not before had him in my thoughts; and I that moment knew that I ought to pray for him. This I began to do with great fervour before God; and the same night I had the following vision: I saw Dinocrates coming out of a dark place, where there were many others, exceedingly hot and thirsty; his face was dirty, his complexion pale, with the ulcer in his face of which he had died at seven years of age, and it was for him that I had prayed. There seemed a great distance between him and me, so that it was impossible for us to come to each other. Near him stood a vessel full of water: he attempted to drink, but could not reach it. This mightily grieved me, and I awoke. By this I knew my brother was in pain, but I trusted I could relieve him by prayer: so I began to pray for him, beseeching God with tears, day and night, that he would grant me my request; and I continued doing this till we were removed to the camp prison: being destined for a public show on the festival of the Cæsar Geta. The day we were in the stocks²⁷ I had this vision; I saw the place, which I had beheld dark before, now luminous; and Dinocrates, with his body very clean and well clad, refreshing himself; and in the place of his wound was a scar only. I awoke, and knew he was relieved from his pain.²⁸

"Some days after, Pudens, the officer who commanded the guards of the prison, seeing that God favoured us with many gifts, had a great esteem of us, and admitted many people to visit us, for our mutual comfort. On the day of the public shows, my father came overwhelmed with sorrow. He tore his beard, threw himself on the ground, cursed his years, and said enough to move any creature; and I was ready to die with sorrow to see my father in so deplorable a condition. On the eve of the shows I was favoured with the following vision. The deacon Pomponius, methought, knocked very hard at the prison door, which I opened to him. He was clothed with a white robe, embroidered with innumerable pomegranates of gold. He said to me, 'Perpetua, we wait for thee, come along.' He then took me by the hand and led me through very rough places into the middle of the amphitheatre, and said, 'Fear not.' And, leaving me, said again, 'I will be with thee in a moment, and bear a part with thee in thy pains.' I was wondering the beasts were not let out against us, when there appeared a very ill-favoured negro, who came to encounter me with others. But another beautiful troop of young men declared for me, and anointed me with oil for the combat. Then appeared a man of a great stature, in rich apparel, like the master of the gladiators, having a wand in one hand, and in the other a green bough on which hung golden apples. Having ordered silence, he said that the bough should be my prize, if I vanquished the negro: but that if he conquered me, he would kill me with a sword. After a long and obstinate engagement, I threw the negro on his face, and trod upon his head. The people applauded my victory loudly. I then approached the master of the amphitheatre, who gave me the bough with a kiss, and said, 'Peace be with thee, my daughter.' After this I awoke, and found that I was not to combat with wild beasts so much as with devils." Here ends the relation of S. Perpetua.

S. Saturus had also a vision, which he wrote down himself. He and his companions were conducted by a bright angel into a most delightful garden, in which they met some holy martyrs lately dead, namely Jocundus, Saturninus, and Artaxius, who had been burned alive for the faith, and

²⁷ These stocks, called Nervus, were a wooden machine with many holes, in which the prisoners' feet were fastened and stretched to great distances, as to the fourth or fifth holes, for the increase of their torments. S. Perpetua remarks, they were chained, and also set in this engine during their stay in the camp-prison, which seems to have been several days, in expectation of the day of the public shows.

²⁸ It is evident from the visions S. Perpetua had of her little brother, that the Church, at that early age, believed the doctrine of Purgatory, and prayed for the faithful departed.

