

THE

Lives of the Saints

REV. S. BARING-GOULD

SIXTEEN VOLUMES

VOLUME THE FIRST

[Pg i]

[Pg ii]



SILVER-GILT MONSTRANCE,
In the Treasury of the Cathedral, Aix-la-Chapelle.

Jan. - Front.

[Pg iii]

THE

Lives of the Saints

BY THE

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

New Edition in 16 Volumes

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

ILLUSTRATED BY OVER 400 ENGRAVINGS

VOLUME THE FIRST

January

LONDON

JOHN C. NIMMO

14 KING WILLIAM STREET, STRAND

MDCCCXCVII

[Pg iv]

*Printed by Ballantyne, Hanson & Co.
At the Ballantyne Press*

[Pg v]

**AUTHOR'S PREFACE
TO FIRST EDITION
(1872)**



he Lives of the Saints, which I have begun, is an undertaking, of whose difficulty few can have any idea. Let it be remembered, that there were Saints in every century, for eighteen hundred years; that their Acts are interwoven with the profane history of their times, and that the history, not of one nation only, but of almost every nation under the sun; that the records of these lives are sometimes fragmentary, sometimes mere hints to be culled out of secular history; that authentic records have sometimes suffered interpolation, and that some records are forgeries; that the profane history with which

the lives of the Saints is mixed up is often dark and hard to be read; and then some idea may be formed of the difficulty of this undertaking.

After having had to free the Acts of a martyr from a late accretion of fable, and to decide whether the passion took place under—say Decius or Diocletian, Claudius the Elder, or Claudius the younger,—the writer of a hagiology is hurried into Byzantine politics, and has to collect the thread of a saintly confessor's [Pg vi]life from the tangle of political and ecclesiastical intrigue, in that chaotic period when emperors rose and fell, and patriarchs succeeded each other with bewildering rapidity. And thence he is, by a step, landed in the romance world of Irish hagiology, where the footing is as insecure as on the dark bogs of the Emerald Isle. Thence he strides into the midst of the wreck of Charlemagne's empire, to gather among the splinters of history a few poor mean notices of those holy ones living then, whose names have survived, but whose acts are all but lost. And then the scene changes, and he treads the cool cloister of a mediæval abbey, to glean materials for a memoir of some peaceful recluse, which may reflect the crystalline purity of the life without being wholly colourless of incident.

And then, maybe, he has to stand in the glare of the great conflagration of the sixteenth century, and mark some pure soul passing unscathed through the fire, like the lamp in Abraham's vision.

That one man can do justice to this task is not to be expected. When Bellarmine heard of the undertaking of Rosweyde, he asked "What is this man's age? does he expect to live two hundred years?" But for the work of the Bollandists, it would have been an impossibility for me to undertake this task. But even with this great storehouse open, the work to be got through is enormous. Bollandus began January with two folios in double columns, close print, of 1200 pages each. As he and his coadjutors proceeded, fresh materials came in, and February occupies three volumes. May swelled into seven folios, September [Pg vii]into eight, and October into ten. It was begun in 1643, and the fifty-seventh volume appeared in 1861.

The labour of reading, digesting, and selecting from this library is enormous. With so much material it is hard to decide what to omit, but such a decision must be made, for the two volumes of January have to be crushed into one, not a tenth of the size of one of Bollandus, and the ten volumes for October must suffer compression to an hundredth degree, so as to occupy the same dimensions. I had two courses open to me. One to give a brief outline, bare of incident, of the life of every Saint; the other to diminish the number of lives, and present them to the reader in greater fulness, and with some colour. I have adopted this latter course, but I have omitted no Saint of

great historical interest. I have been compelled to put aside a great number of lesser known saintly religious, whose eventless lives flowed uniformly in prayer, vigil, and mortification.

In writing the lives of the Saints, I have used my discretion, also, in relating only those miracles which are most remarkable, either for being fairly well authenticated, or for their intrinsic beauty or quaintness, or because they are often represented in art, and are therefore of interest to the archæologist. That errors in judgment, and historical inaccuracies, have crept into this volume, and may find their way into those that succeed, is, I fear, inevitable. All I can promise is, that I have used my best endeavours to be accurate, having had recourse to all such modern critical works as have been accessible to me, for the determining of dates, and the estimation of authorities.

[Pg viii]

Believing that in some three thousand and six hundred memoirs of men, many of whose lives closely resembled each other, it would be impossible for me to avoid a monotony of style which would become as tedious to the reader as vexatious to myself, I have occasionally admitted the lives of certain Saints by other writers, thereby giving a little freshness to the book, where there could not fail otherwise to have been aridity; but I have, I believe, in no case, inserted a life by another pen, without verifying the authorities.

At the head of every article the authority for the life is stated, to which the reader is referred for fuller details. The editions of these authorities are not given, as it would have greatly extended the notices, and such information can readily be obtained from that invaluable guide to the historian of the Middle Ages, Potthast: *Bibliotheca Historica Medii Ævi*, Berlin, 1862; the second part of which is devoted to the Saints.

I have no wish that my work should be regarded as intended to supplant that of Alban Butler. My line is somewhat different from his. He confined his attention to the historical outlines of the saintly lives, and he rarely filled them in with anecdote. Yet it is the little details of a man's life that give it character, and impress themselves on the memory. People forget the age and parentage of S. Gertrude, but they remember the mouse running up her staff.

A priest of the Anglican Church, I have undertaken to write a book which I hope and trust will be welcome to Roman and Anglican Catholics, alike. It would have been unseemly to have carried prejudice, impertinent [Pg ix] to have obtruded sectarianism, into a work like this. I have been called to tread holy ground, and kneel in the midst of the great company of the blessed; and the only fitting attitude of the mind for such a

place, and such society, is reverence. In reading the miracles recorded of the Saints, of which the number is infinite, the proper spirit to observe is, not doubt, but discrimination. Because much is certainly apocryphal in these accounts, we must not therefore reject what may be true. The present age, in its vehement naturalism, places itself, as it were, outside of the circle of spiritual phenomena, and is as likely to deny the supernatural agency in a marvel, as a mediæval was liable to attribute a natural phenomenon to spiritual causes. In such cases we must consider the evidence and its worth or worthlessness. It may be that, in God's dealings with men, at a time when natural means of cure were unattainable, the supernatural should abound, but that when the science of medicine became perfected, and the natural was rendered available to all, the supernatural should, to some extent, at least, be withdrawn.

Of the Martyrologies referred to, it may be as well to mention the dates of the most important. That of Ado is of the ninth century, Bede's of the eighth;^[1] there are several bearing the name of S. Jerome, which differ from one another, they are forms of the ancient Roman Martyrology. The Martyrology of Notker (D. 912), of Rabanus Maurus (D. 856), of Usuardus (875), of Wandalbert (circ. 881). The general catalogue of the Saints by Ferrarius was [Pg x]published in 1625, the Martyrology of Maurolycus was composed in 1450, and published 1568. The modern Roman Martyrology is based on that of Usuardus. It is impossible, in the limited space available for a preface, to say all that is necessary on the various Kalendars, and Martyrologies, that exist, also on the mode in which some of the Saints have received apotheosis. Comparatively few Saints have received formal canonization at Rome; popular veneration was regarded as sufficient in the mediæval period, before order and system were introduced; thus there are many obscure Saints, famous in their own localities, and perhaps entered in the kalendar of the diocese, whose claims to their title have never been authoritatively inquired into, and decided upon. There is also great confusion in the monastic kalendars in appropriating titles to those commemorated; here a holy one is called "the Venerable," there "the Blessed," and in another "Saint." With regard also to the estimation of authorities, the notes of genuineness of the Acts of the martyrs, the tests whereby apocryphal lives and interpolations may be detected, I should have been glad to have been able to make observations. But this is a matter which there is not space to enter upon here.

The author cannot dismiss the work without expressing a hope that it may be found to meet a want which he believes has long been felt; for English literature is sadly deficient in the department of hagiology.

FOOTNOTES:

[1]This only exists in an interpolated condition.

[Pg xi]

**INTRODUCTION
TO THE
LIVES OF THE SAINTS
THE MARTYROLOGIES**



martyrology means, properly, a list of witnesses. The martyrologies are catalogues in which are to be found the names of the Saints, with the days and places of their deaths, and generally with the distinctive character of their sanctity, and with an historic summary of their lives. The name is incorrect if we use the word "martyr" in its restricted sense as a witness unto death. "Hagiology" would be more suitable, as a martyrology includes the names of many Saints who were not martyrs. But the term "Martyrology" was given to this catalogue at an early age, when it was customary to commemorate only those who were properly martyrs, having suffered death in testimony to their faith; but it is not unsuitable if we regard as martyrs all those who by their lives have testified to the truth, as indeed we are justified in doing.

In the primitive Church it was customary for the [Pg xii]Holy Eucharist to be celebrated on the anniversary of the death of a martyr—if possible, on his tomb. Where in one diocese there were several martyrs, as, for instance, in that of Cæsarea, there were many days in the year on which these commemorations were made, and the Church—say that of Cæsarea—drew up a calendar with the days marked on which these festivals occurred.

In his "Church History," Eusebius quotes a letter from the Church of Smyrna, in which, after giving an account of the martyrdom of their bishop, S. Polycarp, the disciple of S. John the Divine, the Smyrnians observe: "Our subtle enemy, the devil, did his utmost that we should not take away the body, as many of us anxiously wished. It was suggested that we should desert our crucified Master, and begin to worship Polycarp. Fools! who knew not that we can never desert Christ, who died for the salvation of all men, nor worship any other. Him we adore as the Son of God; but we show respect to

the martyrs, as His disciples and followers. The centurion, therefore, caused the body to be burned; we then gathered his bones, more precious than pearls, and more tried than gold, and buried them. In this place, God willing, we will meet, and celebrate with joy and gladness the birthday of this martyr, as well in memory of those who have been crowned before, as by his example to prepare and strengthen others for the combat."^[2]

[Pg xiii]

S. Polycarp suffered in the year 166; he had been ordained Bishop of Smyrna by S. John in 96. This passage is extremely interesting, for it shows us, in the age following that of the apostles, the Church already keeping the festivals of martyrs, and, as we may conclude from the words of the letter, over the tombs of the martyrs. In this the Church was following the pattern shown to S. John in vision; for he heard the cry of the souls of the martyrs reposing under the altar in heaven. Guided, doubtless, by this, the Church erected altars over the bodies of saints. Among the early Christian writers there are two, S. Paulinus of Nola, and Prudentius, whose testimony is of intrinsic value, not only from its being curiously interesting, but because it is so full and unequivocal as to the fact of the tombs of the martyrs being used as altars.^[3] In one of his letters to Severus, S. Paulinus encloses some verses of his own composition, which were to be inscribed over the altar under which was deposited the body of S. Clavus, of whom the venerable prelate says:

"Sancta sub æternis altaribus ossa quiescunt."^[4]

[Pg xiv]

Before describing the basilica of Nola, the Saint proceeds to give a sketch of another but a smaller church, which he had just erected in the town of Fondi. After furnishing some details about this latter edifice, he says, "The sacred ashes—some of the blessed relics of the apostles and martyrs—shall consecrate this little basilica also in the name of Christ, the Saint of saints, the Martyr of martyrs, and the Lord of lords."^[5] For this church two inscriptions were composed by Paulinus: one, to accompany the painting with which he had adorned the apse; the other, to announce that portions of the relics of the Apostle S. Andrew, of the Evangelist S. Luke, and of S. Nazarius, and other martyrs, were deposited under the altar. His verses may be thus rendered:

"In royal shrines, with purple marble graced, Their bones are under lighted altars placed. A holy band enshrined in one small chest, Full mighty names within its tiny breast."

Prudentius visited not only the more celebrated churches in Spain built over the bodies of the martyrs, he being a Spaniard by birth, but he also visited those of Italy and Rome on a journey made in 405. During his residence in the capital of Christianity, the poet frequented the catacombs; and he has bequeathed to us a valuable record of what he there saw. In his hymn in honour of S. Hippolytus, he tells us that he visited the sepulchral chapel in which were deposited the remains of the martyr; and, after having described the entrance into the cemetery, and the frescoes that adorned it, he adds:

"In gloomy cave the martyr's corpse is placed, And there to God with sacred altars graced, To give the sacrament the board is spread, And zealous guard the holy martyr's bed. The bones are resting in this hallowed tomb, To wait th' eternal Judge's gracious boon; And there with holy food are nourished those Who call on Christ where tawny Tiber flows."^[61]

[Pg xv]

In his other hymns, Prudentius bears the most unequivocal testimony to the practice, even then a long time in use, of depositing the relics of the Saints immediately under the altar. It is unnecessary to quote more. The assertions of ancient writers on this point have been several times verified. The bodies of the martyrs have been discovered under the high altars of the churches dedicated to God in their memory. The body of S. Martina, together with those of two other martyrs, SS. Concordens and Epiphanius, were found in 1624 under the high altar of the ancient church near the Roman Forum, which bears the name of the Saint. The body of S. Agnes, and that of another virgin martyr, were also ascertained to be under the high altar of her church, denominated *Fuori delle Mura*. These, however, had all been removed from the Catacombs into Rome, within the walls.

Now this fact being established, as well as that of the annual commemoration of the Saint reposing in the church, it follows that it became necessary for a Church to draw up calendars marking those days in the year which were consecrated to the memory of martyrs whose relics were preserved in it; for instance, in the Church of Fondi, which contained relics of S. Andrew, S. Luke, S. Nazarius, and others, the Holy Eucharist would be celebrated over the relics on the day of S. Andrew, on that of S. Luke, on that of S. Nazarius, and so on; and it would be necessary for the Church to have a calendar of the days thus set apart.

[Pg xvi]

In the first centuries of the Church, not only the Saints whose bodies reposed in the church, but also the dead of the congregation were commemorated.

When a Roman Consul was elected, on entering on his office he distributed among his friends certain presents, called diptychs. These diptychs were folding tablets of ivory or boxwood, sometimes of silver, connected together by hinges, so that they could be shut or opened like a book. The exterior surface was richly carved, and generally bore a portrait of the Consul who gave them away. Upon the inner surface was written an epistle which accompanied the present, or a panegyric on himself. They were reminders to friends, given much as a Christmas card is now sent. The diptych speedily came into use in the Church. As the Consul on his elevation sent one to his friends to remind them of his exaltation, so, on a death in the congregation, a diptych was sent to the priest as a reminder of the dead who desired the prayers of the faithful. At first, no doubt, there was a pack of these little memorials, each bearing the name of the person who desired to be remembered at the altar. But, for convenience, one double tablet was after a while employed instead of a number, and all the names of those who were to be commemorated were written in this book. From the ancient liturgies we gather that it was the office of the deacon to rehearse aloud, to the people and the priest, this catalogue registered in the public diptychs. In the "Ecclesiastical Hierarchy," attributed to S. Dionysius the Areopagite, but really of a later date, the end of the fifth century, the author says of the ceremonies of the Eucharist, that [Pg xvii]after the kiss of peace, "When all have reciprocally saluted one another, there is made the mystic recitation of the sacred tablets."¹ In the Liturgy of S. Mark we have this, "The deacon reads the diptychs (or catalogue) of the dead. The priest then bowing down prays: To the souls of all these, O Sovereign Lord our God, grant repose in Thy holy tabernacle, in Thy kingdom, bestowing on them the good things promised and prepared by Thee," etc.

It is obvious that after a while the number of names continually swelling would become too great to be recited at once. It became necessary, therefore, to take some names on one day, others on another. And this originated the Necrologium, or catalogue of the dead. The custom of reading the diptychs has ceased to be observed in the Roman Liturgy, though we find it indicated there by the "Oratio supra Diptycha." At present, when the celebrating priest arrives at that part of the Canon called the "Memento," he secretly commemorates those for whose souls he more particularly wishes to pray.

[Pg xviii]

But, in addition to the diptychs of those for whom the priest and congregation were desired to pray, there was the catalogue of the Martyrs and Saints for whom the Church thanked God. For instance, in the modern Roman Mass, in the Canon we have this commemoration: "Joining in communion with, and reverencing, in the first place, the memory of the glorious and ever-virgin Mary, Mother of our God and Lord Jesus Christ; as also of Thy blessed apostles and martyrs, Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddæus; Linus, Cletus, Clement, Xystus, Cornelius, Cyprian, Laurence, Chrysogonus, John and Paul, Cosmas and Damian, and of all Thy Saints," etc. This is obviously a mere fragment of a commemoration of the Blessed Virgin, of the apostles, and then of the special Roman martyrs. The catalogue of the Saints to be remembered was long; there were hundreds of martyrs at Rome alone, and their names were written down on sacred diptychs especially appropriated to this purpose. Such an inscription was equivalent to the present ceremony of canonization. The term canonization itself tells the history of the process. It is derived from that part of the Mass called the Canon, in which occurs that memorial already quoted. On the day when the Pope, after a scrutinizing examination into the sanctity of a servant of God, formally inscribes him among the Saints, he adds his name at the end of those already enumerated in the Canon, after "Cosmas and Damian," and immediately reads Mass, adding this name at this place. Formerly every bishop could and did canonize—that is, add the name of any local Saint or martyr worthy of commemoration in his diocese.

When the list became long, it was found impracticable to commemorate all *nominatim* at once, and the Saints were named on their special days. Thus, out of one set of diptychs grew the *Necrologium*, and out of the other the *Martyrology*.

The Church took pains to collect and commit to writing the acts of the martyrs. This is not to be wondered at; for the martyrs are the heroes of [Pg xix]Christianity, and as the world has her historians to record the achievements of the warriors who have gained renown in conflict for power, so the Church had her officers to record the victories that her sons won over the world and Satan. The Saints are the elect children of the spouse of Christ, the precious fruit of her body; they are her crown of glory. And when these dear children quit her to reap their eternal reward, the mother retains precious memorials of them, and holds up their example to her other children to encourage them to follow their glorious traces.

The first to institute an order of scribes to take down the acts of the martyrs was S. Clement, the disciple of S. Peter, as we are told by Pope S. Damasus, in the "*Liber Pontificale*."^[81] According to this tradition, S. Clement appointed seven notaries, men of approved character and learning, to collect in the city of Rome, each in his own region

of the city, the acts of the martyrs who suffered in it. To add to the guarantee of good faith, Pope S. Fabian^[9] placed these seven notaries under the control of the seven subdeacons, who with the seven deacons were placed over the fourteen cardinal regions of the city of Rome. Moreover, the Roman Pontiffs obtained the acts of martyrs who had suffered in other churches. These acts were the *procès verbal* of their trial, with the names of the judges under whom they were sentenced, and an account of the death endured. The acts of S. Philip of Heraclea, SS. Hilary and Tatian, and [Pg xx]SS. Peter, Paul, Andrew, and Dionysia, are examples of such acts. Other acts were those written by eye-witnesses, sometimes friends of the martyrs; those of the martyrs, SS. Perpetua, Felicitas, and their companions are instances. The first part of these was written by S. Perpetua herself, and reaches to the eve of her martyrdom; then another confessor in the same prison took the pen and added to the eve of his death, and the whole was concluded by an eye-witness of their passion. Other acts again were written by those who, if not eye-witnesses, were able, from being contemporaries and on the spot, to gather reliable information; such are the narratives of the martyrs of Palestine by Eusebius, Bishop of Cæsarea. Unfortunately, comparatively few of the acts of the martyrs have come down to us in their genuine freshness; and the Church of Rome, which set the example in appointing notaries to record the facts, has been most careless about preserving these records unadulterated; so that even the acts of some of her own bishops and martyrs, S. Alexander, and S. Marcellinus, and S. Callixtus, are romances devoid of all stamp of truth.

Tertullian^[10] says that on the natal days, that is, on the days of martyrdom of the Saints who have suffered for Christ, "We keep an annual commemoration." It is easy to see how this usage necessitated the drawing up of lists in which were inscribed not only the names of the martyrs, and the place of their decease, but also a few words relative to their conflict, so that the people might associate their names with their victories, [Pg xxi]and the names might not become, in time, to them empty sounds. S. Cyprian was absent from Carthage when the persecution was raging there, but he wrote to his clergy, "Note the days of their death, that we may celebrate their commemorations along with the memorials of the martyrs."^[11] S. Augustine says,^[12] "The Christian people celebrate the memory of the martyrs with religious solemnity, both to excite to imitation, and that they may become fellows in their merits and be assisted by their prayers."

Adrian I. quotes the 13th Canon of the African Church and the 47th of the third Carthaginian Council, in a letter to Charlemagne, in which he says, "The Sacred

Canons approved of the passions of the Holy Martyrs being read in Church when their anniversary days were being celebrated."

The names of the martyrs to be commemorated were announced on the eve. By degrees other names besides those of martyrs were introduced into the Martyrologies, as those of faithful servants of God whose lives were deserving of imitation, but who had not suffered to the death in testimony to the truth. Thus we have confessors, or those who endured hardships for Christ, doctors, or teachers of the Church, virgins, widows, bishops and abbots, and even penitents.

The Martyrologies may be divided into two series, the ancient and the modern. We need only concern ourselves with the Ancient Martyrologies.

[Pg xxii]

The first to draw up a tolerably full Martyrology was Eusebius the historian, Bishop of Cæsarea in Palestine, and he did this at the request of the Emperor Constantine. In this Martyrology he noted all the martyrs of whom he had received an authentic account on the days of their suffering, with the names of the judges who sentenced them, the places where they suffered, and the nature of their sufferings. Eusebius wrote about a.d. 320, but there were collections of the sort already extant, as we may learn from the words of S. Cyprian already quoted, who in his instructions to his clergy ordered them to compile what was practically a Martyrology of the Carthaginian Church.

We have not got the Greek Martyrology of Eusebius, but we have the Latin version made by S. Jerome. Bede says of this, "Jerome was not the author, but the translator of this book; Eusebius is said to have been the author."

But even this Latin version has not come down to us in its original form. There are numerous copies, purporting to be the Martyrology of S. Jerome, still extant, but hardly two of them agree. The copies have been amplified. The occasion of S. Jerome making his translation was as follows. At the Council of Milan, held in 390, the presiding Bishop, Gregory of Cordova, read out daily on the eve, as usual, the lists of martyrs whose anniversary was to be celebrated on the morrow. As a good number of those present knew nothing of the martyrs thus commemorated, they wrote by the hands of Chromatius, Bishop of Aquileja, and Heliodorus, Bishop of Altino, to S. Jerome, then at Bethlehem, to request him to draw up for their use a Martyrology [Pg xxiii] out of the collection made by Eusebius of Cæsarea.

