

S. FULCRAN, B. C.

(A.D. 1006.)

[Gallican Martyrology, Authority:—A Life by Bishop Bernard Guido, compiled from ancient notices and lives of this saint, published by Bollandus.]

The blessed Fulcran was a native of Lodeve, in the archdiocese of Narbonne, in France; and from his childhood exhibited marked piety. He was educated by Theodoric, Bishop of Lodeve, who also ordained him. On the death of Theodoric, the city elected Fulcran to be his successor; and he was consecrated at Narbonne by Archbishop Imerick, on the 4th February, 949. His zeal and humility endeared him to his flock, as did also his abundant charity in time of famine. Having been told of a certain neighbouring bishop that had fallen into heresy, Fulcran, in a moment of indignation, without weighing his words, exclaimed, "The man deserves to be burnt!" Shortly after he heard that the people had burnt the bishop alive. He was at once filled with remorse, fearing lest his rash and uncharitable speech should have been reported, and encouraged the people to commit this crime. Unable to find rest of conscience, he went to Rome, and entering the city, tore the clothes off his back, and bade his companions beat him through the streets with thorn branches, till he reached the Church of S. Peter, where he made his confession with many tears. After this, he returned to his diocese, but again feeling agonies of remorse, revisited {295}Rome, and again a third time, subjecting himself to various penances. When his end drew near, he announced it to his friends, and the rumour spreading, multitudes poured to Lodeve to see him for the last time, and receive his parting benediction. Though consumed with fever, he said Mass in the Cathedral before all, and weeping, prayed for his flock; then he blessed the tomb he had ordered to be prepared for himself, and died peacefully shortly after.

S. CATHARINE DE RICCI, V.

(A.D. 1590.)

[Roman Martyrology. Canonised by Pope Benedict XIV, in 1746.]

S. Catharine, born of the noble Ricci family at Florence, from her infancy exhibited a precocious piety. Being placed in a convent when young, she prayed every day before a crucifix, shedding many tears, and meditating continually on the passion. She afterwards entered the Dominican convent of S. Vincent, in the town of Prato. She was asked to come home, but refused to revisit her parents till they had given her a promise that they would not oppose her vocation. At the age of thirteen she embraced the religious profession.

The grace of God descended upon her in abundant measure, and she is said to have received from our Blessed Lord the ring of espousal, and the stigmata. Being at Prato, she is said also to have seen and conversed with S. Philip Neri, who was then in Rome. At length after a life of great self-denial and continual ecstasy, exhausted by grave sickness, and strengthened with the sacraments of the Church, she departed to her rest, in the year 1590, in the sixty-ninth year of her age, on Feb. 2nd.

[\[41\]](#) See Jan. 26th.

{296}

February 14.

- SS. Vitalis, Fechula, Zeno, *MM. at Rome.*
- S. Eleucodius, *B. of Ravenna*, a.d. 112.
- S. Valentine, *P. M. at Rome*, a.d. 269.
- S. Valentine, *B. M. at Teramo in Umbria; circ.* a.d. 273.
- SS. Modestine, *B.*, Florentine, *P.*, and Flavian, *D.*, *at Avellino in Italy.*
- S. Maro, *H. in Syria; circ.* a.d. 370.
- S. Abraham, *B. at Carrhæ, in Mesopotamia; circ.* a.d. 390.
- S. Auxentius, *Ab. in Bithynia; circ.* a.d. 470.
- S. Antonine, *Ab. at Sorrento; circ.* a.d. 830.
- SS. Bruno, *B.*, and Eighteen Companions, *in Prussia, MM.* a.d. 1008.

S. VALENTINE, P. M.

(A.D. 269.)

[All Western Martyrologies. Acts contained in those of SS. Marius, Martha, Audifax, and Habachuc.]



THIS saint was a priest of the Roman Church, and was put in chains by Claudius II. for having assisted the martyrs during the Emperor's persecution of the Christians.

Calpurnius, the prefect of the city, who had charge of him, intrusted him to the care of Asterius, his chief officer. S. Valentine used his opportunity, and preached the faith to his guard, and restored sight to his adopted daughter. Asterius was converted and baptized with his whole family, and confirmed by a bishop named Callistus. Claudius hearing this, condemned Valentine to be beaten with clubs, and afterwards beheaded. He suffered on the Flaminian Way, on February 14th, a.d. 269.

The body of S. Valentine is preserved in the Church of S. Praxedis, in Rome; but the head in that of S. Sebastian. Much difficulty is caused by the great number of relics of saints called Valentine, commemorated on the same day, but of whose acts nothing is known.

{297} There is a S. Valentine, bishop and martyr, whose body is preserved at Baga, in the Asturias, and the head at Toro, on the Douro.

The body of a S. Valentine, together with that of a S. Albinus, and S. Paulianus, Bishop of Rieux, are preserved at Annecy. The body of another S. Valentine, M. at Rome, was extracted from the cemetery of S. Calixtus, and given by Pope Urban VIII. to the monastery of Socuellamos, in Albacete, in Spain. Another body claiming to be that of a S. Valentine, Roman martyr, is venerated in Belgium, at Hamme; this body was extracted from the catacomb of S. Laurence on the Flaminian Way, and given by Pope Gregory XV., in 1623, to Count Louis Egmont; part of these relics were translated to Armentières on the Lys, upon the French frontier. Again, another body of a S. Valentine, martyr at Rome, was found in the catacomb of S. Cyriac, and was given in 1651 to the Jesuits of Ghent. The name was so common in the later period of the Roman Empire, that it is probable there were many martyrs of the same name. This is proved by the discovery in the catacombs of three, with the palm branch and bottle of blood. Besides, the ancient Martyrology, called that of S. Jerome, mentions on this day, "In Africa, Valentine and twenty-four soldiers, martyrs," of whom nothing further is known. There was also a S. Valentine, first Bishop of Teramo, in Umbria, who having healed the crippled son of one Crato, a citizen of distinction, was seized and beheaded by order of the governor, about the year 273.

{298}

S. ABRAHAM, B. C.
(ABOUT A.D. 390.)

[Greek Menæa. Authority:—The Philotheus of Theodoret, c. 17.]

Abraham was a native of Cyrus in Syria, and a monk, who, moved by desire to spread the kingdom of God, visited the Lebanon in the quality of a merchant buying nuts. And

whilst there he collected the Christians into his hut, and together they recited the divine office in a low tone. But when the heathen heard the subdued strains of music, they supposed that they were engaged in incantations, and assembled about the house, then climbed upon the roof, broke it, and poured down dust and sand upon those within, to choke and bury them. However some of the elders of the village interfered, and the half-stifled Christians were drawn out of the house, and bidden to depart. After this the taxgatherers of the Emperor came round, and the people being hardly able to pay, Abraham went to Emesa and begged the money, and then, returning, paid the tax for the whole village, thereby completely conciliating the barbarous people, who at once insisted on his remaining among them, and teaching them the way of God. He accordingly sought priest's orders, and became their pastor for three years, till he was elected Bishop of Charan. In his new position he remained a monk, living on lettuces and water, and never using a bed for rest, nor fire for warmth. Every night he chanted forty hymns, interspersed with prayer, and slept seated in his chair. The Emperor Theodosius visited him, having heard of his fame, and found him a poor old man in a country smock, unable to speak a word of Greek.

{299}

S. AUXENTIUS, AB. P.

(ABOUT A.D. 470.)

[Commemorated on the same day by Greeks and Latins. Authorities:—A life by a contemporary and a disciple; mention also by Sozomen, who wrote his history before Auxentius had retired from the world, and whilst the saint was setting a holy example in the court of Theodosius the Younger.]

S. Auxentius was the son of Abdas, a Persian Christian, who had fled to Syria from the persecution of king Sapor. In the reign of Theodosius the Younger, Auxentius visited Constantinople, to see his uncle, who had a charge in the imperial guard; but finding that he was dead, he attached himself to the court, and was placed in the fourth company of the guards. He was well built, handsome, active, and strong, and to these bodily perfections was added a lively intelligence, and rigid rectitude. Sozomen says that he was especially commendable at this period for his piety towards God, the purity of his morals, his learning in profane and ecclesiastical sciences, and his courtesy and gentleness.

By this conduct he preserved himself from the contagion of the world, and drew upon himself such heavenly benediction, that, before renouncing a secular life, he received of God the gift of miracles. He associated with pious persons, but chiefly with a solitary named John, who lived as a recluse in the Hebdon, a suburb of

Constantinople. He visited this man frequently in company with Marcian and Anthimius, both at that time laymen like himself, but afterwards priests.

At length the voice of God spake so clear in the soul of the young officer, that he could not mistake its import, and renouncing his position in the court, about the year 446, he retired to a mountain in the neighbourhood of Chalcedon, {300}in Bithynia, where he hoped to live unknown to men. His dress consisted in a sheep-skin, and he had no shelter from the rain and snow. When he prayed, he ascended a rock, and then, raising his hands and eyes to heaven, his heart swelled with joy at the thought of his disengagement from all creatures. But he had not spent a month in this retreat before he was discovered by some shepherd boys, who sought, crying, some strayed sheep. When they first saw him, they ran away screaming, thinking he must be some mountain goblin, but he called after them, and asked them the cause of their sorrow; and when they plucked up courage and told him their grief, he bade them be of good cheer, their sheep were on the left side of the mountain. The boys, having recovered their sheep, returned to their parents, who hastened to visit the strange man. They found him on his rock in the attitude of prayer, with uplifted hands. After this, many people resorted to him, and he instructed them in their duty to God, and healed many that were sick and possessed.

The heresy of Eutyches, which consisted in denying the duality of natures in Christ, then imperilled the Church. Nestorius had denied that "God and Man made one Christ." Eutyches denied that in Christ the nature of man and the nature of God remained distinct. "Was Christ of two natures after the Incarnation, or of only one?" he was asked at his trial. Eutyches replied, "Of two natures before the union; but after it, I acknowledge but one." Eutyches being the chief abbot in Constantinople, his views had influenced many of the religious there and throughout Asia Minor. A general council met at Chalcedon, in 451, to try Eutychianism, into which so many had fallen in their eagerness to escape Nestorianism. The Emperor Marcian sent messengers to Auxentius to demand of him a confession of his faith, and his presence at the council. He {301}now inhabited a little cell, which had been built for him. The messengers spoke to him through the window; Auxentius refused to be mixed up with the controversy, and shut his window in their faces. They beat at his door, and endeavoured to break in, but in vain. Then he opened to them his window once more, and asked, "My fathers and my brethren, of what error am I accused?" They replied that his presence was required at Chalcedon. Auxentius said that he believed that the Word had truly taken flesh in the womb of the holy Virgin, ever virgin; and that he adored Him as the only Son of God the Father, and that He was without beginning as to His Godhead, but that He assumed flesh in the end of time; and that it was heresy

to declare that the Son of God was man only. This reply showed that Auxentius was profoundly ignorant of the subject of dispute; it was a theologic point that had not been raised when he lived in the world, and it had not invaded and troubled his retreat on Mount Ochia. As the messengers still insisted on his accompanying them, he opened his door reluctantly, and came forth, so fearfully emaciated, ragged, and covered with sores, that their hearts were moved with pity and veneration. As he stepped over the threshold one of his nails fell from off his foot, and one of the company reverently stooped to pick it up. Then the hermit recoiled in shame and indignation, exclaiming, "What! am not I a man like you? I pray you, spare me this distress." As he was too feeble to ride, he was mounted on a car, and thus conveyed to Chalcedon, followed by troops of poor, amongst whom he had distributed the charities placed at his disposal by rich visitors, and surrounded by multitudes bearing their sick, so many of whom were healed by the benediction of the saint, that his guards were astonished and irritated, believing him, at heart, to be an Eutychian. Under the same impression, {302}the monks of the monastery of Phileas, with whom he was placed, treated him with roughness, lodging him in an obscure cell without window; but placing a candle and a basket of dates beside him, to prove him; as also a little child, to watch him. At the end of a week they opened the cell, and found the candle still burning, and the fruit untouched. The child said that the holy man had spent the time in prayer and praises, and that angelic forms had surrounded him, and a dove had brought him food. The saint was next taken to the monastery of the abbot Hypacius, where he was received with much cordiality; and thence he was brought before the Emperor at Constantinople, and required to subscribe to the decrees of the Council of Chalcedon. "If the council has decided nothing contrary to that of Nicæa, if it has declared that Jesus Christ our Lord was truly incarnate, and that the holy Virgin is truly the Mother of God, I will gladly communicate with it." The prince, satisfied with this answer, embraced him, and commanded him to be conducted to the great church. He sent also to the patriarch of Constantinople, to show him the decrees of the Council of Chalcedon, concerning the errors of Eutyches. The saint went to the church followed by a crowd. He read the Acts of the council, and declared that he thoroughly and heartily agreed with them. It is probable that he was then ordained priest, but his historian does not state the time of his reception of holy orders. He then returned to the monastery of Hypacius, and asked to be allowed to inhabit Mount Sinope, instead of Mount Ochia. This mountain was nearer to Chalcedon than that on which he had before resided. It was very high, barren, and deficient in springs. Thither he was conducted by the monks of the monastery of Hypacius, singing hymns; a little hut was erected for his accommodation in a cave, with a window, {303}through which he could receive food, and converse with his visitors. Here he spent some years,

becoming more and more emaciated and covered with wounds. Those who visited him in the morning, he retained with him till the hour of Tierce, after which he dismissed them; those coming after, he kept till Sext, which he repeated with them, and then sent them away. He composed hymns and spiritual songs, which he taught to those who came to him, and made them sing them along with him. He daily preached to the people, and gave them instruction in the faith, and how to conduct themselves in the most difficult circumstances. His sermons produced a most striking effect, and many who heard him renounced the world, and adopted the religious habit.

As the saint was one night saying Matins, he suddenly opened his window, and exclaimed thrice, "The Lord be praised!" Then he bent his head and said, "Simeon, the great father, is dead." And it was so, for the news reached Bithynia afterwards, that Simeon Stylites, [\[42\]](#) the great anchorite, had died that night.

Many women having renounced the world, and placed themselves under the direction of Auxentius, a convent was built to receive them not far from his cavern, at the foot of the mountain, and the nuns visited his cell once a week, to receive instruction from his lips. At length, when he knew that he had not many days to live, he came forth from his hut, and visited the convent, where he prayed with many tears for the spiritual welfare of his children. Then he returned to his cave followed by a great multitude. Three days after he was stricken with a sickness which proved fatal; and he died on the 14th February.

{304}

S. BRUNO, B. M.
(A.D. 1008.)

[Roman Martyrology on October 15th, that being, as Baronius conjectures, the commemoration of a translation of the relics, as it is certain that S. Bruno died on Feb. 14th. Authority:—His life by his kinsman Ditmar, bishop of Merseburg, in his Chronicles, lib. 6; and mention by Marianus Scotus, and other chroniclers of Germany.]

The Sclavonic races in Prussia were some of the last to receive Christianity in Germany. S. Adalbert, bishop of Prague, had gone amongst the Lithuanians and Prussians, bearing the gospel, and, in 997, had fallen a victim to his zeal. Probably obeying the call of S. Adalbert, Bruno, a monk of Magdeburg, a man of good education, and kinsman to Ditmar, bishop of Merseburg, went on the mission to these heathen. Boleslas, king of Poland, sent, urging his coming, and, after having visited

Merseburg, where he received episcopal ordination, Bruno, with many companions, entered on his apostolic mission. But the Pagans refused to hear the word of salvation, and, falling on the little band, hacked off Bruno's hands and feet, and put to death with him eighteen men who accompanied him.

[\[42\]](#) See January 5th.



{305}

February 15.

- SS. Faustinus, *P.*, and Jovita, *D.*, *MM. at Brescia*, a.d. 120.
- SS. Crato, his Wife and Servants, *MM. at Rome, circ.* a.d. 273.
- S. Agape, *V. M. at Teramo, in Umbria, circ.* a.d. 273.
- S. Eusebius, *H. in Syria, after* a.d. 400.
- S. Georgia, *V. at Clermont.*
- S. Severus, *P. in Valeria, circ.* a.d. 530.
- S. Quinidius, *B. of Vaison in Vaucluse, circ.* a.d. 578.
- S. Berach, *B. Ab. in Ireland, circ.* a.d. 615.
- S. Faustus, *Monk, O. S. B.; circ.* a.d. 607.
- S. Walfrid, *Ab. of Monte Virido, circ.* a.d. 765.
- S. Sigfried, *B., Ap. of Sweden, circ.* a.d. 1045.

SS. FAUSTINUS, P., AND JOVITA, D., MM.

(A.D. 120.)

[Roman Martyrology, and those of Bede, Usuardus, and others; but Usuardus, misled by the name, makes Jovita a virgin martyr. Three different versions of their Acts are published by Bollandus. None of these are the original.]



FAUSTINUS and Jovita were brothers, nobly born. Faustinus, the elder, was a priest; Jovita was in deacon's orders. During a time of persecution under Hadrian, the bishop of Brescia lay concealed, and the brothers strengthened and encouraged the fainting flock. The Acts of their Martyrdom are of such doubtful authority that it is unsafe to affirm concerning them more than that their zeal provoked the fury of the heathen against them, and procured them a glorious death for their faith, at Brescia. Their constancy, under the torments of boiling lead and red-hot iron, was the means of converting one Calocerus, who afterwards also suffered for the faith.

These saints are venerated as the chief patrons of Brescia, where their relics are preserved in the church dedicated under their invocation.

{306}

S. EUSEBIUS, H.
(AFTER A.D. 400.)

[Greek Menæa. Life from the Philotheus of Theodoret, c. 18.]

Was a hermit at Aschia, in Syria. Theodoret visited him, and was admitted into his cell. There is nothing remarkable related concerning him.

S. GEORGIA, V.
(DATE UNCERTAIN, BUT PROBABLY IN THE 5TH CENT.)

[Gallican Martyrology. Authority:—S. Gregory of Tours, De Gloria Confess., c. 34.]

This pious virgin was a native of Clermont, in Auvergne, where she served God like Anna, constantly attending in the temple. Very little is known of her life, which flowed on in calm simplicity, and would hardly have required a more particular notice than the insertion of her name, were it not for one graceful incident narrated by S. Gregory of Tours, to the effect that as her body was being carried to the cathedral for sepulture, a great company of doves or pigeons fluttered above the mourning train, and settled

on the roof of the minster, whilst the last rites were being performed; and this the pious and simple people regarded as a token of divine favour.

S. SEVERUS, P.

(ABOUT A.D. 530.)

[Roman Mart. Authority:—S. Gregory the Great, Dialog., lib. i., c. 12.]

S. Severus was priest to a church in the district of Valeria, which is that part between the Tiber and the Velino, occupied by the cities Riete, Terni, and Narni. S. {307}Gregory relates that on one occasion a message was brought him, whilst he was pruning his vines, that a dying man needed his pastoral assistance. Severus promised to go as soon as he had done cutting the vine he was then engaged upon. When he drew near to the sick man's house, the people ran out to meet him, saying, "Oh, sir! why didst thou delay? the man is dead." Then Severus entered, full of self-reproach, praying to God for pardon. And when he saw the dead body, he burst into tears, and beat his head against the ground, reproaching himself for his neglect. Then the dead man's spirit returned, and he opened his eyes, and sat up. So he made his confession and received absolution, and died shortly after.

The relics were translated to the monastery of Münster-Maifeld, near Coblenz, about the year 980, by S. Egbert, bishop of Trèves.

S. BERACH, B., AB.

(ABOUT A.D. 615.)

[Irish Kalendar. Two lives of this saint exist, but both are late, collected from oral tradition, and full of fable.]

The lives of the Irish saints were, for the most part, written from popular tradition, many centuries after their decease. They are characterised by a love of the marvellous and the grotesque, diminishing their historical value. The same quaint legends re-appear in almost all, or with slender modifications. It seems that every Irish saint yoked stags to his plough, and made bells come to him over the water. If some of these fanciful stories are here inserted, it is not that we desire a ready credence to be yielded to them, but rather because it is all that there is to be told about these saints, and some of them possess a strange beauty or are characteristically grotesque.

{308}Berach is said to have been the son of Nemnald, descendant of Brian, Prince of Connaught, by his wife, Finmaith, who took him to be baptized by his uncle, S. Froech. And here follows a strange tale. When Berach was taken from the font, the mother wished to resume her charge of him, but "No," said the bishop, "let me have the

bringing up of this little one; God will provide for his sustenance." So S. Froech took him, and when the babe cried for the breast of his mother, his uncle gave him the lobe of his ear to suck, and thence flowed a copious supply of honey. Now, when the boy was grown up, guided by an angel, he went to Glendalough, and there he settled, leading a monastic life under S. Coemgen. One day a wolf fell on a calf, belonging to the monks, and devoured it, then the cow ran lowing painfully about, and Berach, pitying her, bade the wolf come and suck her, and be to her in place of the calf he had eaten.

Now there was in the charge of S. Coemgen, a lad, the son of Duke Colman, who was very ill, and consumed with fever. As the boy fretted in his bed, and cried for apples and sorrel to quench his burning thirst, S. Coemgen said to Berach, "Go forth, my son, taking my staff, and bring me what the sick boy needs." So Berach went forth. And it was midwinter. Then he prayed to God, with whom nothing is impossible, for he was stirred with pity for the fevered child, and he went to a willow, and blessed it; then it thrust forth its little silky flowers, and these swelled and ripened into red apples, and beneath the willow the snow dissolved, and green sorrel thrust up its shoots and spread its delicate leaves; so he gathered of the apples a lap-full, and picked a large bunch of sorrel, and came with them to his master. [\[43\]](#)

{309}And after some time, Berach went forth and built a monastery in a remote spot, Clon-cairpthe, in the desert of Kinel-dobhtha; but a certain wealthy man interfered to pull it down, and to disturb him in many ways. So Berach appealed for protection to the king; and when he came to the court his adversary arrived also, and was admitted by the porter, for he was well-dressed; but the door was shut against the abbot in his tattered clothing. Now it was winter, and the ground was white with snow, and rude boys, seeing the poor man, scantily clothed, shivering outside the gate, began to pelt him with snow-balls, but suddenly they were struck as by an icy blast, that they could not stir. And Berach saw that the snow had been scraped from the palace-door into a great heap. So he approached it, and blew upon it, and a flame crackled in the snow heap, and leaped up, and he stood and warmed himself at the flaming snow. Then, when the king heard what had taken place, he was full of wonder, and went forth, and besought the man of God; so he restored the boys to their usual activity, and quenched the blazing snow-heap.

S. WALFRID, AB. OF MONTE VIRIDO.
(ABOUT A.D. 765.)

[On this day Benedictine Kalendar; but Wyon, Menardus, and Ferrarius, on April 17th. The life of this saint was written by his friend and companion in monastic life, Andrew,

who was third abbot of the monastery. Walfrid was founder and first abbot; he was succeeded by his son, Gimfrid, and then by Andrew.]

Walfrid, a native of Pisa, was married to a virtuous wife, by whom he had five sons. Both he and his wife then resolved to retire from the world. He founded and governed the abbey of Monte Virido, in Tuscany, near Volterra. There is nothing of remarkable interest in his life.

{310}

S. SIGFRIED, B. AP. OF SWEDEN.
(ABOUT A.D. 1045.)

[Anciently venerated in Sweden; named in the Cologne and other German Kalendars. Authority:—Joannes Magnus, Archb. of Upsal, Hist. Goth. lib. xvii., c. 18, 19, 20.]

The faith of Christ was first preached in Sweden, as has been already related (February 3rd) by S. Ansgar, in the ninth century; but the Swedes soon relapsed into their former heathenism, partly from want of a sufficient supply of teachers, till the reign of Olaf Scobkongr. This prince sent ambassadors to King Edred (others say Ethelred) of England, to renew the ancient alliance between the two crowns, and desired that some persons might be sent to him, knowing the Christian law, to instruct him and his people. Edred received the proposition with joy; and, assembling the prelates and chief clergy of his kingdom, exhorted them to make choice of proper missionaries for this great work. Sigfried, archdeacon of York, perceiving that most of those present shrank from the undertaking, as one hazardous and laborious, sprang to his feet, and offered himself for the mission. His offer was at once accepted. He was consecrated bishop, and then sailed to Sweden, taking with him his three nephews Sunaman, Unaman, Wiaman, and other companions. He landed in South Gothland, where now stands the cathedral of Wexiö, which, by the admonition of an angel, he caused to be erected; and there he made some stay, the king being at that time absent in West Gothland. The chief Jarl or earl of those parts came to see the strangers, and observed their conduct with interest; he was even present when Sigfried celebrated the Holy Sacrifice; of all which he gave an account to the king, informing him that he had seen the old man, as he called him, whilst he was standing at the table of his religion, raise {311} above his head a most radiant and beautiful infant, who extended his arm towards him with a smile. The king sent for the saint, and, at his coming, went forth to meet him, and received him with joy; and, after he had been sufficiently instructed in the Christian faith and moral law, was baptized with his queen, and many of his nobles, and gave the saint the royal castle of Husaby to be converted into a church. For this it was well adapted, for the palaces of the

Scandinavian kings and nobles consisted of huge halls with sleeping-apartments in what might be termed the aisles, and doors at both ends. By removing the partitions and beds, and blocking up one door, the building at once assumed the appearance of a stately church, of nave and side aisles, separated by huge square pillars of pine-wood. At Husaby, Sigfried long resided, till he had converted all West Gothland to the faith of Christ. But this was not effected without opposition, and his three nephews, Sunaman, Unaman, and Wiaman, to whom he had committed the care of the Church of Wexiö, were murdered, and their bodies cast into a neighbouring pool. The murderers were discovered, and the king would have put them to death, but they were spared at the intercession of S. Sigfried, but the king forced them to pay a blood-fine, which he offered to the bishop as the nearest kinsman of the deceased. Sigfried, however, refused to receive the money. The relics of the three brothers were miraculously discovered by a light hovering above the pool in which they lay. Their names have been recorded among the saints on Feb. 15th, along with their uncle, S. Sigfried. This loss of his coadjutors did not discourage the saint from the work of the Gospel, which he carried on with great success. He was buried in the cathedral of Wexiö, and canonized by the Pope in 1155.