Quintus, who had died in prison. They inquired after other martyrs of their acquaintance, and were conducted into a most stately palace, shining like the sun; and in it saw the king of this most glorious place surrounded by his happy subjects, and heard the voice of a great multitude crying, "Holy, holy, holy." Saturus, turning to Perpetua, said, "Thou hast here what thou didst desire." She replied, "God be praised, I have more joy here than ever I had in the flesh." He adds, that on going out of the garden they found before the gate, on the right hand, the bishop of Carthage, Optatus, and on the left, Aspasius, priest of the same church, both of them alone and sorrowful. They fell at the martyrs' feet, and begged that they would reconcile them together, for a dissension had happened between them. The martyrs embraced them, saying, "Art not thou our bishop, and thou a priest of our Lord? It is our duty to prostrate ourselves before you." Perpetua was discoursing with them; but certain angels came and drove away Optatus and Aspasius; and bade them not to disturb the martyrs, but be reconciled to each other. The bishop, Optatus, was also charged to heal the divisions that reigned in his church. The angels after these reprimands seemed ready to shut the gates of the garden. "Here," says he, "we saw many of our brethren and martyrs likewise. We were fed with an ineffable odour, which delighted and satisfied us." Such was the vision of Saturus. The rest of the Acts were added by an eye-witness. God had called to himself Secundulus in prison. Felicitas was eight months gone with child, and as the day of the shows approached, she was inconsolable lest she should not be confined before then; fearing that her martyrdom would be deferred on that account, because women with child were not allowed to be executed, before they were delivered: the rest also were sensibly afflicted on their part to leave her behind. Therefore they unanimously joined in prayer to obtain of God that she might be delivered before the day of the shows. Scarce had they finished their prayer, when Felicitas found herself in labour. She cried out under the violence of her pain; then one of the guards asked her, if she could not bear the throes of childbirth without crying out, what she would do when exposed to the wild beasts. She answered, "It is I myself that am enduring these pangs now; but then there will be another with me who will suffer for me, because I shall suffer for Him." She was then delivered of a daughter, which a certain Christian woman took care of, and brought up as her own child. Pudens, the keeper of the prison, having been already converted, secretly did them all the good offices in his power. The day before they suffered they were given, according to custom, their last meal, which was called a free supper, and they ate in public. Their chamber was full of people, with whom they talked, threatening them with the judgments of God, and extolling the happiness of their own sufferings. Saturus, smiling at the curiosity of those that came to see them, said to them, "Will not to-morrow suffice to satisfy your inhuman curiosity? However you may seem now to pity us, to-morrow you will clap your hands at our death, and applaud our murderers. But observe well our faces, that you may know them again at that terrible day when all men shall be judged." They spoke with such courage and intrepidity that they astonished the infidels, and occasioned the conversion of several among them. The day of their triumph having come, they went out of the prison to the amphitheatre full of joy. Perpetua walked with a composed countenance and easy pace, with her eyes modestly cast down; Felicitas went with her, following the men, not able to contain her joy. When they came to the gate of the amphitheatre, the guards would have given them, according to custom, the superstitious habits with which they adorned such as appeared at these sights. For the men, a red mantle, which was the habit of the priests of Saturn; for the women, a little fillet round the head, by which the priestesses of Ceres were known. The martyrs rejected those idolatrous vestments; and, by the mouth of Perpetua, said they came thither of their own accord, on the promise made them that they should not be forced to anything contrary to their religion. The tribune then consented that they should appear in the amphitheatre habited as they were. Perpetua sang, as being already victorious; Revocatus, Saturninus, and Saturus threatened the people that beheld them with the judgments of God: and as they passed before the balcony of Hilarian, they said to him, "Thou judgest us in this world, but God will judge thee in the next." The people, enraged at their boldness, begged that they might be scourged, and this

was granted. They accordingly passed before the Venatores,²⁹ or hunters, each of whom gave them a lash. They rejoiced exceedingly in being thought worthy to resemble our Saviour in his sufferings. God granted to each of them the death they desired; for when they had discoursed together about what kind of martyrdom would be agreeable to each, Saturninus declared that he should prefer to be exposed to beasts of several sorts, in order that his sufferings might be aggravated. Accordingly, he and Revocatus, after having been attacked by a leopard, were also assaulted by a bear. Satorus dreaded nothing so much as a bear, and therefore hoped a leopard would despatch him at once with his teeth. He was then exposed to a wild boar, but the beast turned upon his keeper, who received such a wound from him, that he died in a few days after, and Satorus was only dragged along by him. Then they tied the martyr near a bear, but that beast came not out of his lodge, so that Satorus, being sound and not hurt, was called upon for a second encounter. This gave him an opportunity of speaking to Pudens, the gaoler that had been converted. The martyr encouraged him to constancy in the faith, and said to him, "Thou seest I have not yet been hurt by any beast, as I desired and foretold: believe then stedfastly in Christ; I am going where thou wilt see a leopard with one bite take away my life." It happened so, for a leopard being let out upon him, sprang upon him, and in a moment he was deluged with blood, whereupon the people jeering, cried out, "He is well baptized." The martyr said to Pudens, "Go, remember my faith, and let our sufferings rather strengthen than trouble thee. Give me the ring thou hast on thy finger." Satorus, having dipped it in his wound gave it him back to keep as a pledge to animate him to steadfastness in his faith, and soon after, fell down dead. Thus he went first to glory, to wait for Perpetua, according to her vision.