To this S. Jerome answered by letter, stating that he had got the passions of the martyrs written by Eusebius, and that he would gladly execute what was asked of him.

With this letter he sent the Martyrology, with the name of a martyr to every day in the year except the first of January.^[13] Unfortunately, as already said, we have not got a copy of the Martyrology unamended and unenlarged.

Next in importance to the Martyrology of Jerome comes the "Martyrologium Romanum Parvum," mentioned by S. Gregory the Great, who sent a copy of it to the Bishop of Aquileja. Ado, Bishop of Vienne, saw this; it was lent him for a few days, and he made a transcript with his own hand, as he tells us in the preface to his own Martyrology, and it served him as the basis for his work.

Baronius was unable to discover a copy, though he made inquiry for it, in the libraries of Italy; but it was discovered by Rosweyde, the learned Bollandist, and published by him in 1613.

S. Gregory the Great, in his 29th Epistle, says, "We have the names of nearly all the martyrs with their passions set down on their several days, collected into one volume, and we celebrate the Mass daily in their honour."

Cassiodorus, in his "Institution of Divine Lessons," says, "Read constantly the passions of the martyrs, which among other places you will find in the letter of S. Jerome to Chromatius and Heliodorus; they flourished over the whole earth, and provoked to imitation; you will be led thereby to the heavenly kingdom."

[Pg xxiv]

Next in importance to the Martyrology of Jerome and the little Roman Martyrology, comes that of the Venerable Bede. In the catalogue of his own works that he drew up, he says, "I wrote a Martyrology of the natal days of the holy martyrs, in which I took care to set down all I could find, not only on their several days, but I also gave the sort of conflict they underwent, and under what judge they conquered the world."

If we compare this Martyrology with the Acts of the Martyrs, we see at once that Bede took his account from them verbatim, merely condensing the narrative.

The Martyrology of Bede was written about 720; Drepanius Florus, a priest of Lyons, who died 860, added to it considerably, and most of the copies of Bede's Martyrology that we have are those enlarged by Florus.

The next martyrologist was Usuardus, monk of Saint-Germain-des-Prés, who died in 876. He wrote his Martyrology at the request of Charles the Bald, who was dissatisfied with the Martyrologies of Jerome and of Bede because they were too short in their narratives, and also because several days in the calendar were left blank. This account, which Usuardus gives in his preface, does not tally with the words of the

epistle attributed to S. Jerome that precedes his Martyrology; and leads to the suspicion [Pg xxv]that this portion of the epistle, at least, is not genuine. Usuardus certainly used the Hieronyman Martyrology as the basis of his work, and this has caused his work to be designated the larger Hieronyman Martyrology. This work of Usuardus was so full, that it displaced the earlier Martyrologies in a great many churches. The best edition of the Martyrology of Usuardus is that of Solerius, Antwerp, 1714-1717.

Usuardus was followed by Wandelbert, monk of Prum, who died in 870. Wandelbert followed the Martyrologies of SS. Jerome and Bede, as amplified by Florus, and wrote the notices of the martyrs in hexameter Latin verses. This monument of patience is composed of about 360 metrical pieces, of which each contains the life of the Saint commemorated on the day. To these, which form the bulk of the work, are prefixed others of less importance, prefaces, dedicatory epistles to Lothair, preliminary discourses on the importance of the Martyrology, on the knowledge of times and seasons, months and days, etc. Although Wandelbert wrote for the most part in hexameters, he abandoned them occasionally for lyric metres, which he managed with less facility. D'Achéry published this Martyrology in his "Spicilegium," but the edition is a bad one.

The next martyrologist is Ado, Bishop of Vienne, who has been already mentioned in connection with the "Martyrologium Parvum." Ado was born about the year 800, and died in 875. In his preface, Ado says: "For this work of noting on their proper days the natiivities of the Saints, which are generally found [Pg xxvi]confusedly in calendars, I have made use of a venerable and very ancient Martyrology, at Aquileja, sent to a certain holy bishop by the Roman Pontiff, and this was lent me, when at Ravenna, for a few days by a certain religious brother. This I diligently copied, and thought to place it at the head of my work. I have, however, inserted the passions of the Saints somewhat longer in this Martyrology, for the use of the infirm brothers, and those less able to get at books, that they may be able to read out of a little book a compendium to the praise of God and the memory of the martyrs, instead of overhauling a host of big volumes with much labour." The best edition of Ado's Martyrology is that by Geo. Rhodigini, published at Rome, 1740.

There have been many later Martyrologies, but these are of far inferior importance, and need not be here enumerated. In the East, the Greeks had anciently their collections. That of Eusebius probably formed the basis of later Menologies. In the Horology are contained calendars of the Saints for every day with prayers; this portion of the Horology is called the Menology.

The Menology is divided into months, and contains the lives of the Saints, in abridgment, for each day, or the simple commemoration of those whose acts are extant. The Menology of the Greeks is, therefore, much the same as the Latin Martyrology, and there are almost as many Menologies as there are Martyrologies. The principal is that of the Emperor Basil II. (d. 1025), published by Ughelli in his "Italia Sacra." The larger Menologies are entitled "Synaxaria," because [Pg xxvii]they were read in the churches on days of assembly. These lives are very long, and the Menology contains the substance in a condensed form.

The modern Roman Martyrology was drawn up by order of Pope Gregory XIII., who appointed for the purpose eight commissaries, amongst whom was Baronius. It leaves much to be desired, as it bristles with inaccuracies. A fresh edition was issued with some corrections by Benedict XIV. It demands a careful revision. Many of its inaccuracies have been pointed out in the course of this work.

It is impossible to dismiss the subject of Martyrologies without a word on the "Acta Sanctorum" of the Bollandists. This magnificent collection of Lives of the Saints is arranged on the principle of the Synaxarium, or Martyrology—that is to say, the Saints are not given in their chronological order, but as they appear in the calendar.

Heribert Resweidus, of Utrecht, was a learned Jesuit father, born in 1563, who died 1629. In 1607 he published the "Fasti sanctorum quorum vitæ manuscriptæ in Belgio," a book containing the plan of a vast work on the lives of all the Saints, which he desired to undertake. In 1613 he published "Notes on the old Roman Martyrology," which he was the first to discover. In 1615 he brought out the "Lives of the Hermits," and in 1619 another work on the "Eremites of Palestine and Egypt." In 1626 he published the "Lives of the Virgin Saints." He died before the great work for which he had collected, and to which he had devoted his time and thoughts, was begun. But the project was not allowed to drop. It was taken [Pg xxviii]up by John Bollandus, another Jesuit; with him were associated two other fathers of the same order, Henschenius and Papebrock, and in 1643 appeared the January volumes, two in number. In 1648 the three volumes of the February Saints issued from the press. Bollandus died in 1665, and the March volumes, three in number, edited by Henschenius and Papebrock, appeared in 1668. As the work proceeded, material came in in abundance, and the work grew under their hands. May was represented by seven volumes; so also June, July, and August. The compilation is not yet complete. At present, this huge work consists of about sixty folio volumes, which bring the student down to within three days of the end of the month of October; but a large store of material is being utilized in order to complete that month forthwith, and further stores have been accumulated towards the Lives of the Saints for November and December,

about 4000 of such biographies being still to be actually written. Moreover, the earlier volumes are very incomplete, and at least the months of January to April need rewriting.

The principle on which the Bollandists have worked is an excellent one. They have not themselves written the lives of the Saints, but they publish every scrap of record, and all the ancient acts and lives of the Saints that are extant. The work is a storehouse of historical materials. To these materials the editors prefix an introductory essay on the value and genuineness of the material, and on the chronology of the Saint's life. They have done their work conscientiously and well. Only occasionally have they [Pg xxix]omitted acts or portions of lives which they have regarded as mythical or unedifying. These omissions are to be regretted, as they would have been instructive.

Another valuable repository of the lives of Saints is Mabillon's "Collection of the Acts of the Saints of the Order of S. Benedict," in nine volumes, published 1668-1701. The arrangement in this collection is by centuries. Theodoric Ruinart, in 1689, published the Acts of the Martyrs, but not a complete series; he selected only those which he regarded as genuine.

With regard to England there is a Martyrology of Christ Church, Canterbury, written in the thirteenth century, and now in the British Museum (Arundell MSS., No. 68); also a Martyrology written between 1220 and 1224, from the south-west of England; this also is in the British Museum (MSS. Reg. 2, A. xiii.). A Saxon Martyrology, incomplete, is among the Harleian MSS. (2785) in the same museum. It dates from the fourteenth century. There is a transcript among the Sloane MSS. (4938), of a Martyrology of North English origin, but this also is incomplete. There are others, later, of less value. The most interesting is "The Martiloge in Englysshe, after the use of the chirche of Salisbury," printed by Wynkyn de Worde in 1526, reissued by the "Henry Bradshaw Society" in 1893. To these Martyrologies must be added the "Legenda" of John of Tynemouth, a.d. 1350; that of Capgrave, a.d. 1450, his "Nova Legenda," printed in 1516; Whitford's "Martyrology," 1526; Wilson's "Martyrologue," 1st edition, 1608, 2nd edition, 1640; and Bishop Challoner's "Memorial of Ancient British [Pg xxx]Piety," 1761. Recently the Rev. Richard Stanton, Priest of the Oratory, London, has issued an invaluable "Martyrology of England and Wales," 1887.

Scottish Kalendars have been reprinted and commented on, and brief lives of the Saints given by the late Bishop Forbes of Brechin, in "Kalendars of Scottish Saints," Edinburgh, 1872.

Unhappily little is known of the Welsh and Cornish and some local English Saints, but it is my purpose to add such information as can be gathered concerning them.

S. BARING-GOULD.

January 1897.



FOOTNOTES:

[2] Euseb., "Hist. Eccl.," lib. iv., cap. xv.

[3] S. Paulinus was born a.d. 353, and elected Bishop of Nola a.d. 409. Prudentius was born a.d. 348.

[4] Ep. xii., ad Severum, "His holy bones 'neath lasting altars rest."

[5] Ep. xii., ad Severum.

[6] Hymn xi.

[7] "Eccl. Hierarch.," cap. iii.

[8] S. Damasus was born a.d. 304, and died a.d. 384.

[9] He died a.d. 250; see Ep. i.

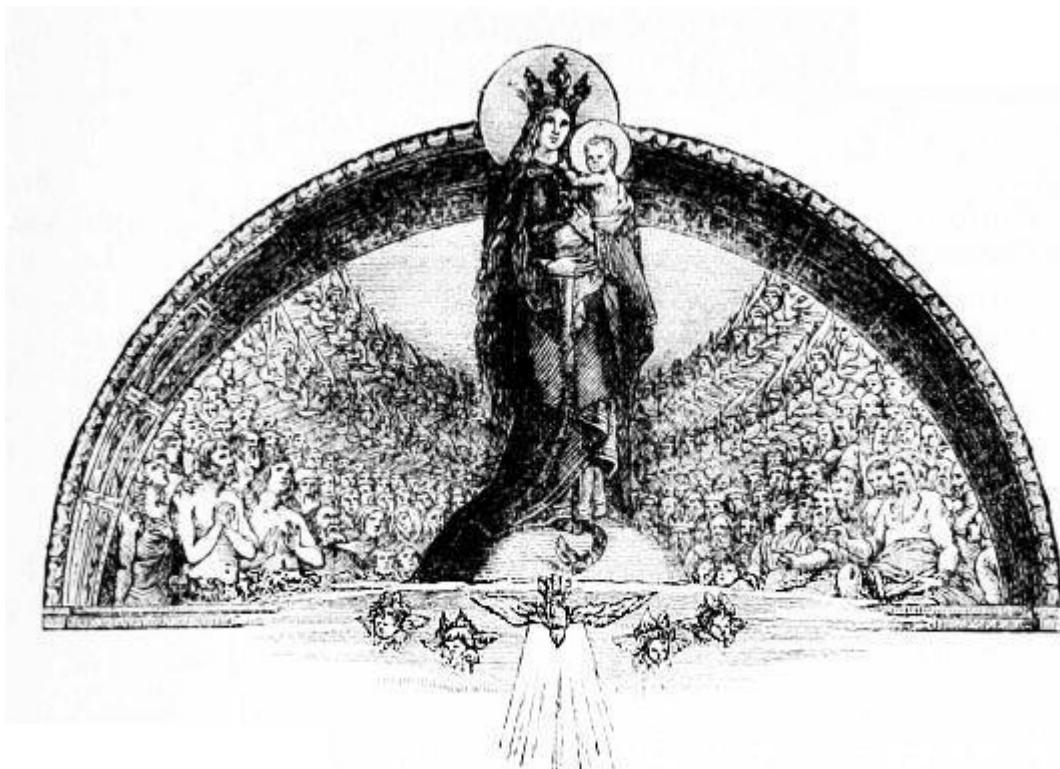
[10] Born a.d. 160, died a.d. 245.

[11] Ep. xxxvii.

[12] Lib. xx., contra Faustum, cap. xxi.

[13]The copies of these letters prefixed to the Martyrology vary greatly, and their authenticity has been questioned; but the circumstance is probably true.

[Pg xxxi]



CONTENTS

A

page

S.	Adalhardt	34
"	Adelelm	461
"	Adrian	128
"	Aelred	176
"	Agatho	137

"	Agnes	317
"	Aidan	467
"	Aldegund	460
"	Aldric	96
"	Alexander Acœmetus	228
SS.	Anastasius and comp.	334
B.	Angela of Foligni	63
S.	Anteros	38
"	Anthony	249
"	Apollinaris Synclet	70
"	Apollo	372
"	Arcadius	162
SS.	Archelaa and others	278
S.	Artemas	370
"	Asclas	346
"	Athanasius	38
"	Atticus	100
"	Audifax	285
"	Augurius	312
B		
S.	Babylus	361
"	Baldwin	112
"	Balthazar	148

"	Barsas of Edessa	460
"	Bassian of Lodi	268
"	Bathild	394
"	Benedict Biscop	167
"	Bertilia	51
SS.	Blaithmac and comp.	289
S.	Brithwald	131

[Pg xxxii]

C

S.	Cadoc	363
"	Cæsaria	167
"	Canute Lavard	97
"	Cedd	91
"	Ceolwulf	236
"	Charlemagne	437
"	Christiana	146
	Circumcision, The	1
S.	Clement of Ancyra	347
"	Concord	3
	Conversion of S. Paul	370
S.	Cyriacus	163
"	Cyril, Alexandria	418
"	Cyrinus	44
SS.	Cyrus, John, and others	465

D

S.	Dafrosa	<u>57</u>
"	Datius	<u>210</u>
"	Deicolus	<u>280</u>
"	Devota	<u>399</u>
"	Domitian	<u>136</u>

E

S.	Egwin	<u>160</u>
SS.	Elvan and Mydwyn	<u>5</u>
	Epiphany, The	<u>82</u>
S.	Erminold	<u>86</u>
"	Eulogius	<u>312</u>
"	Euthymius	<u>305</u>
"	Eutropius	<u>163</u>

F

S.	Fabian	<u>299</u>
"	Fechin	<u>310</u>
"	Felix	<u>199</u>
"	Fillan	<u>127</u>
"	Francis of Sales	<u>443</u>
"	Frodoberht	<u>112</u>
"	Fructuosus	<u>312</u>

"	Fulgentius	10
"	Fursej	243

G

S.	Gaudentius	334
"	Genoveva	46
"	Genulph	247
"	Gerlach	81
"	Germanicus	284
"	Gildas	440
"	Gonsalvo	142
"	Gordius	42
B.	Gotfried	194
S.	Gregory of Langres	58
"	Gudula	115

H

S.	Habakkuk	285
"	Henry	245
SS.	Hermylus and Stratonicus	179
S.	Hilary	182
"	Honoratus	240
"	Hyacintha	462
"	Hyginus	149

I

S. Isidore [228](#)

J

S. James (Tarantaise) [242](#)

" James the Penitent [433](#)

" John the Almsgiver [348](#)

" John the Calybite [233](#)

" John Chrysostom [400](#)

" John of Therouanne [415](#)

" Julian of Le Mans [398](#)

SS. Julian and comp. [121](#)

S. Justina [133](#)

SS. Juventine and Maximus [371](#)

K

[Pg xxxiii]S. Kentigern [187](#)

L

S. Launomar [287](#)

" Laurence Justiniani [119](#)

" Leobard [278](#)

" Lucian of Antioch [88](#)

" Lucian of Beauvais [99](#)

" Lupus of Châlons [413](#)

M

S.	Macarius, Alexandria	28
"	Macarius, Egypt	221
"	Macedonius	362
"	Macra	85
"	Macrina	202
"	Marcella	466
"	Marcellus	238
"	Marcian	134
"	Marciana	120
"	Mares	374
SS.	Maris and others	285
S.	Martha	285
SS.	Martyrs at Lichfield	28
"	Martyrs in the Thebaid	65
S.	Maurus	234
"	Maximus	371
"	Meinrad	321
"	Melanius	85
"	Melas	239
"	Melor	44
"	Mildgytha	273
"	Mochua or Cronan	20

"	Mochua or Cuan	19
"	Mosentius	163
N		
S.	Nicanor	133
O		
S.	Odilo	20
B.	Ordorico	211
S.	Oringa	146
P		
S.	Palæmon	149
"	Palladius	417
"	Patiens	100
"	Patroclus	315
"	Paul	215
"	Paula	384
SS.	Paul and comp.	277
S.	Paulinus	436
"	Pega	118
"	Peter Balsam	39
"	Peter Nolasco	470
"	Peter of Canterbury	86
"	Peter of Sebaste	125

"	Peter's Chair	<u>275</u>
"	Pharaildis	<u>60</u>
"	Polycarp	<u>378</u>
"	Poppo	<u>375</u>
"	Præjectus	<u>375</u>
"	Primus	<u>44</u>
"	Prisca	<u>276</u>
"	Priscilla	<u>238</u>

R

S.	Raymund	<u>357</u>
"	Rigobert	<u>61</u>
"	Rumon	<u>57</u>

S

S.	Sabine	<u>273</u>
SS.	Sabinian and Sabina	<u>439</u>
S.	Salvius	<u>160</u>
SS.	Satyrus and others	<u>163</u>
S.	Sebastian	<u>300</u>
"	Serapion	<u>470</u>
"	Sethrida	<u>138</u>
"	Severinus	<u>101</u>
"	Silvester	<u>36</u>
"	Simeon Stylites	<u>72</u>

"	Simeon the Old	383
SS.	Speusippus and others	246
[Pg xxxiv]	S. Sulpicius Severus	442
S.	Susanna	278
"	Syncletica	67

T

S.	Telemachus	7
"	Telesphorus	65
"	Thecla	278
SS.	Thecla and Justina	133
S.	Theodoric	414
"	Theodosius	151
SS.	Theodulus & comp.	202
"	Theognis & comp.	44
S.	Theoritgitha	397
SS.	Thysus and comp.	416
"	Tigris and Eutropius	163
S.	Timothy	359
"	Titus	53
"	Tyllo	94

U

S.	Ulphia	468
----	--------	---------------------

V

S.	Valentine	90
"	Valerius of Trèves	439
"	Valerius (Saragossa)	417
"	Veronica of Milan	196
"	Vincent	331
"	Vitalis	156

W

B.	Walter of Bierbeeke	341
S.	William (Bourges)	139
"	Wulsin	118
"	Wulstan	290

X

SS.	Xenophon and Mary	389
"	XXXVIII Monks, in Ionia	175

Z

SS.	Zosimus and Athanasius	38
-----	------------------------	--------------------



LIST OF ILLUSTRATIONS

Silver-gilt Monstrance	<i>Frontispiece</i>
<i>In the Treasury of the Cathedral, Aix-la-Chapelle.</i>	
The Circumcision of Christ	to face p. 1
<i>From the grand Vienna edition of the "Missale Romanum."</i>	
Oblation of an Infant to a Religious Community	on p. 37
S. Genoveva	to face p. 48
<i>From "Caractéristiques des Saints dans l'Art populaire énumérées et expliquées," par le P. Ch. Cahier, de la Compagnie de Jesus. 4to. Paris, 1867.</i>	
S. Simeon Stylites	to face p. 72
<i>From Hone's "Everyday Book."</i>	
The Epiphany	to face p. 82
<i>From the Vienna Missal.</i>	
Worshippers at the Shrine of a Saint	on p. 87

Seal of the City of Brussels	on p. 98
S. Genoveva	on p. 132
S. Egwin, Bp. of Worcester	to face p. 160
<i>After Cahier.</i>	
[Pg xxxvi]	
S. Aelred, Ab. of Rievaulx	to face p. 176
<i>From a Design by A. Welby Pugin.</i>	
S. Odilo	on p. 178
S. Hilary Baptizing S. Martin of Tours	to face p. 184
<i>From a Window, dated 1528, in the Church of S. Florentin, Yonne..</i>	
The Three Children in the Fiery Furnace	184
<i>From the Catacombs.</i>	
Seal of Robert Wishart, Bp. of Glasgow, 1272-1316	on p. 198
Hermit Saints—S. Anthony	on p. 214

Hermit Saint

to face
p. [216](#)

From a Drawing by A. Welby Pugin.

S. Ceolwulf (?)

on p. [237](#)

S. Honoré

to face
p. [240](#)

After Cahier.

S. Anthony tortured by Demons

to face
p. [252](#)

From the Design by Martin Schonguer.

The Chair of S. Peter in the Vatican

on p. [274](#)

S. Peter's Commission, "Feed my Flock"

to face
p. [274](#)

The Apostolic Succession

to face
p. [274](#)

Baptism and Confirmation

on p. [283](#)

From a Painting in the Catacombs.

S. Wulstan, Bp. of Worcester

to face
p. [296](#)

From a Design by A. Welby Pugin.

[Pg xxxvii]

SS. Fabian and Sebastian

on p. [298](#)

S. Sebastian

to face
p. [304](#)

From a Drawing by Lucas Schraudolf.

The Peacock as a Christian Emblem

on p. [311](#)

S. Agnes

to face
p. [316](#)

From the Vienna Missal.

The Virgin Appearing to S. Ildephonsus

to face
p. [356](#)

After a Painting by Murillo in the Museum at Madrid.

S. Timothy

to face
p. [360](#)

From a Window of the Eleventh Century at Neuweiler.

S. Paul

on p. [369](#)

After a Bronze in Christian Museum in the Vatican.

The Conversion of St. Paul

to face

p. [370](#)

After the Cartoon by Raphael.