[43] See Giraldus Cambrensis, who refers to the legend in his book, *De Mirabilibus Hiberniæ*, c. 28, but relates it of S. Keiven.

{312}

February 16.

- S. Onesimus, *Disciple of S. Paul*, a.d. 95.
- S. Onesimus, *B. M. of Ephesus*, a.d. 109.
- S. Honestus, *P. M., Ap. of Pampeluna*, circ. a.d. 270.
- SS. Proclus, Ephebus, Apollonius, *MM. at Teramo*, circ. a.d. 283.
- S. Cornelius, *M. at Rome, relics at Ghent*.
- SS. Elias, Jeremias, Isaias, Samuel, and Comp., *MM. at Cæsarea, in Palestine*, a.d. 309.
- S. Juliana, *V. M. at Nicomedia*, circ. a.d. 309.
- S. Flavian, *H. in the East*.
- S. Eulalius, *B. of Syracuse, after* a.d. 503.
- S. Tanco, *B. of Verden, in Hanover*, circ. a.d. 800.

S. ONESIMUS.

(A.D. 95.)

[There is much confusion between the S. Onesimus, disciple of St. Paul, and his namesake, bishop of Ephesus. Indeed, by many it is supposed that there was only one Onesimus, and that the runaway slave spoken of by S. Paul was afterwards bishop of Ephesus. The Greeks commemorate the first on Feb. 15th, and the second on December 1st.]



ONESIMUS was a Phrygian by birth, slave to Philemon, a person of note of the city of Colossæ, converted to the faith by S. Paul. Having run away from his master, he providentially met with S. Paul, then a prisoner at Rome, who there converted and baptized him, and sent him, with his canonical letter of recommendation, to Philemon, by whom he was pardoned, set at liberty, and sent back to his spiritual father, whom he afterwards faithfully served. The apostle made him, with Tychicus, the bearer of his Epistle to the Colossians, [\[44\]](#) and afterwards, as S. Jerome [\[45\]](#) and other fathers witness, a preacher of the gospel and a bishop. The Greeks say he suffered under Domitian. There was a {313}bishop of Ephesus, after S. Timothy, of the same name, who showed great respect for S. Ignatius, when on his journey to Rome, in 107, and is highly commended by him. [\[46\]](#) He was conducted to Rome two years after, and was stoned to death.

S. HONESTUS, P. M.

(ABOUT A.D. 270.)

[Commemorated at Pampeluna, as the apostle of that place, and at Amiens with nine lessons, and at Toulouse, where his head is preserved. Besides being mentioned in these Breviaries, his name occurs in the Anglican Martyrology of Wytford, and in the additions to Usuardus, by Molanus. All that is known of him is found in the Acts of S. Firmin, B. M. See Sept. 25th.]

Honestus, a native of Nismes, was found by S. Saturninus, as he passed through that city, to be of so pious and zealous a disposition that he called him to follow him, as a disciple, and after he had fully instructed him, he ordained him priest, and sent him into Spain. He preached with great effect at Pampeluna, where he converted one Firmus, a senator, with all his house, and his son, Firmin, became his most devoted

pupil. He so completely succeeded in the destruction of superstition in the minds of the people of Pampeluna, that he persuaded them to entirely overthrow a temple of Diana, which adorned their town. In some martyrologies he is called a martyr, but nothing is known of the place or manner of his death.

{314}

S. CORNELIUS, M.

(DATE UNKNOWN.)

The relics of this martyr, found in one of the Roman catacombs, were given by Pope Innocent X., in 1649, to the Jesuit church at Ghent, where they are enshrined in a silver reliquary, and are exhibited on Feb. 16th.

SS. ELIAS, JEREMIAS, ISAIAS, AND COMP., MM.

(A.D. 309.)

[Commemorated on this day by the Greeks, and in some Western Martyrologies. On this day also the Roman Martyrology. Authority:—Eusebius; Martyrs of Palestine, c. ii.]

In the year 309, the Emperors Galerius and Maximinus continuing the persecution begun by Diocletian, five pious Egyptians went to visit the confessors condemned to the mines in Cilicia, and on their return were stopped by the guards of the gates of Cæsarea, in Palestine, as they were entering the town. They readily declared themselves Christians, together with the motives of their journey; upon which they were apprehended. The day following they were brought before Firmilian, governor of Palestine, together with S. Pamphilus, and others. The judge, before he began his interrogatory, ordered the five Egyptians to be laid on the rack. After they had long suffered all manner of tortures, he addressed himself to him who seemed to be their chief, and asked him his name and his country. They had changed their names, which, before their conversion, were those of some heathen gods, as was customary in Egypt. The martyr answered according to the names they had given themselves, which were those of {315} prophets, as Elias, Jeremy, Isaiah, Samuel, and Daniel. [\[47\]](#) Firmilian then asked their country; he answered, Jerusalem, meaning the heavenly Jerusalem, the true country of all Christians. The judge inquired in what part of the world that was, and ordered him to be tormented with fresh cruelty. All this while the executioners continued to tear his body with scourges, whilst his hands were bound behind him, and his feet squeezed in stocks. The judge, at last, tired of tormenting them, condemned all five to be beheaded, and this command was immediately executed.

Porphyry, a youth, the servant of S. Pamphilus, hearing the sentence pronounced, exclaimed that the honour of burial ought to be accorded to these men. Firmilian, provoked at this boldness, ordered him to be apprehended, and, finding that he confessed himself a Christian, and refused to sacrifice, "commanded," says Eusebius, "that they should scrape and mutilate him, not as though they were dealing with flesh of a human being, but as with stone and wood, to the very bones, and the inmost recesses of the bowels. This being continued for a long time, he at length perceived that he was labouring in vain, as he continued without uttering a sound, or evincing any feeling, and almost totally lifeless, although his body was dreadfully mangled. But, as the judge was of an inflexible cruelty, he condemned him to be committed to a slow fire. One could then see Porphyry covered with dust, but with his countenance bright and cheerful, advancing on his way to death, covered only with his philosophical garb thrown round him like a {316}cloak, and, with a calm and composed mind, beckoning to his acquaintance and friends, and preserving a cheerful countenance at the stake. When the fire was kindled, which was done at some distance from him, he attracted and inhaled the flame, and then, most nobly persevering in silence, until his last breath, he uttered not another word, save that which he uttered when the flame reached him, a call upon Christ, the Son of God, his helper."

Seleucus, an eye-witness of this victory, was heard by the soldiers applauding the heroism of these martyrs, whereupon he was apprehended, and his head was struck off.

S. Pamphilus is commemorated in the Roman Martyrology on June 1st; Elias, Jeremias, Isaiah, Samuel, Daniel, Porphyry, and Seleucus, on Feb. 16th.

The relics of S. Daniel are preserved at Bologna, in the churches of S. Cecilia and S. Gabriel.

S. JULIANA, V. M.
(ABOUT A.D. 309.)

[Commemorated by the Greeks on December 21st. The ancient Latin Martyrologies on Feb. 16th. The Acts are very ancient. They were certainly written before 600, when her relics were at Puteoli. Usuardus, whose Martyrology dates 800, speaks of her relics as at Cumæ, to which place they had been translated about the year 600. The Acts are not, however, to be trusted. They have apparently been interpolated by those who were not satisfied with their original brevity.]

S. Juliana was a Christian maiden, the daughter of heathen parents, very beautiful, and of good birth. Her father resolved on marrying her to the prefect Eleusius, but she refused, alleging, as her excuse, that she was resolved not to marry a heathen. Her father, much exasperated, beat her severely, and when he could not shake her constancy he gave her over to the prefect, hoping that the {317}terror of appearing in court would quell her courage. But he was deceived. She enthusiastically confessed Christ, and her betrothed, brutally ordered her to be stripped and beaten before him, for his love was turned into rage and hatred. The more cruelly she was treated, the more resolved she seemed to become, and the more exasperated grew Eleusius. At last he ordered molten metal to be poured over her, and then that she should be thrown into prison, with her feet made fast in the stocks. On the following day he ordered her to be let down into a vessel of molten lead, and then he bade the executioner strike off her head.

The head of S. Juliana is preserved at Hal, in the Tyrol, but the chief portion of her relics is in the church of Notre Dame de Sablon, in Brussels.

S. TANCO, B. OF VERDEN.

(ABOUT A.D. 800.)

[Authorities:—Krantzius, Leslie, and Wion, in Mart. Benedict.]

Patto, abbot of Amabaric, in Scotland, having gone to preach the faith to the heathen in Germany, and being appointed bishop of Verden, in the kingdom of Hanover, Tanco, monk of Amabaric, was chosen abbot; but, desiring to follow his former superior, he resigned his charge, and sought Patto at Verden, whom he succeeded after a while, being the third bishop of that see. He is said to have fallen a victim to a barbarous mob who were enraged with him for denouncing their licentious and savage manners.

[\[44\]](#) Colos. iv.

[\[45\]](#) Ep. lxii. c. 2.

[\[46\]](#) Ep. ad Ephes.

[\[47\]](#) It is, perhaps, inaccurate to say that these were the names of the five brethren, Eusebius does not affirm as much. He says, "The governor asked the chief of them who he was, when, instead of his proper name, he heard him repeat some name of the prophets, which was done by them, if they happened to have had names given to them by their parents from the names of idols, in which case you would hear them calling themselves Elias, Jeremiah, Isaiah, Samuel and Daniel.... When Firmilian had heard some name like this from the martyr, &c."

{318}

February 17.

- S. Mariamne, V., *sister of S. Philip the Apostle, 1st cent.*
- S. Polychronius, *B. M. of Babylon, a.d. 251.*
- SS. Donatus, Castulus, Magnus, and Companions, *MM. at Teramo, circ. a.d. 273.*
- SS. Donatus, Secundian, Romulus, and Companions, *MM. at Concordia, in N. Italy, a.d. 303.*
- SS. Theodulus and Julian, *MM. at Cæsarea, in Palestine, a.d. 308.*
- SS. Loman and Fortchern, *BB. in Ireland, 7th cent.*
- S. Fintan, *P. Ab. of Cluain-Ednech, in Ireland, 6th cent.*
- S. Finan, *B. of Lindisfarne, a.d. 661.*
- S. Silvine, *B. of Auxy-les-Moines, circ. a.d. 720.*
- S. Fulrad, *Ab. of S. Denys, in France, a.d. 784.*
- S. Constabilis, *Ab. of Cavia, in Italy, a.d. 1124.*
- S. Evermod, *B. of Ratzeburg, a.d. 1178.*

S. MARIAMNE, V.

(1ST CENT.)

[Commemorated by Greeks only. Authority:—Nicephorus Callistus, *Hist. Eccl. lib. ii. c. 89*, of no weight, as he wrote in 1341.]



AFTER the Ascension of our Blessed Lord, S. Philip, with Bartholomew, and Mariamne, his sister, came to Hierapolis, where the people held in special veneration a monstrous serpent. The apostles, filled with holy zeal, rushed into the temple and drove the serpent from its sanctum, but the people, enraged, fell on them, and hung S. Philip to a pillar, and would have executed S. Bartholomew and S. Mariamne, had they

not been terrified by the shock of an earthquake. They released SS. Bartholomew and Mariamne, who buried Philip, and then went into India.



AN EARLY RELIQUARY.

Feb. 17.

{319}

S. POLYCHRONIUS, B. M.

(A.D. 251.)

[Roman, and almost all Martyrologies. The Acts of this martyr, somewhat fragmentary, are extant.]

The following fragment is all that remains of the Acts of S. Polychronius, slightly epitomized at the commencement:

"In those days the storm rose under Decius Cæsar, and many Christians were slain in the city of Rome. Galba being regent in Rome, Decius went against the Persians. Coming to the city Ponticum, he stayed there, but he was warring. Then Decius went up into the Median hill-country, and gained a victory, and took several cities of the Persians, as Babylon, Bactria, Hyrcania, Cordula, where he found many Christians, whom he slew with tortures. At that time he found in the city of Babylon, a bishop named Polychronius, with the priests Parmenias, Elymas, Chrysotelus, and the

deacons Luke and Mucius; whom, when he had taken, he ordered to be led forth and to sacrifice to idols. Then Polychronius answered promptly, 'We offer ourselves to the Lord Jesus Christ, and will not bow to devils, or idols made with hands.' Then Decius ordered him and his clergy to prison. And he built there a temple to Saturn, and made a gypsum image, and gilded it....[\[48\]](#) And when it was ready, he ordered Polychronius, his priests, and deacons, to be led before him, and he questioned them, saying, 'Thou art the sacrilegious Polychronius, who will not keep the commandments of the gods of the Emperor.' But Polychronius answered not. Then Decius said to the clergy, 'Your chief is silent.' Parmenias answered, 'Our chief will not defile his mouth; he keeps the command of Our Lord, Cast not your pearls before swine. Dost thou deem it seemly that what has once been purified {320} should be defiled with dung?' Decius said, 'Ha! we are dung, are we?' and he ordered their tongues to be cut out. Now when they had cut out the tongue of Parmenias, [\[49\]](#) Parmenias exclaimed, 'O blessed father Polychronius, pray for me, for I see that the Holy Spirit rules thee, signs thy mouth, and distils honey thereunto.' Decius said, 'Polychronius, sacrifice to the gods;' but he answered not a word. Then Decius ordered his mouth to be beaten in with stones; and he, as they beat him, raised his eyes to heaven, and spread forth his hands, and so expired."

SS. THEODULUS AND JULIAN, MM.

(A.D. 308.)

[Roman Martyrology. The Greeks on Feb. 16th. See account of SS. Elias, Jeremias, Isaiah, and Companions, Feb. 16th. Authority the same.]

"Immediately after Seleucus, (see p. [316](#)) came the aged Theodulus, a grave and pious man," says Eusebius, "who was of the governor's family, and who, on account of his age, had been treated with more regard by Firmilian than any of his domestics, as also, because he was now a father of the third generation, and had always evinced great fidelity and attachment to himself and family. He, however, pursuing the same cause as Seleucus, when arraigned before his master, was condemned to endure the same martyrdom as our Saviour on the cross. After all the rest came Julian. He had just come from abroad, and had not yet entered the city; but learning on the road the death of the martyrs, he hastened at once, just as he was, to the sight. Then, when he saw the earthly tabernacles of the holy men lying on the ground, filled with joy, he embraced {321} every one, and kissed them all. Upon this, he was immediately seized by the ministers of death, and conducted to Firmilian, who consigned him to a slow and lingering fire. Then Julian, exulting with joy, gave thanks to God with a loud voice, who had honoured him with martyrdom. He was a native of Cappadocia; in his

manner he was most religious, and eminent for the sincerity and soundness of his faith."

SS. LOMAN AND FORTCHERN, BB.
(7TH CENT.)

[Colgan is the only authority for their insertion; he says that in Ireland these saints are venerated on Feb. 17th, and Oct. 11th. These saints are mentioned in the Tripartite Life of S. Patrick, and in that by Jocelin.]

S. Loman is said to have been the son of Tigridia, sister of S. Patrick; his brothers Brochan and Mogenoch, were, like him, also bishops; and his cousins, Mel, Rioch and Mun, (Feb. 6th), sons of his aunt Darerca, were saints and prelates. S. Loman accompanied S. Patrick to Ireland, and when they landed at Temora, the great apostle left Loman in charge of the boat, ordering him to bring it up the river Boyne to Trim. And when one Fortchern, son of Fethlemid, chief of Trim, heard the sweet chanting of Loman on his boat, a great longing came over him to hear the doctrine which exhaled such sweetness. Therefore he came to him and received instruction out of the boat, and he sang with him the songs of Zion. Then came the mother of Fortchern, seeking her son, and she was a Scottish princess, and she saluted the priest of God reverently, and rejoiced that the Gospel of Christ was wafted to the shores of Ireland. And Fethlemid came also, and received instruction, and himself believed, and his whole house; and they were baptized; and he gave Antrim to {322}the church as a possession. Then came Patrick and founded there a church, and placed Loman over it, as chief pastor. Jocelin, the writer of the life of S. Patrick, states that he used a life of the great apostle of the Irish, written by S. Loman, his nephew.

Now when Loman was dying, he called to him Fortchern, that he might consecrate him to be his successor in the See of Antrim, but he would not, "Lest," said he, "it should be thought that the government of this diocese was mine by hereditary right, for my father owned it till he gave it to God." Then Loman recognised this reason as fitting, and he was succeeded by one named Cathald.

Such is the legend, and a sad confusion of history and fable does it prove to be. These are Dr. Lanigan's judicious remarks: "The Tripartite Life makes S. Loman or Luman a nephew of S. Patrick, left in charge of the boat, and adds that, in consequence of the order of the saint, he sailed up against the current of the river as far as Trim. This was too good a story to be slightly passed over by Jocelin, who, to make it still more marvellous, subjoins that, the sails being hoisted, he went up, without the assistance of oars, notwithstanding furious blasts of wind in the direction opposite to its course. He might as well have said that it had been carried in the air; for the channel of the

Boyne is so unfit for navigation, that it would be impossible for a boat to proceed as far as Trim, even were both the current and the winds favourable." [\[50\]](#)

There can be no doubt that Loman lived much later, and that he is no other than the bishop Loman of Trim, who lived in the 7th century, of whom nothing authentic is known. Dr. Lanigan carefully traces the fable of the donation of Antrim, and shows that it is partly blunder, partly wilful invention. Colgan patched up the Acts of {323}S. Loman from the stories in the Tripartite Life of S. Patrick, and in Jocelin, who quotes from the Martyrologum Tamlachtense the following passage:—"Loman of Trim and his companions, who were (of the list two only are worth noting) Ossan and Fortchern." "If," says Dr. Lanigan, "by *sociis suis* we should understand disciples of Loman, Loman must be brought to much later times than those of S. Patrick, for Ossan was, in all appearance, the person of that name whose memory was revered at Rath-Ossan, near the west gate of Trim, and whose death is marked at a.d. 686. Some of them are placed by Colgan himself in still later times. It may be objected that Tirechan, who is supposed to have lived in the 7th century, speaks of Loman as being in S. Patrick's days. But if Tirechan lived so early, the account given of Loman is undoubtedly an interpolation thrust into his work. For no author of that country would have written certain nonsense therein contained, such as that prince Fethlemid, a son of king Leogaire, made a grant of *all* his territory, property, and family, to Saints Patrick and Loman, and thus to the Church of Trim. Such fables, relative to ecclesiastical endowments, did not appear in Ireland until a much later period." [\[51\]](#)

With regard to Fortchern the same difficulty exists. Notwithstanding that he is made the son of Fethlemid, prince of Trim, he is spoken of in the Tripartite Life as blacksmith to S. Patrick; and if he were a disciple of S. Loman, he must be moved from the 5th to the 7th century. Anyhow he is not to be confounded with Bishop Fortchern of Ross, as does the legend; if he was a bishop at all, it was of Trim.

{324}

S. FINTAN, AB. OF CLONENAGH.
(6TH CENT.)

[Roman Martyrology, and those of Bede, Usuardus, Ado, &c. Colgan says there were twenty-four saints of this name in Ireland, which has led to some confusion. Authority:—An ancient life published by Colgan, and also by Bollandus, but, like all the lives of Irish saints, late, and resting on tradition.]

S. Fintan, abbot of Cluain-Ednech, (Clon-Enach), was born in Leinster, in the sixth century. He was brought up in piety and letters by a holy man, who led a religious life

in a place called Cluain-mhic-Trein,[\[52\]](#) under whom he made such progress, as to give early evidence that God was with him. When he was grown to man's estate, he took leave of his spiritual father, and went for further improvement to S. Columba of Trydaglas, (December 13th), with whom he remained, till he was ordered to Cluain-Ednech, in East Meath, where he laid the foundations of a famous monastery, to which many resorted from all parts of Ireland, to place themselves under his direction, (about a.d. 548.) The rules he gave his monks were very strict; they abstained from all kind of meat, butter, and milk; living only upon vegetables; they laboured like hermits in the fields, and tilled their ground with their own hands. This rigour appeared excessive to the other holy solitaries in those parts, and assembling together, they resolved to send a deputation to remonstrate with the saint for imposing a rule which it was impossible for flesh and blood to endure. The night before they were to come to him, with S. Cannech at their head, Fintan was admonished from heaven of their coming; and for further instructions how he was to proceed, was ordered to go out in the morning, and follow the {325}directions of one whom God would send to meet him. The first person he met was one born dumb. Fintan blessed him, and bade him declare to him the will of God. Then the dumb man spake, "All these good things that thou thyself hast begun for God carry out unto the end; but beware of scandalizing others; for some vessels are weaker than are others." The saint observed this lesson, and when the deputation reached him, he was in a compliant mood, and ready to remit the rigour of his rule with regard to those under his direction; but with respect to himself, he persevered in his penitential exercises. Amongst the disciples of S. Fintan was the famous S. Comgal, who afterwards founded the monastery of Bangor, where S. Columbanus, and many other saints, received their education. When this holy abbot had served God in great perfection, from his very childhood to a venerable old age; after a long exercise of humility, charity, patience, meekness to others, and severity towards himself, he called his children about him, and recommending to them his successor, gave them his benediction, and arming himself with the Holy Sacrament, fell asleep in the Lord.

S. FINAN, B. OF LINDISFARNE.

(A.D. 661.)

[Anglican Martyrology. Colgan in his Acts of the Irish Saints notes him on the same day. Same day in the Aberdeen Breviary, but Dempster says he was commemorated in Scotland on Feb. 16th. Among the Irish, Jan. 9th was regarded as a day on which S. Finan was honoured. Authority:—Bede, Hist. Eccl. lib. iii. c. 17, 21, 25, &c.]

England was Christianized from two quarters; Kent and all the south received the Gospel from Rome through the mission of S. Augustine; but the whole of the north-

east {326} of the island, called Northumbria, including the modern Northumberland, Durham, and Yorkshire, was Christianized from Iona, the great monastery of S. Columba.

The first four successors of Augustine at Canterbury were all chosen from the Italian monks who had accompanied him to England; but they all belonged to that first mission; whereas the See of Lindisfarne, as it became vacant, was filled from Iona. The Scottish monks, thus placed during thirty years at the head of the Church in the North of England, showed themselves worthy of the saintly school whence they issued, and of the glorious mission to which they were consecrated.

The first monk sent from Iona to replace the noble Aidan, (Oct. 22nd), was S. Finan. His episcopate was prosperous; it lasted ten years, and was not interrupted by any melancholy event, such as those which had troubled the life of Aidan, by taking from him his two royal friends. S. Finan always lived on good terms with king Oswy, and before going to join his predecessor in heaven, he had the happiness of introducing to the Church the heads of the two great Saxon kingdoms. Sigebert, king of the East Saxons, and Peada, king of the Midland English, came to seek baptism at the gates of Lindisfarne. This made way to the conversion of their respective provinces, which this holy prelate furnished with proper missionaries; and after some time, he ordained the Scot, Diuma, bishop of the Midland English, and S. Cedd (January 7th), bishop of the East Saxons. In the island sanctuary of Lindisfarne, S. Finan caused a cathedral to be built, not of stone, like that which Paulinus and Edwin had commenced at York, but according to the Keltic custom, and like the churches built by Columba and his Irish monks, it was made entirely of wood, and covered with bent, that long rough sea-grass, whose pivot-like roots bind together the sands on the seashore, {327} and which is still found in great abundance on the island, as well as on the sandy beach which has to be crossed before the traveller can reach Lindisfarne.

Vast as was his diocese, which embraced the two great Northumbrian kingdoms, and great as must have been his influence over the other Saxon provinces, S. Finan seems to have preserved and exercised an authority not less complete over the country of his origin, the kingdom of the Dalriadan Scots. The Scotch annalists all speak of a certain king Fergus, who, by his violence and exactions, had raised the indignation of the Scottish clergy, and called down upon himself a sentence of excommunication from the bishops of Lindisfarne, Finan and his successors. Bede, who is prejudiced against this holy prelate, because of his adhesion to the Keltic ritual, and resistance of the introduction of the Roman usages in vogue in the South of England, nevertheless admits his great virtues, his contempt of the world, love of poverty and disinterestedness, and great diligence in preaching the Word of Life. [\[53\]](#)

[48] Portion lost.

[49] A mistake of a copyist for Polychronius, apparently.

[50] Lanigan, i. p. 222.

[51] Lanigan. ii., p. 345.

[52] Whence it appears that S. Fintan was a native of Ross, (in Wexford), for Ross is *Ros-mhic-Trein*; *i.e.*, Ross of the Sons of Trein.

[53] Montalembert: "Monks of the West."



{328}

February 18.

- S. Simeon, *BM. of Jerusalem*, a.d. 107.
- SS. Leo and Paregorius, *MM. at Patara (commemorated by Greeks only)*.
- SS. Maximus, Claudius, Præpedigna, Alexander, and Cutias, *MM. at Rome*, a.d. 295.
- SS. Constantia, Augusta, Attica, and Artemia, *VV. at Rome, 4th cent.*
- S. Flavian, *BM. of Constantinople*, a.d. 449.
- S. Helladius, *B. of Toledo*, a.d. 632.
- S. Angilbert, *Ab. of S. Riquier, in France*, a.d. 814.
- S. Theotontius, *Prior of S. Cruz, at Coimbra*, a.d. 1166.

S. SIMEON, B. OF JERUSALEM.

(A.D. 107.)

[Roman, and all ancient Martyrologies, but commemorated by the Greeks on April 27th. Authorities:—Eusebius, Hist. Eccl., lib. iii., c. 10, 32; Hegesippus quoted by Eusebius.]