In the mean time, Perpetua and Felicitas had been exposed to a wild cow; Perpetua and Felicitas were the first attacked, and the cow having tossed the former, she fell on her back. Then putting herself in a sitting posture, and perceiving her clothes were torn, she gathered them about her in the best manner she could, to cover herself, thinking more of decency than her sufferings.³⁰ Getting up, not to seem disconsolate, she tied up her hair, which was fallen loose, and perceiving Felicitas on the ground much hurt by a toss of the cow, she helped her to rise. They stood together, expecting another assault from the beasts, but the people crying out that it was enough, they were led to the gate Sanevivarum, where those that were not killed by the beasts were despatched at the end of the shows by the confectores. Perpetua was here received by Rusticus, a catechumen. She seemed as if just returning out of a long ecstasy, and asked when she was to fight the wild cow. When told what had passed, she could not believe it till she saw on her body and clothes the marks of what she had suffered. She called for her brother, and said to him and Rusticus, "Continue firm in the faith, love one another, and be not distressed at our sufferings." All the martyrs were now brought to the place of their butchery. But the people, not yet satisfied with beholding blood, cried out to have them led into the middle of the amphitheatre, that they might have the pleasure of seeing them receive the last blow. Upon this, some of the martyrs rose up, and having given one another the kiss of peace, went of their own accord into the arena; others were despatched without speaking, or stirring out of the places they were in. S. Perpetua fell into the hands of a very timorous and unskilful apprentice of the gladiators, who, with a trembling hand, gave her many slight wounds, which made her languish a long time. Thus, says S. Augustine, did two women, amidst fierce beasts and the swords of gladiators, vanquish the devil and all his fury. The day of their martyrdom was the 7th of March, as it is marked in the most ancient martyrologies, and in a Roman Martyrology as old as the year 554. S. Prosper says they suffered at Carthage, which agrees with all the circumstances. Their bodies were preserved in the great church of Carthage, in the 5th century, as Victor of Utica relates. The body of S. Perpetua is

²⁹ Pro ordine venatorum. Venatores is the name given to those that were armed to encounter the beasts, who put themselves in ranks, with whips in their hands, and each of them gave a lash to the Bestiarii, or those condemned to the beasts, whom they obliged to pass naked before them in the middle of the pit or arena.

³⁰ Does not this remind the classic scholar of the description of the death of Polyxena, by Talthybius, in the Hecuba, "She even in death showed much care to fall decently."

said to be preserved at Bologna, in the Church of the Franciscans, but it is very questionable whether it is that of the S. Perpetua of Carthage, whose passion has just been narrated.

S. EUBULUS, M

(A.D. 308.)

[By the Greeks on Feb. 3rd, in conjunction with S. Adrian; but by the Roman Martyrology on this day, and S. Adrian on March 5th. Authority: – Eusebius, Hist. Eccl. lib. viii., c. 11.]

In the persecution in Palestine, carried out under the ferocious governor Firmilian, Adrian and Eubulus, natives of Manganæa, suffered. They came to Cæsarea, and were asked the cause of their coming, as they entered the gates of the city. They confessed that they had come to see and minister to the martyrs of Jesus Christ. They were at once apprehended and brought before Firmilian. He ordered them to be scourged and torn with hooks, and then to be devoured by the beasts. After the lapse of two days, on the third of the nones of March, Adrian was cast before a lion, and afterwards slain with the sword. Eubulus was also reserved to the nones of March, and was then cast to the beasts. He was the last to suffer for the faith at Cæsarea in that persecution.

S. PAUL THE SIMPLE, H

(4TH CENT.)

[Greek Menæa and Roman Martyrology on the same day. But some Latin Martyrologies on Dec. 18th, others on Jan. 11th. Authorities: – Palladius, in his Hist. Lausiaca; Ruffinus, in his Lives of the Fathers of the Desert; and Sozomen, Hist. Eccles., lib. i., c. 13.]