Alpha and Omega; the First and the Last

on p. [377](#)

SS. Paula, Prisca, and Paul

to face

p. [384](#)

S. Cyril of Alexandria

to face

p. [424](#)

After the Picture by Dominichino (or Dominiquin) in the Church of Grotta Ferrata, Rome.

S. Cyril of Alexandria

to face

p. [432](#)

After Cahier.

Charlemagne and S. Louis

to face

p. [436](#)

After a Picture in the Palais de Justice, Paris.

Baptism of Vanquished Saxons by Command of Charlemagne

on p. [438](#)

From a Miniature of the 15th Century in the Burgundy Library at Brussels.

S. Francis of Sales

to face
p. [448](#)

S. Aldegund

to face
p. [460](#)

After Cahier.

Virgin in Crescent

on p. [464](#)

After Albert Dürer.

S. Marcella

to face
p. [466](#)

After an Engraving of the Seventeenth Century.

S. Ulphia

to face
p. [468](#)

From Cahier.

S. Peter Nolasco

to face
p. [470](#)

From Cahier.





THE CIRCUMCISION OF CHRIST.
From the grand Vienna Edition of the "Missale Romanum."

Jan. 1.

Lives of the Saints

January 1.

The Feast of the Circumcision of our Lord Jesus Christ.

S. Gaspar, *one of the Magi*.
 S. Concord, *P. M., at Spoleto, in Umbria, circ. a.d. 175*.
 SS. Elvan, *B., and Mydwyn, in England, circ. a.d. 198*.
 S. Martina, *V. M., at Rome, a.d. 235*.
 S. Paracodius, *B. of Vienne, a.d. 239*.
 S. Severus, *M., at Ravenna, a.d. 304*.
 S. Telemachus, *M., at Rome, a.d. 404*.
 S. Fulgentius, *B. C. of Ruspe, in N. Africa, a.d. 533*.
 S. Mochua, or Cuan, *Ab. in Ireland, 6th cent.*
 S. Mochua, or Cronan, *Ab. of Balla, in Ireland, 7th cent.*
 S. Eugendus, *Ab. of Condate, in the Jura, a.d. 581*.
 S. Fanchea, or Fain, *V. Abss., of Rosairthir, in Ireland, 6th cent.*
 S. Clare, *Ab. of Vienne, circ. a.d. 660*.
 S. William, *Ab. S. Benignus, at Dijon, a.d. 1031*.
 S. Odilo, *Ab. Cluny, a.d. 1049*.

THE CIRCUMCISION OF OUR LORD.



his festival is celebrated by the Church in order to commemorate the obedience of our Lord in fulfilling all righteousness, which is one branch of the meritorious cause of our redemption, and by that means abrogating the severe injunctions of the Mosaic law, and placing us under the grace of the Gospel.

God gave to Abraham the command to circumcise all male children on the eighth day after birth, and this rite was to be the seal of covenant with Him, a token that, through shedding of the blood of One to come, remission of the [Pg 2]original sin inherited from Adam could alone be obtained. It was also to point out that the Jews were cut off, and separate, from the other nations. By circumcision, a Jew belonged to the covenant, was consecrated to the service of God, and undertook to believe the truths revealed by Him to His elect people, and to hold the commandments to which He required obedience. Thus, this outward sign admitted him to true worship of God, true knowledge of God, and true obedience to God's moral law. Circumcision looked forward to Christ, who, by His blood, remits sin. Consequently, as a rite pointing to Him who was to come, it is abolished, and its place is taken by baptism, which also is a sign of covenant with God, admitting to true worship, true knowledge, and true

obedience. But baptism is more than a covenant, and therefore more than was circumcision. It is a Sacrament; that is, a channel of grace. By baptism, supernatural power, or grace, is given to the child, whereby it obtains that which by nature it could not have. Circumcision admitted to covenant, but conferred no grace. Baptism admits to covenant, and confers grace. By circumcision, a child was made a member of God's own peculiar people. By baptism, the same is done; but God's own people is now not one nation, but the whole Catholic Church. Christ underwent circumcision, not because He had inherited the sin of Adam, but because He came to fulfil all righteousness, to accomplish the law, and for the letter to give the spirit.

It was, probably, the extravagances committed among the heathen at the kalends of January, upon which this day fell, that hindered the Church for some ages from proposing it as an universal set festival. The writings of the Fathers are full of invectives against the idolatrous profanations of this day, which concluded the riotous feasts in honour of Saturn, and was dedicated to Janus and Strena, or Strenua, a goddess [Pg 3]supposed to preside over those presents which were sent to, and received from, one another on the first day of the year, and which were called after her, *strenæ*; a name which is still preserved in the *étrennes*, or gifts, which it is customary in France to make on New Year's Day.

But, when the danger of the heathen abuses was removed, by the establishment of Christianity in the Roman empire, this festival began to be observed; and the mystery of our Blessed Lord's Circumcision is explained in several ancient homilies of the fifth century. It was, however, spoken of in earlier times as the Octave of the Nativity, and the earliest mention of it as the Circumcision is towards the end of the eleventh century, shortly before the time of S. Bernard, who also has a sermon upon it. In the Ambrosian Missal, used at Milan, the services of the day contain special cautions against idolatry. In a Gallican Lectionary, which is supposed to be as old as the seventh century, are special lessons "In Circumcisione Domini." Ivo, of Chartres, in 1090, speaks of the observance of this day in the French Church. The Greek Church also has a special commemoration of the Circumcision.

S. CONCORD, P. M.

(about 175.)

[S. Concord is mentioned in all the Latin Martyrologies. His festival is celebrated at Bispal, in the diocese of Gerona, in Spain, where his body is said to be preserved, on the 2nd Jan. His translation is commemorated on the 4th July. The following is an abridgment of his genuine Acts.]

In the reign of the Emperor Marcus Antoninus, there raged a violent persecution in the city of Rome. At that time there dwelt in Rome a sub-deacon, named Concordius, whose father was priest of S. Pastor's, Cordianus by name. [Pg 4]Concord was brought up by his father in the fear of God, and in the study of Holy Scripture, and he was consecrated sub-deacon by S. Pius, Bishop of Rome. Concord and his father fasted and prayed, and served the Lord instantly in the person of His poor. When the persecution waxed sore, said Concord to his father, "My lord, send me away, I pray thee, to S. Eutyches, that I may dwell with him a few days, until this tyranny be overpast." His father answered, "My son, it is better to stay here that we may be crowned." But Concord said, "Let me go, that I may be crowned where Christ shall bid me be crowned." Then his father sent him away, and Eutyches received him with great joy. With him Concord dwelt for a season, fervent in prayer. And many sick came to them, and were healed in the name of Jesus Christ.

Then, hearing the fame of them, Torquatus, governor of Umbria, residing at Spoleto, sent and had Concord brought before him. To him he said, "What is thy name?" He answered, "I am a Christian." Then, said the Governor, "I asked concerning thee, and not about thy Christ." S. Concord replied, "I have said that I am a Christian, and Christ I confess." The Governor ordered: "Sacrifice to the immortal gods, and I will be to thee a father, and will obtain for thee favour at the hands of the Emperor, and he will exalt thee to be priest of the gods." S. Concord said, "Harken unto me, and sacrifice to the Lord Jesus Christ, and thou shalt escape eternal misery." Then the governor ordered him to be beaten with clubs, and to be cast into prison.

Then, at night, there came to him the blessed Eutyches, with S. Anthymius, the bishop; for Anthymius was a friend of the governor; and he obtained permission of Torquatus to take Concord home with him for a few days. And during these days he ordained him priest, and they watched together in prayer.

[Pg 5]

And after a time, the governor sent and brought him before him once more and said to him, "What hast thou decided on for thy salvation?" Then Concord said, "Christ is my salvation, to whom daily I offer the sacrifice of praise." Then he was condemned to be hung upon the little horse; and, with a glad countenance, he cried, "Glory be to Thee, Lord Jesus Christ!"

After this torment he was cast into prison, with irons on his hands and neck. And blessed Concord began to sing praise to God in his dungeon, and he said, "Glory be to God on high, and in earth peace to men of good will." Then, that same night, the angel of the Lord stood by him, and said, "Fear not to play the man, I shall be with thee."

And when three days had passed, the governor sent two of his officers, at night, to him with a small image of Jupiter. And they said, "Hear what the governor has ordered; sacrifice to Jupiter or lose thy head." Then the blessed Concord spat in the face of the idol, and said, "Glory be to Thee, Lord Jesus Christ." Then one of the officers smote off his head in the prison. Afterwards, two clerks and certain religious men carried away his body, and buried it not far from the city of Spoleto, where many waters flow forth.

SS. ELVAN AND MYDWYN.

(about 198.)

[Mentioned in English Martyrologies, and by Ferrarius in his General Catalogue of the Saints. The evidence for these Saints is purely traditional; the first written record of them was by Gildas, a.d. 560, but his account is lost. It is referred to by Matthew of Westminster.]

Saint Elvan of Avalon, or Glastonbury, was brought up in that school erroneously said to have been founded by S. Joseph of Arimathea. He vehemently preached the truth [Pg 6]before Lucius, a British king, and was mightily assisted by S. Mydwyn of Wales (Meduinus), a man of great learning. Lucius despatched Elvan and Mydwyn to Rome, on an embassy to Pope Eleutherius, in 179, who consecrated Elvan bishop, and appointed Mydwyn teacher. He gave them, as companions, two Roman clerks, Faganus and Deruvianus; or, according to some, Fugatius and Damianus. They returned with these to King Lucius, who was obedient to the word of God, and received baptism along with many of his princes and nobles. Elvan became the second archbishop of London. He and Mydwyn were buried at Avalon. S. Patrick is said to have found there an ancient account of the acts of the Apostles, and of Fugatius and Damianus, written by the hand of S. Mydwyn. Matthew of Westminster gives the following account of the conversion of Lucius, under the year 185:—"About the same time, Lucius, king of the Britons, directed letters to Eleutherius, entreating him that he would make him a Christian. And the blessed pontiff, having ascertained the devotion of the king, sent to him some religious teachers; namely, Faganus and Deruvianus, to convert the king to Christ, and wash him in the holy font. And when that had been done, then the different nations ran to baptism, following the example of the king, so that in a short time there were no infidels found in the island."

There is a considerable amount of exaggeration in this account of Matthew of Westminster, which must not be passed over. Lucius is known in the Welsh triads by the name of *Lleurwg*, or *Lleufer Mawr*, which means "The great Luminary," and this has been Latinized into Lucius, from *Lux*, light. He was king of a portion of South Wales only. The Welsh authorities make no mention of the alleged mission to Rome, though,

that such a mission should have been sent, is extremely probable. Some accounts say [Pg 7]that Medwy and Elfan were Britons, and that Dyfan and Ffagan (Deruvianus and Faganus) were Roman priests. But both these names are British, consequently we may conjecture that they were of British origin, but resided then at Rome.

Four churches near Llandaf bore the names of Lleurwg (Lucius), Dyfan, Ffagan, and Medwy, which confirms the belief in the existence of these Saints, and indicates the scene of their labours. Matthew of Westminster adds:—"A.D. 185. The blessed priests, Faganus and Deruvianus, returned to Rome, and easily prevailed on the most blessed Pope that all that they had done should be confirmed. And when it had been, then the before-mentioned teachers returned to Britain, with a great many more, by whose teaching the nation of the Britons was soon founded in the faith of Christ, and became eminent as a Christian people. And their names and actions are found in the book that Gildas the historian wrote, concerning the victory of Aurelius Ambrosius."

Geoffrey, of Monmouth, who, unsupported, is thoroughly untrustworthy, mentions the same circumstance, on the authority of the treatise of Gildas, now lost. The embassy to Rome shall be spoken of at length, under the title of S. Lucius, December 11th. See also Nennius, § 22; Bede's Eccles. Hist. i. 4; and the Liber Landavensis, p. 65.

S. TELEMACHUS, H. M.

(about 404.)

The following account of the martyrdom of S. Telemachus is given by Theodoret, in his Ecclesiastical History, book v., chap. 26:—"Honorius, who had received the empire of Europe, abolished the ancient exhibitions of gladiators in Rome on the following occasion:—A certain man, named Telemachus, who had embraced a monastic life, [Pg 8]came from the East to Rome at a time when these cruel spectacles were being exhibited. After gazing upon the combat from the amphitheatre, he descended into the arena, and tried to separate the gladiators. The bloodthirsty spectators, possessed by the devil, who delights in the shedding of blood, were irritated at the interruption of their savage sports, and stoned him who had occasioned the cessation. On being apprised of this circumstance, the admirable Emperor numbered him with the victorious martyrs, and abolished these iniquitous spectacles."

For centuries the wholesale murders of the gladiatorial shows had lasted through the Roman empire. Human beings, in the prime of youth and health, captives or slaves, condemned malefactors, and even free-born men, who hired themselves out to death, had been trained to destroy each other in the amphitheatre for the

amusement, not merely of the Roman mob, but of the Roman ladies. Thousands, sometimes in a single day, had been

"Butchered to make a Roman holiday."

The training of gladiators had become a science. By their weapons, and their armour, and their modes of fighting, they had been distinguished into regular classes, of which the antiquaries count up full eighteen: Andabatæ, who wore helmets, without any opening for the eyes, so that they were obliged to fight blindfold, and thus excited the mirth of the spectators; Hoplomachi, who fought in a complete suit of armour; Mirmillones, who had the image of a fish upon their helmets, and fought in armour, with a short sword, matched usually against the Retiarii, who fought without armour, and whose weapons were a casting-net and a trident. These, and other species of fighters, were drilled and fed in "families" by lanistæ, or regular trainers, who let them out to persons wishing to exhibit a show. Women, [Pg 9]even high-born ladies, had been seized in former times with the madness of fighting, and, as shameless as cruel, had gone down into the arena, to delight with their own wounds and their own gore, the eyes of the Roman people.

And these things were done, and done too often under the auspices of the gods, and at their most sacred festivals. So deliberate and organized a system of wholesale butchery has never perhaps existed on this earth before or since, not even in the worship of those Mexican gods, whose idols Cortez and his soldiers found fed with human hearts, and the walls of their temples crusted with human gore. Gradually the spirit of the Gospel had been triumphing over this abomination. Ever since the time of Tertullian, in the second century, Christian preachers and writers had lifted up their voice in the name of humanity. Towards the end of the third century, the Emperors themselves had so far yielded to the voice of reason, as to forbid, by edicts, the gladiatorial fights. But the public opinion of the mob, in most of the great cities, had been too strong both for Saints and for Emperors. S. Augustine himself tells us of the horrible joy which he, in his youth, had seen come over the vast ring of flushed faces at these horrid sights. The weak Emperor Honorius bethought himself of celebrating once more the heathen festival of the Secular Games, and formally to allow therein an exhibition of gladiators. But, in the midst of that show, sprang down into the arena of the Colosseum of Rome, this monk Telemachus, some said from Nitria, some from Phrygia, and with his own hands parted the combatants, in the name of Christ and God. The mob, baulked for a moment of their pleasure, sprang on him, and stoned him to death. But the crime was followed by a sudden revulsion of feeling. By an edict of the Emperor, the gladiatorial sports were forbidden for ever; and the Colosseum, thenceforth useless, crumbled slowly away into that vast [Pg 10]ruin which remains

unto this day, purified, as men well said, from the blood of tens of thousands, by the blood of this true and noble martyr.^[14]

S. FULGENTIUS, B. C.

(a.d. 533.)

[Roman Martyrology and nearly all the Latin Martyrologies. His life was written by one of his disciples, and addressed to his successor, Felicianus. Many of his writings are extant.]

Fulgentius belonged to an honourable senatorial family of Carthage, which had, however, lost its position with the invasion of the Vandals into Northern Africa. His father, Claudius, who had been unjustly deprived of his house in Carthage, to give it to the Arian priest, retired to an estate belonging to him at Telepte, a city of the province of Byzacene. And here, about thirty years after the barbarians had dismembered Africa from the Roman empire, in the year 468, was born Fulgentius. Shortly after this his father died, and the education of the child devolved wholly on his mother, Mariana. It has been often observed that great men have had great mothers. Mariana was a woman of singular intelligence and piety. She carefully taught her son to speak Greek with ease and good accent, and made him learn by heart Homer, Menander, and other famous poets of antiquity. At the same time, she did not neglect his religious education, and the youth grew up obedient and modest. She early committed to him the government of the house, and servants, and estate; and his prudence in these matters made his reputation early, and he was appointed procurator of the province.

[Pg 11]

But it was not long before he grew weary of the world; and the love of God drew him on into other paths. He found great delight in religious reading, and gave more time to prayer. He was in the habit of frequenting monasteries, and he much wondered to see in the monks no signs of weariness, though they were deprived of all the relaxations and pleasures which the world provides. Then, under the excuse that his labours of office required that he should take occasional repose, he retired at intervals from business, and devoted himself to prayer and meditation, and reduced the abundance of food with which he was served. At length, moved by a sermon of S. Augustine on the thirty-sixth Psalm, he resolved on embracing the religious life.

There was at that time a certain bishop, Faustus by name, who had been driven, together with other orthodox bishops, from their sees, by Huneric, the Arian king. Faustus had erected a monastery in Byzacene. To him Fulgentius betook himself, and asked to be admitted into the monastery. But the Bishop repelled him saying, "Why,

my son, dost thou seek to deceive the servants of God? Then wilt thou be a monk when thou hast learned to despise luxurious food and sumptuous array. Live as a layman less delicately, and then I shall believe in thy vocation." But the young man caught the hand of him who urged him to depart, and, kissing it said, "He who gave the desire is mighty to enable me to fulfil it. Suffer me to tread in thy footsteps, my father!" Then, with much hesitation, Faustus suffered the youth to remain, saying, "Perhaps my fears are unfounded. Thou must be proved some days."

The news that Fulgentius had become a monk spread far and wide. His mother, in transports of grief, ran to the monastery, crying out, "Faustus! restore to me my son, and to the people their governor. The Church always protects widows; why then dost thou rob me, a desolate widow, of my child?" Faustus in vain endeavoured to calm her. [Pg 12]She desired to see her son, but he refused to give permission. Fulgentius, from within, could hear his mother's cries. This was to him a severe temptation, for he loved her dearly.

Shortly after, he made over his estate to his mother, to be discretionally disposed of, by her, in favour of his brother Claudius, when he should arrive at a proper age. He practised severe mortification of his appetite, totally abstaining from oil and everything savoury, and his fasting produced a severe illness, from which, however, he recovered, and his constitution adapted itself to his life of abstinence.

Persecution again breaking out, Faustus was obliged to leave his monastery, and Fulgentius, at his advice, took refuge in another, which was governed by the Abbot Felix, who had been his friend in the world, and who became now his brother in religion. Felix rejoiced to see his friend once more, and he insisted on exalting him to be abbot along with himself. Fulgentius long refused, but in vain; and the monks were ruled by these two abbots living in holy charity, Felix attending to the discipline and the bodily necessities of the brethren, Fulgentius instructing them in the divine love. Thus they divided the authority between them for six years, and no contradictions took place between them; each being always ready to comply with the will of the other.

In the year 499, the country being ravaged by the Numidians, the two abbots were obliged to fly to Sicca Veneria, a city of the proconsular province of Africa. Here they were seized by orders of an Arian priest, and commanded to be scourged. Felix, seeing the executioners seize first on Fulgentius, exclaimed, "Spare my brother, who is not sufficiently strong to endure your blows, lest he die under them, and strike me instead." Felix having been scourged, Fulgentius was next beaten. His pupil [Pg 13]says, "Blessed Fulgentius, a man of delicate body, and of noble birth, was scarce able to endure the pain of the repeated blows, and, as he afterwards told us, hoping to

soothe the violence of the priest, or distract it awhile, that he might recover himself a little, he cried out, 'I will say something if I am permitted.'" The priest ordered the blows to cease, expecting to hear a recantation. But Fulgentius, with much eloquence, began a narration of his travels; and after the priest had listened awhile, finding this was all he was about to hear, he commanded the executioners to continue their beating of Fulgentius. After that, the two abbots, naked and bruised, were driven away. Before being brought before the Arian priest, Felix had thrown away a few coins he possessed; and his captors, not observing this, after they were released, he and Fulgentius returned to the spot and recovered them all again. The Arian bishop, whose relations were acquainted with the family of Fulgentius, was much annoyed at this proceeding of the priest, and severely reprimanded him. He also urged Fulgentius to bring an action against him, but the confessor declined, partly because a Christian should never seek revenge, partly also because he was unwilling to plead before a bishop who denied the divinity of the Lord Jesus Christ. Fulgentius, resolving to visit the deserts of Egypt, renowned for the sanctity of the solitaries who dwelt there, went on board a ship for Alexandria, but the vessel touching at Sicily, S. Eulalius, abbot at Syracuse, diverted him from his intention, assuring him that "a perfidious dissension had severed this country from the communion of S. Peter. All these monks, whose marvellous abstinence is noised abroad, have not got with you the Sacrament of the Altar in common;" meaning that Egypt was full of heretics. Fulgentius visited Rome in the latter part of the year 500, during the entry of Theodoric. "Oh," said he, "how beautiful must the [Pg 14]heavenly Jerusalem be, if earthly Rome be so glorious." A short time after, Fulgentius returned home, and built himself a cell on the sea-shore, where he spent his time in prayer, reading and writing, and in making mats and umbrellas of palm leaves.

At this time the Vandal heretic, King Thrasimund, having forbidden the consecration of Catholic bishops, many sees were destitute of pastors, and the faithful were reduced to great distress. Faustus, the bishop, had ordained Fulgentius priest, on his return to Byzacene, and now, many places demanded him as their bishop. Fulgentius, fearing this responsibility, hid himself; but in a time of such trial and difficulty the Lord had need of him, and He called him to shepherd His flock in a marvellous manner. There was a city named Ruspe, then destitute of a bishop, for an influential deacon therein, named Felix, whose brother was a friend of the procurator, desired the office for himself. But the people, disapproving his ambition, made choice unanimously of Fulgentius, of whom they knew only by report; and upon the primate Victor, bishop of Carthage, giving his consent that the neighbouring bishops should consecrate him, several people of Ruspe betook themselves to the cell of Fulgentius, and by force

compelled him to consent to be ordained. Thus, he might say, in the words of the prophet, "A people whom I have not known shall serve me."

The deacon, Felix, taking advantage of the illegality of the proceeding, determined to oppose the entrance of S. Fulgentius by force, and occupied the road by which he presumed the bishop would enter Ruspe. By some means the people went out to meet him another way, and brought him into the Cathedral, where he was installed, whilst the deacon, Felix, was still awaiting his arrival in the road. Then he celebrated the Divine Mysteries, with great solemnity, and [Pg 15]communicated all the people. And when Felix, the deacon, heard this, he was abashed, and refrained from further opposition. Fulgentius received him with great sweetness and charity, and afterwards ordained him priest.