AFTER the martyrdom of S. James, and the capture of Jerusalem by the Romans, the surviving apostles and disciples of our Lord are reported to have assembled at Jerusalem to consult who should be appointed bishop in the room of S. James. They unanimously declared Simeon, the son of Cleopas, as deserving to succeed to that important office. He is said to have been cousin-german to our Saviour, for Hegesippus asserts that Cleopas was the brother of Joseph. Hegesippus gives the following account of his martyrdom:—"There are those that take the lead of the whole Church as martyrs, even the kindred of our Lord. Profound peace had lasted for the Church till the days of Trajan, when Simeon, the relative of our Lord, being the son of Cleopas, was waylaid by the heretics, and was accused to the Consul Atticus. After he had been tormented many days, he died a martyr, {329}with such firmness that all wondered, even the president himself, that a man of one hundred and twenty years of age should endure such tortures. At last he was ordered to be crucified."

In art, S. Simeon appears with a cross, and as a very aged man. Some of his relics are preserved in the church of S. James the Great, at Bologna; his head in the Jesuit church at Brussels; other portions of the body at Lisborne, near Lipstadt, in Westphalia.

SS. CLAUDIUS, MAXIMUS, AND COMP., MM.

(A.D. 295.)

[Almost all Martyrologies. Authority:—The very ancient, but fabulous Acts of S. Susanna, VM. See Aug. 11th.]

Claudius and Maximus were brothers of Pope S. Caius, and S. Gabinius, priest in Rome. Maximus was count of the privy purse to Diocletian, and Claudius also held a post of distinction about the person of the emperor. Their family was one of the most noble in Rome, and when Galerius Maximianus, the Cæsar, had lost his wife, Valeria,

daughter of Diocletian, the emperor resolved on finding for his son-in-law another wife, of good repute and honourable birth. Hearing of the beauty and modesty of Susanna, daughter of Gabinius, he sent Claudius to the father, to ask the hand of Susanna for the young Cæsar. But Susanna had resolved to love and devote herself to none, save Jesus Christ. When she was brought into the room by her father to hear the flattering announcement, her uncle Claudius would have kissed her, but she gently withdrew her face, saying, "Pardon me, my uncle, but no man has ever kissed me." Then she declared that she was resolved to continue in celibacy, loving none save Jesus. Claudius was surprised {330} and alarmed, for the request of an emperor is the same as a command. He had already received some Christian teaching from his brothers, the bishop and the priest, and now was fully convinced of the power of that religion which could make a young girl reject a princely lover and the prospect of a throne, with every prospect of death as an alternative. He consulted with his brother Maximus, and with his wife Præpedigna, and they, together with his sons, Alexander and Cutias, foreseeing an explosion of imperial rage, which would sweep them all away, hastened to receive the sacrament of regeneration, and then Claudius and Maximus calmly informed the emperor that the maiden preferred a heavenly to an earthly crown. Diocletian was furious, and gave over Maximus, Claudius, and the whole family to be disposed of by one Julian, a heathen favourite, and apparently personally hostile to Maximus and Claudius. He hurried these brothers, with the wife and sons of Claudius, to Cumæ, where they were burnt alive, and their ashes cast into the river. Gabinius and his daughter Susanna were reserved in prison to suffer later.

SS. CONSTANTIA, AND HER COMPANIONS, VV.
(4TH CENT.)

[In some authors on Jan. 28th; in others, on Feb. 17th; in others, on Feb, 25th; also on Feb. 18th. Authority:—The Acts of S. Agnes, attributed to S. Ambrose, but of questionable authenticity; and the apocryphal Acts of SS. John and Paul.]

S. Constantia, daughter of Constantine the Great, was afflicted with a distressing disease, apparently scrofula. The Roman general, Gallicanus, being much in favour with Constantine, and having lost his wife, was offered Constantia in marriage by the emperor. Gallicanus was called off to oppose an inroad of the barbarians on Thrace, and he {331} vowed, if he obtained the victory, to accept the faith of Christ. He succeeded in repulsing the enemy, and returned to Rome to find that Constantia had been healed of her scrofula at the tomb of S. Agnes, and that she had persuaded his three daughters, Augusta, Attica, and Artemia, to live with her, as consecrated virgins, near the shrine of the virgin martyr, to whose intercession she attributed her cure. It is difficult to decide what shadow of historical foundation there is for this story.

S. FLAVIAN OF CONSTANTINOPLE, B. M.
(A.D. 449.)

[Roman Martyrology; but by the Greeks on Feb. 16th. Authorities:—Nicephorus Callistus, Evagrius, and the letters of S. Leo the Great to Flavian. [\[54\]](#)]

It is not easy to understand the position of any great man of the eventful 4th and 5th centuries, without a general knowledge of the struggles of the Church against one heresy after another for the maintenance of the true doctrine, as to the natures and person of Christ Jesus, and this it is almost impossible to compress into a single article on the life of one actor in that eventful period. S. Proclus, author of the famous "Tome," as it was called, or doctrinal statement on the Incarnation, was patriarch of Constantinople. S. Leo, pious, earnest, Roman-spirited, was bishop of Rome. Domnus was patriarch of Antioch. The great S. Cyril of Alexandria was dead, and had left a large bequest to his successor, conjuring him, "by the venerable and awful mysteries," to befriend his kindred. The archdeacon Dioscorus was elected in his place, and forthwith extorted from the family of Cyril considerable sums, and imprisoned {332}and otherwise outraged the nephews of the deceased patriarch. The new patriarch had previously borne a fair character, but his exaltation revealed a spirit at once tyrannous and sensual. His life became openly scandalous. He deposed from their functions those whom Cyril had favoured; he burnt the house, felled the trees, and hacked up the land of one deacon against whom he bore a grudge.

S. Proclus of Constantinople died on October 24th, 447, and Flavian, the treasurer of the church, was elected to succeed him. He immediately became obnoxious to the eunuch Chrysaphius, by refusing him the fee which the creatures of the court attempted to impose on the patriarchs on their appointment. Theodosius, the younger, was then emperor; his sister, Pulcheria, was at the head of the orthodox party in the Church, and the royal chamberlain, Chrysaphius, godson of Eutyches, supported the heretical party out of motives of hostility to the rival power of Pulcheria, and affection for his godfather. Dioscorus of Alexandria took the same side as Chrysaphius, and these men used their influence to expel from their dioceses bishops who did not satisfy them. Theodoret, bishop of Cyrus, the famous ecclesiastical historian, was anathematized by the haughty patriarch, Dioscorus, in his cathedral at Alexandria; and Theodoret wrote to Flavian of Constantinople, complaining of the outrage. Domnus of Antioch took part with Theodoret, and sent envoys to Constantinople in his favour, whom Theodoret charged with letters, in which he protested his orthodoxy, declaring that he believed in one Christ, truly God, and truly man. "I give Him one worship," he wrote, "yet I know that the Godhead and the flesh are distinct, for the union is without confusion." But now began the great Eutychian

struggle. Eutyches, abbot of the principal monastery of Constantinople, denied that Christ, at His incarnation, was "perfect God and perfect {333}man—one, not by confusion of substance, but by unity of person." On November 8th, 448, a council of bishops assembled in the synod-room of Flavian's palace, at Constantinople. One of these bishops was Eusebius of Dorylæum, who begged the council to summon Eutyches, asserting that he would convict him of heresy. Flavian observed that an accusation against one so respected was simply astonishing. Could not Eusebius visit Eutyches before invoking the judgment of the council? Eusebius, who was greatly excited, declared that Eutyches had once been his friend; he had repeatedly warned him to desist from heterodox language, he could not, after these vain remonstrances, "go and hear him once again blaspheme." It was, therefore, agreed that Eutyches should be summoned; the council adjourned to the 12th, and the patriarch Flavian, having made profession of his faith in Christ as perfect God and perfect man, of one substance with the Father as to his Godhead, and with Mary as to his manhood, called on the other bishops to declare the true faith on this great doctrine. When they had done so, the council was adjourned till Nov. 15th, when the messengers who had been sent to Eutyches reported that he would not leave the monastery; that he regarded Eusebius of Dorylæum as his personal enemy; and that, as to his faith, he denied that Christ's flesh was of one substance with ours, and that, after the incarnation, there was more than one nature in Him. He also sent a brother abbot to inform the council that he was ill. Flavian answered, kindly, "We have no idea of pressing hardly upon him. We are old friends of his; we will wait till he is better, and then let him come and confess that he has erred." He added, after the sitting was broken up, that "fire itself seemed cold to Eusebius," whose vehemence he had endeavoured to calm down. A third summons was followed, on Nov. 27th, by the personal attendance of {334}Eutyches. His great influence and position was shown by the officers, soldiers, and monks who escorted him, and by an imperial order that the patrician Florentius should have a seat in the synod to see that justice was shown to the accused. The patriarch Flavian asked if Eutyches confessed an union out of two natures. He replied that he did. "My lord abbot," asked Eusebius, "do you confess two natures after the incarnation?" Eutyches attempted to fence with the question, but, when brought to the point, he denied the existence of two natures in the one Christ. Then, all the bishops rose, and Flavian, in the name of the synod, passed sentence of deposition and excommunication against Eutyches. After the council was broken up, Eutyches said, in a low voice, to Florentius, "I appeal to Rome, Alexandria, and Jerusalem." He at once wrote to S. Leo of Rome. Flavian also wrote, and sent a record of what had passed. On Feb. 18th, before Flavian's letter, which was unaccountably delayed, had reached Rome, Leo wrote to Flavian, marvelling at his silence, and

requesting him to explain the grounds on which Eutyches had been thus severely punished. Dioscorus of Alexandria was forward in espousing the quarrel of Eutyches. He at once admitted him into his communion, and worked, in conjunction with the chamberlain Chrysaphius, in support of his petition for a general council. Flavian now replied to Pope Leo's letter; he entreated Leo to give a written approval of the sentence against Eutyches, and thereby to preserve Christendom from any fresh disturbance. Before S. Leo could receive this letter, the Emperor Theodosius wrote on March 30th to Dioscorus, announcing his will that a general council should meet at Ephesus, on August 1st. S. Leo sent three legates to attend this council: Julius, bishop of Puteoli; Renatus, a priest; and Hilarus, a deacon. On the 13th of June, he wrote several letters, one of them was his famous {335}"Tome," a doctrinal epistle addressed to S. Flavian, a clear, forcible, intelligible text-book on both aspects of the incarnation-mystery. On the 8th of August, 449, the council met in the church of S. Mary at Ephesus. About a hundred and thirty bishops were present. Dioscorus of Alexandria presided. Next to him sat the papal legate, Julius. It was evident from the first that this council was not free. The eunuch Chrysaphius was at hand to support his godfather Eutyches; veteran troops of Asia, a band of archers, were collected to obey the summons of Dioscorus. After the writ of convocation had been read in due form, Hilarus explained the reason of Leo's absence, and announced that Leo had sent a letter. "Let it be received." The letter was handed in, but, by a pre-concerted scheme, it was put aside unread, as Dioscorus dreaded its effects on the assembled fathers, in its place being read a letter of the emperor to Dioscorus. Eutyches was then introduced. The records of his trial were read, and Dioscorus still kept back the letter of Leo of Rome, promising to read it afterwards. During the reading of the trial a scene of tumult took place. One bishop exclaimed, when he heard that Christ was of two natures, "This language turns the Church upside down!" Another cried, "Let him who says that in Christ are two natures be cut in twain." "Will you endure," asked Dioscorus, "to hear of two natures after the incarnation?" His followers, among the bishops, responded, "Anathema." "I want your voices, and your hands too," said Dioscorus, "if anyone cannot shout, let him hold up his hand." In the uproar, one bishop after another yielded, and re-habilitated Eutyches. Hilarus again vainly attempted to procure a hearing of Leo's letter. Dioscorus, not content with having restored Eutyches, determined on having Flavian of Constantinople and Eusebius of Dorylæum deposed and excommunicated. The scene now became {336}really terrific. The bishops who had acquitted Eutyches against their conscience, struggled hard to escape this new degradation. Several started up, and clasped the knees of the president, Dioscorus. Onesiphorus of Iconium cried, imploringly, "By the feet of your piety, I pray you forbear; Flavian has done nothing worthy of condemnation. If he

deserves rebuke, rebuke him; but do not condemn a bishop for the sake of a priest." Dioscorus rose from his throne, and, standing upon the footstool, made a signal with his hand, and exclaimed, "Look you, he that will not sign the sentence has to deal with *me*. If my tongue were to be cut out for it, I would say, 'Depose Flavian.' Are you making a sedition? Where are the counts?" At the signal, which had been pre-concerted, a body of soldiers, with clubs and swords, rushed in; monks followed; the trembling bishops hid themselves behind the altar, or under the benches, and as they were not inspired with a zeal of martyrdom, they successively subscribed a blank paper, which was afterwards filled with the condemnation of the patriarch of Constantinople. Flavian was instantly delivered to the wild beasts of this spiritual amphitheatre, the monks and soldiers, and the bishops even, most hostile to him, fell on him. Dioscorus, the patriarch of Alexandria, buffeted and kicked,—like a wild ass, says Zonaras,—and trampled his brother of Constantinople. Some of the bishops were locked up in the vestry of the church, and not allowed to leave till they signed the sentence. Hilarus escaped without compromising his fidelity. Nothing is known of the conduct of Julius. Renatus was not there; he had died on his way. Flavian was ordered into exile, but was so bruised by the treatment he had received in the church at Ephesus, that he died three days after, August 11th, in a village of Lydia.

So closed the assembly, which has received its name from {337}an indignant letter of S. Leo: "It was no court of justice, but a gang of robbers." This *Latrocinium*, it is almost needless to say, has been rejected by the Church; its decrees were reversed by the council of Chalcedon; and S. Flavian, "that second Abel," as he was called by S. Leo, was re-vindicated with honour.

S. ANGILBERT, AB.
(A.D. 814.)

[Some French Martyrologies. Authorities:—A life by Hariulph the Monk, which is, however, much interpolated; and a later life.]

Angilbert, a man of noble birth, was much loved by Pepin the Short, son of Charles Martel, and by his sons, Charles and Carloman. He was destined to rule one of the Archiepiscopal sees. Nevertheless, he married Bertha, daughter of Charlemagne, after he was ordained priest, with the king's consent, and by her had two sons, Nithard and Harnid. [\[55\]](#) Charlemagne now made his son-in-law duke of the northern coast, and his office was to watch against, and resist the attacks of the Norman pirates. In his perigrinations he often stopped at Centulum, where was a monastery, and prayed with fervour at the tomb of S. Richarius (Riquier). Falling into a dangerous illness, he vowed that, should he recover, he would embrace the monastic life. On his restoration

to health, he was summoned to resist the Danes, who had run their boats up the Somme, and were devastating the country on both sides. Angilbert at once went to the tomb of S. Richarius, renewed his vow, and then, buckling on his harness, fell like a thunderbolt on the {338}pirates, and utterly defeated and exterminated them. He at once communicated his intention to his wife and to the king; neither raised any objections, and the gentle Bertha herself took the veil at the same time that her husband donned the monastic habit, in the same house of Centulum, though, probably, in a different part of the monastery.

S. Angilbert was sent on several missions to Rome. On one occasion he was charged to conduct thither Felix, bishop of Urgel, who had been condemned by a provincial council at Ratisbon, for having affirmed that Christ was merely the adopted son of God.

He died twenty-two days after Charlemagne.

[\[54\]](#) To a great extent taken from Canon Bright's Church History.

[\[55\]](#) This is stated by the author of his life, and Nithard himself (lib. 4) says of his father, "He begot me, Nithard, and my brother, Harnid, of the daughter of this great king, called Bertha"; but, on the other hand, Eginhard does not mention Angilbert, and this has led Bollandus to express a doubt on the matter.



S. Agatha. See page [136](#).

{339}

February 19.

- S. Auxibius, *B. of Solias, in Cyprus, circ. a.d. 102.*
- S. Gabinius, *P. M. at Rome, a.d. 296.*
- S. Zabdas, *B. of Jerusalem, a.d. 304.*
- S. Odran, *M. in Ireland; about a.d. 451.*
- S. Conon, *Ab. in Palestine; circ. a.d. 555.*

- S. Mansuetus, *B. of Milan*; after a.d. 680.
- S. Barbatus, *B. of Benevento*, a.d. 682.
- S. Beatus, *P. at Valle-cava in Asturia*, a.d. 798.
- S. Belina, *V. M. at Landreville*, a.d. 1153.
- S. Boniface, *B. of Lausanne*, a.d. 1265.
- B. Conard, *H. at Noto in Sicily*, a.d. 1351.

S. AUXIBIUS, B. OF SOLIAS.

(A.D. 102.)

[Roman Martyrology. Greek Menæa on Feb. 17th. Authority:—A Greek life of uncertain authority, written by a native of Solias.]



SAINT AUXIBIUS was a Roman, who coming to Cyprus after the martyrdom of S. Barnabas, was baptized and ordained priest by John Mark, the companion of the apostle whose sister's son he was, and sent to Solias, the modern Lerka, in the north of the island, where he succeeded in converting to the faith a priest of Jove. After Mark had visited Alexandria, he went to S. Paul, [\[56\]](#) who, hearing that there was a deficiency of apostles in Crete, sent Epaphras and Tychicus to Heraclias, the bishop of Crete, ordering him to place Epaphras in the See of Paphos, and Tychicus in that of Neapolis, and to seek out Auxibius, at Solias, who had been ordained by Mark, and consecrate him bishop. Amongst the converts made by Auxibius was one, a native of Solopotamus, his namesake, who was afterwards bishop. Auxibius of Solias is said to have foreseen his future elevation {340} in the following way. One day that he and his pupil were out walking, they came to a tree, where there was pleasant shade, and beneath this they sat down to rest; whereupon Auxibius of Solopotamus fell asleep with his head against the trunk. Then a great multitude of ants, which were running over the bark, came down on his head, and the bishop thought it was a token of the future industry which his namesake would exhibit, and a sign that he would be a suitable person to receive the grace of episcopal orders. Auxibius had the happiness of converting and baptizing his brother Themistagoras, and his sister-in-law Tima; and when he was dying, he bade his disciples not open his sepulchre till the death of

Themistagoras, when his brother was to be laid beside him. He then appointed his namesake to succeed him, and expired. But when Themistagoras was about to die, he felt himself unworthy to lie beside his brother, and bade that he should be entombed elsewhere, and "thus it follows," says the writer of the Life of S. Auxibius, "that to this day the sepulchre of the saint remains unopened."

S. GABINIUS, P. M.

(A.D. 296.)

[Roman Martyrology, and those of Usuardus, Bede, Notker, &c.; by some of these however on the 18th.]

S. Gabinius, priest at Rome, and brother of S. Caius, the pope, was father of S. Susanna, (August 11th), and was brother of the martyrs Claudius and Maximus, (February 18th), to the account of whose Acts the reader is referred. It is uncertain by what death Gabinius glorified God.

{341}

S. ZABDAS, B. C.

(A.D. 304.)

[Roman Martyrology. Name mentioned by Eusebius among the Bishops of Jerusalem. He is also called Zambdas and Bazas. He is said to have baptized a portion of the Theban legion, but nothing authentic is known of him.]

S. ODRAN, M.

(ABOUT A.D. 451.)

[Irish Martyrologies of Tamlach and Donegal; another Odran on October 27th. Authorities:—The Life of S. Patrick, by Jocelyn, the Tripartite Life, and others.]

There was a noble named Faigle, who bore a bitter hatred against S. Patrick and the Christian faith, and who resolved to murder the apostle. Now Odran, the chariot-driver, heard of his threats, and fearing for his master's life, one day, as they passed near the castle of Foilge, he said to S. Patrick, "Master, for long have I driven thee. For this once let me ride in the chariot, and do thou run beside the horse, and urge it on."

Then Patrick consented, and changed places with Odran. Shortly after Faigle rushed out upon them from an ambush, and thrust his spear through Odran, deeming him to be the apostle. Then Patrick raising his eyes, saw angels bearing the soul of his faithful servant to the mansions of eternal bliss.

S. MANSUETUS OF MILAN, B. C.

(AFTER A.D. 680.)

[Roman Martyrology.]

S. Mansuetus is alluded to by many writers, but nothing of interest connected with him has survived; except the {342}fact that he was present at the Roman Synod in 680, under S. Agatho, in which the heresy of the Monothelites was condemned.

His relics are preserved in the Church of S. Stephen at Milan.

S. BARBATUS OF BENEVENTO, B. C.

(A.D. 682.)

[Roman Martyrology, and some others. Authorities:—Two lives, one of which, very ancient, is found in MS., in Lombardic characters. Both lives seem to be genuine, and may be trusted.]

Of the early life of S. Barbatus nothing authentic is known. [\[57\]](#) He first comes before us as a priest, zealously combating the superstition of the people of Benevento, who, though nominal Christians, retained much of their ancient heathen belief. The great objects of their veneration in the city were a golden image of a viper, and a sacred tree; and Romuald, the Lombard Duke, son of the famous Grimoald, was not more enlightened than his subjects. It is said of the tree to which they offered religious honours that they were wont to hang on it the skin of a wild beast, and shoot over their shoulders at it. S. Barbatus preached for long zealously against these abuses, but with no result; however he did not desist, but joined to his exhortations fervent prayer and rigorous fasting, for the conversion of the unhappy people. At length he roused their attention by foretelling the distress of their city, and the calamities which it was to suffer from the army of the emperor Constans, who landing soon after in Italy, laid siege to Benevento. In their extreme distress, and still more {343}grievous alarm, they listened to the holy preacher, and renounced their idolatrous practices. Thereupon S. Barbatus gave them the comfortable assurance that the siege should be raised, and the emperor worsted: which happened as he had foretold. Upon their repentance, the saint with his own hand cut down the tree, which was the object of their superstition, and afterwards melted down the golden viper which they adored, of which he made a chalice and paten for the use of the altar. Hildebrand, bishop of Benevento, dying during the siege, S. Barbatus was consecrated bishop on the 10th of March, 663. Barbatus, having been invested with the episcopal character, pursued and completed the good work he had so happily begun, and destroyed every trace of superstition in the diocese over which he presided. In the year 680, he assisted in a council held by

pope Agatho at Rome, and the year following, in the sixth general council, held at Constantinople against the Monothelites. He did not long survive this great assembly, for he died on the 29th of February, 682, being about seventy years old, nineteen of which he had spent in the episcopal chair. He is honoured at Benevento among the chief patrons of the town; in Art he appears with the golden viper under his foot, and an axe in his hand.

His relics are said to be preserved in the monastery of Monte Vergine.

S. BONIFACE OF LAUSANNE, B. C.

(A.D. 1265.)

[Molanus, in his additions to Usuardus. Not extensively known. Authority:—A Life by an anonymous monk of the Cistercian Order, date uncertain, but probably very little posterior to the death of S. Boniface.]

Boniface, son of a goldsmith at Cantersteen, was trained in the Cistercian monastery of Cambre, near {344}Brussels; he afterwards studied, and in 1258, became lecturer on theology in the university of Paris. But after a while his pupils fell off, and he went to Cologne, where he taught with success for two years. He was then appointed bishop of Lausanne, where he laboured to enforce celibacy on the clergy, and some, enraged, armed themselves, and entered the church where he was celebrating mass, with intent to kill him. But a Franciscan friar, seeing his peril, ran through the streets of Lausanne calling for help; and the people crowding into the cathedral, rescued him. Boniface, despairing of his power to accomplish the work, with the consent of the Holy Father, resigned his charge, and returned to Cambre, where he died in 1265. He was buried in the choir. A small chapel has been recently erected at Cambre, by a Recollet father, Francis Vancutzen, in his honour. His festival is solemnized in Brabant in virtue of a bull of Pope Clement XI., in the year 1702. On June 25th, 1600, his relics were exhumed, and placed in a wooden coffer, by Robert Van Ostebaere, abbot of Cambron, and Hautmont, acting under authority for the archbishop of Mechlin. This reliquary was translated to the Church of Notre-Dame de la Chapelle, at Brussels, in 1796, whence a portion was transported on May 9th, 1852, to the Church of Ixelles, of which S. Boniface is patron.

S. BELINA, V. M.

(A.D. 1153.)

[Venerated in the diocese of Troyes in France. Canonized in 1203.]

Belina was a little peasantess of Landreville, in the diocese of Troyes, the daughter of pious parents, who were the serfs of John, Lord of Pradines and of D'Arcy, in the

popular legend called John Paterne. She was engaged to a {345}young man in her village of the same humble rank; and her parents asked the Lord of Pradines' permission to allow the marriage to take place, for no serf could marry without the consent of his or her lord. The nobleman made some demur, and declared he chose the beautiful little maiden to be his mistress. She indignantly rejected his sinful proposals, and one day as he surprised her when she was keeping her sheep in a little glen, she defended herself against his violence with such vehemence that he lost all control over himself, and drawing his sword struck at her, and the blade falling on her slender neck, dealt her her death-wound. The peasants, enraged at this act of barbarity, rose in a body and burnt the castle, and would have killed the Lord of Pradines, had he not escaped in disguise. Shortly after, pope Anastasius IV. excommunicated him for the crime, and laid the lordship of Landreville under an interdict for a brief space, till the king confiscated the territory, and the parliament of France condemned John de Pradines to perpetual exile.

Most of the relics of the saintly virgin were dispersed and lost at the Revolution, but some particles of bone remain in a bust at Landreville. The day on which she was killed was September 8th, but her festival is observed with great solemnity at Landreville, on Feb. 19th.

[56] Col. iv. 10; 2 Tim. iv. 11.

[57] Butler gives an account of his early life, and his ministry at Moncona, but nothing of all this is found in the two ancient lives. It is taken from a life by Ovid, a monk of Monte Vergine, quoted by Vincent Chiarlanti, but this seems to be no authority.

{346}

February 20.