Paul the Simple was one of the first disciples of S. Antony. He did not embrace the religious life till he was sixty, and then it was in consequence of the bad conduct of his wife. He had been a labourer in a village of the Thebaid, and was very ignorant. He came to S. Antony, but the patriarch of hermits refused to admit him, thinking him too old to adopt the monastic life. Paul, however, remained three days and nights outside the cell of Antony, and would not leave. Antony then came forth, and found that the man had no food; he, therefore, received him for a while, hoping to disgust him with the life of a hermit by the severity of his discipline. He set Paul to pray outside his door, and told him not to desist till he was released. The simple old labourer obeyed, and Antony observed him, unseen, praying with the blazing sun shining down on his head at noon-day, and the moon looking on him at night, as rigid and immovable as one of the date palms of the desert. He then brought him into his cave, and gave him some plating to do. When it was accomplished he rebuked Paul for his having doing it badly, and bade him undo his work again. The postulant did as ordered without a murmur. Then Antony brought bread, and set the table in order for supper, and called the hungry Paul to it; then he said, "Before we eat, let us recite twelve psalms and twelve prayers," and he did so; and when the psalms and prayers were done, Antony said, "We have looked on the bread, that will suffice for supper; now let us retire to rest." Yet Paul murmured not; so Antony saw that he was qualified to be a monk.

Once, as Antony and some of his guests were discoursing on spiritual matters, Paul asked very simply, "Were the prophets before Jesus Christ, or Jesus Christ before the prophets?" Then Antony reddened, and bade him keep in the background, and hold his tongue. Now Paul at once obeyed, and remained for some time silent, and out of sight, and they told Antony of it. Then he said, "Oh, my brethren! learn from this man what our obedience towards God ought to be. If I say anything, he does it instantly and cheerfully, and we – do we thus behave towards our God?"

S. THOMAS AQUINAS, D., O.P

(A.D. 1274.)

[The oldest notices of S. Thomas are found in Gerard de Fracheto; in Thos. Cantipratensis; Stephen de Salanacho; Tocco, a Dominican, who had seen S. Thomas, and heard him preach, left an account of his life and miracles, this work formed the basis of the labours of the Inquisition into our saint's miracles, held in 1319. This, and the bull of his canonization, issued by John XXII., in 1323, is the foundation of the first part of Guido's life and acts of S. Thomas; the latter part contains the miracles substantiated at the second Inquisition, or those told on trustworthy authority. There are many other lives, as also histories of the translations of his body. John XXII. ordered his festival to be kept as that of a confessor, on March 7th; Pius V., in 1567, ordered it to be honoured in the same manner as were the feasts of the Four Doctors of the Church.]

"The age of S. Thomas Aquinas," says Bareille, "was that of Innocent III., and of S. Louis, of Albert the Great, and of Roger Bacon, of Giotto, and of Dante. That age witnessed the birth of the cathedral of Cologne, and the *Summa Theologiæ*, of the *Divine Comedy*, and *La Sainte Chapelle*, of the *Imitation of Jesus Christ*, and the cathedral of Amiens. It was so fruitful in great men and great monuments, that it would need an entire volume to give a complete list of both. When we wander amidst the marvels of the thirteenth century, we are astonished at the injustice done to it through the ignorance of mankind.

"This astonishment is increased when we consider more attentively the vast movement which was then going on in the bosom of mankind. This was the age in which the Universities of Oxford and Paris were founded, in which S. Louis established his kingdom on a legitimate basis; in which the barons wrung the *Magna Charta* from king John; in which the great religious orders of S. Dominic and S. Francis sprung up; in which gunpowder was invented, the telescope discovered, the laws of gravitation recognized; in which the principles of political representation and of parliamentary debate sprang into fresh life; in which, lastly, the great nationalities of modern times were settling themselves decisively into their places. In the middle of this century S. Thomas appeared. This man sums up in his own person all that was purest and strongest in his age; he is a personification of that power which subjugates all other powers to its sway – the power of great ideas.

"Hitherto men have seen in S. Thomas nothing but the pious cenobite, or, at best, the saintly and profound theologian, who theorises in his cloister, scarce deigning to bestow a glance on the age in which he lives. But if we study the real facts of his history, if we put his works in connection with his actions, we see in him one of those active and impressionable minds which keep an anxious watch over the ideas of their time, either to array against them all the fulness of their power, as a dam against their disorderly movements, or to dash into their midst and to master them by guiding them. His was, indeed, an extraordinary genius, whose power contemporary minds were forced to recognize, whether they came to bruise themselves against his logic, or whether they came to submit

themselves to his direction. He reigned in both ways, but more by seconding, than by checking, the movements of his age."