As bishop, S. Fulgentius lived like a monk; he fed on the coarsest food, and dressed himself in the plainest garb, not wearing the orarium, which it was customary for bishops to put upon them. He would not wear a cloak (*casula*) of gay colour, but one very plain, and beneath it a blackish, or milk-coloured habit (*pallium*), girded about him. Whatever might be the weather, in the monastery he wore this habit alone, and when he slept, he never loosed his girdle. "In the tunic in which he slept, in that did he sacrifice; he may be said, in time of sacrifice, to have changed his heart rather than his habit."^[15]

His great love for a recluse life induced him to build a monastery near his house at Ruspe, which he designed to place under the direction of his old friend, the Abbot Felix. But before the building could be completed, King Thrasimund ordered the banishment of the Catholic bishops to Sardinia. Accordingly, S. Fulgentius and other prelates, sixty in all, were carried into exile, and during their banishment they were provided yearly with provisions and money by the liberality of Symmachus, Bishop of Rome. A letter of this Pope to them is still extant, in which he encourages them, and comforts them. S. Fulgentius, during his retirement, composed several treatises for the confirmation of the faith of the orthodox in Africa. King Thrasimund, desirous [Pg 16]of seeing him, sent for him, and appointed him lodgings in Carthage. The king drew up a set of ten objections to the Catholic faith, and required Fulgentius to answer them. The Saint immediately complied with his request, and his answer had such effect, that the king, when he sent him new objections, ordered that the answers should be read to himself alone. He then addressed to Thrasimund a confutation of Arianism, which we have under the title of "Three Books to King Thrasimund." The prince was pleased with the work, and granted him permission to reside at Carthage; till, upon repeated complaints from the Arian bishops, of the success of his preaching, which threatened, they said, the total conversion of the city to the faith in

the Consubstantial, he was sent back to Sardinia, in 520. He was sent on board one stormy night, that he might be taken away without the knowledge of the people, but the wind being contrary, the vessel was driven into port again in the morning, and the news having spread that the bishop was about to be taken from them, the people crowded to say farewell, and he was enabled to go to a church, celebrate, and communicate all the faithful. Being ready to go on board when the wind shifted, he said to a Catholic, whom he saw weeping, "Grieve not, I shall shortly return, and the true faith of Christ will flourish again in this realm, with full liberty to profess it; but divulge not this secret to any."

The event confirmed the truth of the prediction. Thrasimund died in 523, and was succeeded by Hilderic, who gave orders for the restoration of the orthodox bishops to their sees, and that liberty of worship should be accorded to the Catholics.

The ship which brought back the bishops to Carthage was received with great demonstrations of joy. The pupil of the bishop, and eye-witness of the scene, thus describes it:—"Such was the devotion of the Carthaginian citizens, desiring [Pg 17] to see the blessed Fulgentius again, that all the people ardently looked for him whom they had seen wrestle so manfully before them. The multitude, which stood upon the shore, was silent in expectation as the other bishops disembarked before him, seeking with eyes and thoughts only him whom they had familiarly known, and eagerly expecting him from the ship. And when his face appeared, there broke forth a huge clamour, all striving who should first salute him, who should first bow his head to him giving the benediction, who should deserve to touch the tips of his fingers as he walked, who might even catch a glimpse of him, standing afar off. From every tongue resounded the praise of God. Then the people, going before and following after the procession of the blessed confessors, moved to the Church of S. Agileus. But there was such a throng of people, especially around Fulgentius, whom they especially honoured, that a ring had to be formed about him by the holy precaution of the Christians, to allow him to advance upon his way. Moreover, the Lord, desiring to prove the charity of the faithful, marvellously poured upon them, as they moved, a heavy shower of rain. But the heavy down-pour deterred none of them, but seemed to be the abundant benediction of heaven descending on them, and it so increased their faith, that they spread their cloaks above blessed Fulgentius, and composed of their great love a new sort of tabernacle over him. And the evening approaching, the company of prelates presented themselves before Boniface, the bishop (of Carthage) of pious memory, and all together praised and glorified God. Then the blessed Fulgentius traversed the streets of Carthage, visiting his friends and blessing them; he rejoiced with them that did rejoice, and wept with them that did weep; and so, having

satisfied all their wishes, he bade farewell to his brethren, and went forth out of Carthage, finding on all the roads people coming to meet him in the [Pg 18]way with lanterns, and candles, and boughs of trees, and great joy, giving praises to the ineffable God, who had wondrously made the blessed Fulgentius well pleasing in the sight of all men. He was received in all the churches as if he were their bishop, and thus the people throughout Byzacene rejoiced as one man over his return."

Arrived at Ruspe, S. Fulgentius diligently laboured to correct what was evil, and restore what was fallen down, and strengthen what was feeble in his diocese. The persecution had lasted seventy years, so that many abuses had crept in, and the faith of many was feeble, and ignorance prevailed. He carried out his reformation with such gentleness, that he won, sooner or later, the hearts of the most vicious.

In a council, held at Junque, in 524, a certain bishop, named Quodvultdeus, disputed the precedence with the Bishop of Ruspe, who made no reply, but took the first place accorded him by the council. However, S. Fulgentius publicly desired, at the convention of another council, that he might be allowed to yield the precedence to Quodvultdeus.

About a year before his death, the bishop retired from all business, to prepare his soul for its exit, to a little island named Circinia. The necessities of his flock recalled him, however, to Ruspe for a little while.

He bore the violent pains of his last illness with great resignation, praying incessantly, "Lord grant me patience now, and afterwards pardon." He called his clergy about him, and asked them to forgive him if he had shewn too great severity at any time, or had offended them in any way, and then, committing his soul into the hand of God as a merciful Creator, he fell asleep in the evening of January 1st, a.d. 533, in his sixty-fifth year.

Relics, at Bourges, in France, where May 16 is observed [Pg 19]as the feast of his translation, in the year 714.

S. MOCHUA, OR CUAN.

(about 6th cent.)

[Commemorated in the ancient Irish Martyrologies on the 11th April; probably as being the day of his translation. But he died on Jan. 1st. The life of S. Mochua, in the Bollandists, is legendary, and is full of the wildest fable.]

Saint Mochua was the son of a certain Cronan, of noble race, and spent his youth in fighting. At the age of thirty, he laid aside his arms, and burnt a house, with all its

contents, which had been given to him by his uncle, saying that a servant of Christ should take nothing from sinners. Then he settled at a spot called Teach Mochua. He is said to have healed S. Finnan, or Munnu, of leprosy, and when S. Finnan was about to return home, and his horse broke its leg, S. Mochua summoned a stag out of the forest to come and draw the vehicle, in place of the horse.

In his time, the first stone church was erected in Ireland by S. Kieran, and during the building of the church, there fell no rain to impede the masons, for the clouds were stayed by the prayers of S. Mochua. He is said to have founded thirty churches. To assist in drawing wood from the forest to build these churches, Mochua called to his aid twelve stags, which served as patiently and obediently as oxen. And when his virtues drew to him many people and much praise, the old man fled from place to place, for he considered that the glory of this world would turn his heart from the glory of the world to come. And when very aged, he escaped with his oratory bell into a wild and mountainous part, and there the clapper fell to the ground, at a place called Dagrinnis. He was troubled in spirit, so bleak and lonely did the place appear; but an angel announced to him that there he was to build a cell, and there to die; and in this spot he spent thirty years, and wrought many miracles, and [Pg 20]died in the ninety-ninth year of his age.

It is difficult to clear the lives of many of the Irish Saints from the fable wherewith lively imaginations have invested them, in their oral transmission through many hundreds of years.

S. MOCHUA, OR CRONAN, OF BALLA

(7th cent.)

[The day of his death is unknown. He is here mentioned because of the similarity of his name to that of S. Mochua, of Teach Mochua. His life is legendary.]

Saint Mochua, or Cronan, was the third son of Began, a man of good family. As a child, he was despised by his parents, and sent to keep sheep. But S. Congal, passing by his father's house, called the boy to follow him, and made him a monk. S. Mochua founded the monastery of Balla in Connaught. He departed to the Lord in the fifty-sixth year of his age.

S. ODILO, AB. CLUNY.

(a.d. 1049.)

[Roman and Benedictine Martyrologies. Two lives of S. Odilo are extant, one written by Jotsald, a monk, who had lived under his rule, and who wrote it for Stephen, the

nephew of the Saint. The other, a very inferior life, by S. Peter Damian. Both are printed in the Bollandists, but the first is from an imperfect MS. It was printed entire by Mabillon, Acta SS. O. S. B.]

Odilo belonged to the family of Mercœur, one of the most illustrious of Auvergne. Jotsald says:—"In the beginning of the account of his virtues I must relate what happened to him as a boy. And lest it be thought incredible, I mention that I heard it from those to whom he was wont to narrate the circumstance. When he was quite a little boy in his [Pg 21]father's house, before he was sent to school, he was destitute of almost all power in his limbs, so that he could not walk or move himself without help. It happened that one day his father's family were moving to another place, and a nurse was given charge of him to carry him. On her way, she put the little boy down with her bundles before the door of a church, dedicated to the Mother of God, as she and the rest were obliged to go into some adjacent houses to procure food. As they were some while absent, the boy finding himself left alone, impelled by divine inspirations, began to try to get to the door and enter the Church of the Mother of God. By some means, crawling on hands and knees, he reached it, and entered the church, and went to the altar, and caught the altar vestment with his hands; then, with all his power, stretching his hands on high, he tried to rise, but was unable to do so, his joints having been so long ill-united. Nevertheless, divine power conquered, strengthening and repairing the feeble limbs of the boy. Thus, by the intervention of the Mother of God, he rose, and stood upon his feet whole, and ran here and there about the altar. The servants returning to fetch their bundles, and not finding the child, were much surprised, and looked in all directions, and not seeing him, became greatly alarmed. However, by chance, entering the church, they saw him rambling and running about it; then they recognised the power of God, and joyously took the boy in their arms, and went to their destination, and gave him, completely whole, to his parents, with great gladness."

As a child, he showed singular simplicity, modesty, and piety. "Thus passed his childish years, and as the strength of youth began to succeed to boyhood, he silently meditated how to desert the flesh-pots of Egypt, and to strive to enter the Land of Promise, through the trials of the world. O good Jesu! how sweet is Thy call! how sweet the inspiration [Pg 22]of Thy Spirit, which as soon as Thou strikest on the heart, turns the fire of the Babylonish furnace into love of the celestial country. So! as soon as thou strikest the heart of the youth, thou changest it." Whilst he was thus meditating, S. Majolus passed through Auvergne, and Odilo came to him; then the old man, looking on the graceful form and comely face of the youth, and by the instinct of the Saints seeing into his soul, he loved him greatly; also the youthful Odilo felt a great

affection for the aged monk. And when they spoke to one another, Odilo opened his heart to Majolus, and the venerable man encouraged the youth to persevere in his good intentions.

Shortly after, Odilo left his home, "as Abraham of old went forth out of Ur of the Chaldees, and sought admittance into the abbey of Cluny, as into the Promised Land. O good Jesu! how pleasant it was to see this sheep shorn of its worldly fleece, again ascend as from the baptismal font! Then, wearing our habit, you might have seen our sheep amongst the others of His flock, first in work, last in place, seeking the pastures of eternal verdure; attending to the lamps, sweeping the floors, and doing other common offices. But the pearl could not remain long concealed. After four years, S. Majolus, after many hard labours borne for Christ, went out of the darkness of Egypt, entered Jerusalem, and was placed in eternal peace by Christ. As death approached, he chose Odilo to be his successor, and to him and to the Lord, he committed his flock." But S. Odilo shrank from the position for which his youth, as he considered, disqualified him; however, he was elected by the whole community, and was therefore unable to refuse the office wherewith he was invested by the vote of the brethren, and the desire of the late abbot.

His disciple, Jotsald, gives a very beautiful picture of his master. He describes him as being of middle stature, with [Pg 23]a face beaming with grace, and full of authority; very emaciated and pale; his eyes bright and piercing, and often shedding tears of compunction. Every motion of his body was grave and dignified; his voice was manly, and modulated to the greatest sweetness, his speech straightforward and without affectation or artificiality.

His disciple says that he would recite psalms as he lay on his bed, and falling asleep, his lips would still continue the familiar words, so that the brethren applied to him the words of the bride, "I sleep but my heart waketh," *Ego dormio et cor meum vigilat*. He read diligently, and nothing gave him greater delight than study. His consideration for others was very marked. "He was burdensome to none, to none importunate, desirous of no honour, he sought not to get what belonged to others, nor to keep what was his own." His charity was most abundant; often the brethren feared that it exceeded what was reasonable, but they found that though he gave largely, he did not waste the revenues of the monastery. Once, in time of famine, he was riding along a road, when he lit on the naked bodies of two poor boys who had died of hunger. Odilo burst into tears, and descending from his horse, drew off his woollen under garment and wrapping the bodies in it, carefully buried them. In this famine he sold the costly vessels of the Sanctuary, and despoiled the Church of its gold and silver ornaments, that he might feed the starving people. Amongst the objects thus parted with was the

crown of gold presented to the abbey by Henry, King of the Romans. He accompanied this Prince in his journey to Rome, when he was crowned emperor, in 1014. This was his second journey thither; he made a third in 1017, and a fourth in 1022. Out of devotion to S. Benedict, he paid a visit to Monte Cassino, where he kissed the feet of all the monks, at his own request, which was granted him with great reluctance.

[Pg 24]

"The convocation of the brethren was regularly held by him till he was at the point of death. O how joyous he was in the midst of them, as standing in the midst of the choir, and looking to right and left he saw the ring of young plantings, and remembered the verse of David's song, 'Thy children shall be as the olive branches round about thy table.' *Filii tui sicut novellæ olivarum, in circuitu mensæ tuæ*. And the more the number of brothers increased, the more he exhibited his joy of heart by signs. And when some seemed distressed thereat, he was wont to say, 'Grieve not that the flock has become great, my brothers, He who has called us in, He governs, and will provide.'"

Fulbert, Bishop of Chartres, called him the archangel of monks; and the name, says his disciple, became him well. S. Odilo, out of his great compassion for the souls of the dead expiating the penalty of their sins in purgatory, instituted the commemoration of All Souls for the morrow of All Saints, in the Cluniac order, which was afterwards adopted by the whole Catholic Church in the West. Many incidents of his travels, and miracles that he wrought, are related by his pupil. As he was riding over the Jura mountains, in snowy weather, the horse carrying his luggage fell, and was precipitated into the valley, and all the baggage was scattered in the snow-drifts. With much trouble, the horse and much of the baggage were recovered, but a valuable Sacramentary, inscribed with gilt letters, and some glass vessels, with embossed work, were lost. That evening, Odilo and his monks arrived at a cell, under the jurisdiction of S. Eugendus, and being much troubled at his loss, as much rain fell in the night, S. Odilo sent some of the brethren early next morning to search for the lost treasures. But the snow-drifts were so deep that they could not find them, and he was obliged to leave without them. However, as the spring came round, a certain priest, named Ermendran, was walking [Pg 25] in the glen, and he found the book uninjured, and the glass goblets unbroken. He brought them to the cell, and on the return of Odilo to the Jura, he received his lost treasures intact.

Another story of a glass vessel comes on good authority. The circumstances were related by Albert, Bishop of Como, in these words, "Once our Abbot and Superior came to the court of the Emperor Henry, and whilst there, it happened one day that at

table a goblet of glass, of Alexandrine workmanship, very precious, with coloured enamel on it, was placed before him. He called me and Landulf, afterwards Bishop of Turin, to him, and bade us take this glass to Odilo. We accordingly, as the Emperor had bidden, took it, and going to the abbot, offered it to him, on the part of the Emperor, humbly bowing. He received it with great humility, and told us to return after a while for the goblet again. Then, when we had gone away, the monks, filled with natural curiosity to see and handle a new sort of thing, passed the vessel from hand to hand, and as they were examining it, it slipped through their fingers to the ground, and was broken. When the gentle man of God was told this, he was not a little grieved, and said, 'My brothers, you have not done well, for by your negligence, the young clerks who have the custody of these things will, maybe, lose the favour of the Emperor, through your fault. Now, that those who are innocent may not suffer for your carelessness, let us all go to church and ask God's mercy about this matter.'

Therefore, they all ran together into the church, and sang psalms and prayed, lest some harm should befall us—Albert and Landulf, each of them earnestly supplicating God for us. When the prayer was over, the holy man ordered the broken goblet to be brought to him. He looked at it, and felt it, and could find no crack or breakage in it.

Wherefore, he exclaimed indignantly, 'What are you about, brothers? You [Pg 26] must be blind to say that the glass is broken, when there is not a sign of injury done to it.'

The brethren, considering it, were amazed at the miracle, and did not dare to speak.

Then, after a while, I and my companion came back for the vessel, and we asked it of him who was carrying it. He called me apart, and returned it to me, bidding me tell the Emperor to regard it as a great treasure. And when I asked his meaning, he told me all that had happened."

S. Odilo seems to have been fond of art, for he rebuilt the monasteries of his order, and made them very beautiful, and the churches he adorned with all the costly things he could procure. The marble pillars for Cluny were brought, by his orders, in rafts down the Durance, into the Rhone, and he was wont to say of Cluny, that he found it of wood and left it of marble. He erected over the altar of S. Peter, in the church, a ciborium, whose columns were covered with silver, inlaid with nigello work.

When he felt that his death approached, he made a circuit of all the monasteries under his sway, that he might leave them in thorough discipline, and give them his last admonitions. On this journey he reached Souvigny, a priory in Bourbonnais, where he celebrated the Vigil of the Nativity, and preached to the people, although at the time suffering great pain. After that, he announced to the brethren in chapter, that he was drawing nigh to his end, and he besought their prayers. As he was too weak to go to the great Church of S. Peter, which was attended by the monks, he kept the festival of

the Nativity with a few brethren, whom he detained, to be with him in the Chapel of S. Mary; joyously he præcented the psalms and antiphons, and gave the benedictions, and performed all the ceremonies of that glad festival, forgetful of his bodily infirmities, knowing that soon he was to see God face to face, in the land of the living, and no more in a glass darkly. Most earnest was he, lest [Pg 27]death should come and find him unprepared. Throughout the Octave, he was carried in the arms of the monks to church, where he assisted at the choir offices, night and day, and at the celebration of the mass, refreshing himself at the sacred mysteries, and looking forward to the feast of the Circumcision, when his friend William, abbot of Dijon, had fallen asleep, on which day, he foretold, he also should enter into his rest.

On that day, carried by his brethren, he was laid before the altar of the Virgin Mother, and the monks sang vespers. Now and then their voices failed, through over much sorrow, and then he recited the words of the psalms they in their trouble had omitted. As night crept in at the windows, he grew weaker and fainter. Then the brothers laid sack-cloth and ashes under him, and as he was lifted in the arms of one, brother Bernard, he asked, reviving a little, where he was. The brother answered, "On sack-cloth and ashes." Then he sighed forth, "God be thanked!" and he asked that the little children, and the whole body of the brethren, might be assembled. And when all were gathered around him, he directed his eyes to the Cross, and his lips moved in prayer, and he died thus in prayer, gazing on the sign of his salvation.

His body was laid in the nave of the Church of Souvigny, near that of S. Majolus.

He is often represented saying mass, with purgatory open beside the altar, and those suffering extending their hands to him, in allusion to his having instituted the commemoration of All Souls.

FOOTNOTES:

[\[14\]](#)The Hermits, by Rev. C. Kingsley, p. 153, 154.

[\[15\]](#)This passage has been quoted by some to show that at this period special vestments were not in general use for the Eucharist, as an argument against their present use. But it by no means appears from the passage quoted that Fulgentius did not wear Eucharistic vestments. It simply says that he wore at Mass the habit he lived and slept in. This is what monks and friars do now; they put the vestment over the habit.

January 2.

The Octave of S. Stephen, the First Martyr.

SS. Frontasius, and Companions, *MM. in Gaul.*

SS. Martyrs, *at Lichfield, circ. a.d. 304.*

S. Isidore, *B.C., in Egypt, 4th cent.*

S. Macarius, of Alexandria, *Ab., a.d. 394.*

S. Aspasius, *C., at Melun, France, a.d. 550.*

S. Maximus, *Ab. M., in France, a.d. 614.*

S. Adalhardt, *Ab. of Corbie, a.d. 826.*

S. Silvester, *Monk of Trani, in S. Italy, a.d. 1185.*

THE HOLY MARTYRS OF LICHFIELD.

(a.d. 304.)

[Anglican Martyrologies.]



ichfield derives its name from Lyke-field, the field of dead bodies, because it is traditionally said, that in the persecution of Diocletian, many Christians suffered there for the faith. The arms of Lichfield are a plain strewn with corpses. Nothing certain is known of this event, which is probably altogether apocryphal.

S. MACARIUS OF ALEXANDRIA, AB.

(a.d. 394.)

[There were two Macarii. Both are commemorated together by the Greeks, on Jan. 19th; but the Latins commemorate S. Macarius of Alexandria, on Jan. 2nd; and S. Macarius the Egyptian, on Jan. 15th. The history of this S. Macarius is perfectly authentic, having been written by S. Palladius (B. 368,) in the year 421; the writer knew S. Macarius personally, having been nine years in "the cells," of which S. Macarius was priest. Three of these years Macarius and Palladius lived together; so that, as the author says, he had every opportunity of judging of his manner of life and actions.]

Saint Macarius the younger was born in Alexandria, of [Pg 29]poor parents, and followed the trade of confectioner. Desirous of serving God with his whole heart, he

forsook the world in the flower of his age, and spent upwards of sixty years in the deserts, in the exercise of fervent penance and prayer. He first retired into the Thebaid, or Upper Egypt, about the year 335; then, aiming at greater disengagement, he descended to Lower Egypt, in or about the year 373. Here there were three deserts almost adjoining each other; that of Scété; that of the Cells, so called because of the multitude of cells wherewith its rocks were honey-combed; and a third, which reached the western bank of the Nile, called the Nitrian desert. S. Macarius had a cell in each of these deserts. When he was in Nitria he gave advice to those who sought him. But his chief residence was in the desert of the Cells. There each hermit lived separate, assembling only on Saturday and Sunday, in the church, to celebrate the divine mysteries, and to partake of the Holy Communion. All the brothers were employed at some handicraft, generally they platted baskets or mats. All in the burning desert was still; in their cells the hermits worked, and prayed, and cooked their scanty victuals, till the red ball of the sun went down behind the sandy plain to the west; then from all that region rose a hum of voices, the rise and fall of song, as the evening psalms and hymns were being chanted by that great multitude of solitaries in dens and caves of the earth.