- SS. Tyrannio, *B. M.*, and Companions, *MM. at Tyre*, a.d. 304 and 310.
- S. Paula, the Bearded, *V. at Avila, in Spain*.
- SS. Sadoth, *B. M.*, and cxxviii. Companions, *MM. in Persia*, a.d. 345.
- SS. Eucher and Falco, *HB. at Mæstrecht, circ.* a.d. 500.
- S. Olcan, *B. in Ireland, circ.* a.d. 500.
- S. Eleutherius, *B. of Tournai*, a.d. 531.
- S. Mildred, *V., Abs. in Thanet, circ.* a.d. 700.
- S. Eucher, *B. of Orleans*, a.d. 743.

- S. Leo, the Wonderworker, *B. of Catanea, circ. a.d. 780.*
- S. Wulfric, *P. H. at Haselborough, in Wiltshire, a.d. 1154.*

SS. TYRANNIO, B. M., AND COMPANIONS, MM.
(A.D. 304 AND 310.)

[Roman Martyrology. Not mentioned in any Martyrologies earlier than that of Usuardus. Among these martyrs are some commemorated separately on other days. Sylvanus, by the Greeks, on Jan. 29th; by the Latins, on Feb. 6th. Zenobius, on Oct. 29th. Peleus and Nilus, on Sept. 17th or 19th. Tyrannio is not noticed on any other day, nor named by the Greeks, but they celebrate four martyrs at Tyre, on Jan. 21st, without name given, and, possibly, Tyrannio may be one of these. In the old Roman Martyrology, published by Rosweyde, on this day, Feb. 20th, the notice is of martyrs at Tyre, without any name given, save that of the governor who sentenced them. The authorities for these martyrdoms are Eusebius, lib. viii., c. 7, and Ruffinus in his paraphrase thereon.]



EUSEBIUS, an eye-witness of what he relates concerning these martyrs, gives the following account of them:—"Several Christians of Egypt, whereof some had settled in Palestine, others at Tyre, gave astonishing proof of their patience and constancy in the faith. After innumerable stripes and blows, which they cheerfully underwent, they were exposed to wild beasts, such as leopards, wild bears, boars, and bulls. I, myself, was present when these savage creatures, accustomed to human blood, being let loose upon them, instead of devouring {347} or rending them, as it was natural to expect, refused to touch them, but turned upon their keepers, and others that came in their way. They utterly refused to touch the soldiers of Christ, though these martyrs, pursuant to the order given them, tossed about their arms, which was thought a ready way to provoke the beasts, and stir them up against them. Sometimes, indeed, they were perceived to rush towards them with their usual impetuosity, but, withheld by a divine power, they suddenly withdrew; and this many times, to the great admiration of all present. The first having done no execution, others were let out upon them, a second and a third time, but in vain; the martyrs standing all the while unshaken, though many of them were very young. Among them was a youth, not yet twenty, who had his eyes lifted up to heaven, and his arms extended in the form of a cross, not in

the least daunted, nor trembling, nor shifting his place, while the bears and leopards, with their jaws wide open, threatening immediate death, seemed just ready to tear him to pieces; but, by a miracle, not being suffered to touch him, they speedily withdrew. Others were exposed to a furious bull, which had already gored and tossed into the air several infidels who had ventured too near, and left them half dead: only the martyrs he could not approach; he stopped, and stood scraping the dust with his feet, and though he seemed endeavouring to rush forward, butting with his horns on every side, and pawing the ground with his feet, and was urged on by red-hot iron goads, yet it was all to no purpose. After repeated trials of this kind with other wild beasts, with as little success as the former, the saints were slain by the sword, and their bodies cast into the sea. Others, who refused to sacrifice, were beaten to death, or burned, or executed divers other ways." This happened in the year 304, under Veturius, a Roman general, in the reign of Diocletian.

{348}The church on this day commemorates the other holy martyrs, whose crown was deferred till 310. The principal of these was S. Tyrannio, bishop of Tyre, who had been present at the glorious triumph of the former, and encouraged them in their conflict. He had not the comfort to follow them till six years after; when, being conducted from Tyre to Antioch, with S. Zenobius, a holy priest and physician of Sidon, after many torments, he was thrown into the river Orontes. Zenobius expired on the rack, whilst his sides were being laid open with iron hooks. S. Sylvanus, bishop of Emesa, in Phœnicia, was, some time after, under Maximin, devoured by wild beasts in the midst of his own city, with two companions, after having governed that church forty years. Peleus and Nilus, two other Egyptian priests, in Palestine, were consumed by fire. S. Sylvanus, bishop of Gaza, was condemned to the copper mines of Phœnon, near Petra, in Arabia, and afterwards beheaded there with thirty-nine others.

S. PAULA, THE BEARDED.

(DATE UNCERTAIN.)

[Venerated at Avila, in Spain, where her relics are preserved. No authority for her story except popular tradition.]

This saint was the daughter of poor parents, near Avila. She was very beautiful, and a youth fell in love with her, and pursued her one day to an oratory, whither she was wont to resort, in the forest. Knowing that his intentions were evil, and that there was no human assistance at hand, according to the popular legend, Paula fled to the crucifix, and, embracing it, besought the Saviour to be her deliverer from the young pursuer. At once a beard sprouted on her chin, and moustaches on her lip. The youth coming in, shortly after, {349}did not recognise her, and asked the bearded personage

if he had seen a young damsel pass that way. Paula replied that no one had come into the chapel except herself, whereupon the youth withdrew. It is impossible to say what foundation of truth there is in this curious story, which bears some resemblance to that of S. Wilgifortis (July 20th). The festival of S. Paula is observed on Feb. 20th, at Avila. This story would not deserve notice, but that it is sometimes represented in Spanish art.

S. OLCAN, B. OF DERKAN.[\[58\]](#)
(ABOUT 500.)

[According to Wytford, S. Olcan or Bolcan is on this day commemorated in Ireland. In the Tamlacht Martyrology he is called Olcan; in the Donegal Martyrology he is Bolcan. Authorities:—The Tripartite Life of S. Patrick, and that by Jocelin.]

A wild legend is connected with this saint. His mother is said to have been an Englishwoman, married in Ireland, whose husband died, leaving her pregnant. She fell into a fit, and was buried, as dead. But a certain nobleman, passing near her tomb, heard, from within, the wailing of a child, and, opening it, found that a new-born babe lay by the dead mother. It is probable that this is an exaggeration of the simple fact that Olcan's mother died in childbirth, and that he was taken up by a noble. He grew up to be admitted to holy orders, and to receive episcopal consecration. A certain chief, named Saran, had incurred the malediction of S. Patrick, for having driven him from his territories and overthrown the churches he had erected. Saran, having made many captives in war, would have massacred or sold them, had not Olcan hastened to him to {350} implore him to show pity upon them. Saran answered that he would spare the captives, if Olcan would promise him eternal life. Olcan hesitated. Then Saran gave orders for a general butchery. The bishop, rather than see so much innocent blood flow, consented to baptize Saran on the spot. When S. Patrick heard of this he was very angry that the holy Sacrament of Regeneration should be administered thus to an unrepentant and uninstructed tyrant. Olcan, hearing of S. Patrick's anger, ran to seek him, and, seeing him in his chariot, he fell on his knees and implored pardon. Patrick sternly averted his head. Then Olcan flung himself prostrate in the road before the horses. The driver stopped. Patrick ordered him to whip the horses on. The charioteer replied that he dare not drive over a bishop. Then Patrick, after having reproached Olcan, forgave him.

He is said to have studied in Gaul.

S. ELEUTHERIUS OF TOURNAI, B. M.
(A.D. 531.)

[Roman Martyrology. Additions to Usuardus by Molanus; all modern Martyrologies. Authorities:—A very ancient life written before 880, but not until long after the death of the saint; a second, written before 900; a third by Guibert of Tournai, is late, 1257. The authority of these lives is much diminished by the length of time which elapsed between the death of Eleutherius and their composition.]

Tournai was evangelized by S. Piatius, in 287. During its early history it had seen the blood of martyrs shed. The Vandals had taken possession of it in 407; then it had become the principal seat of the Salic Franks. In the reign of Childeric, there lived in this city a rich and noble citizen, named Serenus, with his wife, Blanda. They had been converted from heathenism, and they honoured the religion {351}they had adopted by their virtues, and especially by their abundant charity to the poor and infirm. In 456, they became parents of a son, whom they named Eleutherius. All their care tended towards educating him in every science befitting his condition. The young Eleutherius so thoroughly responded to their hopes, that S. Medard, who frequented along with him the school of S. Quentin, foretold that his friend would one day become a bishop.

About the year 484, whilst Clovis was marching upon Soissons, the governor of Tournai, an inveterate heathen, profited by his absence, to banish from the city all who bore the name of Christians, or to seize on their goods. Serenus and Blanda were included in the number of exiles. They took their son with them, and found a place of refuge at a distance of about six miles from Tournai, where they built a church, in honour of S. Peter. A number of Christians settled on the same spot, and many heathen, converted by Serenus, helped to swell the colony, which was called Blandinium.[\[59\]](#) The number was now so great that they asked for, and obtained, a bishop, Theodore by name, who died immediately after his ordination. The faithful assembled at Blandinium, charmed by the virtues of Eleutherius, elected him to succeed Theodore, and sent him to Rome. The Pope approved of the choice, and the new pastor was consecrated in the year 487, at the age of thirty. Now it fell out that the daughter of the governor of Tournai was passionately in love with the young and handsome Eleutherius, and she resolved to make the attempt to withdraw him from the ministry of God, that he might serve the world, reposing in her love, and the favour of her father. She found him engaged in prayer, but, regardless of what he was about, she arrested his attention, and declared to him her passion. He started to his feet, and she held him {352}by the mantle. Then, like another Joseph, he cast his mantle from him, and fled from her presence. The unfortunate girl, heart-broken, sank upon the ground, breathless and motionless. When she had been buried, Eleutherius returned, and now, touched at her misfortune, as much as he had been irritated at her offence, he summoned the father, and promised to restore to him his daughter, if he would

embrace Christianity. The governor readily consented. Then Eleutherius celebrated the holy sacrifice, and followed by all his clergy and the faithful, went to the tomb, and struck it with his pastoral staff. But God revealed to the bishop that the promise of the father was made without purpose of observing it. The earth shook, but the dead rose not. Eleutherius passed the night in prayers, and returned to the grave on the morrow; again, the earth trembled, but the heart of the heathen governor remained unshaken. On the third day the father came with tears, and all tokens of true contrition, to promise sincere repentance; then the bishop went again to the sepulchre. At his command the stone was rolled away. He called thrice to the dead girl to rise. Then she sat up, and the people uttered a shout of joy. Eleutherius took her by the hand, and presented her to her father. After that, he bade her fast for six days, and, on the seventh, he baptized her, his mother, Blanda, standing as god-mother, and giving her her name. The father, however, would not keep his promise, but withdrew his child from the hands of the Christians, and threatened to disinherit her unless she returned to the worship of idols. A plague breaking out shortly after, in Tournai, was attributed to the incantations of Eleutherius, who was seized at night, severely beaten, and thrown into prison, from which, however, he escaped, and returned to his flock. The plague continued its ravages with such fury, that the city of Tournai was deserted of its inhabitants, {353}who fled into the country, in hopes of escaping the epidemic by isolation. Then the governor was humbled, and, coming to Eleutherius, implored him to forgive his past resistance to the truth, and to baptize him in the faith of Christ. Eleutherius, after having instructed him, and made him prepare, by fasting, for the holy sacrament, afterwards baptized him. The submission of the governor led to the recall of Eleutherius, who re-entered the city of Tournai on the 22nd September; a day which has ever since been celebrated as a feast in that place. Eleutherius at once overthrew the temple of Apollo and the altars of the heathen deities in Tournai; and his labours to convince the pagans were followed by such effect that, in one week, probably that of Pentecost, he baptized as many as eleven thousand persons.

As soon as heathenism was overcome, heresy manifested itself, and, as Eleutherius was himself accused, he visited Rome, in 501, to vindicate his orthodoxy before Pope Symmachus. He combated Arian false doctrine with word of mouth, and with his pen, and made a second journey to Rome, to Pope Hormisdas, to obtain confirmation of his writings. On his return some of the heretics fell upon him, as he left the church after mass one morning, and wounded him so cruelly that he died of his injuries five weeks later, in the 66th year of his age. He was laid in the church built by his father at Blandain, but his relics were afterwards removed to Tournai, of which city he is patron.

S. MILDRED, V. ABSS.

(END OF 7TH CENT.)

[Anglican Martyrology, Molanus, and Saussaye. It is uncertain which of her two festivals, Feb. 20th or July 13th, is the day of her death, and which the day of her translation. In the first edition of Wilson's Anglican Martyrology, Feb. 20th is given as the day of her death; in the second edition as that of her translation; and he is probably right, for he follows in this William Thorne's Chronicle.]

Domneva, or Ermenberga, the wife of Merewald, son of Penda, King of Mercia, had by him three daughters and a son, who were all reckoned by our ancestors among the saints. These were Milburgh, Mildred, Mildgitha, and Mervin. King Egbert having built and endowed the nunnery of Minster, in the isle of Thanet, Domneva became its first abbess, and the house was soon occupied by seventy nuns. But she soon gave up the government to her daughter Mildred, whom she had sent to France, to Chelles, to receive a literary and religious education. The Abbess of Chelles, far from encouraging the young princess to embrace monastic life, employed every kind of threat and ill-usage to compel her to marry one of her relations. But Mildred resisted victoriously. She returned to England to govern the abbey founded by her mother, and to give an example of all monastic virtues to her seventy companions. Very few details of her life have been preserved, which makes the extraordinary and prolonged popularity which has attached to her name, her relics, and everything belonging to her, all the more wonderful. Her popularity eclipsed that of S. Augustine, even in the district which he first won to the faith, and to such a point that the rock which had received the mark of his first footsteps, and which lies a little east of Minster, took and retained, up to the last century, the name of S. Mildred's Rock.

{355}

S. EUCHER, B. OF ORLEANS.

(A.D. 743.)

[Roman Martyrology. In those of Bede, Notker, and Rabanus, on Feb. 21st. Authorities;—A Life by a contemporary, published by Bollandus.]

This saint was dedicated to God from his infancy. About the year 714, he retired to the abbey of Jumièges, on the banks of the Seine, in the arch-diocese of Rouen. After having spent six or seven years there, his uncle Suavaric, bishop of Orleans, died, and Eucher was elected in his room, with the consent of Charles Martel, mayor of the palace, in 721. But he shortly afterwards incurred the anger of Charles Martel, for some political reason not mentioned by the author of the life of the saint, and Charles,

on his return from defeating the Saracens near Tours, in 732, took the bishop from his see, and sent him into exile to Cologne, where, however, his piety and gentleness attracted such general admiration, that Charles ordered him to be removed into the less populous county of Hasbain, or Haspengau, in the territory of Liège, under the guard of Robert, the governor of that county, who allowed him to retire into the monastery of S. Trond, where he passed the rest of his days in prayer, glad to rest once more in the peaceful round of cloister life. He was buried at S. Trond, and there his relics are preserved.

In Art, S. Eucher is often represented contemplating a man in the flames of hell, on account of a legend which relates that he saw Charles Martel undergoing torment in the place of the damned. Sometimes he is depicted lying in his sepulchre, with a serpent marked with the arms of France, symbolising Charles Martel, writhing beneath it.

{356}

S. WULFRIC, P. H.
(A.D. 1154.)

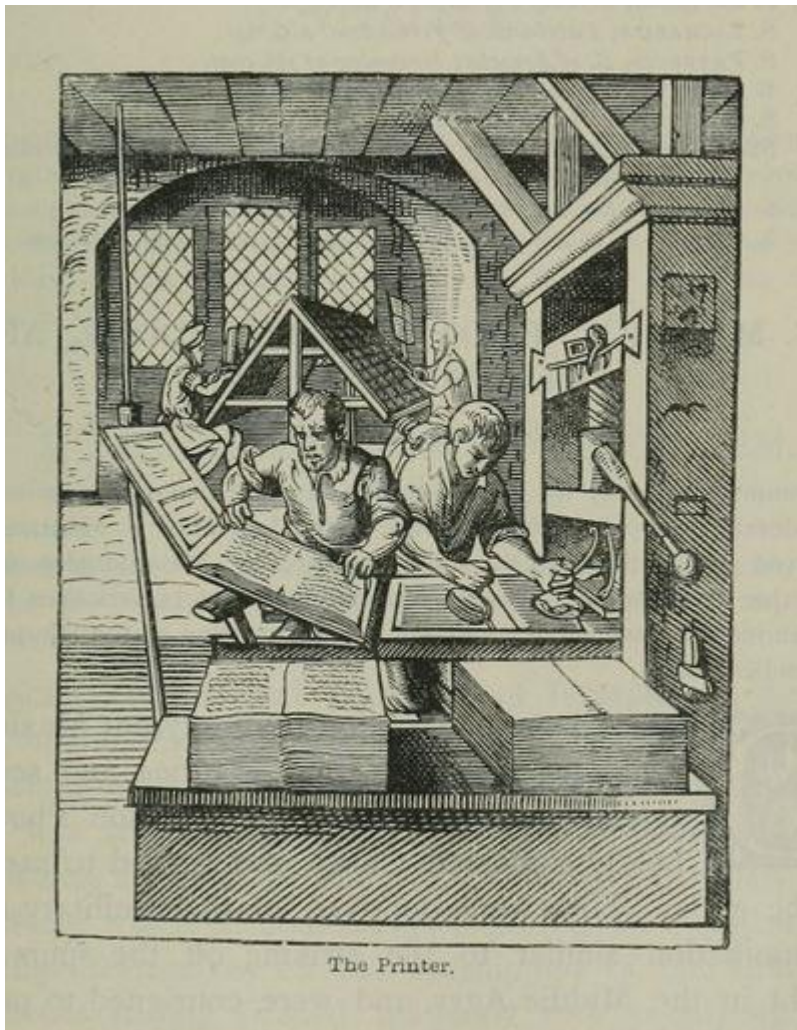
[S. Wulfric is also called Ulric. Wilson's Anglican Martyrology; also the Benedictine Kalendar. Authorities:—John Fordun, Roger of Wendover, Henry of Huntingdon, and other historians.]

S. Ulric was born at Lenton, eight miles from Bristol. When he had reached man's estate, he entered holy orders, and was made priest, without much thought of the responsibilities of his calling. He allowed himself to follow the sports of hunting, hawking, and other diversions inconsistent with his profession. One day, whilst out hunting, there came to him a man, who by his dress seemed needy, and begged of him a new piece of money, as alms; for at that time there was a new coinage in England, but it was rare, on account of its recency. Wulfric replied that he did not know whether he had any of the new coins or not; upon which the man said, "Look in thy purse and thou wilt find two pieces and a half." Wulfric did as he was bidden, and found the money, which he at once bestowed on the beggar. Then the man said, "May He, for whose love thou hast done this, give thee a fitting reward. Behold, in His name, I tell thee that thou shalt remove hence, and at length find repose; and He will summon thee to join the communion of His saints." Musing on these words, S. Wulfric felt that his life must undergo a change; and he resolved at once to embrace a very austere life. He therefore retired to Haselbury, in Dorsetshire, to a cell given him by a knight of his acquaintance, and there he served God in cold and want and tears. He wore a suit of chain mail next his flesh, even in winter. One Easter Eve he was troubled by impure

thoughts. Then, next day, he went to the church and made public confession of what had befallen him, and humbly besought the prayers of the congregation. {357} His shirt of mail hindering him from kneeling, he privately called to him his patron, and asked him to shorten it. The knight said that he would send the coat to London, and have it cut shorter. "Take a pair of shears and cut," said the recluse. The knight obeyed, and found that he was able to cut it as if it had been cloth.

[58] In Antrim.

[59] Blandain, on the high road from Tournai to Lisle.



The Printer.

{358}

February 21.

- SS. Maurice, Photinus, Theodore, and Companions, *MM. at Apamea, circ. a.d. 298.*
- SS. Verulus, Secundinus, and Companions, *MM. at Adrumetum, in Africa.*
- S. Vitaliana, *V. at Artonne, in Auvergne, circ. a.d. 390.*
- S. Severian, *B. M. of Scythopolis, a.d. 452.*
- S. Zacharias, *Patriarch of Jerusalem, a.d. 631.*
- S. Paterius, *B. of Brescia; beginning of 7th cent.*
- B. Pepin of Landen, *C. at Nivelles, in Belgium, a.d. 646.*
- S. Gondebert, *B. of Sens, in France, 7th cent.*
- SS. German, *Ab. M.,* and Randoald, *Prior, M. of Munsterthal, in Switzerland, end of 7th cent.*
- S. Peter of Majuma, *M. in Palestine, a.d. 743.*
- S. George, *B. of Amastris, in Paphlagonia, beginning of 9th cent.*

SS. MAURICE, PHOTINUS, THEODORE, AND COMPANIONS, MM.
(ABOUT A.D. 298.)

[Commemorated by the Greeks on this day, and also on December 27th. Theodoret, Bishop of Cyrus, speaks of the festival of S. Maurice being observed in his time, (a.d. 400); the Acts in Metaphrastes are not altogether trustworthy. This S. Maurice is not to be mistaken for the S. Maurice who suffered at Agaunum, commemorated by the Westerns on September 22nd.]



DURING the persecution by the tyrant Maximian, which began in the army, Maurice and seventy soldiers, amongst whom was his son Photinus, boldly confessed Christ, and refused to sacrifice to the gods. They were deprived of their military belts, a humiliation similar to the striking off the spurs of a knight in the Middle Ages, and were consigned to prison. The head of Photinus, who was only a lad, was struck off; the others were tormented with iron hooks and fire; and then, with cruel malice, they were conducted to a {359}low, marshy spot, near Apamea, were smeared with honey, and

tied to stakes, that they might be tormented by wasps, hornets, and musquitos. The brave soldiers of Christ lingered without food for many days, but by the tenth day all were dead; their heads were then cut off, and they were buried.

S. VITALINA, V.

(ABOUT A.D. 390.)

[Commemorated as Patron at Antonne, between Riome and Gannat, in Auvergne.

Commemorated also at Metz. Nothing is known concerning her except a strange story of her having spoken to S. Martin out of her tomb, and told him she was still mourning for having washed her head on a Friday,—a story related by Gregory of Tours. *De gloria Confessorum*, c. v.]

S. ZACHARIAS, PATR. OF JERUSALEM.

(A.D. 631.)

[Greek Menæa, Authorities:—The *Chronicon Alexandrinum*, Theophanes, the *Annals of Eutychius*, Anastasius Bibliothecarius, Paulus Diaconus, Cedrenus, &c.]

Zacharias was made Patriarch of Jerusalem in the year 609, having been previously warden of the sacred vessels at Constantinople. During his reign, in the year 614, the holy city was taken by the Persians, and as many as 90,000 Christians are said, by Theophanes, to have perished in the massacre which ensued, the Jews taking the opportunity to revenge themselves on the worshippers of the Crucified: Chosroes having swelled his army with twenty-six thousand Jews, who fought with fury, in the hopes of recovering Jerusalem for themselves. The sepulchre of Christ, and the stately churches of Helena and Constantine, were {360}consumed, or at least damaged, by the flames; the devout offerings of three hundred years were rifled in one sacrilegious day; the patriarch Zacharias, and the true Cross, were transported into Persia. The fugitives of Palestine were entertained at Alexandria, by the charity of John, the Patriarch, who is distinguished by the epithet of the Alms-giver, (Jan. 23rd), and Modestus, abbot of S. Theodosius, was appointed vicar of the scattered and bleeding flock in the Holy Land, during the captivity of their pastor. In 628 Chosroes was deposed and assassinated by his son Siroes, who concluded peace with the Emperor Heraclius, restored to him all that had been taken by his father, the wood of the true Cross, and the captives, amongst whom was Zacharias, who returned to Jerusalem, the following year.

The seals of the case in which the venerable relic had been enclosed before it was carried into Persia, were found unbroken, and it was easy for the patriarch, who had

been its fellow-captive, to verify it. Zacharias died in the year 631, two years after his restoration.

B. PEPIN OF LANDEN, C.
(A.D. 646.)

[Of local veneration only, at Nivelles; mentioned in some of the later Martyrologies, and called, sometimes Saint, sometimes the Blessed. Authorities:—A Life contained in the Acts of his daughter, S. Gertrude, (March 17th), Fredegar, and other early French historians.]

The Blessed Pepin of Landen[\[60\]](#) died on February 21st, in 640, or 647, at Landen, where he had also been born, in all probability. He was buried at Landen, but afterwards, at what date is unknown, his body was translated to {361}Nivelles, where he reposes beside the altar of his daughter, S. Gertrude, and where one tomb enshrines his body and that of his wife, S. Itta, and that of his nurse. On the day of his translation, a great procession of people bearing candles accompanied his relics from Landen to Nivelles, and during the long course, the wind, though very violent, did not extinguish one of the tapers, says the story. This prince has always been venerated at Nivelles and Landen as a saint, though he has never been canonized, and every year, in the Rogation processions, his reliquary is borne, together with those of S. Itta or Iduberga, his wife, and S. Gertrude, his daughter. To Pepin is attributed the foundation of the Church of S. Mary, which subsists to this day at Landen.

SS. GERMAN, AB., AND RANDOALD, PRIOR, MM.
(END OF 7TH CENT.)

[Commemorated as a double in the diocese of Basle. Not noticed in any other Kalendar. Authority:—A Life by a contemporary, Bobolen, Priest, at the request of the Monks of Münsterthal, who asked him to put in record what had taken place under their eyes.]