S. Thomas, "the most saintly of the learned, and the most learned of the saints," sprang from a noble race. His mother, Theodora, was descended from the Caraccioli, a Norman family, and was countess of Hano in her own right. Her ancestors had left Normandy 200 years before, and having driven the Saracens and Greeks out of the plains of Southern Italy, had established themselves at Naples and Messina, and having made prisoner the Roman pontiff, had received the crown from his trembling hands.

Landulf, Theodora's husband, of the house of Sommacoli, otherwise called Counts of Loreto, Diciterra, and Belcastro, belonged to one of the most remarkable families of middle Italy. His father, Thomas, achieved so high a military reputation, that the emperor, Frederick Barbarossa, nominated him Lieutenant-General of the Holy Roman empire, and gave him his sister, Frances of Suabia, to wife. His ancestors had been Dukes of Capua, but when their inheritance was wrested from them, they assumed the title of Aquino, and settled themselves between the Volturno and the Garigliano. In the reign of Otto III., one of these rough warriors took Rocca Sicca from the abbot of Monte Cassino, and levelled it with the ground (996). Thus S. Thomas was nephew of Frederick the First and Henry the Fourth, and cousin of Frederick the Second, and could claim connection with the royal houses of Arragon, Sicily, and France. Yet, noble and illustrious as he was by birth, he was to be made nobler and more illustrious still by the brightness of his virtues and by the splendour of his intellect.

The saint's father seems to have combined a martial spirit with a firm devotion to the faith. Theodora, a woman of immense energy of character, kept herself in control by severe fasts and frequent vigils. The little town of Aquino occupies the centre of a vast and fertile plain, commonly called Campagna Felice. One of the rugged mountains which hem it in on all sides pushes forward a spur, called Rocca Sicca; on the summit of this crag still stand the ruins of the castle of the Aquinos. It was in a chamber of this castle that a Dominican friar appeared to Theodora, and exclaimed, "Rejoice, O lady, for thou art with child, and thou shalt bring forth a son, whom thou shalt call Thomas; both thou and thy husband will think to make him a monk in the monastery of Monte Cassino, where the body of blessed Benedict rests, hoping to obtain possession of the great income of that monastery by his elevation, but God has ordained otherwise concerning him, for he will become a brother of the Order of Preachers, and famous for his knowledge and the sanctity of his life."³¹ She replied, "I am not worthy to bear such a son; but may the will of God be done!" In due course Theodora gave birth to him, who was afterwards called the Angelic Doctor, in the same year that S. Louis became king, and S. Francis of Assisi died. The date, however, is contested. Most trustworthy authorities put it at the year 1227. Some say it took place at Rocca Sicca, some at Aquino, others at Belcastro. Theodora had two other boys, both of whom adopted a military life; and three daughters: the eldest became a nun, and died an abbess; the second married Count San Severino; the youngest, when an infant, was sleeping with Thomas and his nurse, when a fork of lightning shot through the castle window, burnt the little girl to death, but left S. Thomas uninjured in his nurse's arms.

At the age of five, S. Thomas was sent to Monte Cassino, his parents hoping, in spite of the prophecy, if the prophecy had ever been really uttered, that he would eventually join the order, and become master of those vast possessions which were under the dominion of its abbots. The monastery in the early days of S. Thomas was the most distinguished school of letters in the land. The little child was doubtless dedicated to God, as others were; he was brought into the sanctuary in the arms of his parents, he spoke by their mouth, as at the font, he put out his tiny hand for the sacred corporal to be wrapped round it, and thus vowed himself to God. The education of the child was committed to a large-hearted and God-fearing man, whose chief object was to fill his soul with God. As a result of this training it came to pass that S. Thomas's constant question to his teachers was, "What is God?"

³¹ Such is the legend, but possibly it may have been coined after the death of S. Thomas.

Doubtless, they answered him in the apostle's words, "God is love." The personal appearance of the young S. Thomas indicated the presence of a governing spirit; not the command of brute force, but the command of intellect. He possessed that rare class of spiritual beauty which tells of gentleness, purity, and power. His massive head betokened strength; his broad tranquil brow, his meditative eyes, produced the impression, not so much of quickness and vivacity, as of breadth and command. He seemed to live in a sort of spiritual light, – as the sunbeam striking upon a landscape naturally beautiful invests it with a kind of transfiguration. Though he seldom spoke, when he did speak, he set hearts beating faster; and often, whilst thus conversing with his companions, the monks would approach the little gathering by stealth, to listen to the precocious wisdom of this extraordinary child.