Palladius has recorded an instance of the great self-denial observed by these hermits. A present was made to S. Macarius of a bunch of grapes, newly gathered. The holy man carried it to a neighbouring solitary who was sick; he sent it to another, and each wishing that some dear brother should enjoy the fruit rather than himself, passed it on to another; and thus the bunch of grapes made the circuit of the cells, and was brought back to Macarius.

[Pg 30]

The severity of life practised by these hermits was great. For seven years together S. Macarius lived on raw herbs and pulse, and for the three following years contented himself with four or five ounces of bread a day. His watchings were not less surprising. He told Palladius that it had been his great desire to fix his mind on God alone for five days and nights continuously. And when he supposed he was in the proper mood, he closed his cell, and stood up, and said, "Now thou hast angels and archangels, and all the heavenly host in company with thee. Be in heaven, and forget earthly things." And so he continued for two nights and days, wrapped in heavenly contemplations, but then his hut seemed to flame about him, even the mat on which he stood, and his mind was diverted to earth. "But it was as well," said he; "for I might have fallen into pride."

The reputation of the monastery of Tabenna, under S. Pachomius, drew him to it in disguise. S. Pachomius told him he seemed too far advanced in years to begin to practise the austerities undergone by himself and his monks; nevertheless, on his earnest entreaty, he admitted him. Then Lent drew on, and the aged Macarius saw the monks fasting, some two whole days, others five, some standing all night, and sitting at their work during the day. Then he, having soaked some palm leaves, as material for his work, went apart into a corner, and till Easter came, he neither ate nor drank, nor sat down, nor bowed his knee, nor lay down, and sustained life on a few raw cabbage leaves which he ate on Sundays; and when he went forth for any need he returned silently to his work, and occupied his hands in plaiting, and his heart in prayer. But when the others saw this, they were astonished, and remonstrated with S. Pachomius, saying, "Why hast thou brought this fleshless man here to confound us with his austerities. Send him away, or we will desert this place." Then the abbot went to [Pg 31]Macarius, and asked him who he was, and when he told his name, Pachomius was glad, and cried, "Many years have I desired to see thee. I thank thee that thou hast humbled my sons; but now, go thy way, sufficiently hast thou edified us; go, and pray for us." Macarius, on one occasion, to subdue his flesh, filled two great baskets with sand, and laying them on his shoulders, walked over the hot desert, bowed beneath them. A friend meeting him, offered to ease him of his burden, but "No," said the old hermit, "I have to torment my tormentor;" meaning his body.

One day, a gnat stung him in his cell, and he killed it. Then, ashamed that he had allowed himself to be irritated by the petty insect, and to have lost an opportunity of enduring mortification with equanimity, he went to the marshes of Scété, and stayed there six months, suffering greatly from the stings of the insects. When he returned, he was so disfigured by their bites, that he was only recognized by his voice.

The terrible severity with which these Egyptian hermits punished themselves is perhaps startling, but it was something needed at a time when the civilized world was sunk in luxury, profligacy, and indifference. That was a time which called for a startling and vivid contrast to lead minds into self-inspection. "Private profligacy among all ranks was such as cannot be described in any modern pages. The clergy of the cities, though not of profligate lives, and for the most part unmarried, were able to make no stand against the general corruption of the age, because—at least if we are to trust such writers as Jerome and Chrysostom—they were giving themselves up to ambition and avarice, intrigue and party spirit. No wonder if, in such a state of things, the minds of men were stirred by a passion akin to despair. It would have ended often, but for Christianity, in [Pg 32]such an actual despair as that which had led, in past ages, more than one noble Roman to slay himself, when he lost all hope for the Republic.

Christianity taught those who despaired of society, of the world—in one word, of the Roman empire, and all that it had done for men—to hope at last for a Kingdom of God after death. It taught those, who, had they been heathens and brave enough, would have slain themselves to escape out of a world which was no place for honest men, that the body must be kept alive, at least, for the sake of the immortal soul, doomed, according to its works, to endless bliss or endless torment. But that the world—such, at least, as they saw it then—was doomed, Scripture and their own reason taught them. They did not merely believe, but see, in the misery and confusion, the desolation, and degradation around them, that all that was in the world, the lust of the flesh, the lust of the eye, and the pride of life, was not of the Father, but of the world; that the world was passing away, and the lust thereof, and that only he who did the will of God could abide for ever. They did not merely believe, but saw, that the wrath of God was revealed from heaven against all unrighteousness of men; and that the world in general was treasuring up to themselves wrath, tribulation, and anguish, against a day of wrath and revelation of the righteous judgment of God, who would render to every man according to his works. That they were correct in their judgment of the world about them, contemporary history proves abundantly. That they were correct, likewise, in believing that some fearful judgment was about to fall on man, is proved by the fact that it did fall; that the first half of the fifth century saw, not only the sack of Rome, but the conquest and desolation of the greater part of the civilized world, amid bloodshed, misery, and misrule, which seemed to turn Europe into a chaos, which would have turned it into a chaos, had there not been [Pg 33]a few men left who still felt it possible and necessary to believe in God, and to work righteousness. Under these terrible forebodings, men began to flee from a doomed world, and try to be alone with God, if by any means they might save each man his own soul in that dread day."^[16]

S. Macarius, of Alexandria, and his namesake, the Egyptian, lived much together. They were both exiled in 375, at the instigation of the Arian patriarch of Alexandria, who dreaded their influence over the people, and zeal for the orthodox faith. They crossed the Nile together in a ferryboat, when they encountered two military tribunes, accompanied by a great array of horses, with decorated bridles, of equipages, soldiers, and pages covered with ornaments. The officers looked long at the two monks in their old dresses, humbly seated in a corner of the bark. They might well look at them, for in that bark two worlds stood face to face; old Rome, degraded by the emperors, and the new Christian republic, of which the monks were the precursors. As they approached the shore, one of the tribunes said to the cenobites, "You are happy, for you despise the world." "It is true," answered the Alexandrine, "we despise

the world, and the world despises you. You have spoken more truly than you intended; we are happy in fact, and happy in name, for we are called Macarius, which means in Greek happy."

The tribune made no answer, but, returning to his house, renounced all his wealth and rank, and went to seek happiness in solitude.

In art, S. Macarius is represented with wallets of sand on his shoulders; sometimes with a hyæna and its young, because the story is told that one day a hyæna brought her young one and laid it at the feet of the hermit. He looked at the animal, and saw that it was blind, therefore he pitied the poor whelp, and prayed to God; then he touched the eyes of the young hyæna, and it saw plain. Next day, the mother brought a sheepskin and laid it at his feet, and this the hermit wore continually afterwards, till he gave it to S. Melania.

FOOTNOTES:

[\[16\]](#)Kingsley, The Hermits, p. 4, 6.

[Pg 34]

S. ADALHARDT, OR ADELARD, AB. C.

(a.d. 826.)

[Named in many later Western Martyrologies, but not enrolled in the Roman Kalendar. He is variously called Adelhard, Adalarch, Alard, and Adelhardt. His life was written by S. Paschasius Radbertus, his disciple, and this was epitomized by S. Gerard, of Sauve-Majeur, in the 11th century. Paschasius says that the reason of his writing the life, was "to recall him whom almost the whole world regards as holy and admirable; whom we have seen, and whose love we enjoyed."]

Adalhardt was of royal race, having been the son of Bernhardt, son of Charles Martel, the brother of King Pepin; so that Adalhardt was cousin-german to Charlemagne, by whom he was called to court in his youth, and created Count of the Palace. But when the king put away his wife, the daughter of Desiderius, King of Italy, to marry another, Adalhardt left the court, disgusted with its lawlessness and vice, and became a monk at Corbie, at the age of twenty, in the year 773. He was made gardener, and, as his historian says, "With Mary he sought Jesus in the garden." At Corbie, he was so frequently visited by his relations, his friends, and acquaintances, that he had not sufficient solitude for the labour of turning his soul from earth to heaven; therefore he left Corbie and betook himself to Monte Cassino; but by order of the Emperor Charles, he was brought back again to Corbie, where he was shortly after elected abbot. He

was compelled at last, by Charlemagne, to quit the monastery, and take upon him the charge of prime minister to his son Pepin, to whom he had intrusted the [Pg 35]government of Italy.

On the death of Charlemagne, Louis the Pious succeeded to the throne, and dismissed all the old ministers and officers of his father. Bernard, son of Pepin, the elder brother of Louis, who was dead, having asserted his right to the throne, King Louis suspected the abbot of Corbie of having been privy to this attempt, and he exiled him to the island of Heri, or Herimoutier, and his brothers and sisters were sent into monasteries. His brother Walla was forced to become a monk at Corbie; Bernharius was sent to Lerins; his sister Gundrada was given to the charge of S. Radegund, at Poitiers, and only Theodrada was left unmolested at Soissons.

Adalhardt spent seven years in banishment at Herimoutier, and then the king, having recognized his error, recalled him, to the great grief of the monks of Heri, to whom his meekness and charity had made him dear, and to the joy of those of Corbie, to whom he returned. He was not, however, allowed to remain at peace in his abbey at the head of his monks, but was recalled to court, where the king, whose disposition was much changed, followed his advice in all his undertakings, and Adalhardt was of great use to him, in suggesting improvement in the laws. At length, in 823, he obtained leave to return to Corbie, which he governed till his death. He had an admirable memory, so that he never forgot the face, or name, or disposition of one of his monks; and he was careful to speak with each of them once a week.

During the banishment of the Saint, another Adalhardt, who governed the monastery by his appointment, began the foundation of another Corbie, in the diocese of Paderborn, in Westphalia, that it might be a nursery of missionaries for the conversion of the northern nations. S. Adalhardt often journeyed from one Corbie to the other, that he might provide [Pg 36]for the welfare, and look to the discipline of both houses. Finding himself attacked with fever, and knowing that he should not recover, he used every effort to reach the mother house before Christmas. This he achieved, and there he calmly prepared for his passage, communicating daily. Hearing of his sickness, Hildemann, Bishop of Beauvais, who had been a monk under him, hurried to his side, and administered to him the Sacrament of extreme unction, and scarcely left him. One day, however, the bishop left the room for a moment, and, on his return, saw the sick man in great transport. The Abbot exclaimed, "Hither speedily, Bishop, I urge you, and kiss the feet of Jesus, my Lord, for He is at my side." Then the Bishop of Beauvais trembled with awe, and stood still, not knowing what to say or do. But Adalhardt said no more. On the Octave of the Nativity, he called together the brethren, and having received the Body and Blood of Christ, he said to the assembled monks, "O my sons,

the fruit of my old age in the Lord! I have finished the number of my days, and to-day I shall depart, and go the way of all flesh, and appear in the presence of my Redeemer. I have finished the course of my struggle, and what reward I shall receive, I know not. But help me, I pray, that I in you, and you in me, may rejoice in the Lord." Thus saying, he surrendered his pure soul to Him who made it. He was buried at the foot of the chancel steps in the Church of S. Peter, at Corbie; but in the year 1040 the body was taken up and enshrined.

S. SILVESTER, OF TRANI, MONK.

(a.d. 1185.)

[S. Silvester, monk of Trani, near Barletta, in South Italy, is held there in great reverence, and commemorated on the 2nd Jan. and 2nd May.]

Saint Silvester, of whom nothing authentic is known, is [Pg 37]traditionally said to have been a monk of the order of S. Basil, in the convent of S. Michael, at Bari. Various miracles are attributed to him, as his having gone one winter day to Catania and back on foot. He is also said to have entered a baker's furnace to scrape the living embers together for him, when he had lost his shovel, and to have come forth unhurt.



Oblation of an
Infant to a Religious Community. After a Miniature in the Burgundy Library at Brussels.

[Pg 38]

January 3.

The Octave of S. John, the Evangelist.

S. Anteros, *Pope and M.*, at Rome, a.d. 236.

S. Florentius, *B.M.*, at Vienne, in France, circ. a.d. 258.

SS. Zosimus and Athanasius, *MM.*, in *Cilicia*, *circ.* a.d. 290.

S. Peter Balsam, *M.*, at *Aulane in Palestine*, a.d. 291.

S. Gordius, *M.*, at *Cæsarea*, *circ.* a.d. 320.

SS. Theognis, Primus, and Cyrinus, *MM.*, *circ.* a.d. 320.

S. Melor, *M.*, in *Cornwall*, *circ.* a.d. 411.

S. Genoveva, *V.*, at *Paris*, a.d. 512.

S. Bertilia, *V.*, at *Marolles*, a.d. 687.

S. ANTEROS, P. M.

(a.d. 236.)

[Commemorated in the Roman Martyrology, and in that attributed to Bede, that of Usuardus, &c.]



Saint Anteros succeeded S. Pontianus as Bishop of Rome in 235. He instituted the office of notaries in the Church, to take down the sayings and sufferings of the martyrs, so that faithful records of their acts might be preserved. He died, June 18th, a.d. 236.

SS. ZOSIMUS AND ATHANASIUS, MM.

(about a.d. 290.)

[Roman Martyrology and Greek Menæa. The Greeks keep their commemoration, however, on Jan. 4th. The authority for the following account is the Greek Menæa.]

These martyrs suffered under Diocletian, in Cilicia. S. Zosimus was a hermit. His ears were burnt off with [Pg 39]red hot irons, afterwards he was plunged into a vessel of molten lead, and was then dismissed. He returned to his desert, converted and baptized Athanasius, and died in his cell.

S. PETER BALSAM, M.

(a.d. 291.)

[Commemorated in most Latin Martyrologies, and in the Greek Menæa on the 12th Jan. He is mentioned as Peter the Ascetic, by Eusebius; his genuine Acts are given in Ruinart.]

Eusebius, in his account of the martyrs of Palestine, appended to the 8th book of his Ecclesiastical History, says:—"On the eleventh of the month Audynœus, *i.e.*, on the third of the ides of January (11th Jan.), in the same city of Cæsarea, Peter the Ascetic, also called Absolom, from the village of Anea, on the borders of Eleutheropolis, like the purest gold, with a good resolution, gave proof of his faith in the Christ of God. Disregarding both the judge and those around him, that besought him in many ways to have compassion on himself, and to spare his youth and blooming years, he preferred his hope in the Supreme God of all, and even to life itself."

The name of this Saint seems to have been Peter Absolom; the latter appellation has been corrupted into Apselm, Anselm, and Balsam. The acts of his martyrdom are authentic. They are as follows:—

At that time Peter, called Balsam, was captured at Aulane, in the time of persecution. He came from the borders of Eleutheropolis, and was brought before the governor, Severus, who said to him, "What is your name?" Peter answered, "I am called by my paternal name of Balsam, but in baptism I received my spiritual name of Peter." The Governor, "To what family do you belong?" [Pg 40]Peter, "I am a Christian." The Governor, "What office do you bear?" Peter, "What office can be more honourable than to live a Christian?" The Governor, "Have you any parents?" Peter, "I have none." The Governor, "There you lie, for I have heard that you have." Peter, "In the Gospel I am commanded to renounce all things when I come to confess Christ." The Governor, "Do you know the imperial edicts?" Peter, "I know the laws of God, the Sovereign true and everlasting." The Governor, "It is commanded by the most clement emperors that all Christians shall either sacrifice, or be executed in various ways." Peter, "And this is the command of the everlasting King. If thou sacrifice to any demon, and not to God alone, thou shalt be plucked out of the Book of the Living. Judge thou which I shall obey." The Governor, "Come, listen to me, sacrifice and obey the law." Peter, "I will not sacrifice to gods made by men's hands of wood and stone." And he poured forth a vehement invective against idolatry. The governor ordered him to the rack, and when he was slung to it, he said, "Well, Peter, what say you to this? How do you like your swing?" Peter said, "Bring the iron hooks; I have already told thee that I will not sacrifice to devils, but to God alone, for whom I suffer." The governor ordered him to be tortured. And when the stress of torment was very great, the martyr uttered no cry of pain, but sang, "One thing have I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the days of my life, to behold the fair beauty of the Lord, and to visit His temple. What reward shall I give unto the Lord for all the benefits that He hath done unto me? I will take the cup of salvation, and call upon the Name of the Lord." As he thus spake, the governor ordered other executioners to come

to the work, being much exasperated. And the crowd standing [Pg 41]by, when they saw much blood run over the pavement, lamented, and urged him, saying, "O man, compassionate thyself, and sacrifice, that thou mayest escape these dreadful pains." But the holy man of God answered them, "These pains are nothing, and give me no suffering; but were I to deny the name of my God, I know that I should fall into greater torments, which would last eternally." The Governor said, "You had better sacrifice, or you will repent it." "No," answered Peter; "I will not sacrifice, and I shall not repent it." The Governor said, "Well, then I shall pronounce sentence." "That," said Peter, "is what I most ardently desire."

Then the governor gave sentence in these words, "I command Peter, continuously despising the commands of the unconquered emperors, to suffer the death of the cross."

Thus, the venerable athlete of Christ, fulfilling his agony, was found worthy to participate in the Passion of his Lord. And he suffered at Aulane, on the third of the nones of January (Jan. 3rd,) under Maximian, the emperor.

This account is somewhat abbreviated from the Acts. There is some little discrepancy between it and that of Eusebius. The ecclesiastical historian says he was executed at Cæsarea; the Acts say at Aulane; but as this was an insignificant village in the district over which the governor of Cæsarea held jurisdiction, the discrepancy is only apparent. Eusebius says he suffered on the third of the ides; the Acts, that he suffered on the third of the nones. It is probable that Eusebius is right, for the Greeks observe the martyrdom of S. Peter Balsam on the 12th Jan., and in the Martyrology, attributed to S. Jerome, the passion of [Pg 42]this Saint is given as occurring on the third of the ides, 11th Jan.

S. GORDIUS M.

(about 320.)

[Commemorated by the Roman Martyrology and the Greek Menæa on the same day. The account of his passion is given by S. Basil the Great in a panegyric at Cæsarea, on the anniversary of his martyrdom, which he says was then recent. This account, given on the scene of his suffering, within the memory of man, so that some of those who heard the discourse of S. Basil, had seen the conflict of the martyr, is unquestionably trustworthy.]

Saint Gordius was a native of Cæsarea, in Cappadocia, and was a centurion in the army. When Galerius issued his edicts against the Church in the East (303,) Gordius laid aside his office, and retired into the desert, where he lived in fasting and prayer

amongst the wild beasts. In the desert he spent many years, but his zeal for Christ gave him no rest. The churches in Cæsarea had been destroyed, the clergy scattered, and many Christians had conformed, rather than lose their lives. It was a heathen city once more, and such salt as had remained had lost its savour. The spirit of the Lord stirred in the soul of Gordius, and urged him to return to his native city, and there play the man for Christ, where so many had fallen away from the faith. "One day that the amphitheatre was crowded to see horse and chariot races in honour of Mars, the god of war, when the benches were thronged, and Jew and Gentile, and many a Christian also," says S. Basil, "was present at the spectacle, and all the slaves were free to see the sight, and the boys had been given holiday from school for the same purpose, suddenly, in the race-course, appeared a man in rags, with long beard and matted locks; his face and arms burned with exposure to the sun, and shrivelled with long fasting; and he cried aloud, 'I am found of them who sought me not, and to them who asked not after me, have I manifested myself [Pg 43]openly.'"

Every eye was directed upon this wild-looking man, and when it was discovered who he was, there rose a shout from Gentile and Christian; the latter cried because they rejoiced to see the faithful centurion in the midst of them again; the former, because they hated the truth, and were wrath at the disturbance of the sports.

"Then," continues S. Basil, "the clamour and tumult became more, and filled the whole amphitheatre; horses, chariots, and drivers were forgotten. In vain did the rush of wheels fill the air; none had eyes for anything but Gordius; none had ears to hear anything but the words of Gordius. The roar of the theatre, like a wind rushing through the air, drowned the noise of the racing horses. When the crier had made silence, and all the pipes and trumpets, and other musical instruments were hushed, Gordius was led before the seat of the governor, who was present, and was asked, blandly, who he was and whence he came. Then he related, in order, what was his country, and family, and the rank he had held, and why he had thrown up his office and fled away. 'I am returned,' said he, 'to shew openly that I care naught for your edicts, but that I place my hope and confidence in Jesus Christ alone.'" The governor, being exceedingly exasperated at the interruption in the sports, and the open defiance cast in his face by a deserter, before the whole city, ordered him at once to be tortured. "Then," S. Basil proceeds to relate in his graphic style, "the whole crowd poured from the theatre towards the place of judgment, and all those who had remained behind in the city ran to see the sight. The city was deserted. Like a great river, the inhabitants rolled to the place of martyrdom; mothers of families, noble and ignoble, pushed there; houses were left unprotected, shops were deserted by the customers, and in the market-place goods lay here and there neglected. [Pg 44]Servants threw up their occupations,

and ran off to see the spectacle, and all the rabble was there to see this man. Maidens forgot their bashfulness and shame of appearing before men, and sick people and old men crawled without the walls, that they, too, might share the sight." The relations of Gordius, in vain, urged him to yield and apologise for his defiance of the state religion; signing himself with the cross, he cheerfully underwent the torments of leaded scourges, of the little horse, fire, and knife, and was finally beheaded.

SS. THEOGNIS, PRIMUS, AND CYRINUS, MM.

(about a.d. 320.)

[The Martyrologies of S. Jerome, Bede, Usuardus, &c. Commemorated in the Roman Martyrology on this day; in the Greek Menæa on the 2nd Jan. Theognis, especially, is famous throughout East and West. The account in the Menæa and Menology is probably trustworthy. The Acts published by the Bollandists are of doubtful authority.]

Theognis was the son of the Bishop of Cyzicus, in Hellespont. In the persecution of Licinius, he and his companions suffered at Cyzicus, being first scourged, and then cast into the sea.

S. MELOR, M.

(about a.d. 411.)

[English Martyrologies on this day, though he died on Oct. 1st, on which day he is mentioned in Usuardus. His life in Capgrave is of no historical value—a composition of the 11th cent. "incertum" even to William of Malmesbury.]

When first Christianity penetrated Britain, a great number of Saints existed, especially in Wales and Cornwall. At this time there was a duke, or prince, of Cornwall, named Melian [Pg 45], whose brother, Rivold, revolted against him, and put him to death. Melian left a son, Melor, and the usurper only spared his life at the intercession of the bishops and clergy. He, however, cut off his right hand and left foot, and sent him into one of the Cornish monasteries to be brought up.