S. German was a native of Trèves, son of a man of senatorial rank, named Optardus. His brother Opthomar became a favourite courtier of king Dagobert, and afterwards with the saintly Sigebert, King of Austrasia, (February 1st.) When German was quite young he was given to S. Modoald, bishop of Trèves,[\[61\]](#) that he might be educated in all the knowledge of the times. At the age of seventeen the boy longed to devote himself wholly to God, in the monastic life, and as his parents were dead, he asked permission of his preceptor, but Modoald answered that he dare not give him the requisite permission, without the {362}consent of the king. The boy then evidenced his sincerity by at once disposing of all his possessions. With three other boys similarly

disposed, he went to the blessed Arnulf, a holy bishop living as a hermit at Herenberg, and grew to man's estate, disciplining himself after the example, and by the advice, of his new preceptor. Then he sent two of his companions to Trèves to bring to him his little brother, Numerian, who was still quite a child; [62] and migrated first to Remiremont, and thence, followed by numerous monks who had placed themselves under his direction, to the famous abbey of Luxeuil, which was then ruled by S. Waldebert, (May 2nd), who had him ordained priest, and sent him to found a house in the valley of Münsterthal, or Val Moutier, in the Jura, which was given to him by a nobleman of great piety named Gundoin, the father of S. Salaberga, (September 22nd.) The Münsterthal is a grand and romantic defile, traversed by the Birs. The huge cleft through which the stream passes testifies to the mighty convulsion which has forced the horizontal strata to assume their present almost perpendicular position, resembling gigantic walls on either side of the old Roman road which passed through it, and served as the line of communication between Aventiacum (Avenches), the most important town of Helvetia, and Augusta Rauracorum (Rheinfelden.) German found the old road blocked up with fallen rocks, so as to be impassable. He cleared these away, and enlarged the entrance to the gorge, and settled with his monks at the present Moutier. On the death of his protector Gundoin, Duke Boniface Kattemund succeeded to the government of the land, and crushed the poor people with his taxes. He also traversed the country exacting large sums from all who could pay, and wasting the lands of those who refused. On his appearance in the {363}valley, the abbot German and the prior Randoald went to meet him, to implore him to deal less harshly with the people; but Kattemund repulsed them with insolence, and allowed some ruffians of his suite to fall on the helpless monks, strike off the head of the prior, and transfix the abbot with a lance, whilst they were kneeling in prayer in the church of S. Maurice.

S. GEORGE OF AMASTRIS, B. C.
(BEGINNING OF 9TH CENT.)

[Mentioned in no late Martyrologies; but commemorated by the Greeks on this day.
Authority:—A Life written towards the end of the 9th cent.]

S. George was born of parents who had long been childless, at Cromna, near Amastris, in Paphlagonia. When three years old he fell into the fire, and burnt his hands and foot, but though disfigured by the scars, he was not thereby deprived of the use of these members. When a youth, he secretly fled his home, and retired into a mountain, followed only by one servant, and lived among the rocks the life of an anchorite, with an old hermit whom he there discovered. When this hermit was on the point of death, he bade George go to the monastery of Bonyssa, and serve God there.

George obeyed, and among the monks he distinguished himself by the perfection of his self-control. On the death of the bishop of Amastris, the citizens elected George, whose fame had reached them, and sent a deputation to announce to him their choice; but George steadfastly refused the proffered dignity; whereupon the deputation forcibly carried him off to Constantinople, where the patriarch, S. Tarasius, who had known him as a boy, gladly agreed to consecrate him. But the Emperor interfered, and nominated some one else. The patriarch, however, {364} would not yield, as George had been canonically elected. He nevertheless, brought forward the two candidates, and bade the clergy and people proceed to a new election, and decide which was to be chosen. As the lot fell again upon George, the patriarch resolutely rejected the imperial nominee, and ordained George. He was received at Amastris with demonstrations of the holiest joy. During his episcopate Asia Minor was overrun by the Saracens. George, foreseeing an incursion, and finding that the farmers and peasants could not be induced by others to take warning, and flee in time, went round the country, cross in hand, and urged all to escape within the walls. The threatened incursion took place, and the Saracens, not being in sufficient force to take the city, retired without having done serious damage.

[60] See further, S. Sigebert, (February 1st.)

[61] He was Bishop of Trèves about 622, and is honoured as a saint on May 22nd.

[62] He became afterwards Bishop of Trèves, and is venerated on July 5th.



{365}

February 22.

- S. Peter's Chair *at Antioch*, a.d. 37.
- S. Aristion, *at Salamis*, 1st cent.
- S. Papias, *B. of Hierapolis, in Phrygia*, beginning of 2nd cent.

- SS. Martyrs *in Arabia, circ.* a.d. 304.
- S. Paschasius, *B. of Vienne, circ.* a.d. 313.
- SS. Thalassius and Limnæus, *HH. near Cyrus, in Syria, 5th cent.*
- S. Baradatus, *H. in Syria, circ.* a.d. 460.
- S. Maximian, *B. of Ravenna*, a.d. 556.
- S. Margaret of *Cortona, Pen.*, a.d. 1297.

S. PETER'S CHAIR AT ANTIOCH.

(A.D. 37.)

[Roman Martyrology; the ancient Roman Martyrology, called that of S. Jerome; Bede; Ado; Usuardus, &c.]



UNDER this name is celebrated the foundation of the see of Antioch by S. Peter the Apostle, before he went to Rome, so that this day may be called the birthday of the Church and Patriarchate of Antioch. Through the coincidence of this Christian festival with some ancient pagan solemnities, its observance has become surrounded by spurious usages, at least among the Northern races. These usages were so rooted into the habits of the people, that the Church, unable to eradicate them, sought to give them a Christian significance, and to substitute the feast of the Chair of S. Peter for the *cara cognitio* celebrated by the pagans of the Teutonic races on this day. This heathen festival was a commemoration of deceased relations by a great banquet, called in Flanders the *dadsisas*, or death-wake, on the 27th Feb., the day on which, in the North of Europe, the year was supposed to begin.

{366}

S. ARISTION, DISCIPLE OF CHRIST.

(1ST CENT.)

[Latin Martyrology. S. Aristion is not mentioned in the Greek Menæa. No Acts exist, but he is mentioned in the Apocryphal Acts of S. Barnabas. The Apocryphal Synopsis of the 72 Disciples, by Dorotheus of Tyre, does not mention S. Aristion, but S. Jerome

mentions him in his Ecclesiastical Writers, c. 18; and Papias quoted by Eusebius, lib. iii., c. 39.]

Aristion is mentioned by Eusebius in his account of the writings of Papias. Eusebius quotes the words of Papias, who says, "If I met with any one who had been a follower of the Elders anywhere, I made a point of inquiring what those Elders taught; what had been said by Andrew, Peter, or Philip; and what by Thomas, James, John, Matthew, or any other of the disciples of our Lord; and what was said by Aristion, and by the priest John, disciples of the Lord; for I do not think that I derived so much benefit from books, as from the living voice of those that are still surviving."

Papias inserted in his book, says Eusebius, many accounts given him, concerning our Lord, by Aristion. It is much to be regretted that the book of Papias is lost.

S. PAPIAS, B. C.

(BEGINNING OF 2ND CENT.)

[Roman, and all Latin Martyrologies. Authorities:—Eusebius, lib. iii. c. 39; and S. Jerome, De Scrip. Ecclesiasticis, c. 9; epist. 29, ad. Theodoram.]

Papias lived at the same time as the illustrious Polycarp, and had the privilege of conversing with those who had known and heard the Apostles, as also with Aristion and the priest John, who had been disciples of our blessed Lord. He wrote a work entitled "The interpretation of Our Lord's {367}declaration," in five books, containing various parables of Our Lord not contained in the Gospels, and other portions of His doctrine. Papias was visited at Hierapolis, where he was bishop, by the daughters of S. Philip the Apostle, and from them also he derived much information. Papias does not seem, from Eusebius' account, to have been a man of much mental power. He says, "He was very limited in his comprehension, as is evident from his discourses." Nor had he much acuteness of judgment, for he is accused by the same writer of having inserted in his work much that was fabulous.

SS. MARTYRS IN ARABIA.

(ABOUT A.D. 304.)

[Roman Martyrology. Authority:—Eusebius, lib. viii., c. 12.]

Nothing more is known of these martyrs than that in the persecution of Maximin they were slain with the axe.

SS. THALASSIUS AND LIMNÆUS, HH.

(5TH CENT.)

[Commemorated by the Greeks. Authority:—The Philotheus of Theodoret, c. 12. Theodoret knew these hermits, and visited them. He wrote whilst the latter was still alive.]

Thalassius was a hermit, living on the side of a hill near the village of Pillima, in the diocese of Cyrus, in Syria, then governed by the famous Theodoret, the ecclesiastical historian. Under his direction was disciplined Limnæus, who, as a boy, having a too glib tongue, learned to control it by imposing on himself, for many years, complete silence. Limnæus afterwards became the pupil of the hermit Maro. {368}He lived in a sort of court, made of rough stone walls, open to the sky, with a little door and window. Through the latter he spoke with the people who visited him, but he suffered none, save the bishop, to enter through the door. One day, as he went forth, he trod on a viper, which bit his heel. He put forth his right hand to withdraw the venomous beast, when it turned and fixed its fangs in his hand, and when he endeavoured to grasp it by the left, it bit his left hand also. He was bitten in more than ten places before he could disengage the serpent, yet he would not allow the wounds to be dressed by a physician, but signed them with the cross. He suffered great torture from the bites, but recovered. He loved to assemble the blind around his cell, and teach them to sing hymns to the glory of God. For their accommodation he built two houses adjoining his cell, and he devoted himself especially to their spiritual direction. Theodoret wrote of him when he had spent thirty-eight years in this manner of life.

S. BARADATUS, H.
(ABOUT A.D. 460.)

[Greek Menæa. Authority:—Theodoret, in his Philotheus, c. 27; who wrote whilst Baradatus was still alive, and from personal knowledge of him and his manner of life.]

S. Baradatus held so high a position among the solitaries of Syria, that the Emperor Leo, wishing to know the opinion of the Eastern Church touching the council of Chalcedon, wrote to him, as well as to S. Simeon Stylites and S. James the Syrian. All we know of him is derived from the account left us by Theodoret, bishop of Cyrus, who calls him the admirable Baradatus, and says that he manifested his ingenuity in discovering new austerities. {369}Baradatus at first dwelt in a hut, but afterwards he ascended a rock and built himself a cabin, so small that he was unable to stand upright in it, and was obliged to move therein bent nearly double. The joints of the stones were, moreover, so open that it resembled a cage, and exposed him to the sun and rain. But Theodosius, patriarch of Antioch, ordered him to leave this den, and the hermit, at his advice, chose one more commodious. He spent most of his time in prayer, with his hands raised to heaven. His clothing was of leather, which covered

him so completely that only his nose and mouth were visible. Theodoret says that his knowledge of heavenly things and doctrinal perspicuity were very remarkable. His answer to the Emperor Leo is found appended to the Acts of the Council of Chalcedon.

S. MAXIMIAN OF RAVENNA, B. C.
(A.D. 556.)

[Roman Martyrology; insertion by Baronius on Feb. 21st, by mistake, apparently, for Maximian died on Feb. 22nd. Authority: -An ancient life used by Rubæus in his Hist. Ravennæ.]

The story of the elevation of Maximian to the Archiepiscopal See of Ravenna is by no means edifying. He was a deacon at Pola, and was one day ploughing up his land when he lighted on an immense treasure, which had probably been hidden at some time of invasion, and never recovered. He was at a loss what to do with this wealth, but, after some consideration, he killed his ox, disembowelled it, and filled the belly with money, and also a pair of tall goatskin boots he possessed. Then he presented all the rest to the Emperor Justinian, and it was quite sufficient to highly gratify the monarch, who, however, claiming all treasure-trove as belonging to the crown, asked Maximian whether he would {370}swear that this was all he had found. "It is all but what is in my boots and belly,"[63] he answered; and Justinian, not seeing through the equivocation, allowed him to depart, promising to reward him for what had been given to the crown. Shortly after, in 546, the see of Ravenna became vacant, and Justinian, remembering the deacon, appointed him to the archiepiscopal throne, and he was ordained thereto by Pope Vigilius, on Oct. 12th, 546. But the people of Ravenna had already canonically elected a successor, and refused to acknowledge the archbishop sent them by the emperor. They even refused to admit him into the city, and he was obliged to lodge in the suburbs. Those who took part with Maximian desired to carry a complaint to the emperor against the citizens, but Maximian would not permit it. He preferred waiting patiently, till the hostility of the people and clergy should die away. His course was wise, and it succeeded in the end, for the people of Ravenna, seeing it was impossible to resist the will of a despot, yielded their right, and admitted Maximian into possession of the see. He spent his ten years of rule in building and adorning the churches, using for that purpose the money "in the boots and belly," and exhibited such gentleness, piety, and prudence, that he gained the love of his flock, and was regarded by them as a saint.

{371}

S. MARGARET OF CORTONA, PENITENT.

(A.D. 1297.)

[Leo X. allowed the festival of this saint to be celebrated in the diocese of Cortona on Feb. 22nd. Urban VIII. extended this faculty to all congregations of the Order of S. Francis, in 1623. She was canonized by Benedict XIII., in 1728. She is mentioned by Ferrarius in his Catalogue of the Saints of Italy, on this day, but, probably on account of the coincidence of the day with the Chair of S. Peter, the festival of S. Margaret is usually observed in the Franciscan Order on the day following, Feb. 23rd. Authority:—A Life written by Friar Juncta, her Confessor; but he trips lightly over her life before her conversion, saying nothing concerning it but giving only vague allusions. For fuller details we must go to some of the writers on the Saints of the Franciscan Order, and to Ferrarius.]

Margaret was a girl of Alviano, in Tuscany. Her good looks attracted the attention of a young nobleman, and, led astray by passion and love of dress, she deserted her father's house, and followed her seducer for nine years. One day he went out, followed by his dog, [\[64\]](#) and did not return. Some days passed, and, at last, the dog appeared at the door, and, plucking at Margaret's dress, drew her forwards, as though it wished her to follow. She obeyed the animal, and it led her into the wood, and began to scratch where dry leaves and sticks were thrown over a sort of pit. She hastily uncovered the spot, and found the body of her lover, who had been assassinated, frightfully decomposed. The shock was great. She went sorrowfully to her father's house, but he refused to admit his fallen daughter, urged thereto by her step-mother. Then she sought the protection and guidance of the Minorite friars at Cortona, and, after two years, she entered the third order of S. Francis. Her director had now to restrain her enthusiastic self-mortification. Knowing that it was her beauty which had turned her head and led her astray, she wanted to cut off her nose and lips, but was {372}peremptorily forbidden by her confessor. Then she desired to make public confession in Cortona of all her iniquities, but was also forbidden this. She, however, went, one Sunday, to her native village, with a halter round her neck, and, casting herself down before all the congregation, expressed her deep sorrow for the scandal she had caused there. Her conversion took place in 1274, when she was aged twenty-five. The rest of her life was spent in penance for her sin. At length, worn out by her austerities, she died on the 22nd February, 1297, in the forty-eighth year of her age.



S. MARGARET CORTONA. From Cahier.

Feb. 22.

Her body is preserved at Cortona.

In art, she appears contemplating a corpse, or more often a skull at her feet, whilst a dog plucks at her robe.

[63] Apparently a vulgar expression used at the period to mean, "All but a mere trifle."

[64] *Catella* is the word in Ferrarius; in art it is a dog.



The Bookbinder.

{373}

February 23.

- S. Martha, *V. M. at Astorga, in Spain*, a.d. 251.
- S. Priamian, *B. M. at Ancona*.
- S. Polycarp, *P. C. at Rome, circ.* a.d. 300.
- S. Romana, *V. at Rome, circ.* a.d. 324.
- S. Serenus, *M. at Sirmisch, in Hungary, circ.* a.d. 327.
- S. Priamianus, *B. M. at Ancona*.
- SS. Zebinas, Polychronius, Moses, and Damian, *HH. in Syria, 5th cent.*

- S. Dositheus, *Monk in Palestine, circ. a.d. 530.*
- S. Felix, *B. of Brescia, circ. a.d. 652.*
- S. Earcongotha, *V. Abss. at Faremoutier, end of 7th cent.*
- S. Milburgh, *V. Abss. of Wenlock in Shropshire, 7th cent.*
- S. Lazarus, Monk at Constantinople, circ. a.d. 870.
- S. Celsus, *B. of Trèves, circ. a.d. 980.*
- B. Peter Damiani, *Card. B. of Ostia, a.d. 1072.*

S. MARTHA, V. M.

(A.D. 251.)

[Roman Martyrology. Authority:—The ancient Acts, which are not, however, in their original form; but the substantial authenticity of the facts mentioned by them there is no reason to dispute.]



THIS blessed saint suffered in the reign of Decius, under the proconsul Paternus. He ordered her to be racked, and beaten with knotted sticks, and then taken back to prison. She seems to have been noble by birth, and wealthy, for the proconsul endeavoured to persuade her to relinquish her religion and marry his son. She, however, constantly refused, declaring that she had chosen Jesus Christ as her heavenly bridegroom. She was then ordered to be executed with the sword, and her body to be cast into a foul place. It was withdrawn from this place by a pious matron; and her relics are preserved at the monastery of Rivæ de Sil, and in the church of Tera, in the diocese of Astorga.

{374}

S. SERENUS, M.

(ABOUT A.D. 327.)

[Roman Martyrology; also the ancient one of S. Jerome. In the Anglican Martyrology of Richard Wilson (1608) on Feb. 24th. Authority:—The genuine Acts; of these there are

two editions; one, the most ancient, given by Bollandus, terse and short; the other, by Ruinart, longer.]

Serenus was by birth a Greek. He quitted estate, friends, and country to serve God in an ascetic life. Coming with this design to Sirmium, the modern Sirmisch, or Mitrowitz, in Hungary, he there bought a garden, which he cultivated with his own hands, and lived on the fruits and herbs it produced. When persecution broke out, he hid himself for some months, but, on its abatement, he returned to his garden. One day there came thither a woman to walk. Serenus, knowing that she had come there to meet a lover, gravely rebuked her, saying, "A lady of your quality ought not to walk here at unseasonable hours, and this, you know, is an hour you ought to be at home. Let me advise you to withdraw, and be more regular in your hours and conduct for the future, as decency requires, in persons of your sex and condition." It was usual for the Romans to repose themselves at noon, as it is still the custom in Italy. The woman, stung at our saint's remonstrance, retired in confusion, but resolved on revenging the supposed affront. She accordingly wrote to her husband, who belonged to the guards of the Emperor Maximian, to complain of Serenus as having insulted her. Her husband, on receiving her letter, went to the emperor to demand justice, and said, "Whilst we are waiting on your Majesty's person, our wives in distant countries are insulted." Whereupon the emperor gave him a letter to the governor of the province, to enable him to obtain satisfaction. With this {375} letter he set out for Sirmium, and presented it to the governor, conjuring him, in the name of the emperor his master, to revenge the affront offered to him, in the person of his wife, during his absence. "And who is that insolent man," said the magistrate, "who has dared to insult such a gentleman's wife?" "It is," said he, "a vulgar fellow, one Serenus, a gardener." The governor ordered him to be immediately brought before him, and asked him his name. "It is Serenus," said he. The judge said, "Of what profession are you?" He answered, "I am a gardener." The governor said, "How durst you affront the wife of this officer in your garden?" Serenus: "I never insulted any woman, to my knowledge, in my life; but, I remember that, some time ago, a lady came into my garden at an unseasonable hour, with the design, as she pretended, of taking a walk; and I own I took the liberty to tell her it was against decency for one of her sex and quality to be abroad at such an hour." This plea of Serenus having put the officer to the blush for his wife's conduct, he dropped his prosecution against the gardener and withdrew.

But the governor's suspicions were roused, and he determined to convince himself whether this gardener were a Christian or not. He, therefore, said, "What is your religion?" Serenus at once replied, "I am a Christian." Then, said the magistrate, "Where have you been lurking, that you have not sacrificed to the gods?" The gardener

replied, "God reserved me till this day. Now he calls me, and I am ready to magnify his name, that I may inherit his kingdom." Then the governor ordered him to be executed with the sword.

Relics at Billome, in Auvergne. The feast of his translation is observed in the diocese of Clermont, on May 10th.

In art, S. Serenus is represented with a sword in his hand.

{376}

S. PRIAMIANUS, B. M.

(UNKNOWN DATE.)

[Commemorated at Ancona, and nowhere else.]

The story of this saint, of local celebrity, is somewhat curious. In 1370, a marble tomb, on which was inscribed "Here reposes the body of the Blessed Bishop Priamian, a Greek," was discovered under the tabernacle, in the wall. It was opened, and found to contain a human body. This was now enshrined in silver. But, as yet, nothing was known of who S. Priamian was, beyond what was stated on the tomb. One night, however, he appeared in a dream to an old woman, in Ancona, and announced to her that he had been a martyr for the faith more than a thousand years before, with many details, which do not deserve record, as the revelation is very questionable.

SS. ZEBINAS, POLYCHRONIUS, MOSES, AND DAMIAN, HH.

(5TH CENT.)

[Commemorated by the Greek Church on this day. Authority:—The Philotheus of Theodore, c. 24. Theodore knew personally Polychronius, the disciple of Zebinas, and Moses and Damian were admitted to be disciples of Polychronius at the advice of Theodore. Theodore wrote whilst these three latter were still alive.]

Zebinas, a hermit in Syria, was said to have exceeded all others of his time in the ardour of his devotion. The bishop of Cyrus says that he was engaged in prayer night and day, without finding his fervour satisfied, but with ever increasing vehemence of desire. And when people came to him for counsel, it was with an effort that he detached his mind from heavenly meditation that he might attend to {377}them, impatiently desiring release that he might soar again to divine communings. And when very old he had a staff on which he leaned to pray. After his death he was followed in the same ascetic way of life by his disciple Polychronius, on whom Zebinas had impressed his spirit, just, says Theodore, as a signet stamps its device on wax. His mind was ever in heaven, and when he talked with those who came to see him, it was

as though his voice spoke from celestial habitations. Theodoret, the bishop, seeing the old man worn with years and feeble, urged him to take two disciples into his cell to tend him. He consented, and admitted Moses and Damian. But they had not been long with him before they ran away; "For," said they, "his manner of life is too austere for our endurance. He stands all night in prayer, and he urges us to lie down and sleep, but how can we, who are young and robust, do so, when that aged and infirm man stands all night without repose?"

Moses, however, returned to him, and served him continually, but Damian went elsewhere, and found an old cottage, where he served God in an ascetic life, and gradually trained himself to bear fatigue and privations like Polychronius, so that he grew greatly to resemble him. "In both," says Theodoret, "there is the same simplicity, and gentleness, and moderation; the same kindliness in speech, and sweetness in conversation; the same watchfulness of spirit, intelligence of God, and condition of life, labours, vigils, and fastings."

{378}

S. DOSITHEUS, MONK.

(A.D. 530.)

[Not in Roman Martyrology nor in Greek Menæa, but inserted in the Martyrology of Peter Galesinius on this day, and by Ferrarius, and also in the Acta Sanctorum by the Bollandists, on this day. Authority:—His Life, by a fellow-disciple.]

Dositheus was page to an officer in the army, who was warmly attached to him, and regarded him almost as a son. He grew up among soldiers, without the least knowledge of the truths of religion. One day he heard a conversation turn on Jerusalem, which was called the Holy City, and he was filled with curiosity to see it, and know why it was regarded as sacred. As a friend of his master's was about to visit Jerusalem, he asked permission to accompany him, and his request was readily granted. On his arrival at Jerusalem, Dositheus went to Gethsemane, and saw there a painting which represented the lost in the flames of hell. This picture produced a most powerful impression upon him, and he stood long before it, wondering what it meant. A lady who was present, seeing the astonishment of the boy, explained to him about the judgment and hell, truths he had not heard before. When he asked her how the terrible place could be escaped, she replied, by fasting and prayer. The instruction of the lady made upon the youth so deep an impression that he at once began to abstain from meat, and pray as best he could. His companions, astonished at the change, said, laughing, that he was going to become a monk. But he had not heard of monks before, and when he ascertained what monks were, he resolved to seek the nearest

monastery. He accordingly went to that governed by S. Serides, who was at first disposed to reject him, on account of his rich dress, youth, and delicate complexion; but, at last, overcome by the boy's earnestness, he committed {379}him to S. Dorotheus, as a disciple. Dorotheus saw that the youth was not of sufficiently robust temperament to stand austerities, he, therefore, laboured to correct his self-will, and discipline his hitherto ungoverned tongue. "Well, Dositheus," said the master to him, soon after his admission, "How much hast thou eaten to-day?" "A loaf and a half," answered the boy;—this was equivalent to about five pounds. "That is pretty well," said Dorotheus, smiling. "Try, my son, to be a little more moderate tomorrow." And then, when the lad had taken somewhat less, "How farest thou to-day?" asked the master. "Well, my father." "Then learn to eat sufficient to satisfy thy need, but never devour food in excess of what is necessary." He made the youth serve the hospital. Dositheus was so cheerful, that the sick therein loved his presence. Sometimes he lost patience, and when a sick man provoked him he gave way to temper and bad words. Then, filled with compunction, he ran to his cell, and fell, crying, on the floor, and would not be comforted till his master came to assure him that God would on his repentance pardon the little outbreak. One day, Dorotheus heard the lad talking noisily in the infirmary, so he called him, and said, "Go, my son, and bring a bottle of wine." Thereupon the lad obeyed, and presented the flask to his master. "Oh, Dositheus," said his superior, "the bottle is for thee, not for me. It is the way of the rollicking Goths to drink and shout. I heard thy clamouring, and I thought the bottle of wine was all that was wanted to make a complete Goth of thee." Dorotheus was watchful to check every feeling of vanity and self-will in his young pupil, and for this purpose he sometimes assumed a harshness of manner, which ill-accorded with his natural gentleness. "There, father," said Dositheus one day, "See how neatly I have made the infirmary beds." "Humph!" answered Dorotheus; "thou art {380}an excellent bed-maker, no doubt, but not much of a monk." The steward one day gave Dositheus a knife, which he showed with much elation to his master. "Let me see it," said Dorotheus. And when the youth had put it into his hand, the old monk turned it and studied it. "It will serve me admirably for cutting up my cakes," said Dositheus. "Art thou very much delighted with it, my son?" asked the master. "Indeed, I am, father," was the reply. "Then, my son," said Dorotheus, "give the knife to the other brethren; let them use it, and do thou never touch it again." Dositheus obeyed without a murmur. Dorotheus obliged him diligently to study the Holy Scriptures. Sometimes the youth came to a passage he could not understand, and he sought his master to have it explained. One day, to prove his humility, he said, roughly, "I cannot attend to thee, go to the abbot." Now, he had before advised the Abbot Serides what he should do. So the novice came to him with the book, and said, "My father, explain to me this

passage." Then the abbot boxed his ears, and sent him away, saying, "I have other matters to attend to than to teach an ignorant fellow like thee." Then Dositheus went patiently back to his cell, and God illumined his understanding in the reading of the Scriptures. Now, after five years, the lay brother began to spit blood, and exhibit marks of consumption. He had heard it reported that raw eggs would cure this complaint, and the idea haunted him. However, he schooled himself till he was quite able to feel that if they were denied him he would cheerfully submit without a contrary wish. Then he said to Dorotheus, "Dear master, I have heard that raw eggs will stop the blood, but, I pray thee, forbid me to try this remedy." "Well, my son," answered Dorotheus, "thou shalt not prove the efficacy of eggs, but of every other remedy." Accordingly, everything was done for the young novice that {381} could be devised, but he became rapidly worse. Now, when he was ill, Dorotheus said to him, "Dositheus, be instant in prayer, lose not hold of that." He replied, "Master, it is well, pray for me." And when he became greatly exhausted, Dorotheus asked him, "Well, Dositheus, how farest thou in prayer?" "Oh, pardon me, master, I cannot continue." "Then," said the monk, "give it up, my son, but keep God in thy mind as though He were present beside thee." And, after some days, he said to the old man, "Send me away, I care no more." Then Dorotheus answered, "Patience a while, my son. The mercy of God is not far off." And again, after some days, he said, "I can bear no more." Then the old man said to him, "Go in peace, and stand before the Holy Trinity, and pray for us."