After seven years quiet study, S. Thomas was forced to take refuge with his family from the violence of the imperial soldiers, who had sacked the abbey, and made a prey of all its wealth in plate and gems, the legacies of emperors, kings, and knights. The change to the feudal castle of Loreto must have been a violent one for the young saint. The tramp of armed men, the free carousing, the shouts and songs of mirth, must have been sources of temptation to a boy of twelve, whose life had hitherto been passed in the silence of the cloister, or amid the sacred songs of the monks, but the holy impressions already made on his soul shielded it from corruption.

An anecdote is related of him at this period which shows how full his young heart was of charity. During his sojourn at Loreto, a terrible famine ravaged Southern Italy. The Aquinos were extremely charitable to the poor, and Thomas acted as his father's almoner. But not satisfied with this, he sometimes stole secretly into the kitchen, filled his cloak with whatever came to hand, and hurried to the castle gate to divide his spoils amongst the famishing people. Having been reprimanded for doing so, he still persisted; but one day, as he was carrying his cloak full of provisions, he met his father unexpectedly, and was commanded to show what he was hiding with so much care. The child let fall his burden, but in the place of bread, a shower of flowers hid the feet of the boy, and the old man, Landulf, burst into tears, and, embracing his son, bade him follow at liberty the inspirations of his charity.

His parents determined to send S. Thomas to the University of Naples, which was then at the height of its prosperity. Tasti states that he commenced the study of theology under the profound Erasmus, the Benedictine professor of that science in the University. Tocco states, however, that the abbot of Monte Cassino advised his removal from Monte Cassino, and his being placed at the University of Naples, where he studied grammar and logic under Martin, and natural science under Peter de Hibernia.

It was the custom for the students, after the professor had delivered his lecture, to present themselves at a stated time, and deliver what they had heard before their companions in the schools. When it came to S. Thomas's turn, he repeated the lectures with greater depth of thought, and greater lucidity of method, than the learned professor himself was able to command.

A youth, who was a more brilliant expositor of truth than its professors, would surely, during his stay in the gay centre of Southern Italy, have observed with interest the various phases of the period in which he lived; he must have felt, too, that an organized power alone could meet the world. He saw what an immense power monasticism had been in the age which was passing away. But he also perceived that the world had changed. The efforts of the solitaries and contemplatives had not been able to direct its course. Citeaux and Clairvaux had done a work indeed, but it was not the work of directing the stream of human thought. They had not perceptibly affected the world. The old methods seemed to have dropped out of use. Discovery, and travel, and enterprise excited the imagination of the men of that age; they loved activity better than meditation. They congregated in towns, and the teaching of the monastery gave way to the excitement and uproar of university life.

What then? Thomas would ask himself, is the instrument, or the organization adapted to oppose the powers of the world?

The Order of S. Francis, and that of S. Dominic, were created by the Church for resisting the mighty pressure. The former, in its characteristics of poverty and love, the latter, in its specialities of eloquence and learning, were designed to manifest the perfection of Christianity in a world full of the pomp of riches and the maddening influences of pantheistic mysticism. These two Orders had chairs at Naples. Probably young Aquino was struck by the devotedness and ability of the Dominican professors. The special scope of the Order, its love for learning, its active ministrations to humanity, while still retaining the self-restraint of solitaries, and the humility of monks, must have struck a new chord, or an old chord in a new fashion, in the heart of the saint. Anyhow, he soon became intimate with the Fathers of the Order, and especially with his dear friend, John à Sancto Facundo.

In the end, S. Thomas, who was then either sixteen or seventeen years old, petitioned for the habit of S. Dominic. The fathers determined to put his perseverance to the proof. They required him to make the demand in public. On the day appointed, from a very early hour, the church was flooded by a great crowd, amongst which might be observed persons of the highest distinction in the city. The religious of the house ranged themselves in the choir. Thomas advanced into the midst of these two clouds of witnesses, and received from the Superior, Fra Tomaso d'Agni di Lentino, the badges of penance and subjection. When S. Thomas entered the order, John of Germany was general (1239-1254), and a constellation of famous men shone with a steady light from the Corona Fratrum. In Germany there was Albertus Magnus. Hugh of S. Caro edified all France by his sanctity; and Peter of Verona, and John of Vicenza, were its ornaments in Italy.