The legend goes on to relate that the boy was provided with a silver hand and a brazen foot, and that one day, when he was aged fourteen, he and the abbot were nutting together in a wood, when the abbot saw the boy use his silver hand to clasp the boughs and pick the nuts, just as though it were of flesh and blood. Also, that one day he threw a stone, which sank into the earth, and from the spot gushed forth a fountain of pure water.

Rivold, fearing lest the boy should depose him, bribed his guardian, Cerialtan, to murder him. This Cerialtan performed. He cut off the head of Melor, and carried it to the duke; but angels with lights stood around the body and guarded it.

On his way to the duke, Cerialtan was parched with thirst, and exclaimed, "Wretched man that I am! I am dying for a drop of water." Then the head of the murdered boy said, "Cerialtan, strike the ground with thy rod, and a fountain will spring up." He did so, and quenched his thirst at the miraculous well, and pursued his way. When Rivold saw the head, he touched it, and instantly sickened, and died three days after. The head was then taken back to the body, and was buried with it. But the relics were afterwards taken to Amesbury, in Wiltshire.

It must be remembered, in reading the legends of the British and Irish Saints of the first period, that we have nothing like contemporary histories of their lives, and that these legends were committed to writing many hundreds of years after their death, so that the original facts became surrounded [Pg 46]with an accretion of fable so dense that it is impossible to distinguish truth from falsehood in the legends as they have reached us.

S. GENOVEVA, V.

(a.d. 512.)

[S. Genoveva is mentioned in almost all the Latin Martyrologies. Her life was written by an anonymous learned man, in the reign of Childebert, about eighteen years after her death. Three ancient lives exist, but whether one of these is that then composed, it is impossible to say.]

The blessed Genoveva was born at Nanterre, near Mont Valerien, on the outskirts of Paris. Her father's name was Severus; that of her mother was Gerontia. When S. Germanus, Bishop of Auxerre, was on his way to Britain, to oppose the heresy of Pelagius, with his companion, S. Lupus, they passed through Nanterre. The people went out to meet him, and receive the benedictions; men, and women, and children in companies. Amongst the children, S. Germanus observed Genoveva, and bade her be brought before him. The venerable bishop kissed the child, and asked her name. The surrounding people told him, and the parents coming up, S. Germanus said to them, "Is this little girl your child?" They answered in the affirmative. "Then," said the bishop, "happy are ye in having so blessed a child. She will be great before God; and, moved by her example, many will decline from evil and incline to that which is good, and will obtain remission of their sins, and the reward of life from Christ the Lord."

And then, after a pause, he said to Genoveva, "My daughter, Genoveva!" She answered, "Thy little maiden listens." Then he said, "Do not fear to tell me whether it [Pg 47]be not thy desire to dedicate thy body, clean and untouched, to Christ, as His bride?" She said, "Blessed be thou, father, for thou hast spoken my desire. I pray God earnestly that He will grant it me."

"Have confidence, my daughter," said S. Germain; "be of good courage, and what thou believest in thy heart, and confessest with thy lips, perform in work. God will add to thy comeliness virtue and fortitude."

Then they went to the church, and sang Nones and Vespers, and throughout the office the bishop held his hand on the little maiden's head. And that evening, after supper had been eaten, and they had sung a hymn, S. Germain bade Severus retire with his daughter, but bring her to him very early in the morning again. So when the day broke, Severus came back bringing the child, and the old bishop smiled, and said, "Hail, my daughter Genoveva. Dost thou recall the promise thou didst make yesterday, about keeping thy body in integrity?" She answered, "I remember what I promised to thee, my father, and to God, that with His help I would preserve the chastity of my mind, and the integrity of my body, unto the end."

Then S. Germain picked up from the ground a little brass coin with the sign of the cross on it, which he had observed lying there whilst he was speaking, and gave it her, saying, "Bore a hole in this, and wear it round thy neck in remembrance of me, and let not any other metal ornament, gold or silver, or pearls, adorn thy neck or fingers." Then he bade her farewell, commending her to the care of her father, and pursued his journey.

It has been supposed by some that the command of S. Germain not to wear gold, &c., indicates that she was of wealthy parents, and they are disposed to doubt the common tradition of the place, and the ancient Breviary, which says that she kept sheep for her father on the slopes of Valerien [Pg 48]at Nanterre. But there need be no difficulty upon this point, for the sons and daughters of men of some position, at that period, were thus employed, and there was not supposed to be anything demeaning in the office. Thus, S. Cuthbert, though of noble race, kept sheep on the Northumbrian moors.

At the age of fifteen she was presented to the Bishop of Paris, to be consecrated to the religious life. With her were two other virgins, and though she was the youngest of the three, the bishop, moved by some interior inspiration, placed her first, saying that heaven had already sanctified her.

On the death of her parents, she moved to Paris, where she was remarked for her sanctity and miraculous powers. When S. Germain was on his way to Britain again, he passed through Paris, and asked after Genoveva, when certain envious persons tried to poison his mind against her; but he, despising their slanders, greeted her with great kindness openly, so as to testify before all the people how highly he honoured her, as he had done before at Nanterre.

The influence exerted by this holy woman must have been very great, for she persuaded the Parisians to remain in the city, instead of flying into the country, when the hosts of Attila, King of the Huns, threatened it. Then Genoveva assembled the pious matrons, and with them fasted, and prayed, asking God incessantly, with many tears, to avert the scourge of the Huns from the city.



[Pg 49]

A tumult, however, arose; many people saying that she was a false prophet, and that she would bring ruin on the citizens by dissuading them from escaping with their goods to places of greater security. The mob, headlong and cruel—as a Parisian mob has ever been—came upon her to stone her, or drown her in the Seine, and they would have carried their ferocious purpose into execution, had not her ancient friend and father in God, S. Germain, stood by her in her extremity. He was then dying at Auxerre, and his thoughts turned to the little girl he had consecrated to God in bygone years, in

the humble church of Nanterre. Then, he bade the archdeacon take to her the *Eulogæ*, or blessed bread,^[17] in token of love and regard.

The archdeacon arrived when the feeble woman was in greatest peril. He had heard the prophecy of S. Germain of old; and, running among the people, he exhibited the Eulogies sent by the holy bishop, and told them how highly he had venerated her virtues; so he appeased the multitude and dispersed them.

The saying of the Apostle was fulfilled, "All men have not faith; but the Lord is faithful, who shall stablish you, and keep you from evil;" for by the prayers of S. Genoveva the city was preserved, and the army of Alaric came not near it.

S. Genoveva lived on a little barley bread, and a few beans stewed in oil; but after she was aged fifty, at the command of the bishop, she ate also fish, and drank milk. Feeling a great reverence for S. Denis, she desired greatly to build a church in his honour, and she, one day, urged some priests to undertake the work. But they hesitated, saying that they were not able to do so; one reason being that there was no means of burning lime. Then S. Genoveva said, "Go, and cross the city bridge, and tell me what you hear." The priests left her, and as they passed over the bridge, they heard two swineherds in conversation. One said to the other, "Whilst I was following one of my pigs the other day, it led me into the forest to a large limekiln."

[Pg 50]

"That is no marvel," answered the other, "for I found a sapling in the forest uprooted by the wind, and under its roots was an old kiln." On hearing this, the priests returned and told Genoveva what the swineherds had said, and she rejoiced, and set the Priest Genes over the work; and all the citizens, at the instigation of S. Genoveva, assisted; and she encouraged the workmen, till the church of S. Denis was built and roofed in. This incident is not a little curious, as it exhibits the fall and prostration of the arts at this period, when, apparently, the science of building was forgotten, and old Roman limekilns had to be used, because the Gauls, owing to the incursions of barbarians and civil war, had lost the art of building them.

Childeric, though a heathen, had a great respect for Genoveva, and was unable to refuse her, when she requested him, to spare the lives of his prisoners. On one occasion, when he was about to execute, outside the city, a large number of captives made in war, he ordered the gates to be closed behind him, lest Genoveva should follow, and obtain pardon for them. But when the saintly woman heard that the blood of so many men was about to flow, in a paroxysm of compassion, she hurried through the streets, and reaching the gates, put her hand to them, and though locked and

barred, they unclosed at the touch of charity, and she pursued the king; and, falling down before him, would not be comforted till she had obtained pardon for all those whom he had ordered to be executed. After Paris was blockaded by the Franks, the neighbourhood suffered greatly from famine, as the harvests had been destroyed and the country laid waste. Genoveva, seeing that many died of want, conducted vessels to Arcis, and procuring sufficient supplies, returned with them to Paris.

Every Saturday night, Genoveva was wont to watch in prayer, that the Lord coming in the Holy Eucharist of His [Pg 51]day, might find his servant watching. It fell out that one stormy night, as the Sabbath drew towards Sunday morn, and the cock had crowed, she left her home to betake herself to the church of S. Denis, with the virgins who were her fellows, and the lantern that was carried before her was extinguished by a puff of wind; then the maidens were frightened at the pitch darkness, the howling of the storm, and the rain, and the road was so muddy that, without a light, they could not pick their way. Then Genoveva took the lantern in her hand, and the candle lighted of itself within; and holding it, she entered the church.

She performed several pilgrimages to the shrine of S. Martin, at Tours, in company with those holy women who lived with her, and imitated her virtues. She died at the age of eighty-nine, probably in the year 512; but the date is not to be ascertained with certainty.

Patroness of Paris.

Relics, in the church of S. Etienne du Mont, at Paris.

In art, S. Genoveva is represented, (1), with a devil blowing out her candle, and an angel rekindling it. Sometimes, in old sculpture, the devil is provided with a pair of bellows; or, (2), she is restoring sight to her mother with the water of the well of Nanterre; or, (3), guarding her father's sheep; or, (4), with the keys of Paris at her girdle, as patroness of the city; or, (5), holding bread in her lap; or, (6), with the well of Nanterre at her side.

S. BERTILIA, V.

(a.d. 687.)

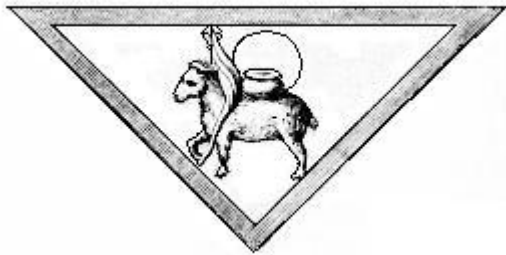
[Belgian and Gallo-Belgian Martyrologies. The life is from a MS. at Marolles, of uncertain date, but apparently authentic.]

Saint Bertilia was born of noble parents. From an early [Pg 52]age her heart turned to the service of God alone, and she delighted in attending the offices of religion. A youth of noble blood, named Guthland, sought her hand in marriage, for she was very

beautiful, gentle in speech, and modest in manner. But Bertilia refused him, desiring to retire into a solitary place; however, when her parents urged her vehemently, she gave a reluctant consent to their wishes, and was married. Nevertheless, at her desire, the young husband and she lived together in all chastity, as brother and sister, serving the poor, and given to hospitality. On the death of her husband, she divided his goods with the Church, and built a great church at Marolles, with a little cell adjoining it for her habitation. One night, after long protracted prayer in the church, she returned to her cell, where she was seized with excruciating pains; nevertheless, she knelt down and prayed with fervour, and prepared her soul for its departure. After having received the last Sacraments, she fell asleep in Christ, and was buried in the church she had built at Marolles. She was taken up and enshrined by Gerard II., Bishop of Cambray, on September 14th, 1081; and translated to another shrine on the 8th October, 1221.

Patroness of Marolles, in the diocese of Cambray.

Relics at Marolles.



FOOTNOTES:

[\[17\]](#)The custom of blessing bread and distributing it amongst the faithful, prevails still in the French Church, as may be seen at any festival in a church of importance. The blessed bread is not to be confounded with the Holy Eucharist. It is taken about the church in baskets, and is a sort of sweet-cake. This is a relic of the ancient Love Feasts or Agapæ.

[Pg 53]

January 4.

Octave of the Holy Innocents.

S. Titus, *B. and Ap. of Crete, circ. a.d. 105.*
SS. Aquilinus, Geminus, Eugenius, and Others, *Martyrs in Africa.*
S. Dafrosa, *W. C., at Rome, a.d. 361.*
S. Rumon, *B. C., at Tavistock, in Devonshire.*
S. Gregory, *B. of Langres, in France, circ. a.d. 541.*
S. Pharaïldis, *V., in Brabant, about a.d. 745.*
S. Rigobert, *B. of Rheims, a.d. 749.*
S. Libentius, *Abp. of Bremen, a.d. 1013.*
B. Angela, *of Foligni, in Umbria, a.d. 1309.*

S. TITUS, B.

(about 105.)

[S. Titus is commemorated on this day in the Roman, and all the Latin Martyrologies. But the Greeks observe the feast of S. Titus on August 25th. Much of his history can be gathered from the first and second epistles of S. Paul to the Corinthians, and from his epistle to S. Titus; also from the Greek Menologium, and his life, written by Zenas, the lawyer, in the Menæa; and that by Peter de Natalibus, compiled from Greek sources.]



aint Titus was born of Gentile parents, being descended from the ancient royal family of Crete.^[18] He was a favourite companion of S. Paul, who calls him his son in Christ. His virtue gained him the particular esteem of this Apostle; for we find him employed as secretary and interpreter by S. Paul; and the Apostle styles him his brother.^[19] On one occasion, when much depressed, he was consoled by the presence of Titus: "God, that comforteth those that are cast down, comforted us by the coming of Titus;"^[20] and he testified, on another occasion, that he found no rest in his spirit, because at Troas he had not met Titus.^[21]

[Pg 54]

In the year 51, Titus accompanied S. Paul to the Council that was held at Jerusalem, on the subject of the Mosaic rites. Though the Apostle had consented to the circumcision of Timothy, in order to render his ministry more acceptable among the Jews, he would not allow the same in the case of Titus, apprehensive of giving thereby

a sanction to the faction which held to the necessity of combining the rites of the Law with the Sacraments of the Gospel.

Towards the close of the year 56, S. Paul sent Titus from Ephesus to Corinth, with full commission to remedy several subjects of scandal, and to allay the dissensions in that Church. He was there received with great respect, and was satisfied with the penance and submission of the offenders; but could not be prevailed upon to accept from them any present, not even so much as his own maintenance. His love for that Church was very great, and at the request of the Corinthians, he interceded with S. Paul for the pardon of the incestuous man whom he had excommunicated. He was sent the same year by the Apostle, a second time, to Corinth, to bring the alms of that Church to Jerusalem, for the relief of the necessity of the poor Christians there. All these particulars we learn from S. Paul's two epistles to the Corinthians.

S. Paul, after his first imprisonment, returning from Rome into the East, made some stay in the island of Crete, of which Rustilius, the governor, was married to the sister of S. Titus. He consecrated his beloved disciple, Titus, to be bishop of that island, and left him there to finish the work he had begun. ^[221] "We may form a judgment," says S. Chrysostom, "from the importance of the charge, how great was the esteem of S. Paul for his disciple."^[231] But the Apostle, on his return into Europe the year after, finding the loss of such a companion too material, ordered him to meet him at Nicopolis, in Epirus, where he intended to pass the winter, as soon as Artemas or Tychicus, whom the Apostle was about to send to him, to take the place of the bishop during his absence, should arrive. ^[241] And when he came, he bade him assist Zenas, the lawyer, and Apollos on their journey. ^[251] From this Zenas we have certain incidents of the life of S. Titus, which have been preserved in a fragmentary condition in the Greek Menæa.

[Pg 55]

Zenas relates the conversion of S. Titus thus:—Titus, living in the island of Crete, was learned in Greek literature, having been studious in youth. But the dreams of the poets and philosophers did not satisfy the inward craving of his soul after truth. One day, when twenty years old, he heard a voice say to him, "Titus, depart hence and save thy soul, for the learning of the Greeks will not profit thee unto salvation." Wondering in himself what this could mean, he was bidden by the same voice to take up a Hebrew volume that he had long disregarded, and open it. And the book was the Prophet Isaiah, and the place of the Scriptures that his eye rested on was this, "Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak," ^[261] and what follows.

[Pg 56]

He seems to have read on much of that chapter, with its promise to the isles, and to have applied to himself the words, "Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away. Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.... When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them."^[27] These were words very different from those of the poets of Greece, and gave an idea of God quite other from that formed by Homer, in whose writings he had found delight; so Titus left his Greek studies and his native island, and sought Jerusalem, the chief city of that people of whom the prophet spake such great things. And when he was there he saw Jesus, and heard Him teach. Perhaps he was one of those Greeks whom S. Andrew brought to Christ.^[28] He believed, and was of the number of the first disciples. He remained at Jerusalem after the ascension and the descent of the Holy Ghost. After he joined S. Paul, he accompanied him in most of his journeys. In 65, S. Paul sent him to preach the Word of God in Dalmatia, after he had visited him in Nicopolis;^[29] but he probably was there for no great length of time, though the Dalmatians honour him as their Apostle.

Peter de Natalibus relates that when death approached, he saw angels coming from heaven in a glorious train to fetch his soul, and that his face lit up with joy at their approach, and shone with supernatural splendour. He committed his people to God in long and earnest prayer, and then yielded up his spirit in peace to Christ his Saviour.

The body of S. Titus was kept, with great veneration, in the Cathedral of Gortyna; but that city having been ruined by the Saracens, in 823, the metropolitan see was transferred to Candia, seventeen miles from the ancient Gortyna; there the head of S. Titus was preserved, till it was carried off by the Venetians, and is now among the sacred treasures of S. Mark's, at Venice.

Patron of Candia, or Crete.

[Pg 57]

S. DAFROSA, W. C.

(a.d. 361.)

[Mentioned in Roman Martyrology, and in those of Bede, Ado, Notker, Maurolycus, &c. All known of her is contained in the Martyrologies.]

This Saint was the wife of S. Flavian, a martyr. She was one of the few who suffered in the reign of Julian, the Apostate; having been sentenced by Apronianus, præfect of the city, in Rome, along with her daughters, Demetria and Bibiana. S. Flavian, her husband, was crowned on the 22nd December; and she followed him shortly. She was sent to the house of a certain Faustus, who desired to have her in marriage; but she refused to become his wife, and converted him to the faith. He was baptized by S. John the priest, who is commemorated on June 23rd. Faustus was executed, and his body cast to the dogs; but Dafrosa saved it, and buried it secretly at night. Then, in a dream, her husband Flavian appeared to her, and called her to follow him. And at the expiration of five days, whilst engaged in prayer, she migrated to her heavenly country.

S. RUMON, B. C.

[Does not occur in the Roman Martyrology.]

William of Malmesbury informs us that the history of S. Rumon's life was destroyed by the wars, which devastated England. He was a bishop; but of what see we do not know. Many of the early Saints of the Church in Cornwall, Wales, and Ireland, received episcopal consecration, without jurisdiction. His body was preserved at Tavistock, in Devonshire, where Ordulf, Earl of Devonshire, built a church [Pg 58]under his invocation, before the year 960.

S. GREGORY OF LANGRES, B.

(about a.d. 541.)

[Roman and Gallican Martyrologies. The life of S. Gregory of Langres was written by S. Gregory of Tours, who died 591.]

Saint Gregory, one of the principal senators of Autun, in France, was appointed count of the city, and for many years administered justice with the utmost prudence and uprightness. His wife, Armentaria, was also of senatorial rank; by her he had several children, of whom Tetricus was numbered among the Saints.

After the death of his wife, having been elected by the clergy and citizens of Langres to be their bishop, he was consecrated by the metropolitan. As bishop, his life was edifying. He was a model of humility, and sought, above all things, to conceal his acts of self-denial, and long communings with God. He ate barley bread, but that this might not be observed, he had wheat cakes piled on the table above his brown barley cakes, so that he could draw from the dish those for his own eating, whilst the others ate white bread, and supposed him to be doing the same. In like manner, at table he used a dull glass goblet, so that it might not be noticed that he drank water, whereas,

the others were supplied with wine. At night, he was wont to rise from his bed, when everybody else was asleep, and steal, on tip-toe, to the baptistery of the church, where he passed several hours in prayer and singing psalms. This was long unobserved; but one night a deacon was awake, and saw the bishop rise. Wondering at his proceeding, when S. Gregory had left the dormitory, he rose also, and stole softly after him, and saw him enter the baptistery, the gate opening to him of its own accord. For some time there was [Pg 59]silence; and then the bishop's voice was heard chanting, and immediately many voices took up the psalm, and the singing continued for three hours. "I, for my part," says S. Gregory, of Tours, "think that the Saints, of whom the relics were there preserved, revealed themselves to the blessed man, and sang praises to God in company with him."

One day, as he was walking to Langres, he was struck with fever, and he died shortly after; "and his blessed countenance was so glorified after his departure, that it looked like a blushing rose, whilst the rest of his body was shining like a white lily, so that it seemed then to have a foretaste of its future resurrection beauty." He was buried at Dijon, which was then in the diocese of Langres, and his son, Tetricus, succeeded him in the see of Langres.

There is much uncertainty about the date of his death. In some Martyrologies he is said to have died in 535; Galesinius says in 524. But he was present at the Council of Clermont, in 535, and signed the decrees of the third Council of Orleans by his deputy, Evantius, the priest, in 538; but did not appear at, or send a deputy to, the fourth Council of Orleans, in 541. It is, therefore, probable that the see was then vacant by his death.

In art, S. Gregory appears before a church door, which an angel opens to him; or with chains, because it is said that as his body was being taken to burial, the bier was set down before a prison, and the chains fell off the prisoners, [Pg 60]and they were freed at the same moment.

S. PHARAILDIS, V.

(about a.d. 745.)

[Belgian and German Martyrologies. Authorities for her life:—A MS. life from the monastery of Mont Gerard, published by the Bollandists, and by Molanus on the Belgian Saints. Besides, we have mention of her in the lives of her mother and sisters.]

Saint Pharaildis was the daughter of Theodoric, duke of Lorraine, and his wife, S. Amalberga. The family was one of Saints. The brother of S. Pharaildis, on the mother's side, was S. Emenbert, Bishop of Cambray, and her sisters were S. Rainelda and S.