Now, some of the monks murmured that Dorotheus should have thus promised heaven, and asked the intercession of one who had never done anything in the way of fasting, and had wrought no miracles. Then Dorotheus said, "He fasted not, but he never gave way to his self-will."

And after some days, there was an old monk taken into the hospital, who prayed to God to show him all the holy fathers of that house who had served Him, and had entered into their rest. And he saw in vision a goodly choir of aged saints, and amongst them was a young lay brother, with hair on which the snows of age had not fallen, and a hectic colour in his cheek. Now the old man told his vision to the brethren, and when he described the novice, the monks knew that it was Dositheus, touching whose sanctity they had doubted.

{382}

S. EARCONGOTHA, V. ABSS.
(END OF 7TH CENT.)

[Benedictine Martyrology. Authority:—Bede, lib. iii., c. 8.]

Earcongotha, great granddaughter of the first Christian king of the Anglo-Saxons, and daughter of Ercombert, King of Kent, was a nun in the French community of Faremoutier, where so many of the English princesses were trained. She was, says Bede, a virgin of great virtue, worthy in everything of her illustrious origin, and was elevated to become Abbess. Being warned of her approaching end, she went from cell to cell in the infirmary of the monastery, asking for the prayers of her sick nuns. She died during the following night, at the first glimpse of dawn. At the same hour the monks, who occupied another part of the double monastery, heard a sound like the noise of a multitude, who, to the sound of heavenly music, invaded the monastery. When they went out to see what it was, they found themselves in a flood of miraculous light, in the midst of which the soul of the foreign princess ascended to heaven.

S. MILBURGH, V. ABSS.
(7TH CENT.)

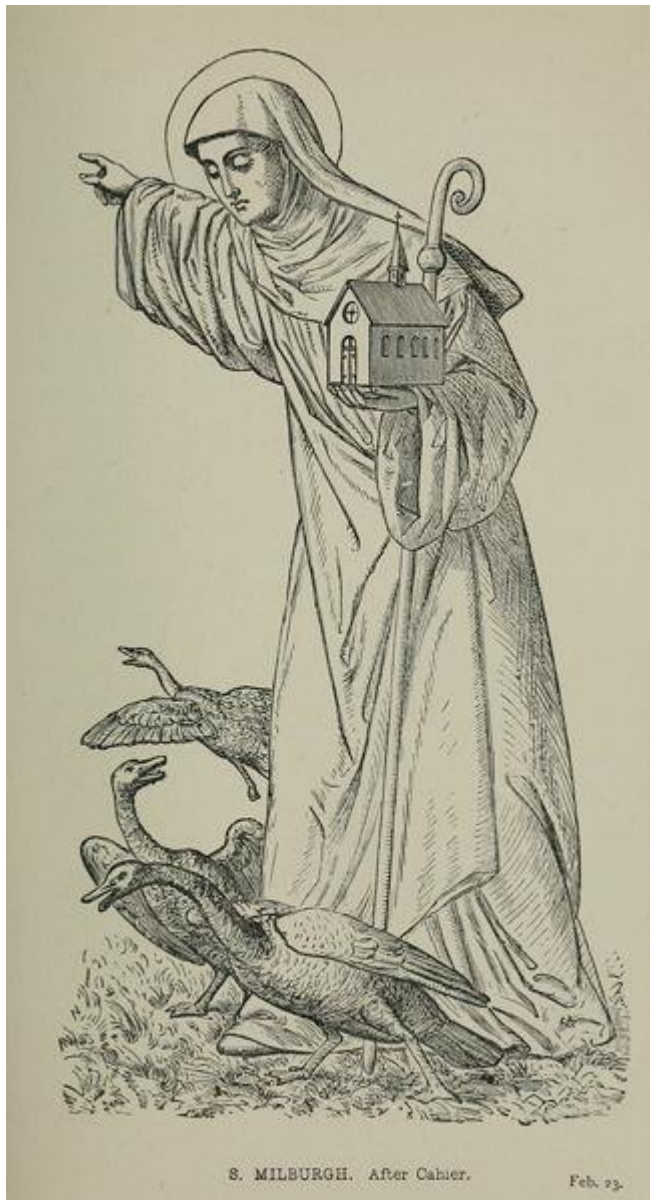
[Milburgh or Milburga is inscribed in the Roman Martyrology, and in that bearing the name of Bede. Authority:—William of Malmesbury and Capgrave.]

Perhaps no higher commendation can be passed upon Domneva, the saintly wife of Merewald, than this, that she was the mother of three eminent saints, Milburgh, Mildred, and Mildgytha. S. Milburgh was the eldest, if the names are mentioned according to the order of birth, and this being {383}most probably the case, the date of her birth would be about the year of grace, 662. We are told that from her earliest years she dedicated herself to God with all the ardour of her soul. Whatever she did, she did it for the love of Christ alone, endeavouring always to please Him, and to grow up in His holy service. The world, which would have many attractions to a highborn maiden, she thoroughly despised, and even life itself she counted as nothing, unless it were spent in entire devotion to God. That she might live such a life with greater freedom, and in holy companionship with others, moved by the same heavenly desire, she founded a monastery for religious virgins at Wenlock, in Shropshire. Wenlock Magna it was afterwards called, and Much Wenlock at the present day. Her father, and her uncle Wulfhere, king of Mercia, assisted her in this pious undertaking, and the monastery was endowed with ample possessions, many precious relicts of saints, and great privileges. Milburgh was consecrated abbess by Archbishop Theodore, and under her gentle rule the monastery became like a paradise in which Our Lord had planted the fairest flowers, and the sweetest fruits; and among them all S. Milburgh was pre-eminent in every virtue, and more especially did the grace of humility shine forth in her. But the more she humbled herself, so much the more did God manifest His power in her by many gifts, enabling her to restore sight to the blind, and life to the

dead. Her exhortations, full of heavenly unction, and the teaching of her saintly life, had a marvellous effect in bringing many souls from the darkness of error to the light of truth; and from the death of sin to a life of righteousness. Among the many wonderful things related of her, we read, that one day she went on some good errand to a village called Stoke, (Stoke S. Milburgh), when she was seen by the son of some neighbouring king, who wished to carry her {384} off by force, that he might marry her. He got together a few soldiers, and formed a plan for intercepting her; but she, divinely admonished of the wicked scheme, fled at once with a companion she had with her. On her way she crossed a shallow stream called the Corve. As soon as the rash man heard of her flight, he followed in great haste, but when he came to the stream, the water suddenly rose, and rendered further pursuit impossible; so Christ's lamb escaped, while he stood still, confounded and amazed.

One night she had continued longer than usual in prayer and contemplation, and, overcome with fatigue, fell asleep; nor did she awake till the rays of the morning sun fell upon her. Then she started up so suddenly that the sacred veil fell from her head, but a slanting sunbeam caught it ere it touched the ground, and held it suspended in mid-air until she had time to rouse herself. Then she perceived the divine manifestation, and gave thanks to God, praising and magnifying Him.

Upon another occasion, when she was alone in her oratory, a widow came in carrying her dead child, and fell down at the feet of the holy virgin, and with many tears implored her to intercede for her, that her child might be restored to life. Milburgh rebuked her for making such a strange request, and recommended submission to the divine will. "Go," she said, "and bury thy dead, then prepare to follow thy son, for man is born to die." But the widow refused to go. "No, I will not leave thee, unless thou restore my child to life." When the holy virgin saw the woman's faith, she prostrated herself in prayer by the body of the child. Immediately she was surrounded by fire, which came down from heaven, and so entirely enveloped her, that it seemed impossible that she could escape being consumed by it. One of the sisters coming in, cried out to her to fly, but she had no sooner spoken, than {385} all trace of fire was gone, and S. Milburgh, rising from her knees, presented the now living child to his mother.



S. MILBURGH. After Cahier.

Feb. 23.

S. Milburgh is represented as having authority over the birds of the air, and protecting crops from their ravages. In the parable, the fowls that came and devoured the good seed, were, we know, evil spirits.

After many years spent in good works and holy exercises, she was further purified and fitted, by long and painful illnesses, for those eternal mansions for which her soul longed. When the time of her departure drew near, she called together the whole community, and exhorted them all to have ever before them those two heavenly

sentences: "Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God." She then recommended them to choose the most pious of the sisters for their future abbess. Taking leave of them, she said, "Most dear sisters, I have loved you as my own bowels, and have been over you, as a mother over her children, with pious care. A higher call now in mercy invites me, I go the way of all flesh, and commend you to God and the Blessed Virgin." Having armed herself for her passage with the holy sacraments, she gave up her pure soul into the hands of her Maker, on Feb. 23rd, 722, and was buried with honour near the altar, in the church of the monastery.

The monastery was afterwards destroyed by the Danes, and, in course of time, all trace of the tomb of the saint was lost. But many ages after, when it was being re-built by some Cluniac monks, two boys who were playing there, fell through the pavement, and sunk down to their knees in the ground. This accident occasioned some surprise, and the monks had the ground opened, and found human bones in the very foundation of the altar. An odoriferous exhalation, as of a most precious balsam, perfumed the whole {386}church when the tomb was opened, and numerous miracles are said to have taken place at the tomb of the saint; so many, that of all the crowds who went to it, none came away without receiving some benefit. On May 26th, 1501, the relics were enclosed in a costly chest, and deposited in a conspicuous and eminent place in the same monastery, where they remained till its destruction in the time of Henry VIII.

Some ruins of the abbey church, built in the year 1080, may still be seen at Wenlock. They consist of south aisle and transept, and part of the cloister, sufficient to shew the magnificence of the ancient building.

S. LAZARUS, P. C.
(ABOUT A.D. 870.)

[Inserted in the Roman Martyrology by Baronius. Venerated by the Greeks on November 17th, and his translation on October 17th. Authorities:—Cedrenus and Zonaras.]

S. Lazarus was priest, monk, and painter. During the persecution by the emperor Theophilus against sacred images and monks, Lazarus, as a painter of pictures for churches, was imprisoned, and his right hand was fearfully burnt by the application of red-hot iron plates. On the death of the emperor he recovered his liberty, and painted two celebrated pictures, one at Constantinople, of S. John the Baptist, the other at Chalcis, of the Saviour, on a wall, where there had been a similar picture, which had been scraped off by the Iconoclasts. He was sent to Rome by the Emperor Michael the

Stammerer, with some magnificent corporals and altar vestments, minutely described by Anastasius the Librarian. On a second expedition to Rome he died.

{387}

S. PETER DAMIANI, B. D.
(A.D. 1072.)

[Roman Martyrology. A double of the Breviary. Pope Leo XII. gave to S. Peter Damiani the title of Doctor of the Church, and extended to the whole of the Catholic Church the right of venerating him, which was formerly reserved to the Camaldolese, and to the dioceses of Ravenna and Falonza. Authority:—Life by his disciple, John of Lodi.]

Peter, surnamed of Damian, was born about the year 988, in Ravenna, of a good family, the Onesti, that was considerably reduced in circumstances. He was the youngest of many children, and when very young, losing his father and mother, he was left in the hands of a married brother, in whose house he was treated more as a slave than a relation; and when grown up, he was sent to keep swine. One day he became possessed of a piece of money, which, instead of spending on himself, he bestowed in alms on a priest, desiring him to offer up prayers for his father's soul. He had another brother called Damian, who was arch-priest of Ravenna, and afterwards a monk; who, taking pity on him, gave him an education. Damian sent Peter to school, first at Faenza, afterwards at Parma. Having good natural parts, it was not long before Peter found himself in a capacity to teach others. To arm himself against the allurements of pleasure, and the artifices of the devil, he began to wear a rough hair-shirt under his clothes, and to inure himself to fasting, watching, and prayer. In the night, if any temptation of concupiscence arose, he got out of bed and plunged into the river. After this, he visited churches, reciting the psalter whilst he performed this devotion, till the church office began. He not only gave much away in alms, but was seldom without some poor person at his table, and took a pleasure in serving them with his own hands. But at length he came to the resolution of deserting the world, and embracing the monastic life, at a {388}distance from his own country. While his mind was full of these thoughts, two religious of the order of S. Benedict, belonging to Font-Avellano, a desert at the foot of the Apennines in Umbria, happened to call at the place of his abode; and being much edified at their disinterestedness, he resolved to embrace their institute; which he did shortly after. This hermitage had been founded by Blessed Ludolf, about twenty years before S. Peter came thither, and was then in the greatest repute. The hermits, in pairs, occupied separate cells. They lived on bread and water four days in the week: on Tuesdays and Thursdays they ate pulse and herbs, which every one dressed in his own cell: on their fast days all their bread was given them by

weight. They never used any wine (the common drink of the country) except for mass, or in sickness: they went barefoot, used disciplines, made many genuflections, struck their breasts, stood with their arms stretched out in prayer, each according to his strength and devotion. After the night office they said the whole psalter before day. This severe life brought on S. Peter a nervous attack of wakefulness, which nearly wore him out, and of which he was cured with very great difficulty. But he learned from this to use more discretion. He gave a considerable time to sacred studies, and became as well versed in the Scriptures as he was before in profane literature. His superior ordered him to make frequent exhortations to the religious, and as he had acquired a very great character for virtue and learning, Guy, abbot of Pomposia, begged his superior to send him to instruct his monastery, which consisted of a hundred monks. Peter staid there two years, and was then called back by his abbot, and sent to perform the same function in the large abbey of S. Vincent, near the Pietra Pertusa, or Hollow Rock. On his recall, he was commanded by his abbot, with the unanimous consent of the hermitage, to {389}take upon him the government of the desert after his death, Therefore, on the decease of the abbot, in 1041, Peter assumed the direction of that holy family, which he governed with wisdom and sanctity. He founded five other hermitages; in which he placed priors subject to his jurisdiction. His principal care was to cherish in his disciples the spirit of solitude, charity, and humility. Among them, many became great lights of the Church, as S. Ralph, bishop of Gubbio, whose festival is kept on the 26th of June; S. Dominic, surnamed Loricatus, the 14th of October; S. John of Lodi, his successor in the priory of the Holy Cross, who was also bishop of Gubbio, and wrote S. Peter's life; and many others. He was for twelve years much employed in the service of the Church by many zealous bishops, and by four popes successively, namely, Gregory VI., Clement II., Leo IX., and Victor II. Their successor, Stephen IX., 1057, prevailed on him to quit his desert, and made him cardinal bishop of Ostia.

Stephen IX. dying in 1058, Nicolas II. was chosen pope, a man of deep penetration, of great virtue and learning. Upon complaints of simony in the Church of Milan, Nicolas II. sent Peter thither as his legate. Nicolas II. dying, after having sat two years and six months, Alexander II. was chosen pope, in 1062. S. Peter had with great importunity solicited Nicolas II. to grant him leave to resign his bishopric, and return to his solitude; but could not obtain it. His successor, Alexander II., out of affection for the holy man, was prevailed upon to allow it, in 1062, but not without great difficulty, and the reserve of a power to employ him in Church-matters of importance, as he might have occasion hereafter for his assistance. The saint from that time thought himself

discharged, not only from the burden of his flock, but also from the government, as Superior of the several priories, dependent on his monastery.

{390}In this retirement he edified the Church by his penance and compunction, and laboured by his writings to enforce the observance of discipline and morality. He wrote a treatise to the bishop of Besançon, against the custom which the canons of that Church had, of saying the divine office sitting, a custom which has unfortunately, since his time, become general; but he saw the propriety of all sitting during the lessons. This saint wrote most severely on the obligations of religious, particularly against their rambling over the country, and going from monastery to monastery. He complained of certain evasions, by which many palliated real infractions of their vow of poverty. He justly observed, "We can never restore what is decayed of primitive discipline; and if we, by negligence, suffer any diminution in what remains established, future ages will never be able to repair such breaches. Let us not draw upon ourselves so base a reproach; but let us faithfully transmit to posterity the examples of virtue which we have received from our forefathers." The holy man was obliged to interrupt his solitude in obedience to the pope, who sent him in the capacity of legate, into France, in 1063, commanding the archbishops and others to receive him as himself. S. Peter there reconciled discords, settled the bounds of the jurisdiction of certain dioceses, and condemned and deposed in councils those who were convicted of simony. He notwithstanding, tempered his severity with mildness and indulgence towards penitents, where charity and prudence required such a condescension. Henry IV., king of Germany, in 1067, married Bertha, daughter of Otho, marquis of the Marches of Italy, but afterwards, in 1069, sought a divorce, and persuaded the Archbishop of Mentz to favour his design, by promising full payment of monies due to him if he complied, and threatening to fall on his territories with an armed band if he refused. For {391}the purpose of sanctioning the divorce, the archbishop assembled a council at Mentz. Pope Alexander II. forbade him ever to consent to such an injustice, and chose Peter Damiani for his legate to preside in the synod. The venerable legate met the king and bishops at Frankfort, laid before them the orders and instructions of the pope, and in his name conjured the king to pay a due regard towards the law of God, the canons of the Church, and his own reputation, and seriously reflect on the public scandal of so pernicious an example. The noblemen likewise all rose up, and entreated their sovereign never to stain his honour by so foul an action. The king, unable to resist so cogent an authority, dropped his project of a divorce; but remaining the same man in his heart, continued to hate the queen more than ever.

S. Peter hastened back to his desert of Font-Avellano. Whatever austerities he prescribed to others he was the first to practise himself, remitting nothing of them, even in his old age. He lived shut up in his cell as in a prison, fasted every day, except festivals, and allowed himself no other subsistence than coarse bread, bran, herbs, and water, and this he never drank fresh, but what he had kept from the day before. He tortured his body with iron girdles and frequent disciplines, to render it more obedient to the spirit. He passed the first three days of every Lent and Advent without taking any kind of nourishment whatsoever; and often for forty days together, lived only on raw herbs and fruits, or on pulse steeped in cold water, without touching so much as bread, or anything that had passed the fire. A mat spread on the floor was his bed. He used to make wooden spoons and such like useful cheap things, to exercise himself at certain hours in manual labour. Henry, archbishop of Ravenna, having been excommunicated for grievous enormities, S. Peter was sent by Pope Alexander II. {392} in the character of legate, to adjust the affairs of the Church. When he arrived at Ravenna, in 1072, he found the unfortunate prelate just dead; but brought the accomplices of his crimes to a sense of their guilt, and imposed on them a suitable penance. This was his last undertaking for the Church, God being pleased soon after to call him to eternal rest, and to the crown of his labours. Old age and the fatigues of his journey did not make him lay aside his accustomed mortifications, by which he fulfilled his burnt-offering. In his return towards Rome, he was stopped by a fever in the monastery of Our Lady, outside the gates of Faenza, and died there, on the eighth day of his sickness, whilst the monks were reciting Matins round about him. He passed from that employment, which had been the delight of his heart on earth, to sing the same praises of God in eternal glory, on the 22nd of February, 1072, being fourscore and three years old. He is honoured as patron at Faenza and Font-Avellano, on the 23rd of the same month.



{393}

February 24.

- S. Matthias, *Ap. M.*, after a.d. 60.
- SS. Montanus, Lucius, Julian, Victorius, and Companions., *MM. in Africa*, a.d. 259.
- S. Sergius, *M. at Cæsarea in Cappadocia*, a.d. 304.
- S. Modestus, *B. of Treves*, circ. a.d. 480.
- S. Prætextatus, *of Rouen*, *B. M.*, a.d. 586.
- S. Liuthard, *of Senlis*, *B. C. in England*, end of 7th cent.
- S. Ethelbert, *K. of Kent*, a.d. 616.
- S. John Theristis, *Monk at Stylum in Calabria*; circ. a.d. 1129.

S. MATTHIAS, AP. M.

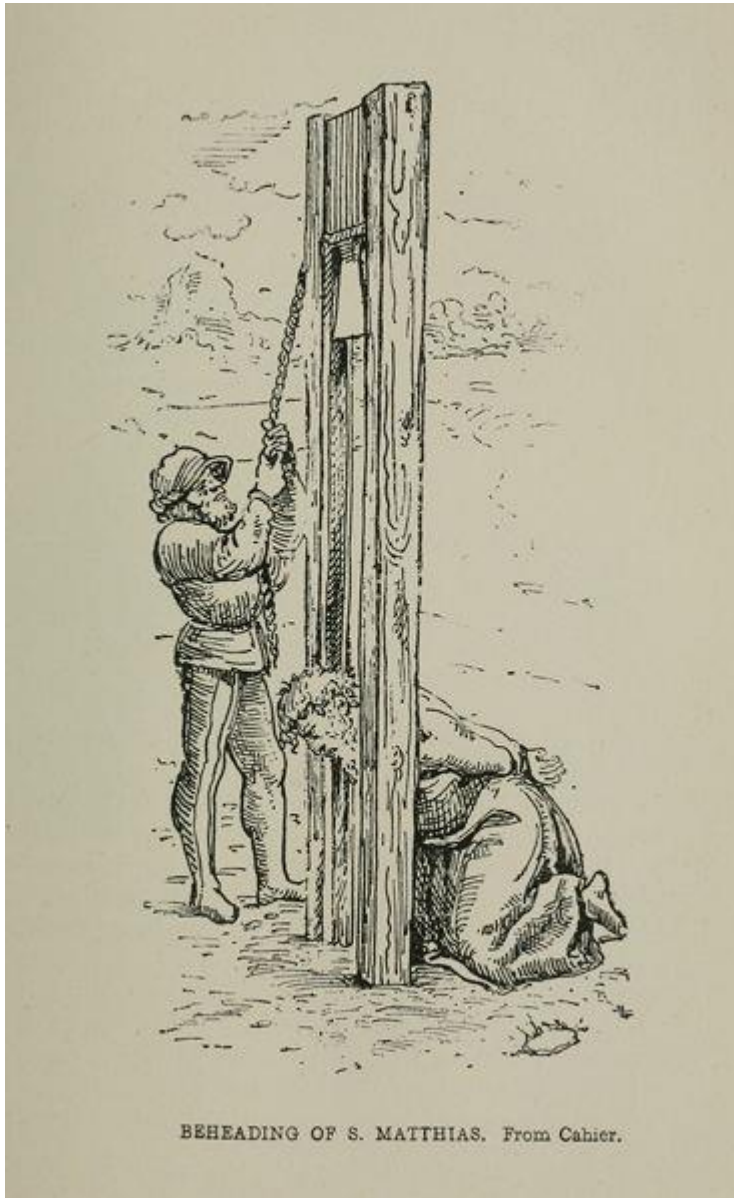
(AFTER A.D. 60.)

[Roman Martyrology, but in leap year on Feb. 25th. So all Latin Martyrologies, with the exception of the ancient Roman one bearing the name of S. Jerome, which does not include any mention of S. Matthias, and the Church of Milan venerates S. Matthias on Feb. 7; the Greeks commemorate him on August 9th. The election of this Apostle is said to have taken place on May 12th. Authorities:—The Acts of the Apostles, and various traditional notices concerning him. The Apocryphal Syriac Acts of S. Matthias are extant.]