It may be imagined that Theodora was not pleased when she heard of the ceremony from the lamentations of some of her vassals, who had seen the young count dressed up as a Dominican friar. She forthwith hastened to Naples with a large retinue. No sooner did the Dominicans learn that she was on her way, than they hurried the boy off, – some say at his own request – with several companions, to Rome, by a different route from that usually followed by travellers.

Theodora speedily followed him to Rome. In vain she tried to obtain a sight of him by entreaties the most imploring, and by threats the most indignant. She then bewailed her hard lot amongst the Roman nobility, and denounced to the pope the rapacity of the friars, who had robbed her of her boy.

The Dominicans, dreading her influence in the city, sent S. Thomas to Paris. Theodora, hearing of his departure, sent off a courier to his two brothers, who were ravaging Lombardy with a band of Frederick's soldiers, beseeching them to secure the fugitive. They set guards to watch the passes through which the Dominicans could escape. As the friars lay resting under a tree, near Acquapendente, they were surrounded by armed men, and Thomas found himself a prisoner in the hands of his brothers. The two young soldiers behaved with great brutality to the saint, and forcing him on horseback, they carried him to San Giovanni.

His mother made use of every argument she could invent to turn him from his purpose; she brought into play all the passions of her nature, her tears, her entreaties, her threats, her love; but without effect. Perceiving that he remained unmoveable, she threw him into prison, and set guards to watch outside. His sisters seconded their mother; they alone were allowed to wait on him, and they practised all their arts to turn him from his vocation. But in the end, his calm deportment, his resignation and tenderness, won them over. They put him in a position to communicate with the brethren. The saint procured a Bible, the Book of the "Sentences," and some of the works of Aristotle, and learned them by heart. Thus it was that he prepared himself for his mighty labours in the future.

His brothers persevered in their attempts to force him from religion. They were furious when they found that, far from being changed himself, Thomas had converted both his sisters. They forbade the girls to approach him; and bursting in upon him, insulted him with brutal jests, and ended by tearing his habit, piece by piece, from off his back. Then Brother John of S. Giuliano brought another habit for him from Naples, which he had concealed beneath his own. This made his brothers more enraged than before. They formed the infamous expedient of hiring a prostitute, and shutting her up in the cell with Thomas. While waiting the issue, a fearful shriek proceeding from the prison,

summoned the two brothers; they arrived in time to see the girl rushing away in an agony of terror, and the young man chasing her with a blazing brand, which he had plucked out of the fire. Even the brutality of the young soldiers was overcome by this; and from that day forth, they ceased their persecutions.

Before his death, the saint told his familiar friend, Rainald, that no sooner had the girl been driven out, than he made a cross with the charred brand upon the wall, and casting himself upon his knees before it, made a vow of chastity for life. Whilst thus praying, he fell into a calm sleep, and was vouchsafed a vision. He saw angels descending from the clouds, who bound his loins with the girdle of continence, and armed him for life as the warrior of Heaven. This girdle is said to have been given after his death to the Dominicans of Vercelli, who refused to part with it at the command of a pope.

Still his relations kept him in confinement, some say for two years, and would have detained him longer, had it not been for the influence of the Dominicans with the pope. The holy father was roused. He not only brought the case before the emperor, but he ordered him to set the prisoner free, and threatened to visit the perpetrators of the outrage with condign punishment. Frederick, having latterly been humiliated by the *Viterbesi*, and having, in consequence, been abandoned by some of his supporters, was not sorry for an opportunity of gratifying the pontiff. Orders were at once sent to Landolf and Rainald to set the captive free. Still these stubborn soldiers with their haughty mother would take no active steps to give Thomas his liberty. However, his sisters informed John of S. Giuliano of the position of affairs, and he at once hurried to the castle accompanied by one or two companions. And finally, the girls let their brother down, through the window, like another S. Paul, into the hands of his delighted brethren below, who at once hurried him off to Naples.