Gudula. She was born at Ghent, and after her baptism, was taken by her aunt, S. Gertrude, to be by her brought up. She was married, but lived with her husband as though single. For thirty years she rose every night at cock-crow, and sought the church of the nearest monastery to hear prime, and matins, and lauds. She died at the age of ninety, and was buried in the church of S. Bavo, in Ghent, a.d. 745, but afterwards was carried to Nivelles by the religious of Ghent, fleeing the incursions of the Normans. A portion of the relics was left at Nivelles, but the major part was brought back to Ghent, and enshrined in the new church of S. Pharaïldis, which was destroyed by the Calvinists in 1566. The relics, however, were saved. On the 17th Dec., 1608, the chapter of S. Pharaïldis, in Ghent, gave some portion to a little chapel at Steenockerzeel.

In Flemish, S. Pharaïldis is called Veerle, or Verelde.

In art, S. Pharaïldis appears as a patroness of Ghent, with a goose in her arms, or at her feet, Gans being the Flemish for a goose; in base Latin, Ganta or Gansa; and the Latin name of Ghent, in the Middle Ages, being Gantum. She is also represented with loaves of bread; for, according to [Pg 61] a legend, a woman having begged bread of her sister for her child, the sister said, "I have none to give to you; there's no bread in the house." And when the poor woman urged her, she exclaimed, "May S. Pharaïldis change the bread into stones if there be any here." Whereupon, some loaves she had by her were petrified.

S. RIGOBERT, ABP. OF RHEIMS.

(about a.d. 749.)

[Roman, Benedictine, and Gallican Martyrologies. Authority:—A life of the 9th cent.]

Saint Rigobert, a Benedictine monk, was ordained archbishop of Rheims in the year 696. He consecrated Dagobert II., Chilperic II., and Theoderic II., kings of the Franks. In his diocese he laboured to restore discipline and sanctity of life. When Charles Martel and Ragenfried were fighting for the mastery, the former came with his troops before Rheims, and demanded to be admitted. The bishop refused to open the gates, "Because," said he, "I know not whether you or Ragenfried will be given the kingdom." Charles Martel went away in a fury, and vowed, if he gained the day, he would make the cautious archbishop suffer for it. When Charles Martel had subdued his rival, he returned to Rheims, and drove S. Rigobert into exile, and gave the revenues of the see to laymen, creatures of the court. Whilst at Rheims, S. Rigobert had lived over the city gate, and kept the keys of the town. The window of his chamber looked towards the Basilica of S. Remigius, and at it he was wont to pray, like Daniel, with his face turned

to Jerusalem. That he might easily, and at will, descend into the church of S. Peter, which was situated near the gateway, S. Rigobert [Pg 62] had a hole knocked in a turret of the church, so that by a ladder he could descend into the church to prayer, and return by it to a little oratory, dedicated to S. Michael, which he had built on the city wall. But this oratory did not stand very long, for King Louis gave the monastery of S. Peter to his daughter Alpaida; and her husband, Begus, having knocked his head against the lintel of the door when entering the little chapel—he being a very tall man—ordered it to be pulled down, pretending that it cut off the light from the windows of the church. "Humility," says the chronicler dryly, "never knocks its head against any thing."

S. Rigobert, when in exile, retired to Gascony, but was recalled by Pepin, and returned to Rheims; but finding that, contrary to canon law, Milo, an abbot, had been appointed to the see, he went away to Gernicour, a village at no great distance. At Gernicour, he lived in poverty, in great humility and prayer; sometimes he visited Rheims, that he might celebrate on the altar of S. Mary, which had been conceded to him by Milo. One day he was at Cormicy, and visited the church of S. Cyriac, to pray for his poor diocese, a prey to ravening wolves; and his prayer being ended, he conversed with Wibert, comptroller of Rheims, who invited him to dine with him, as the table was ready. But S. Rigobert answered, "I may not eat, as I have to celebrate mass this morning in the church of S. Peter, at Gernicour." Whilst he was speaking, a poor widow brought the deputy-governor a goose. "Here," said Wibert, "as you will not dine with me, take this goose home with you, and cook it for your own dinner." Then S. Rigobert gave it to his little serving boy to carry before him; and he went on his way saying his office; when the goose flew out of the boy's hands, and was gone. The boy was much grieved, and was on the point of crying. The bishop, seeing the sad face of [Pg 63] the child, interrupted his psalm to console him, and to tell him that the loss of this world's goods should not draw forth tears, but that the heart should trust in God, who gives all things bountifully. Then the bishop resumed his psalms, now reciting them to himself, and then breaking forth into song. Presently the goose came fluttering down before the feet of the old man, so the boy put it under his arm again, and brought it safely to Gernicour. But it was not cooked for dinner. Indeed, the bishop would not allow it to be killed, and the goose became so tame, that it followed him about, and would even accompany him on his walks to Rheims, and wait there for him when he said mass at the altar of S. Mary.

Relics, in the church of S. Denis, at Rheims, and in the chapel of S. Rigobert, in the Cathedral of Notre Dame, at Paris.

In art, he is represented with a goose.

B. ANGELA. OF FOLIGNI.

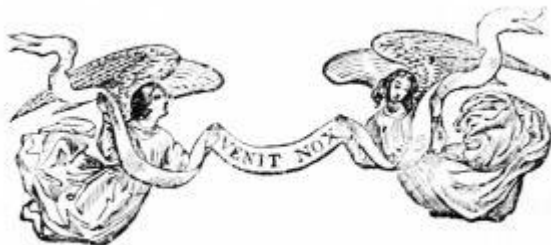
(a.d. 1309.)

[B. Angela was beatified by Pope Innocent XII. in 1693. Her life and revelations were written by her confessor, Arnald, friar of the order of S. Francis, in her lifetime, and the revelations were submitted to her for correction.]

The Blessed Angela, of Foligni, belonged to a rich and honourable family in Umbria. She was married, and had children. Upon the death of her mother, husband, and children, her heart turned in an agony of love to God alone, and appeared filled to overflowing with that divine charity of which an earthly affection is but a reflection. She was frequent in prayer, and made a discreet use of the Sacrament [Pg 64] of penance. "Once she confessed her sins to me," says Friar Arnald, "preserving the most perfect knowledge of her sins, and was filled with so much contrition and tears, from the beginning of her confession to the end, and with so great humility, that I wept in my heart, believing most surely, that if the whole world was deceived, God would not permit her, who was full of so much truth and integrity, to be deceived. The following night she was sick, well nigh to death, and next morning she drew herself, with great effort, to the Franciscan Church, and I was then saying mass, and I communicated her, and I know that she never communicated without God giving her some great favour, and that a new one continually. But so great were the consolations and illuminations which she received in her soul, that frequently they seemed to overflow into her body. Thus, when she was standing with me, and her soul was lifted up, her face and body were transformed, through joy, at the divine words of address, and devotion, and delight at the consolations, that her eyes shone as candles, and her face flushed like a rose, and became radiant and angelical, as was beyond nature."

The inner life and meditations of the Blessed Angela were written down from her lips, and were read over to her by the confessor. They are full of instruction and beauty, and are of considerable length. She died on the 4th January, 1309.

Her body reposes in a shrine in the Franciscan Church at Foligni.



FOOTNOTES:

[18]Peter de Nat.

[19]2 Cor. xii. 16.

[20]2 Cor. vii. 6.

[21]2 Cor. xi. 13.

[22]Zenas and Peter de Nat. The latter does not say that S. Paul visited Crete, but that he sent Titus there. S. Paul says, "I left thee in Crete," Tit. i. 4, showing that he did visit that island with Titus.

[23]Homil. i. in Tit.

[24]Tit. iii. 12.

[25]Tit. iv. 13.

[26]Isa. xli. 1.

[27]Isa. xli. 9, 10, 17.

[28]John xii. 21.

[29]2 Tim. iv. 10.

[Pg 65]

January 5.

The Vigil of the Epiphany.

S. Telesphorus, *P. M.*, a.d. 139.

The Holy Martyrs in the Thebaid, a.d. 302.

S. Syncletica, *V., in Egypt, 4th cent.*

S. Apollinaris Syncletica, *V., 5th cent.*

S. Simeon Stylites, *H.*, a.d. 460.

S. Emiliana, *V., 6th cent.*

S. Edward the Confessor, *K. of England*, a.d. 1066.

S. Gerlach, *H., near Maestrecht*, a.d. 1170.

S. TELESOPHURUS, POPE, M.

(a.d. 139.)

[Mentioned originally in the Carmelite Breviary. This Pope was inserted in the Roman Breviary by Clement VIII. He is commemorated by the Greeks on Feb. 22.]



aint Telesphorus was by birth a Greek, and was the seventh Bishop of Rome. Towards the end of the year 128, he succeeded S. Sixtus I., and sat eleven years on the throne of S. Peter, and saw the havoc which the persecution of Hadrian wrought in the Church. "He ended his life by an illustrious martyrdom," says Eusebius. ^[30]

THE MARTYRS IN THE THEBAID.

(about a.d. 302.)

[Pg 66]

"One cannot but admire," says Eusebius, in his Ecclesiastical History (lib. viii., c. 8, 9), "those who suffered in Egypt, their native land, where thousands, both men, and women, and children, despising the present life for the sake of our Saviour's doctrine, submitted to death in various shapes. Some, after being tortured with scrapings and the rack, and the most dreadful scourgings, and other innumerable agonies, which one might shudder to hear, were finally committed to the flames; some plunged and drowned in the sea, others voluntarily offering their heads to the executioners; others dying in the midst of their torments, some wasted away by famine, and others again fixed to the cross. Some, indeed, were executed as malefactors usually were; others, more cruelly, were nailed head downwards, and kept alive, until they were destroyed by starving, on the cross itself. But it would exceed all power of detail to give an idea of the sufferings and tortures which the martyrs of Thebais endured. These, instead of hooks, had their bodies scraped with potsherds, and were mangled in this way until they died. Women, tied by one foot, and then raised on high in the air by certain machines, with their naked bodies wholly uncovered, presented this most foul, cruel, and inhuman spectacle to all beholders; others again perished, bound to trees and branches. For, drawing the stoutest of the branches together by machines for this purpose, and binding the limbs of the martyrs to each of these, they then let loose the boughs to resume their natural position, designing thus to produce a violent action, to tear asunder the limbs of those whom they thus treated. But all these things were doing not only for a few days, or for some time, but for a series of whole years. At one time, ten or more; at another, more than twenty; at another time, not less than thirty,

and even sixty; and again, at another time, a hundred men, with their wives and little children, were slain in one day, whilst they were condemned to various and varied punishments. We ourselves, when on the spot, saw many crowded together [Pg 67] in one day, some suffering decapitation, some the torments of flames; so that the murderous weapon was completely blunted, and having lost its edge, broke to pieces; and the executioners themselves, wearied with slaughter, were obliged to relieve one another. Then, also, we were witnesses to the most admirable ardour of mind, and the truly divine energy and alacrity of those that believed in the Christ of God. For, as soon as the sentence was pronounced against the first, others rushed forward from other parts to the tribunal before the judge, confessing they were Christians, most indifferent to the dreadful and many kinds of tortures that awaited them, but declaring themselves fully, and in the most undaunted manner, on the religion which acknowledges only one Supreme God. They received, indeed, the final sentence of death with gladness and exultation, so far as even to sing and send up hymns of praise and thanksgiving, until they breathed their last."

The names of these blessed ones, whose bones are strewn over the deserts of Egypt, are unknown to us; but they are written in the Book of Life. At the day of the general Resurrection they will rise and stand, on their feet, a great army.

S. SYNCLETICA, V.

(4th cent.)

[S. Syncletica is commemorated by the Westerns on the 5th Jan., and by the Easterns on the 4th Jan. Her life, written shortly after her death, has been attributed to S. Athanasius, but on insufficient grounds.]

At a time when luxury was carried to extremities, and the body was pampered, and the lust of the flesh, the lust of the eye, and the pride of life, were the objects for which men and women lived, here and there the spirit of man throbbed with [Pg 68] higher aspirations, and yearned to break away from the gilded round of wealthy frivolity, to live a truer life and breathe a purer air. Society was rotten to its core; decency was not observed in conversation; modesty was forgotten in dress, and all that could gratify the flesh, and excite passion, was studied as an art. In the midst of this hot, sickly atmosphere of evil, pure souls, like that of Syncletica, stifled. The modest mind of a young girl shrank into itself, like a delicate flower that closes at the rude touch, and died to the world. If she were a heathen, she bent her head, and sickened and faded. If she were a Christian, she found in the shadow of the Church, a fresh spot where she might bloom, fanned by the breezes of Paradise.

Syncletica was born at Alexandria, of wealthy parents, of Macedonian extraction, who had settled there. Being very beautiful and well-dowered, she was sought in marriage by many suitors; but declined all offers, for her girlish heart had awakened to a love truer and deeper than any human affection; the best of her love she gave to God, and she desired to be His, and His alone. On the death of her parents she devoted her attention to her blind sister; and together, they served God in prayer and almsgiving. In token of renunciation of the world, and to deliver herself from troublesome pursuit by fortune-hunters, she cut off her hair, and disposed of her estates, but she sought to avoid notice in all that she did, and to conceal her good deeds and self-sacrifices. Nevertheless, she became known, and young maidens and women resorted to her for advice, and to study her example. She was reluctant to be forced thus into a position which she dreaded; nevertheless, unable to refuse the girls and young women that assistance they so much needed, she gave them much instruction, which has been preserved to us in the record we have of her life, and her words abound in practical common sense. "Listen to me," [Pg 69]she said to the maidens; "we all know how we can be saved, but we fail through our own carelessness. The first thing to be done, is to keep the commandment, 'Thou shalt love the Lord thy God with all thy heart, and thy neighbour as thyself; for in this consists all perfection.' These are few words, but there is plenty of matter in them. Then beware of retrogression. The corn in the Gospel brought forth; some an hundred-fold, some sixty-fold, and some thirty-fold. Beware lest, beginning at sixty, we fall back to thirty. Let those who are virgins take care of their eyes, and their tongue, and their ears, and keep them in modesty, not looking about them boldly, nor talking flippantly, nor listening to certain things that may be said. Obedience is better than asceticism, for asceticism may puff up, but obedience brings one down. There is an asceticism which is of the devil. How are we to distinguish right asceticism from that which is wrong? By its moderation. Have you begun fasting? Don't make pretexts to wriggle out of it on the score of health, for the lady who does not fast is just as much subject to maladies as she who does."

S. Syncletica died at the age of eighty, of cancer on the mouth, and consumption in the lungs, from which she suffered with great patience for three years. The cancer made horrible ravages in her face, and became so distressingly offensive, that to ward off infection from those who nursed her, she allowed it to be treated with the mixture which is used for embalming corpses.



[Pg 70]

S. APOLLINARIS SYNCLETICA, V.

(beginning of 5th cent.)

[Commemorated in the Latin Martyrologies on this day, but by the Greeks on Jan. 4th. Her life, written by one who lived at the same time, is given by Metaphrastes. This life represents her as daughter of Anthemius, the Emperor. Metaphrastes concludes, but wrongly, that she was daughter of Anthemius, who was appointed Emperor of the West by Leo I. But it appears more probable that she was the daughter of Anthemius, consular prefect of the city, who acted as regent after the death of Arcadius, during the minority of Theodosius the younger. This Anthemius was grandfather of the Emperor Anthemius. It is quite possible that the regent may have received imperial honours. The narrative in one place, speaking of the expedition of Apollinaris to the Holy Land, says, "A few days after, when we had found companions, we went on to the Holy City. And when, at a certain place, we turned aside, on account of our burdens, and the slaves and serving maids who were with us, we rested awhile." This is the only allusion to himself made by the writer, and it is so casual, that it is difficult not to regard it as an evidence of the authenticity of the piece. The story is, however, so much like a romance, and is open to so many critical objections, that it is difficult to accept it exactly as it is.]

Saint Apollinaris, called from her high rank Syncletica, was the daughter of Anthemius. She had a sister of a different spirit from herself. The parents of Apollinaris desired to unite her in marriage, at an early age, to some wealthy noble, but she manifested such a fixed resolution to remain single, that they yielded to her wish. In her heart she desired to retire completely from the world; having heard of the wondrous lives of the recluses in Egypt, she longed greatly to see and imitate them. Her parents having consented to her making a pilgrimage to Jerusalem, she visited the holy places, and in Jerusalem she liberated all the slaves who had been sent to bear her company, and dismissed them with liberal gifts, retaining in her service only an eunuch and an old man to prepare her tent. In Jerusalem, she bribed an aged woman

to procure for her, secretly, the habit of a recluse, and this she kept by her for a proper moment. [Pg 71]On her way back she visited the tomb of S. Meria, on the Egyptian coast; and after prayer retired to her sleeping tent, when she assumed the monastic habit, and cast aside her worldly dress, with all its ornaments. Then, in the night, when the two men were asleep without, she stole from her tent, and fled into the desert, and took refuge in a morass. Next morning the servants were filled with consternation, and sought her everywhere in vain. Then they appeared before the governor of the city Lemna (?) where they were; and he assisted in the search, but all was in vain; so the governor sent a letter to the parents of Apollinaris, with her clothes and baggage, narrating the circumstances. Anthemius and his wife wept when they heard of the loss of their daughter, but consoled themselves with the belief that she had entered some community of religious women.

However, S. Apollinaris made her way into the desert of Scété, where lived S. Macarius of Alexandria, at the head of a large monastery of recluses in cells and caves. Apollinaris, having cut off her hair, and being much tanned by exposure to the sun, and wasted with hunger in the marsh, where she had lived on a few dates, passed as a man, and was supposed, from being beardless, to be an eunuch. She spent many years there under the name of Dorotheus. Now it fell out that her sister, being grievously tormented with a devil, Anthemius bethought himself on sending her to Macarius to be healed, for the fame of his miracles had spread far and wide. But when the young girl was brought to Macarius, the aged abbot, moved by some interior impulse, conducted her to Dorotheus, and bade him heal the possessed by prayer. Then S. Apollinaris earnestly, and with many tears, besought Macarius not to tempt her thus, for God had not given to her the gift of performing miracles. Nevertheless he persisted; then the possessed woman was shut into the cell of Dorotheus for several days, that he might, [Pg 72]by prayer and fasting, cast the demon forth. And when, after a while, the virgin seemed to be healed, she was restored to the attendants, who conducted her to her parents with great joy.

Some months after, the maiden suffered from an attack of dropsy, and the parents, in shame and grief, supposing her to be pregnant, questioned her closely thereabout. But she could not account for her size, and when they pressed her more vehemently, moved by the evil spirit, she declared that Dorotheus, the hermit, had seduced her. On hearing this, Anthemius sent to Scété, that Dorotheus should be brought before him. The holy congregation was filled with horror and dismay on hearing the charge, and they went with one accord and cried to God to put away from them so grievous a reproach. Then said Dorotheus, "Be of good courage, my brethren, the Lord will reveal my innocence." And when she was brought before Anthemius, she said, "I am your

daughter, Apollinaris." Then they fell on her neck and wept, and she prayed to God, and kissed her sister, and the Lord heard her cry, and healed the damsel of her disease. And after having tarried with them a few days, she returned to the desert once more.

S. SIMEON STYLITES, H.

(a.d. 460.)

[Commemorated on this day in the Latin Martyrologies, but on Sept. 1st by the Greeks. There were three of this name; the second, who lived at a later date, is commemorated by the Greeks on May 24th; and the third, whom they designate Priest and Archimandrite, on July 26th. These two later Saints copied the great Simeon Stylites, of world-wide renown. The life of this famous hermit was written by a disciple of his, named Anthony, who was with him when he died; and also by Theodoret, who knew him well in life. Also, by Evagrius in his Ecclesiastical History.]



S. SIMEON STYLITES. From Hone's "Every Day Book." Jan. 5.

[Pg 73]

"Simeon," says Theodoret, "was born in the village of Gesa, between Antioch and Cilicia, and as a boy kept his father's sheep. One day, forced by heavy snow to leave them in the fold, he went with his parents to the church, and there heard the Gospel read, which blesses those who mourn and weep; which calls those enviable who have a pure heart. And when he asked a bystander what he would gain who kept the Beatitudes, the man propounded to him the life of self-sacrifice. This," Theodoret adds, "he heard from the Saint's own tongue."

Forthwith, Simeon going out of the church, went to a neighbouring monastery, governed by one Timothy; and falling down before the gate, he lay five days, neither eating nor drinking. And on the fifth day, the abbot, coming out, asked him, "Whence art thou, my son? What parents hast thou, that thou art so afflicted? Or, what is thy name, lest perchance thou hast done wrong? or, perchance, thou art a slave, and fleest from thy master?" Then the lad answered with tears, "No, master! I long to be a servant of God, and to save my soul. Suffer me to enter the monastery, and send me not away."

Then the abbot, taking him by the hand, introduced him into the house, saying to the brethren, "My sons, behold I deliver you this brother; teach him the rules." He was in the convent about four months, serving all without complaint, and in that time he learned the whole Psalter by heart. But the food which he took with his brethren, he gave away secretly to the poor, reserving for himself only food for one day in the seven. But one day, having gone to the well to draw water, he took the rope from the bucket and wound it round his body, from the loins to the neck, and wore it till his flesh was cut into by the rope. One day, some of the brethren found him giving his food to the poor; and when they returned, they complained to the abbot, saying, "We cannot abstain like him; he fasts from Lord's day [Pg 74] to Lord's day, and gives away his food." Then the abbot rebuked him, and Simeon answered not. And the abbot being angry, bade strip him, and found the rope round him, sunk into the flesh, and with great trouble it was uncoiled, and the skin came off with it; then the monks took care of him and healed him. When he was healed, he went out of the monastery and entered a deserted tank, where there was no water; no man knowing. After a few days, he was found, and the abbot descended into the tank. Then the blessed Simeon, seeing him, began to entreat, saying, "I beg you, servants of God, let me alone one hour, that I may render up my spirit; for yet a little while, and it will fail. But my soul is very weary, because I have angered the Lord."

But the abbot said to him, "Come, servant of God, that we may take thee to the monastery." But when he would not, they brought him by force, and he stayed in the community about one year. "After this," says Theodoret, "he came to the Telanassus, under the peak of the mountain, on which he lived till his death, and having found a little house, he remained in it shut up for three years. But, eager to advance in virtue, he tried to persuade Blasus, who was archpriest of the villages around, to leave nothing within by him, for forty days and nights, but to close up the door with clay. The priest warned him that to die by one's own act is no virtue, but is a great crime." "Put by me then, father," he said, "ten loaves, and a cruse of water, and if I find my body needs sustenance, I will partake of them." Then Blasus did so, and at the end of the days

Blasus removed the clay, and going in, found the bread and water untouched, and Simeon lying, unable to speak or move. Getting a sponge, he moistened and opened his lips, and then gave him the Holy Eucharist; and strengthened by this immortal Food, he chewed, little by little, lettuces and succory, and [Pg 75]such like.