SAINT MATTHIAS not having been an Apostle of the first election, immediately called and chosen by our Blessed Lord, particular remarks concerning him are not to be expected in the narrative of the Holy Gospels. He was, probably, one of the Seventy disciples who had attended on Christ the whole time of his public ministry. A vacancy having been made in the college of the Apostles by the suicide of the traitor Judas, the first thing which they did after their return from Mount Olivet—where Our Lord took leave of them on His Ascension—to S. John's house on Mount Sion, was to fill up their number with a fit person; for this purpose, S. Peter informed them that Judas, according to the prophetic prediction, {394}having fallen from his ministry, it was necessary that another should be substituted in his room, one that had been a

constant companion and disciple of the Holy Jesus, and, consequently, capable of bearing witness to His life, death, and resurrection. Two were proposed as candidates—Joseph, called Barsabas and Justus (whom some make the same with Josès, one of the brethren of Our Lord), and Matthias—both duly qualified for the place. The way of election was by lots, a way frequently used both among Jews and Gentiles for the determination of doubtful and difficult cases, and especially in the choosing judges and magistrates: and this course the Apostles rather took because the Holy Ghost was not yet given, by whose immediate dictates and inspiration they were chiefly guided afterwards. The lots were put into the urn, and the name of Matthias was drawn out, and thereby the Apostolate devolved upon him. Not long after, the promised powers of the Holy Ghost were conferred upon the Apostles, to fit them for that great and difficult employment upon which they were sent; and, among the rest, S. Matthias betook himself to his charge and province. The first period of his ministry he spent in Judæa; whence, having reaped a considerable harvest, he betook himself to other provinces. The Greeks, with some probability, report him to have travelled eastwards into Cappadocia (which they erroneously call Æthiopia). Here, meeting with a people of a fierce and intractable temper, he was treated by them with great rudeness and inhumanity; and from them, after all his labour and sufferings, and a numerous conversion of men to Christianity, he obtained at last the crown of martyrdom, about the year of Christ, 64. Little certain information can be ascertained concerning the manner of his death; but the Greek Menæa, which are corroborated by several ancient breviaries, relate that he was crucified, and that as Judas was {395}hanged upon a tree, so Matthias suffered upon a cross. His body is said to have been kept a long time at Jerusalem, thence thought to have been translated to Rome by S. Helena, mother of Constantine the Great, where some supposed portions of it are shown with great veneration at this day; though others contend that his relics were brought to and are still preserved at Trèves. Among many apocryphal writings attributed to the Apostles, there was a Gospel published under his name, mentioned by the ancient ecclesiastical historians, and condemned with the rest by Gelasius, Bishop of Rome, as it had been rejected by others before him.



BEHEADING OF S. MATTHIAS. From Cahier.

Feb. 24.

S. Matthias is seldom represented in works of art; when his figure does occur, he generally carries an axe or halbert, sometimes a spear or lance, occasionally a book and a stone. The Greeks represent S. Matthias as an old man with a rounded beard.

SS. MONTANUS, LUCIUS, JULIAN, AND COMP., MM.
(A.D. 259.)

[Roman and other Western Martyrologies. Authority:—The very interesting letter written by these Martyrs, when in prison, to their brethren, with the conclusion, relating their passion, by an eye-witness.]

The persecution raised by Valerian had raged two years, during which, many had received the crown of martyrdom, and amongst others, S. Cyprian, in September, 258. The proconsul, Galerius Maximus, who had pronounced sentence on that saint, dying soon after, the procurator, Solon, continued the persecution, waiting for the arrival of a new proconsul from Rome. After some days, a sedition was raised in Carthage against him, in which many were killed. Solon, instead of making search after the perpetrators of {396}the riot, vented his fury upon the Christians, knowing that this would be agreeable to the idolaters. Accordingly, he caused eight Christians, all disciples of S. Cyprian, and most of them of the clergy, to be apprehended. "As soon as we were taken," say the martyrs, "we were given in custody to the officers of the quarter. The governor's soldiers told us that we were to be condemned to the flames; then we prayed to God, with great fervour, to be delivered from that punishment, and he, in whose hands are the hearts of men, was pleased to grant our request. The governor altered his first intent, and ordered us into a very dark and incommodious prison, where we found the priest Victor, and some others; but we were not dismayed at the filth and darkness of the place, our faith and joy in the Holy Ghost reconciled us to our sufferings in that place, though they were such as it is not easy for words to describe; but the greater our trials, the greater is He who overcomes them in us. Our brother Rhenus in the meantime had a vision, in which he saw several of the prisoners going out of the jail with a lighted lamp preceding each of them, whilst others, who had no such lamp, stayed behind. He discerned us in this vision, and assured us that we were of the number of those who went forth with lamps. This gave us great joy, for we understood that the lamp represented Christ, the true Light, and that we were to follow Him by martyrdom.

"The next day we were sent for by the governor, to be examined. It was a triumph to us to be conducted, as a spectacle, through the market place and the streets, with our chains rattling. The soldiers, who knew not where the governor would hear us, dragged us from place to place till, at length, he ordered us to be brought into his closet. He put several questions to us; our answers were modest, but firm: at length we were remanded to prison; here we prepared ourselves for new conflicts. The sharpest trial was {397}that which we underwent through hunger and thirst, the governor having commanded that we should be kept without meat and drink for several days, insomuch that water was refused us after our work; yet Flavian the deacon added

great voluntary austerities to these hardships, often bestowing on others that little refreshment which was most sparingly allowed us at the public charge.

"God was pleased himself to comfort us in this our extreme misery, by a vision which he vouchsafed to the priest Victor, who suffered martyrdom a few days after. 'I saw last night,' said he to us, 'a child, whose countenance was of a wonderful brightness, enter the prison. He took us to all parts to make us go out, but there was no outlet; then he said to me,—Thou art still concerned at being retained here, but be not discouraged, I am with thee: carry these tidings to thy companions, and let them know that they shall have a more glorious crown. I asked him where heaven was; the child replied, Beyond the world.' Victor then desired to be shown the place of the blessed, but the child in the vision reprimanded him gently, saying, 'Where then would be thy faith?' Victor said, 'I cannot retain what thou dost command me: tell me a sign that I may give to my companions.' He answered, 'Give them the sign of Jacob, that is, his mystical ladder, reaching to the heavens.'" Soon after this vision Victor was put to death. "This vision," continues the letter of the martyrs, "filled us with joy."

"God gave us, the night following, another assurance of his mercy, by a vision to our sister Quartillosia, a fellow-prisoner, whose husband and son had suffered death for Christ three days before, and who followed them by martyrdom a few days after. 'I saw,' says she, 'my son, who suffered; he was in the prison sitting on a vessel of water, and he said to me,—God has seen thy sufferings. Then {398} entered a young man, of a wonderful stature, and he said,—Be of good courage, God hath remembered thee.'" The martyrs had received no nourishment the preceding day, nor had they any on the day that followed this vision; but, at length, Lucian, then priest, and afterward bishop of Carthage, surmounting all obstacles, got food to be carried to them in abundance by the subdeacon Herennian, and by Januarius, a catechumen. The Acts say, they brought the never-failing Food, [\[65\]](#) that is, the blessed Eucharist. They continue: "We have all one and the same spirit, which unites and cements us together in prayer, in mutual conversation, and in all our actions. These are the lovely bands which put the devil to flight, are most agreeable to God, and obtain of Him, by joint prayer, whatever they ask. These are the ties which link hearts together, and which make men the children of God. To be heirs of His kingdom we must be His children, and to be His children we must love one another. It is impossible for us to attain to the inheritance of heavenly glory, unless we keep that union and peace with all our brethren which our heavenly Father has established amongst us. Nevertheless, this union suffered some prejudice in our troop, but the breach was soon repaired. It happened that Montanus had some words with Julian about a person who was not of our communion, and who was got among us (probably admitted by Julian). Montanus on this account rebuked

Julian, and they, for some time afterward, behaved towards each other with coldness, which was, as it were, a seed of discord. Heaven had pity on them both, and, to reunite them, admonished Montanus by a dream, which he related to us, as follows:—"It appeared to me that the centurions were come to us, and that they conducted us through a long path into a spacious field, where we were met by Cyprian and Lucius. After this, we came {399} into a very luminous place, where our garments became white, and our flesh whiter than our garments, and so wonderfully transparent, that there was nothing in our hearts but what was clearly exposed to view; but, in looking into myself, I could discover some filth in my own bosom: and, meeting Lucian, I told him what I had seen, adding, that what I had observed in my breast denoted my coldness towards Julian. Wherefore, brethren, let us love, cherish, and promote, with all our might, peace and concord. Let us be here unanimous, in imitation of what we shall be hereafter. As we hope to share in the rewards promised to the just, and to avoid the punishments wherewith the wicked are threatened, as we desire to be, and to reign with Christ, let us do those things which will lead us to Him and to His heavenly kingdom."

Thus far, the martyrs wrote in prison what happened to them; the rest was written by those persons who were present, according to the recommendation of Flavian, one of the martyrs.

After suffering extreme hunger and thirst, with other hardships, during an imprisonment of many months, the confessors were brought before the president, and made a glorious confession. The edict of Valerian condemned only bishops, priests, and deacons to death. The false friends of Flavian maintained before the judge that he was not a deacon, and, consequently, was not comprehended in the emperor's decree; whereupon, though he protested that he was one, he was not then condemned; but the rest were sentenced to death. They walked cheerfully to the place of execution, and each of them gave exhortations to the people. Lucius, who was naturally mild and modest, was a little dejected on account of a sickness he had contracted in prison; he, therefore, went before the rest, accompanied by only a few persons, lest he should be oppressed by the crowd, and so {400} not have the honour of spilling his blood. Some cried out to him, "Remember us." "Do you also," said he, "remember me." Julian and Victorinus exhorted the brethren to peace, and recommended to their care the whole body of the clergy, especially those who had undergone the hardships of imprisonment. Montanus, who was endued with great strength, both of body and mind, cried out, "He that sacrificeth to any God but the true one shall be utterly destroyed." This he often repeated. He also checked the pride and wicked obstinacy of the heretics, telling them that they might discern the true Church

by the multitude of its martyrs. Like a true disciple of S. Cyprian, and a zealous lover of discipline, he exhorted those that had fallen not to be over hasty, but fully to accomplish their penance. He exhorted the virgins to preserve their purity, and to honour the bishops, and all the bishops to abide in concord. When the executioner was ready to give the stroke, he prayed aloud to God that Flavian, who had been reprieved at the people's request, might follow them on the third day. And, to express his assurance that his prayer was heard, he rent in pieces the handkerchief with which his eyes were to be covered, and ordered one-half of it to be reserved for Flavian, and desired that a place might be kept for him where he was to be buried, that they might not be separated even in the grave. Flavian, seeing his crown delayed, made it the object of his ardent desires and prayers. And as his mother kept close by his side, with the constancy of the mother of the holy Maccabees, and with longing desire to see him glorify God by death, he said to her, "Thou knowest, mother, how much I have longed to enjoy the happiness of dying by martyrdom." In one of the two nights during which he survived, he was favoured with a vision, in which one said to him, "Why dost thou grieve? Twice hast thou been a confessor, and thou shalt suffer {401} martyrdom by the sword." On the third day he was ordered to be brought before the governor. Here it appeared how much he was beloved by the people, for they endeavoured by all means to save his life. They cried out to the judge that he was no deacon; but he affirmed that he was. A centurion presented a billet, which set forth that he was not. The judge accused him of lying, to procure his own death. He answered, "Is that probable? are not they rather guilty of an untruth who say the contrary?" The people demanded that he might be tortured, in hopes he would recall his confession on the rack; but the judge condemned him to be beheaded. The sentence filled him with joy, and he was conducted to the place of execution, accompanied by a great multitude, and by many priests. A shower dispersed the infidels, and the martyr was led into a house till the storm was passed, and there he had an opportunity of taking his last leave of the faithful, without the presence of any heathen spectators. He told them that in a vision he had asked Cyprian whether the stroke of death is painful, and that the martyr answered, "The body feels no pain when the soul gives itself entirely to God." At the place of execution, he prayed for the peace of the Church and the union of the brethren. Having done speaking, he bound his eyes with that half of the handkerchief which Montanus had ordered to be kept for him, and, kneeling in prayer, received the last stroke. Although he suffered two days after the others, the whole glorious company receives commemoration together on one day.

S. SERGIUS, M.

(A.D. 304.)

[Roman and German Martyrologies, and those of Bede, Usuardus, Ado, &c.
Authority:—The Acts, apparently not in their original form, but trustworthy.]

S. Sergius lived a retired, hermit life, near Cæsarea, in Cappadocia. When he heard of the breaking out of persecution, under the Emperors Diocletian and Maximian, his zeal led him to come into the city, and appear before Sapricius, the governor, and proclaim his abhorrence of the gods of Rome. The governor at once ordered him to execution.

His relics were translated to Ubeda, in the diocese of Taragona, in Spain.

S. PRÆTEXTATUS OF ROUEN, B. M.

(A.D. 586.)

[Roman Martyrology. Authority:—S. Gregory of Tours, Hist. Franc. lib. ix. c. 39, 42, and the zealous champion of Prætextatus in the Council of Paris.]

On the death of Clothair, sole king of the Franks, (a.d. 561), his dominions were divided amongst his four sons, Charibert, who became king of Paris and the adjacent country; Guntram, of Orleans; Chilperic, of Soissons; and Sigebert, of Austrasia. The reign of Charibert was unattended by any important event; he died at the expiration of eleven years from the date of his accession, leaving an only daughter, Bertha, who married Ethelbert, king of Kent, and converted him to Christianity. The brothers Sigebert and Chilperic were engaged in bloody wars with each other. Sigebert had espoused Brunhild, daughter {403} of Athanagild, king of the Visigoths. Chilperic was married at three several periods to as many wives: first, to Audovera, by whom he had three sons; Theodebert, Meroveus, and Clovis; secondly, to Galesuinth, sister of Brunhild, by whom he had a daughter. During the lifetime of his second queen, Chilperic became enamoured of Fredegund, and his passion led him to put Galesuinth to death, and elevate her rival to the throne. This barbarous action induced Sigebert to take up arms against his brother, urged thereto by the vehement Brunhild, desirous of revenging the murder of her sister; and a destructive war ensued, in the course of which Chilperic and his guilty consort were driven from their country, and became exiles in a foreign land.

At no very distant interval of time, in 575, Sigebert was assassinated by the directions of his unnatural brother. Brunhild, his widow, sued for protection to Meroveus, son of Chilperic by his first wife, who was at Rouen, where Chilperic had imprisoned her. Meroveus, dreading the power of Fredegund, who wished to secure the succession to

the crown for her son, took up arms against his father, and making common cause with Brunhild, his aunt, married her.

At that time, Prætextatus was bishop of Rouen. His position was difficult. The insurgent son had made Rouen his head-quarters, and expected, or exacted contributions from the Church, which Prætextatus was unwilling to grant, but which the prince was strong enough to obtain. To make the case more difficult, Meroveus was the spiritual son of this bishop, that is, Prætextatus had baptized him, and this spiritual relationship was then regarded as a sacred and dear tie. Chilperic heard exaggerated accounts of what the bishop had done, and hastily concluding that Prætextatus was privy to the revolt of Meroveus, ordered {404}a council of prelates to meet in Paris, to try and sentence Prætextatus either to have his episcopal habit rent in twain, and to have Psalm cviii. (A. V. 109), said over him, in token that his bishopric was taken from him, or that he should be excommunicated. Prætextatus was first charged by the king with having broken the canons by marrying Meroveus to his aunt, and with having fomented rebellion by giving large contributions to the prince. The bishop denied both charges. The king in person pressed the charge. S. Gregory, bishop of Tours, who gives us a full account of the affair, and Aetius, archdeacon of Paris, were the only two who had courage to take the part of the bishop, on whose destruction the king was resolved. Gregory steadfastly refused to condemn Prætextatus on charges which could not be substantiated. Then the king sent for him privately, and endeavoured by flattery to break his resolution, but in vain. Then bursting out in a passion, he exclaimed, "Hah! bishop, you who have to dispense justice, will not show justice to me. True, by my faith! is the proverb, Hawks will not peck out hawks' een. Here is a collation I had prepared for you," pointing to a table on which were roast fowl and other delicacies. Gregory refused to eat, till the king had sworn that he would not violate the laws of the realm and the canons of the Church, by forcing the council to condemn an innocent man. After that he took, so he tells us, some bread, and even a little wine; and so departed. That night queen Fredegund sent to his lodgings a large sum of money, in hopes of bribing him to consent to the sentence on Prætextatus, but Gregory refused the bribe.

The king next raked up another charge against the bishop of Rouen, of having stolen some handsome birds he valued at three thousand sous, but this charge broke down also. Then some false friend urged Prætextatus to {405}deliver the bishops who tried him from their perilous predicament, by confessing himself guilty, assuring him that this would satisfy the king, who would not press further punishment on him.

Prætextatus was weak enough to yield to this treacherous advice, [\[66\]](#) and thus to remove it out of the power of his two defenders to maintain their opposition to the

majority. The bishop of Rouen was at once condemned and banished to a little island off Coutances, probably Jersey.

The ferocious Fredegund now cleared the way for her own son to the throne of her husband, by causing Meroveus, Theodobert, and Clovis, the sons of Chilperic by his first wife, Audovera, to be put to death. The only remaining obstacle to the accession of her child, was Chilperic, her husband; but that impediment was speedily removed by his assassination, (584), after which his son ascended the vacant throne. On the death of Chilperic, Prætextatus returned to Rouen, with the sanction of Guntram, second son of Clothair, king of Soissons, much against the wishes of Fredegund. A council was assembled at Macon, and the Bishop of Rouen was reinstated, against the protest of Fredegund, who asserted that it was indecent to overthrow the sentence of deprivation pronounced against him by forty-five bishops. In 586 the queen was at Rouen, where words passed between her and Prætextatus. Seeing him on her arrival, she greeted him with, "The time is coming when thou shalt revisit the place of thine exile." "I was a bishop always, whether in exile or out of exile," answered Prætextatus; "and a bishop I shall remain; but {406}as for thee, thou shalt not for ever enjoy thy crown;" and then he earnestly besought her to abandon her wicked life, and seek reconciliation with God. This was shortly before Easter. On Easter morning he went after midnight to the church to sing Matins; he precented the antiphons, and then during the psalms rested in his seat; an assassin, sent by the queen, approached at this time, and stabbed him under the armpit. He rose with a cry, and staggered to the altar, on which he placed his hands, dabbled with blood, and received the Holy Sacrament. He was then carried to his bed, where he died. His death took place on April 14th, 586; but Feb. 24th is observed in his honour, as being probably the day of his translation.

S. ETHELBERT, K. C.
(A.D. 616.)

[Roman, Ancient Anglican and German Martyrologies, that of Usuardus, &c.
Authority:—Bede, lib. i. c. 11-15, 25, 26; lib. ii. c. 5.]

S. Ethelbert was son and successor of Irmenric, king of Kent, and great grandson of Hengist, the first of the Saxon conquerors of Britain. He reigned for thirty-six years over the oldest kingdom of the Heptarchy—that of Kent—and gained over all the other Saxon kings and princes, even to the confines of Northumbria, that kind of military supremacy which was attached to the title of Bretwalda, or temporary chief of the Saxon Confederation. His wife was Bertha, daughter of Charibert, son of Clovis, king of France; a Christian princess, who brought over with her as chaplain, one Lethard or

Liudhard, of Senlis, a bishop, who exercised his ministry in a church formerly built, in Roman times, near the walls of Canterbury, and dedicated to S. Martin. Tradition records the gentle and {407}lovable virtues of queen Bertha, but little is known of her life; she has left but a brief and uncertain illumination on those distant and dark horizons, over which she sits like a star, the herald of the sun. Her example and the virtues of Liudhard probably did much to break up the ground in the heart of Ethelbert; but his conversion was reserved for the coming and preaching of S. Augustine and his companions, the missionaries sent from Rome by Gregory the Great. These landed first in the Isle of Thanet, which joins close to the east part of Kent, and thence they sent a message to king Ethelbert, saying why they had come into his land. The king sent word back to them to stay in the isle till he fully made up his mind how to treat them; and he gave orders that they should be well taken care of in the meanwhile. After some days he came himself into the isle, and bade them come and tell him what they had to say. He sat under an oak, and received them in the open air, for he would not meet them in a house, as he thought they might be wizards, and they might use some charm or spell, which, according to the superstition of the time, was held to be powerless out of doors. So they came, carrying a silver cross, and a picture of Our Lord painted on a wooden panel, chanting in procession the litanies in use at Rome, in the solemn and touching strains which they had learnt from Gregory, their spiritual father, and the father of religious music. At their head marched Augustine, whose lofty stature and patrician presence attracted every eye, for, like Saul, "he was taller than any of the people from his shoulders and upwards." [67] The king, surrounded by a great number of his followers, received them graciously, and made them sit down before him. After having listened to the address which they delivered to him and to the assembly, he gave them a loyal, sincere, and, as we should {408}say in these days, truly liberal answer. "You make fair speeches and promises," he said, "but all this is to me new and uncertain. I cannot all at once put faith in what you tell me, and abandon all that I, with my whole nation, have for so long a time held sacred. But since you have come from so far away to impart to us what you yourselves, by what I see, believe to be the truth and the supreme good, we shall do you no hurt, but, on the contrary, shall show you all hospitality, and shall take care to furnish you with the means of living. We shall not hinder you from preaching your religion, and you may convert whom you can." So he gave them a house to dwell in, in the royal city of Canterbury, and he let them preach openly to the people, of whom they quickly brought some over to the faith, moved by the innocence of their lives, and the sweetness of their heavenly doctrine, which was confirmed by miracles. They were given, as Bede tells us, the Church of S. Martin in which "to sing, to pray, to say mass, to preach, and to baptize." But it was not long before the king also submitted to the truth, and was baptized; and before the year

was out, there was added to the Church more than ten thousand souls. It was on Whitsun-Day, in the year of grace, 497, that the English king entered into the unity of the Holy Church of Christ Since the conversion of Constantine, excepting that of Clovis, there had not been any event of greater moment in the annals of Christendom. Then the king told Augustine and his companions that they might build new churches, and repair the old ones which Christians had used before the Saxons invaded England, and drove the ancient Church into Cornwall and Wales. Ethelbert, faithful to the last to that noble respect for the individual conscience, of which he had given proof even before he was a Christian, was unwilling to constrain anyone to change his religion. He allowed himself to show {409}no preference, save a deeper love for those who, baptized like himself, became his fellow-citizens in the heavenly kingdom. The Saxon king had learnt from the Italian monks that no constraint is compatible with the service of Christ.^[68] It was not to unite England to the Roman Church, but it was in order to tear her from it, a thousand years after this, that another king, and another queen, Henry VIII., and his cruel daughter Elizabeth, had to employ torture and the gallows.

From the time of his conversion, Ethelbert behaved for the twenty remaining years of his life, as became a good king and a good Christian. He gave his royal palace in Canterbury for the use of the archbishop, founded Christ Church in Canterbury, S. Andrew's in Rochester, S. Paul's in London, and built and endowed the abbey and church of SS. Peter and Paul without the walls of Canterbury, commonly called S. Augustine's; and was instrumental in bringing over to the faith of Christ, Sebert, king of the East Saxons, with his people, and Redwald, king of the East Angles. The former remained true to Christ till his death; but Redwald returned, at least in part, to the worship of Thor and Wodin. Ethelbert died in the year 616, and was buried in the Church of SS. Peter and Paul, near the body of his devout queen Bertha, and the holy prelate Liuthard. A light was always kept burning before his tomb by our pious ancestors.

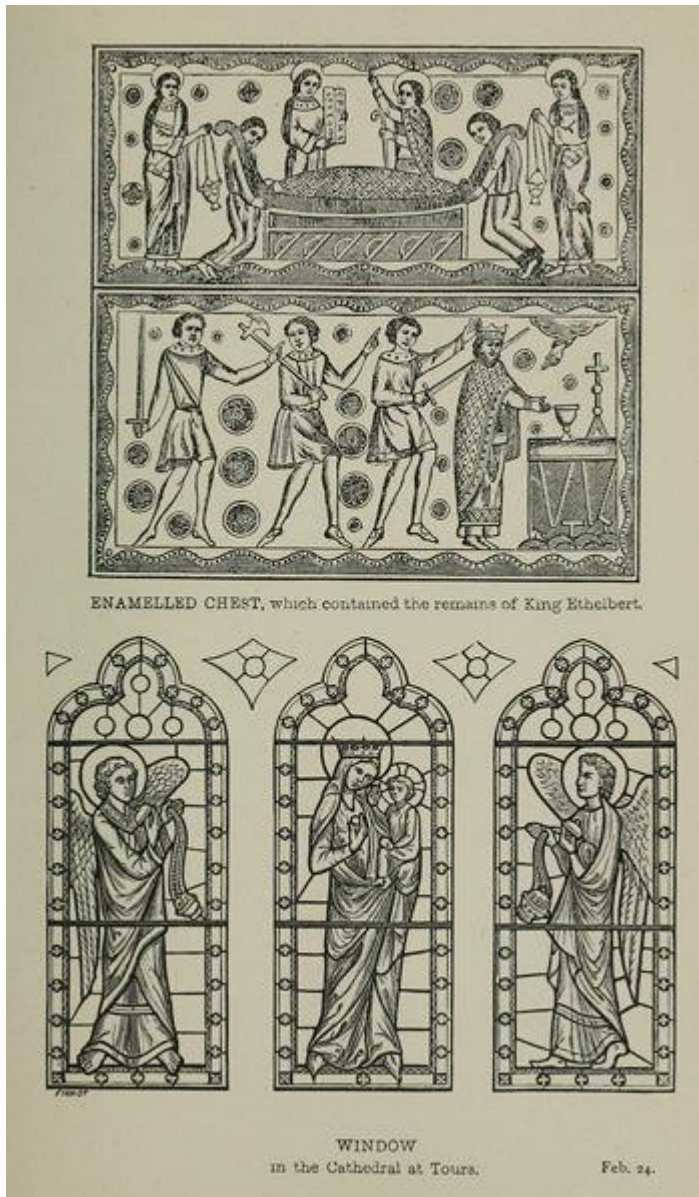
Liuthard of Senlis, the chaplain of queen Bertha, is also commemorated on this day.

^[65] Alimentum indeficiens.

^[66] Alban Butler, in his life of S. Prætextatus, says that the bishop married Meroveus to his aunt, deeming the case one deserving a dispensation, and that he confessed this at the council; but S. Gregory of Tours, who is the authority for all that passed, says that the bishop denied having married them, and when he was persuaded to confess, he did not confess that he had done this, but that by giving money to Meroveus, he had encouraged him in his revolt.