Tocco says that John of S. Giuliano, others that Tomaso d'Agni di Lentino, was Superior of the Convent, and received our saint's profession. Theodora, repenting that she had let him escape, applied to the pope to annul his vows. The holy father sent for S. Thomas, and questioned him in the presence of the court. He, with his natural modesty, and yet with gentle firmness, told the pope how unmistakable was the voice which had called him to religion, and implored the holy father to protect him. Innocent, and the prelates about him, could not suppress their emotion. The pope acted with great benevolence. Knowing Theodora's weakness, he proposed to make Thomas abbot of Monte Cassino, whilst still allowing him to wear the habit of S. Dominic, and to partake of the privileges of the friars. His mother and his brothers implored Thomas to accept the tempting offering. But he was inexorable. He besought the pope to leave him to abide in his vocation. Thenceforward his mother no longer worried him, and his brothers left him alone to pursue his own course.

From the first, the Dominicans seem to have had a kind of fore-knowledge of the great combat that would have to be waged in the arena of human reason. From the first, with prudence, forethought, and wise economy, they prepared a system for turning the abilities of their members to the fullest account. With them no intellect was lost. Power was recognised, trained, and put in motion. Those who were less gifted, were set to less intellectual employments: those who had great powers were fitted to become lights of the world and ornaments of the Order. With such an intellectual capital as our saint possessed, he might fairly have been set to work in the active ministrations of his Order. But, fortunately, his superiors were men who looked into the future, and knew how a present sacrifice would be repaid. Thus, instead of looking on S. Thomas's education as finished, they considered it as only just begun. Who was to be his master to ripen his active mind?

This question John of Germany, 4th General of the Dominicans, must have asked himself. At last he set out with S. Thomas on foot, from Rome to Paris, and from Paris to Cologne, where Albertus Magnus then was. It is related that as they descried the beauty of Paris in the distance, the general turned to Thomas and said, "What would you give to be king of that city?" "I would rather have S. Chrysostom's treatise on S. Matthew," replied the young man, "than be king of the whole of France."

S. Thomas met his match in Albertus Magnus. Nothing is a greater blessing for a master-mind than to come in contact with another master-mind, more highly educated, and with a more matured

experience than itself. Albert was born of noble family at Lavingen, in Suabia, (1193 A.D.) Some say that, like S. Isidore, he was dull as a boy. At Padua, where he was studying medicine and mathematics, he was drawn by Brother Jordan's eloquence to join the Dominicans. He was sent to Bologna, then the second centre of the intellectual world. Next he began to teach. As a lecturer he was unrivalled: all classes thronged into the hall of this extraordinary man. The logic, ethics, and physics of Aristotle, and portions of Holy Writ, were the subject matter of his lectures. After settling at Cologne, he was summoned to Paris in 1228, to put the studies on a footing to meet the requirements of the age. Then he returned to Cologne. It was at this period that he first met S. Thomas, who became his favourite disciple, and to whom, in private, he opened the stores of his capacious mind.

The companions of S. Thomas in Albert's school, were men filled with the impression that to exert the reasoning faculties in debating scholastic questions, was one of the principal ends of all philosophy. It is not extraordinary that such men as these, when they saw young Aquino so silent, should imagine that nothing occupied his thoughts; especially when they perceived that he was equally reserved in school. They soon came to the conclusion that he was a naturally obtuse lad. What is more strange is this, – that Albert at first held him to be deficient. He was called by master and pupils, "the great dumb Sicilian ox." Once, when studying in his cell, he heard a voice crying to him, "Brother Thomas, here! quick, look at this flying ox!" When S. Thomas went to the window, he was received with shouts of derision. In explanation he said incisively: "I did not believe an ox could fly, nor did I, till now, believe that a religious could tell a lie."

A companion one day offered to assist him in his lesson. S. Thomas assented; presently his friend came to a hard passage, which was beyond his depth, the saint took the book from him, and explained the passage with great clearness. Albert had selected a difficult question from the writings of Dionysius the Areopagite; this the scholars passed to S. Thomas; he took it to his cell; and first stating all the objections that could be made against it, he then answered them. A brother picked up this paper, and carried it to Albert. His master ordered him to defend a thesis the next day before the whole school. Thomas spoke with such clearness, established his thesis with such dialectical skill, saw so far into the difficulties of the case, and handled the whole subject in so masterly a manner, that Albert exclaimed, "Thou seemest to me not to be defending the case, but to be deciding it." "Master," he replied, "I know not how to treat the question otherwise." Albert, to test him further, started objections, but Thomas solved every difficulty so successfully, that Albert cried out, "We call this youth 'Dumb Ox,' but the day will come when the whole world will resound with his bellowing."

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