When he had passed three years in that little house, he took possession of the peak, which has since been so famous; and when he had commanded a wall to be made round him, and procured an iron chain, he fastened one end of it to a great stone, and the other to his right foot, so that he could not, if he wished, have left those bounds. But when Meletius, Bishop of Antioch, saw him, he told him that if he had the will to remain, the iron profited nothing. Then, having sent for a smith, he bade him strike off the chain.

The fame of the wondrous austerities of this man wrought upon the wild Arab tribes, and effected what no missionaries had been able, as yet, to perform. No doubt the fearful severities exercised by Simeon, on himself, are startling and even shocking. But the Spirit of God breathes where He wills, and thou canst not tell whence He cometh and whither He goeth. What but the divine Spirit could have caught that young boy's soul away from keeping sheep, and looking forward to the enjoyment of youth, and precipitated it into this course, so contrary to flesh and blood? Theodoret says, that as kings change the impression on their coins, sometimes stamping them with the image of lions, sometimes of stars, sometimes of angels, so the divine Monarch produces different marks of sanctity at different periods, and at each period He calls forth these virtues, or characters, He needs for a particular work. So was it now; on the wild sons of the desert, no missionaries had made an impression; their rough hearts had given no echo to the sound of the Gospel. Something of startling novelty was needed to catch their attention, and strike their imagination, and drag them violently to the cross. These wild men came from their deserts to see the weird, haggard man in his den. He fled from them as they crowded upon him, not into the wastes of [Pg 76]sand, but up a pillar; first up one six cubits, then one twelve cubits, and finally, one of thirty-six. The sons of Ishmael poured to the foot of the pillar, "like a river along the roads, and formed an ocean of men about it." "And," says Theodoret, "myriads of Ishmaelites, who had been enslaved in the darkness of impiety, were illuminated by that station on the column. For this most shining light, set as it were on a candlestick, sent forth all around its beams, like the sun, and one might see Iberi, Persians, and Armenians coming and receiving divine baptism. But the Ishmaelites (Arabs,) coming by tribes, 200 and 300 at a time, and sometimes even 1,000, denied with shouts the error of their ancestors; and breaking in pieces the images they had worshipped, and renouncing the orgies of Venus, they received the divine

Sacraments, and accepted laws from that holy tongue. And this I have seen with my own eyes, and have heard them renouncing the impiety of their fathers, and assenting to Evangelic doctrine." Here was the result. Little did the boy know, as he lay before the monastery door five days without eating, to what God had called him; for what work he was predestined, when he coiled the rope about his body. The Spirit had breathed, and he had followed the impulse, and now he wrought what the tongue of a prophet could not have affected. And it was worth the pain of that rope torn from his bleeding body; it was recompense for those long fastings.

"Three winters, that my soul might grow to Thee, I lived up there on yonder mountain side; My right leg chain'd into the crag, I lay Pent in a roofless close of ragged stones; Inswathed sometimes in wandering mist, and twice Black'd with Thy branding thunder, and sometimes Sucking the damps for drink, and eating not."

It was worth all this, if souls could be added to the Lord, as [Pg 77] they were, by hundreds and thousands. God's ways are not as our ways. The God who needed these souls, called up the soul of Simeon to do the work, and Simeon obeyed, and traversed perhaps the most awful path man has yet trod.

It is not for us to condemn a mode of life which there is no need for men to follow now. It was needed then, and he is rightly numbered with the Saints, who submitted his will to that of God, to make of him an instrument for His purpose in the way that He saw best.

"There came from Arabena a certain good man," says Theodoret, "who, when he had come to that mountain peak, 'Tell me,' he cried, 'by the very Truth, art thou a man, or of incorporeal nature?' But when all there were displeased with the question, the Saint bade them all be silent, and bade them set a ladder to the column, and bade the man come up; and first look at his hands, and then feel inside his cloak of skins, and see not only his feet, but also a severe ulcer in them. But when he saw that he was a man, and the size of that sore, and learnt from him how he took nourishment, he came down and told me all."

"On festivals, from the setting of the sun till its appearance again, he stood all night with his hands uplifted to heaven, neither soothed with sleep, nor conquered by fatigue. But in toils so great, and so great magnitude of deeds, and multitude of miracles, his self-esteem is as moderate as if he were in dignity the least of men. Besides his modesty, he is easy of access of speech, and gracious, and answers every man who speaks to him. And from the bounteous God he has received the gift of teaching, and he makes exhortations to the people twice every day. He may be seen also acting as a judge, giving just decisions. This, and the like, is done after the ninth

hour. For all night, and through the day to the ninth hour, he prays perpetually. [Pg 78]After that he sets forth divine teaching to those who are present, and then, having heard each man's petition, having performed some cures, he settles disputes. About sunset, he begins the rest of his converse with God. But though he is employed in this way, he does not give up the care of the churches, sometimes fighting against the impiety of the Greeks, sometimes checking the audacity of the Jews, sometimes putting to flight the heretics, and sometimes sending messages to the emperor; sometimes stirring up rulers to zeal for God, and sometimes exhorting the pastors of the churches to bestow more care on their flocks."

To make trial of his humility, an order was sent him, in the name of the neighbouring bishops and abbots, to quit his pillar, and new manner of life. The Saint, ready to obey the summons, was about to step down; when the messenger, seeing his willingness to obey, said he was empowered to authorize him to follow his vocation.

Once, his mother hearing of his fame, came to see him, but was not allowed to enter the enclosure around the pillar. But when Simeon heard his mother's voice, he said to her, "Bear up, my mother, a little while, and we shall see each other, if God will." But she began to weep and rebuke him, saying, "Son, why hast thou done this? In return for the body I bore thee, thou hast filled me with grief. For the milk with which I nourished thee, thou hast given me tears. For the kiss with which I kissed thee, thou hast given me an aching heart." "She made us all weep," says Anthony, who writes this incident. Simeon, on his pillar, was also deeply agitated, and, covering his face with his hands, he wept bitterly, and cried to her, "Lady mother, be still a little while, and we shall see each other in eternal rest." The poor mother, with harrowed heart, hung about the place for three days, crying to her son, and wrung with grief to see his terrible penance. Then Simeon, grieving for her, prayed to [Pg 79]God to give her rest, and at the end of those three days she fell asleep in Christ. Then the people took up her body and brought it where Simeon might see it. And he, weeping, said, "The Lord receive thee in joy, mother! because thou hast endured tribulation for me, and borne me, and nursed and nourished me with labour." Then he prayed, "Lord God of virtues, who sittest above the Cherubim, and searchest the foundations of the abyss, who knewest Adam before he was; who hast promised the riches of the kingdom of heaven to those who love Thee; who didst speak to Moses out of the burning bush; who blessedst Abraham our father; who bringest to Paradise the souls of the just, and sinkest the souls of the ungodly in perdition; who didst humble the lions before Daniel, and mitigate for the Three Children the strong fire of the Chaldees; who didst nourish Elijah by the ravens which brought him food, receive her soul in peace, and put her in the place of the holy Fathers, for Thine is the power, for ever and ever."

A robber, Jonathan by name, fled to S. Simeon, and embraced the column, weeping bitterly, and confessing his sins, and saying that he desired to repent. Then the Saint cried, "Of such is the kingdom of heaven. But beware that thou fall not again." Then came the officials from Antioch, demanding the poor wretch, that he might be cast to wild beasts in the amphitheatre. But Simeon answered, "My sons, I brought him not hither, but One greater than I. I cannot give him up, for I fear Him who sent the man to me."

Then the sergeants, struck with fear, went away. And Jonathan lay for seven days embracing the column, and then asked leave to depart. The Saint asked him if he was going to return to sin. "No, my lord!" answered the robber; "but my time is fulfilled." And straightway he gave up the ghost; and when the sergeants came from Antioch, again insisting that he should be given up to suffer for his [Pg 80]crimes, Simeon replied, pointing to the body, "He who brought the poor sinner here, has come with His angels, and has pardoned this man Himself."

Anthony, his disciple, thus relates the death of the old hermit. "After a few years, it befell one day, that he bowed himself in prayer, and remained so three days, Friday, the Sabbath, and the Lord's day. Then I was terrified, and went up to him on the pillar, and stood before his face, and said, 'Master, arise! bless us, for the people have been waiting three days and nights for a blessing from thee.' But he answered me not, so I said to him again, 'Wherefore dost thou grieve me, my lord! I beseech thee, put out thy hand to me.' And seeing that he did not answer, I thought to tell no one; for I feared to touch him, and standing about half-an-hour, I bent down, and put my ear to listen; and there was no breathing. And so I understood that he rested in the Lord; and turning faint, I wept most bitterly; and bending down, I kissed his eyes; and I cried, 'Master, remember me in thy holy rest.' And lifting up his garments, I fell at his feet, and kissed them, and holding his hands, I laid them on my eyes, saying, 'Bless me, I beseech thee, my lord!'"

The body was taken to Antioch, and there buried with great pomp.

S. EDWARD THE CONFESSOR, K.

[S. Edward is commemorated on this day in the Roman Martyrology, by order of Innocent IV. On this day, he is mentioned in the old English Martyrologies as well, but the festival of his Translation, Oct. 13th, is that which is chiefly observed in his honour, and to that day we shall refer our readers for his life.]

[Pg 81]

S. GERLACH, H.

(about 1170.)

[Mentioned in the Cologne, German, and Gallo-Belgic Martyrologies. Two lives of this Saint exist, one written during the life of those who remembered him, and were able to describe his personal appearance; the other written by Wilhelm Cripus, son of the Chancellor of Gueldres, by command of the bishop, Henry Cuyck, of Roermund.]

Saint Gerlach sprang from a noble family, in the neighbourhood of Maestricht. He was a knight, and lived a somewhat disorderly life; but one day, as he was about to engage in a tournament, the news reached him of the sudden death of his wife, whom he loved passionately. Casting aside lance and shield, he hastened to his castle, and in grief over her loss, formed the resolution of renouncing the world. He visited Rome, and confessed the sins of his life to Pope Eugenius III., who bade him, as a penance, go to Jerusalem, and for seven years nurse the sick in its hospitals. He obeyed, and on his return to Rome, at the expiration of seven years, found Adrian IV. on the throne. Adrian bade him live a retired life. Accordingly, Gerlach returned to his estates, and distributed all his possessions among the poor, reserving for himself only sufficient for his support. He then took up his abode in a hollow oak; but some envious persons having complained to the Bishop of Liege that he offered idolatrous worship to the tree, the bishop ordered it to be cut down; but afterwards, recognizing the virtue of the penitent knight, he became his protector. He wore sack-cloth next his skin, and over that a battered suit of mail. He spent his nights in prayer, in the church of S. Servais, Maestricht.

FOOTNOTES:

[30]Hist., lib. iv. c. 10.

[Pg 82]

January 6.

The Epiphany.

S. Melchior, *one of the Magi.*

S. Macra, *V. M., near Rheims, circ. a.d. 303.*

S. Melanius, *B. of Rennes, a.d. 580.*

S. Peter, *Ab. of Canterbury, a.d. 608.*

S. Erminold, *Ab. of Prufening, and M., a.d. 1121.*

The Ven. Gertrude Van Oosten, *V., at Delft, a.d. 1358.*

S. John Ribeira, *Patr. of Antioch, and Abp. of Valencia, in Spain, a.d. 1611.*

THE EPIPHANY.



he principal design of the Church in celebrating this feast is, that her members may show gratitude to God for manifesting the Gospel to the Gentile world, and vouchsafing to it the same privileges as to the Jews, who had hitherto been His chosen and peculiar people; the first instance of this divine favour was the Manifestation of Christ to the Wise Men of the East. But, in all, there are three great manifestations of our Saviour commemorated on this day; all of which, S. Chrysostom says, happened on the same day, though not in the same year. The first of these was His manifestation by a star, which conducted the Magi to come and worship Him. The second Manifestation was that of the Blessed Trinity, at His Baptism. The third was the Manifestation of the Divinity of Christ, at Cana, by miraculously changing water into wine.



THE EPIPHANY.
From the Vienna Missal.

Jan. 6.

[Pg 83]

But the principal event which is this day celebrated, is the Manifestation of our Lord to the Wise Men of the East. These, who are called Magi in Greek, were doubtless men of high rank. Tradition holds them to have been princes or kings; and they are given the names of Gaspar, Melchior, and Balthasar. They are said to have been baptized by the Apostle Thomas, and to have preached the Gospel in Persia. Their bodies were brought by the first Christian emperors from the East to Constantinople, whence they were conveyed to Milan. But the Emperor Frederick I. carried them off to Cologne, in 1162, where they still remain.

Many very curious traditions, of no authority, have attached to these three holy men. They were said to have been Shem, Ham, and Japhet, who had fallen asleep in a cave, and to have woken only at the Nativity of Christ, when they came to adore Him; and then to have returned to their cave and died. A much more trustworthy tradition is to the effect that each wise man belonged to a different stock; that one was of the seed of Shem, another of the family of Japhet, and that the third, represented in art as black, belonged to the descendants of Ham. The three names Gaspar, Melchior, and Balthazar, are not found in any writers earlier than the twelfth century. Before Pope S. Leo the Great spoke of them as three, the number was sometimes supposed to have been as many as twelve. Barhebræus says, "Magi came from the East. Some affirm that three princes came with a thousand men; but James, the bishop (of Edessa,) said that there were twelve princes, who, having left seven thousand soldiers at the Euphrates, came on with a thousand men to Jerusalem."

Some authors have suggested that the seeming star, which appeared to the Magi in the East, might be that glorious Light which shone upon the shepherds of Bethlehem, when the angel came to impart to them the tidings of our Saviour's birth, which, at a distance, might appear like a star. According to an ancient commentary on S. Matthew, this star, on its first appearance to the wise men, had the form of a radiant child, bearing a sceptre or cross; and in some early [Pg 84]Italian frescoes it is thus depicted:—

"In a trice a star shone forth
Oh! so brightly shining!
Nearer, nearer yet it came,
Still towards earth inclining;
And 'twas shaped—O! wondrous sight!
Like a child with visage bright,
Holding sign of kindly might,
With a Cross combining."

It is to be expected that the Epiphany, containing in itself, as has been observed, three distinct festivals, would be known by a variety of distinct names. In the Mozarabic ritual it is called the "Apparition of the Lord;" in Germany it is the "Three-Kings' Day."

The Greeks keep the Nativity and the Manifestation to the Wise Men on the same day, the 25th December, and keep the 6th January as the festival of the Baptism of our Lord.

The first historical notice of the Epiphany is found in S. Clement of Alexandria, a.d. 200; in the time of S. Chrysostom, a.d. 400, it is mentioned as an ancient and principal festival of the Asiatic Church. The earliest distinct trace of it in the West is found in Gaul, in the middle of the fourth century. Ammianus Marcellinus (xxi. 2), relates of Julian the Apostate, that in a.d. 361, he celebrated in the Christian Church at Paris, the feast of the Epiphany in January, shortly before he publicly renounced the Christian religion. The title of Day of Lights was given to this festival as

commemorating the earthly manifestation of the Light of the World, and also because it was the supposed day of the Baptism of our Lord, to which rite the term "illumination" was especially given. Hence it became, and in the Greek Church it is still, one of the three solemn times of baptism.

Greek Hymn.—O Christ, the True Light, which lighteth [Pg 85]every man that cometh into the world, let the Light of Thy Countenance shine upon us, that thereby we may behold the unapproachable Light, and guide Thou our steps to fulfil Thy Commandments.

S. MACRA, V. M.

(about 303.)

[Mentioned in the Roman and German Martyrologies. The account of her martyrdom is from the Martyrologies, and from her Acts, published by the Bollandists.]

During the savage persecutions of Diocletian and Maximian, emperors, one Rictiovarus was governor at Soissons, in Gaul, who laboured to put down Christianity. The virgin Macra was treated by him with inhuman barbarity; she was exposed to fire, her breasts were cut off, and she was rolled on potsherds and coals; then, spreading out her hands, she prayed, "O Lord Jesu Christ, who madest me triumph over the chains in my dungeon, and madest the fire to which I was exposed as sweet as dew, I pray Thee, receive my soul, for now is the time come for Thee to set my spirit free!" So saying, she entered into her rest.

She is regarded as the patroness of Fimes, near Rheims.

In art, she is represented with her breasts on a book which she carries.

S. MELANIUS, B. OF RENNES.

(a.d. 580.)

[Commemorated in the Roman Martyrology on this day. His life was written by a contemporary, according to Ducange.]

S. Melanius was born at Plas, in the neighbourhood of Vannes, in Brittany, and became a monk when grown to [Pg 86]man's estate. Upon the death of S. Amandus, Bishop of Rennes, he was compelled by the clergy and people to fill that see. He accepted the election of himself with great reluctance. He is related to have performed many miracles, and to have extirpated the last remnants of heathenism in his diocese. He died on a journey through his diocese, at La Vilaine. His body was

placed in a boat, which, says the legend, returned to Rennes against the stream, without oars or sail.

S. PETER, AB. OF CANTERBURY.

(a.d. 608.)

[Named in the English Martyrologies. Authority for his life, Bede. Hist. Eccl., i. 33.]

Bede says of this Saint, that he was a disciple of S. Gregory the Great, and first abbot of the monastery of S. Peter, at Canterbury, which was in later years called S. Augustine's monastery. Going to France in 608, he was drowned near the harbour of Ambleteuse, near Boulogne. The peasants of the place buried the body without much regard, not knowing at first whose it was, but by night a light appeared above it; and, perceiving that the drowned man was a Saint, his body was exhumed, and conveyed to Boulogne.

S. ERMINOLD, AB. OF PRUFENING, AND M.

(a.d. 1121.)

[Mentioned in the German Martyrologies. His life was written by a monk of Prufening, about the year 1290.]

S. Erminold sprang from one of the first families in [Pg 87]Swabia, and was given in early life to William, abbot of Hirschau, to be educated. A better tutor could not have been found for him, for William was one of the most learned and pious men of the age. The youthful Erminold made rapid progress in his studies, and he grew up in favour with God and man. When his pupilage was ended, he took the vows of monastic life upon him. In 1110, he was appointed by the Emperor Henry V., to the abbey of Lorch, on the Rhine; but hearing that this had been given him at the request of his brother, as a return for something his brother had done for the Emperor, Erminold threw up the office, so as not to incur the least suspicion of simony, and returned to Hirschau. But the Bishop of Bamberg, having founded an abbey at Prufening, near Ratisbon, he was invited to colonize it, and be its first father. He accordingly betook himself thither, with a few brethren. Having incurred the hostility of some of his monks, by insisting on strict discipline, one, named Aaron, struck him with a knife and mortally wounded him. He died, forgiving his murderer.



Worshippers at the Shrine of a Saint.

[Pg 88]

January 7.

S. Lucian, *P. M.*, at *Antioch*, circ. a.d. 312.

S. Nicetas, *B. C.*, circ. a.d. 402.

S. Valentine, *B. of Passau*, circ. a.d. 440.

S. Cedd, *B. of London*, a.d. 664.

S. Tylo, *Monk in Gaul*, circ. 700.

B. Wittekind, *Duke of Westphalia*, a.d. 800.

S. Rainold, *Monk and M.*, of *Dortmund*, in *Westphalia*.

S. Aldric, *B. of Le Mans*, in *France*, circ. a.d. 855.

S. Canute, *Duke of Schleswig*, a.d. 1133.

S. LUCIAN, P. M., OF ANTIOCH.

(about 312.)

[Commemorated on this day by the Latins, on the 15th October by the Greeks. This S. Lucian is not to be confused with S. Lucian of Beauvais, commemorated on Jan. 8th. He is spoken of by S. Jerome and Theodoret. S. Chrysostom has a homily on S. Lucian.]

Information concerning him is also obtained from the Greek Menæa, and from the Acts of his martyrdom in Metaphrastes.]



Saint Lucian was born at Samosata, in Syria; his parents were Christians, and sought above all things to educate their son in the fear of God. Both died and left him an orphan at the age of twelve, and the boy, in his desolation, distributed his goods to the poor, and took refuge with Macarius at Edessa, who taught out of Holy Scripture the things concerning eternal life. Arrived at man's estate, he was ordained priest, and opened a school at Antioch, and diligently laboured at procuring a correct version of the Holy Scriptures, by comparing together the different Hebrew copies. His version of the sacred writings was used by S. Jerome, and proved of much assistance to him in his work of writing the Vulgate.

When Maximian persecuted the Church, S. Lucian concealed [Pg 89]himself, but was betrayed by a Sabellian priest into the hands of the persecutors; he was taken to Nicomedia, and brought before Maximian. On his way he was the means of recovering forty Christian soldiers, who had lapsed. In Nicomedia he was subjected to torture. His feet were placed in the stocks, which were distended, so as to dislocate his legs. His hands were fastened to a beam, which was above his head, and he was laid on sharp potsherds, so that his back was lacerated and pierced. After this, he was allowed to lie on his cell floor, unable to rise, on account of his legs being out of joint, and was starved to death. He lingered fourteen days. And when the feast of the Manifestation drew nigh, he desired greatly to receive the Holy Eucharist. "When the fatal day had arrived, which was looked forward to, some of the disciples desired to receive from their master his last celebration of the divine mystery. But it seemed doubtful how they might bring a table into the prison, and how they might conceal it from the eyes of the impious. But when many of the disciples were assembled, and others were arriving, he said: 'This breast of mine shall be the table, and I reckon it will not be less esteemed of God than one of inanimate material; and ye shall be a holy temple, standing round about me.' And thus it was accomplished, for because the saintly man was at the end of his life, the guards were negligent, and so God, as I think, to honour his martyr, removed all impediments to that being done which was proposed. For when all stood in close ring round the martyr, so that one standing by the other shut him completely from view, he ordered the symbols of the divine

Sacrifice to be placed on his breast. After that he raised his eyes to heaven, and uttered the accustomed prayers. Then, when he had uttered many sacred prayers, and had done all the requisite acts in the sacred rite, he and the rest communicated, and he sent to those who were [Pg 90]absent, as he himself shows in his last Epistle to them. Next day some officers came from the Emperor to see if he were still alive. And as he saw them standing about him, he said thrice, 'I am a Christian,' and so saying, he died."

The body was then thrown into the sea, to the great grief of his disciples, who desired to bury it. But fifteen days after it was recovered. A legend says that a dolphin brought it ashore; be that as it may, it was found and was buried.

In art, S. Lucian is sometimes represented with a chalice and Host, in allusion to his offering the holy Sacrifice in prison; sometimes with a dolphin at his side.