[67] Gotselinus: Vita S. Aug. c. 45.

[68] "Didicerat enim a doctoribus auctoribusque suæ salutis, servitium Christ voluntarium, non coactum esse debere." Bede i. 26.



ENAMELLED CHEST, which contained the remains of King Ethelbert.

WINDOW
in the Cathedral at Tours.

Feb. 24.

{410}

February 25.

- SS. Victorinus, Victor, and Comp., *MM. in Egypt*, a.d. 284.
- SS. Ananias, P. M., Peter, and Seven Soldiers, *MM. in Phœnicia*, circ. a.d. 298.
- S. Cæsarius, *C. in Bithynia*, circ. a.d. 369.
- S. Felix III., *Pope of Rome*, a.d. 492.
- S. Aldetrudis, *V. Abss. of Maubeuge*, end of 7th cent.
- S. Walburga, *V. Abss. of Heidenheim*, about a.d. 780.
- S. Tarasius, *Patr. of Constantinople*, a.d. 806.
- S. Gerlandus, *B. of Girgenti, Sicily*, a.d. 1101.
- B. Robert of Arbrissel, *Founder of the Order of Fontevrault*, a.d. 1117.
- S. Avertanus, *O. M. C. in Tuscany*, 16th cent.

SS. VICTORINUS, VICTOR, AND COM., MM.

(A.D. 284.)

[Roman Martyrology, and those of Bede, Ado, &c. But the ancient Roman Martyrology, bearing the name of S. Jerome, on Feb. 24th. By the Greeks commemorated on Jan, 31st and April 5th. A mere epitome of their Acts was all that was known to Bollandus, as contained in the Menæa and Martyrologies; but Assemani has since recovered the genuine Acts in Chaldaic.]



VICTORINUS, Victor, Nicephorus, Claudian, Dioscorus, [\[69\]](#) Serapion, and Papias, were citizens of Corinth, and had witnessed a good confession before Tertius, the proconsul, in 249. They then passed into Egypt, for what reason is not stated, and were again called upon to confess Christ, in the reign of Numerian, in Diospolis, capital of the Thebaid, in 284, under Sabinus, the governor. After the governor had tried the constancy of the martyrs with the rack and scourge, he caused Victorinus to be thrown into a great marble mortar. The executioners began by pounding his extremities, saying to him, at every stroke, "Spare thy life, Victorinus, by {411}abjuring thy new God." But, as he continued to maintain his steadfastness, by order of Sabinus

they crushed his head and chest. Victor was threatened with the same death. He pointed to the mortar, stained with the blood and brains of his companions, and said, calmly, "My salvation and my true joy await me there!" He was immediately cast into it, and pounded to death. Nicephorus was impatient of delay, and leaped of his own accord into the mortar. He met with the same fate. Sabinus caused Claudian, the fourth, to be chopped to pieces, and his bleeding joints to be thrown at the feet of the survivors. He expired, after his feet, hands, arms, legs, and thighs had been cut off. The governor then, pointing to the mangled limbs and bleeding trunk, said to the three who remained, "It concerns you to escape this punishment; I do not compel you to suffer." The martyrs replied, with one accord, "We desire of thee to bid us suffer by the most excruciating pains thou canst devise, for never will we break our fidelity to God, and deny Jesus Christ, our Saviour, for He is our God, from whom we have our being, and to whom alone we aspire."

The tyrant then condemned Dioscorus to be roasted to death; Serapion was suspended by his heels and decapitated; and Papias was cast into the sea with a stone attached to his neck, and drowned.

This happened on Feb. 25th, on which day these martyrs are commemorated in the Western Martyrologies; but the Greek Menæa and the Menology of the Emperor Basil Porphyrogenitus honour them on January 31st, the day of their confession at Corinth.

{412}

SS. ANANIAS, P., AND COMP., MM.
(ABOUT A.D. 298.)

[Greek Menæa, on Feb. 26th; Martyrology of Ado on Feb. 25th. Inserted in many of the later Western Martyrologies, but in none of the earlier ones except that of Ado.

Authority:—The notices in the Martyrologies, and an ancient MS. Acts of these saints found in the Monastery of Gladbach, which is, however, of very doubtful value.]

S. Ananias was a priest in Phœnicia, who was put to a terrible death by the governor for his testimony to the truth. After having been scourged till his back was a mass of wounds, salt and vinegar were rubbed into the exposed and bleeding flesh, and he was wrapped in a horse-hair garment so as still further to inflame and irritate the wounds. In prison he converted the gaoler, Peter. He was brought forth again, and slowly scorched on a grate over live coals; then salt was again applied to his sores, and the charred flesh was then cut off with a fish-slice. Peter was also exposed to a slow fire, and was then, with the priest, and seven believing soldiers, cast into the sea and drowned.

S. CÆSARIUS, C.
(ABOUT A.D. 369.)

[Roman Martyrology. Greek Menæa on March 9th. Authority:—His life, written by his brother, S. Gregory Nazianzen.]

S. Cæsarius was given by his parents an excellent education, and, being a man of great natural parts, he soon distinguished himself for his accomplishments in all the known sciences. He became one of the first physicians of his day, and was urged by the Emperor Constantius to reside in the imperial city, but declined to do so. Julian the Apostate nominated him his first physician, and loaded {413}him with marks of favour, without, however, being able to shake his Christian constancy. Jovian, who succeeded Julian, also honoured him, and finding that, moved by the remonstrances of his father and brother, Cæsarius had thrown up his appointment at the court of the Apostate, he recalled him. Valens created him keeper of the privy purse, and treasurer of Bithynia. A narrow escape in an earthquake at Nicæa, in 368, when almost all the chief men of that city were killed, moved him to renounce the world. He died shortly after, and was buried with great solemnity, his parents assisting at the funeral with lighted tapers in their hands, and his brother, S. Gregory, Bishop of Nazianzus, preaching his funeral oration.

S. ALDETRUDIS, V. ABSS.
(END OF 7TH CENT.)

[Molanus, Wyon, Miræus, Menardus, Bollandus, &c., on this day; some other hagiographers on March 15th. Authority:—An ancient life, part of which formed the lections of the Breviary for the Collegiate Church of Mons, founded by S. Waldetrudis.]

The Abbey of Maubeuge, in France, on the Sambre, near the confines of Belgium, was founded by S. Aldegund (Jan. 30th), sister of S. Waldetrudis (April 9th), wife of S. Vincent, a count, (July 14th), and aunt of the two holy daughters of this pious couple, S. Aldetrudis and S. Madelbertha (Sept. 7th), who succeeded Aldegund as abbesses of Maubeuge. Aldetrudis was brought up by her saintly parents to tread the path of light and life from her earliest infancy. She chose the religious life, and entered the house founded and governed by her aunt, whom she succeeded. One little incident of her life has retained its hold on the popular memory, and is sometimes represented in art. {414}Determined not to waste the precious wax from the altar and other candles, Aldetrudis melted up all the scrapings, drippings, and ends of the tapers in a large pot on the fire, but, when it was melted, the wax caught fire. Aldetrudis, thinking there was danger from the blaze, and not wishing to lose the wax, boldly caught the pot from the

fire with both her hands, and placed it on the stone floor. The legend adds that though some of the melted wax ran over her hands she was not burnt.

Another story is to this effect. One evening she stood at the convent gate, looking out at an advancing thunderstorm. Presently there came a flash and a roar, which so frightened her that she cried out, "Lord Jesus, into Thy hands I commend my spirit!" Then there passed her the Lord Himself, shining out of the darkness, fairer than the sons of men, and comforted her with the words, "Be not afraid, I am with thee."

S. WALBURGA, V. ABSS.

(A.D. 779.)

[On this day the Martyrology bearing the name of Bede; also those of the metropolitan Churches of Prague, of Treves, and Utrecht; the Benedictine Kalendar; and as usually commemorated in Germany. But some give April 27th. No mention of S. Walburga in the French Martyrologies. Some give Feb. 25th as the day of her Translation, others October 12th, others September 21st; but May 1st is the most solemn day of her Translation. Authority:—Her Life by a priest of Eichstadt in the following century; another life by Adelbold, B. of Maestrecht, d. 1027; another by Eynwick, provost of S. Florian; another by an anonymous writer, and others later. Walburga is variously called Waldburga, Wilburga, Vaubone, Valpurgis, Vaubourg.]

The blessed Walburga was a daughter of S. Richard, West Saxon Thane, (Feb. 7th), and sister of S. Willibald, (July 7th), and S. Wunnibald, (December 18th). {415} These holy brothers accompanied their uncle, the great S. Boniface, (June 5th), apostle of Germany, on his mission, and are regarded and honoured as his fellow apostles. S. Walburga was educated from early childhood in the monastic calm of Wimbourne, in Dorsetshire, where she took the veil, and spent an untroubled youth till called by S. Boniface to Germany. Boniface had asked his kinswoman, the abbess Tatta, to send him a colony of nuns to found a religious house in the newly acquired provinces of the kingdom of Christ. She sent S. Lioba, with several under her, amongst whom was S. Walburga, and they settled at first at Bischofsheim, in the diocese of Mainz. Two years after she was appointed abbess of Heidenheim, a religious house founded by her brothers, Willibald, bishop of Eichstadt, and Wunnibald, who ruled an abbey of men. So great was her prudence and virtue, that on the death of Wunnibald, in 760, following the Anglo-Saxon precedent, Walburga was appointed to superintend the abbey of monks, as well as her own convent of nuns, and this double charge she executed till her death. S. Willibald translated the body of his brother to Eichstadt, in 776; and S. Walburga was present at the ceremony. She died in 779 or 780, but on what day is not mentioned by her biographer.



S. WALBURGA. From Cahier.

Feb. 25.

In art she is represented with a flask of oil, on account of the miraculous and fragrant oil which distilled from her relics in the church of S. Cross, at Eichstadt; or with three ears of corn, with which she is said to have cured and satisfied a girl afflicted with a ravenous appetite.

Her relics were translated in 870, to Eichstadt, on Sept. 21st. A considerable part still remains there; another portion was carried by Baldwin the Bearded, Count of Flanders, in 1109, to the abbey of Furnes, near Ostend, where they are still preserved,

and the festival of the translation is kept on May 1st. From Furnes, small {416}portions have been distributed to churches in Antwerp, Brussels, Thiel, Arnheim, Zutphen, and Gröningen. Other relics of this saint are said to be preserved at Prague, Cologne, Augsburg, and Hanover, and many were anciently distributed over Lorraine, Alsace, and Burgundy.

There can be no doubt that S. Walburga has inherited the symbols and much of the cultus anciently devoted to Walborg, or Walburg, the Earth Mother.

S. TARASIVS, PATR. OF CONSTANTINOPLE.

(A.D. 806.)

[By Greeks and Latins on the same day. Authority:—His life by Ignatius, deacon and keeper of the sacred vessels at Constantinople, afterwards bishop of Nicæa, a disciple of Tarasius; also the Church historians of the period.]

The Incarnation of God was the descent of the Most High to the level of human necessity. Man had found a difficulty in believing in and loving the Infinite; human language failed to express the nature of God save by a multitude of abstractions and negations. He was not limited, had no localized habitation, was not comprehensible by man; so the philosophers taught, and so they strove to make men believe; men made the effort, believed, and in the effort, their devotion expired. The philosophers had lifted God into the region of an idea, and in so doing, had divested him of personality; and when His personality was lost, all interest in Him died away. God was to them an object of speculation, not an object of worship. God the Father, knowing man's natural incapacity for realizing the Godhead, sent His Son into the world clothed in flesh. Man had now a God-Man, whose nature and personality {417}had been brought vividly before him to believe in and to love. God was "manifest in the flesh," the visible and the invisible, the spiritual and the material, the finite and the infinite, the local and the omnipresent were united in One. Thenceforth the law of God's dealings with man was to be in accordance with his natural capacities, the visible was to become the medium of the invisible, the material the vehicle of the spiritual, the omnipresent adorable through a local presence, the infinite discernible through the finite. In Jesus Christ men saw God and lived; and when He was withdrawn from the eyes of men, He did not leave them orphans, but perpetuated his presence in the Holy Eucharist, even unto the end of the world.

In the old heathen world men had been idolaters or philosophers. The idolater saw in the material image his God; the philosopher declared that God was everywhere present, and he despised the idol. Christianity combined in one the truth taught by the philosopher, and the craving felt by the idolater. Through the sacraments as outward

and visible means, grace was conveyed to man, chiefly through the Holy Eucharist; and through sacred images and the holy cross, worship was addressed to God. Through the seen to the unseen, to God; from the unseen through the seen to man, is the law of the Incarnation.

At first, on account of the idolatry which surrounded them, the early Christians did not deem it prudent to introduce images into their churches. Idolatry was so prevalent, that the first lesson they had to insist upon to the heathen, was the omnipresence of God; but when heathenism was conquered, the danger of idolatry ceased, and the peril was in the other direction; men began to insist on the infinity of the essence of the Godhead, and to deny the possibility of His becoming local by incarnation. They were ready to admit that Christ was inspired with a {418}divine afflatus, but not that He was very and eternal God. Then, at once, it became necessary for the Church to use her every effort to impress on men's minds and hearts the truth that God had become very man, of the substance of His mother. Then pictures and images were introduced into churches. We must remember that the Church, to defend the truth, had to assume successively opposite positions, for the truth was double,—if we are to understand how she first opposed images, and then defended them. She did not contradict herself, her attitude was forced upon her, to maintain a two-fold truth.

The use of images was commonly received in the east, when the Emperor Leo the Isaurian, resolved to abolish the practice. The contest began about the year 725. He was opposed by Pope Gregory II., Germanus, patriarch of Constantinople, and S. John Damascene. The first wrote vehemently to him on this subject. He maintained that the Word by having rendered Himself visible in taking a human body, subjected Himself to all conditions of a man, and that as it was lawful to represent any man, emperor or prince, so it was lawful to make representations of Christ. But, said he, Christians do not worship the cloth on which the picture is painted, nor the stone out of which the statue is hewn, but they use these visible representations as means of renewing the memory of the saints, and of raising up the mind to God. He denied that images received divine honours, but if "Lord Jesus, save us," be said before an image of Christ, "Holy Mother of God, intercede with Thy Son for us," before one of the Virgin, and "Intercede for us," before one of a Martyr; these prayers are not addressed to the image, but to Christ, or the Holy Virgin, or the Saint whom the figure is designed to portray.

Constantine Copronymus, the son of Leo, followed in his {419}father's steps, and for the better establishing his purpose, he called together a council (a.d. 754) at Constantinople, composed of 338 bishops. It began its sittings in February and ended in August. The Western Church, and the patriarchates of Alexandria, Antioch, and

Jerusalem, were not represented at this council, which was thus composed of prelates under the immediate control of the emperor, gathered together in his imperial city, surrounded by guards, and, unfortunately, the majority of these bishops partook of that time-serving and obsequious disposition which characterised and disgraced the episcopal order in the Eastern Empire for many centuries. This council decreed the destruction of images in churches, and the erasure of paintings on the walls. [\[70\]](#)

By the authority of the emperor, a great part of the Eastern Church received and executed this decree; but Irene, who had married Leo the Fourth, son of Constantine Copronymus, though a cruel, ambitious woman, espoused, perhaps out of caprice, the opposite side, and on the death of her husband, during the minority of her son Constantine, who was but ten years old, assumed the regency, and stopped the savage persecution of the monks, and the ruthless destruction of images which had proceeded without intermission through the three preceding reigns. Paul III., patriarch of Constantinople, had been raised to that dignity by the late emperor. Being a timid man, desirous of remaining in favour with court, he had bowed to the will of the emperor in the matter of images. But he was a good and charitable man, greatly beloved by the {420}poor. Finding that the Iconoclasts were now out of favour, and fearing for himself, he suddenly resigned his patriarchal see, and took refuge in a monastery.

The empress and her son visited him, and endeavoured to dissuade him from his intention, but found him resolved. Tarasius, an officer of the court, noted for his piety, was then appointed patriarch, in spite of his urgent remonstrance. He declared that he would not accept the office till a council had been called, which exhibited those marks of being œcumenical which the former council had lacked, and which might compose the differences which had agitated the Eastern Church. This being agreed to, he was solemnly declared patriarch, and was consecrated soon after, on Christmas Day.

His first act was to write synodal letters to the patriarchs of Rome, Alexandria, Antioch, and Jerusalem, convening a general council. Pope Adrian sent two priests to act as his legates, and the Eastern bishops did the same. The council assembled on the 1st August, 786, in the Church of the Apostles at Constantinople, but a tumult having broken out, and the soldiers having besieged the bishops in the church, and endeavoured to break up the council, it was adjourned till the following year, when it met at Nicæa. The papal legates sat in the first place, then Tarasius, patriarch of Constantinople, then the deputies of the Eastern bishops, who were themselves unable to attend because not permitted by the Saracen conquerors, afterwards Agapetus, bishop of Cæsarea, in Cappadocia, John, bishop of Ephesus, Constantine,

metropolitan of Cyprus, with 250 bishops and archbishops, and above 100 priests and monks, and two commissioners of the emperor and empress to maintain order.

The first session was held on the 24th September, 787, in the Church of S. Sophia; it opened with the reading of the {421}letter of the empress Irene and the emperor, wherein they assured to the bishops that they had assembled the synod with the consent of the patriarchs, and that they left the bishops at full liberty to speak their minds; that Paul, the last patriarch of Constantinople, acknowledging his fault in having received the decrees of the council of the Iconoclasts, had quitted his see, and had caused Tarasius to be elected in his room; that Tarasius had refused the dignity, but having been urged to accept it, had required a council to be held to suppress the schism which divided the Church on the subject of images; and that, therefore, in accordance with his request, this council was convened. In conclusion, the empress and her son exhorted the bishops to judge truthfully and courageously, in accordance with Catholic doctrine and practice; and they said that letters had been received from Pope Adrian, which should be read to the assembly.

After this many of the prelates who had taken part with the Iconoclasts, or had submitted to the decrees, seeing that the direction of the courtly breeze had changed, veered round with obsequious readiness. Such were, Basil, bishop of Ancyra, Theodosius of Myra, Theodosius of Amorn, Hypatius of Nicæa, and others, who now acknowledged that they revered sacred images.

In the next session the letters of Pope Adrian were read, declaring the utility of images as means of teaching the ignorant, and of awakening piety and compunction. He demanded also that all archbishops of his patriarchate should receive ordination from the bishop of Rome, and that the primacy of the see of Rome should receive general recognition, as also that the patriarch of Constantinople should be prevented from assuming the title of "Universal Bishop." These latter articles were not transcribed by the Greek fathers. Dupin, the judicious historian, suggests that probably the legates of the Pope did not judge it {422}prudent at that moment to present them. A letter from Adrian to Tarasius was then read, expressing the trouble given to the Pope by the news of the nomination of a layman to the influential see of Constantinople, and exhorting him to procure the condemnation of the synod which had forbidden images in churches. After the reading of this letter, the Papal legates asked Tarasius whether he approved of it. He answered that he did, and that he did reverently honour the images of Christ, the Holy Virgin, and the saints, but that to God alone was due true adoration and worship (*latría*). Of this the synod approved. Our English word *worship* has got at the present time a meaning which it had not of old. Worship now means to adore as God, with supreme reverence; and such worship may not be given to creatures,

however exalted; but the old signification of the word had not this force, but was synonymous with reverence. Thus, in the Anglican prayer book, in the marriage service, the husband says to the wife, "With my body I thee worship," *i.e.*, honour; and magistrates are called the "worshipful." When Protestants accuse Catholics of worshipping images, in one sense they are right, but in another sense they are wrong. Catholics do worship sacred images so far as to render them respect and honour, but they do not give to them that honour which is implied by the word "worship" in its modern sense. In the old signification of the word, the sailor worships the quarterdeck when he touches his cap on passing it, the soldier worships the royal standard when he presents arms to it, and the peers the throne when they bow to it on taking their places in the House of Lords.

In the third session of the council, a letter from the patriarch of Jerusalem, approved by his bishops, was read, wherein he acknowledged that reverence and honour were to be shown to sacred images.

{423}In subsequent sessions the acts of the Iconoclastic Council at Jerusalem were examined and refuted in order, and the council closed with the usual acclamations and prayers for the prosperity of the emperor and empress; after which synodal letters containing the decrees were sent to all churches. Pope Adrian approved of all that had been decreed, and sent copies of the Acts into France, where pictures and images were used historically, but no honour, such as burning candles or offering of incense before them, was allowed. On receiving these copies, Charlemagne wrote, or caused to be written, or put forth under his name, a work containing an examination of the decrees of the second council of Nicæa, by some of the bishops, of whom Alcuin was chief. This contained a repudiation of these Acts, and a rejection of image-worship. It maintained that respect was due to pictures and statues of the Saviour and the Saints, but refused the right of offering them any sort of religious honour, as by lighting candles and incensing them. This work was presented to Pope Adrian by Engilbert, the ambassador of Charlemagne, and it drew forth from the pope an answer which, however, did not alter the practice of the Gallican Church, for in the Council of Frankfort, held in 794, the decrees relative to the worshipping of images passed by the second Council of Nicæa were rejected, as was the case again in a council held at Paris, in 824. Tarasius, in the meantime, obedient to the decrees of the synod, restored holy images throughout the extent of his patriarchate. His life was a model of perfection to both clergy and laity. He lived a quiet, austere life, in the midst of magnificence and luxury. He reduced to the smallest possible amount the expenses of his household, and gave to the poor what he had economised. He often took the dishes of meat from his table to distribute among them with his own hands: and he

assigned them a large annual {424}revenue. And that none might be overlooked, he visited every house and hospital in Constantinople. His discourses turned on the mortification of the senses, and he was particularly severe against all theatrical entertainments, which served then to encourage and diffuse licentiousness. Some time after, the emperor became enamoured of Theodota, a maid of honour to his wife, the empress Mary, and, after having spent seven years in marriage, in 795, he resolved to divorce the empress. He used every effort to gain the patriarch. He sent an officer to him to inform him that a plot of the empress to poison him had been discovered. S. Tarasius, however, received the request to divorce the emperor, and marry him to Theodota, with a stern refusal. "Tell him that I will rather suffer death and all manner of torments than consent to his design." The emperor, hoping to prevail with him by flattery, sent for him to the palace, and said, "I can conceal nothing from you, whom I regard as my father. No one can deny but I may divorce one who has attempted my life. The Empress Mary deserves death or perpetual penance." He then produced a vessel, full of the poison, which he pretended she had prepared for him. The patriarch, with good reason, judging this to be an attempt to impose upon him, answered, that he was too well convinced that his passion for Theodota was at the bottom of all his complaints against the empress. He boldly declared to Constantine that even if she were guilty of the crime laid to her charge, a second marriage during her lifetime would be adulterous. The monk John, who had been legate of the Eastern patriarchs in the council at Nicæa, being present, also spoke resolutely to the emperor, who was so irritated that he drove them both out of his presence, and John narrowly escaped with his life. As soon as they were gone, he turned the empress Mary out of the palace and obliged her to assume the veil. Tarasius persisted in {425}his refusal to marry him to Theodota, and the ceremony was performed by Joseph, the treasurer of the church of Constantinople. The patriarch became thenceforth an object of persecution to the emperor, who placed spies about his person, suffered no one to speak with him without their leave, and banished many of his relations and servants. This confinement gave the patriarch more leisure for prayer and contemplation. In the meantime, the ambitious Irene, discontented at being no longer at the head of the administration, formed a conspiracy to dethrone her son. The secret was faithfully kept above eight months, till the emperor, suspicious of his danger, escaped from Constantinople, with the design of appealing to the provinces and armies. By this hasty flight the empress was left on the brink of a precipice. She addressed a private epistle to the friends whom she had placed about his person with a menace that, unless they accomplished, she would reveal, their treason. Their fear rendered them intrepid. They seized the emperor on the Asiatic shore, and transported him to Constantinople, where his mother and the other conspirators decided to render him

incapable of the throne by blinding him. Her emissaries assaulted the sleeping prince, and stabbed their daggers into his eyes. He survived for several years, oppressed by the court, and forgotten by the world; whilst his unnatural mother resumed the sovereign power, of which he had divested her by becoming of age. She reigned for five years, during which she recalled all the banished, and favoured the Catholics. But she was in turn conspired against by the high treasurer, Nicephorus, who was secretly invested with the purple, and crowned at S. Sophia by the patriarch. The empress was sent into exile in the isle of Lesbos, where she was obliged to earn a scanty subsistence by the labours of her distaff, till her haughty spirit consuming her, she died of grief.

{426}Under Nicephorus, S. Tarasius persevered peaceably in his practices of penance, and in the functions of his pastoral charge. Through his last sickness he continued to offer daily the holy Sacrifice as long as he was able to move. A little before his death he fell into a trance, as the author of his life, who was an eye-witness of the scene, relates, wherein he was heard disputing with a number of accusers, very busy in sifting his whole life, and objecting to his actions. He seemed to be in fear and agitation, and defending himself against everything laid to his charge. This filled all present with fear, seeing the endeavours of the enemy of man to find some condemnation in the life of so holy and so irreprehensible a bishop. But a great serenity succeeded, and the holy man gave up his soul to God in peace, on the 25th of February, in 806, having sat twenty-one years and two months. God honoured his memory with miracles, some of which are related by the author of his life. His festival began to be celebrated under his successor.

B. ROBERT OF ARBRISSEL.

(A.D. 1117.)

[Authority:—His life, by Baldric, B. of Dôle (d. 1130); and another attributed to Andrew, monk of Fontevault, and his disciple.]

Robert of Arbrissel was born of poor parents, in a village of Brittany, then called Arbrissel, and now known as Arbresec, in the diocese of Rennes, near La Guierche, in the year 1045 or 1047. His father, Damalioc, who afterwards embraced a religious life, and his mother, Orvenda, were pious people who brought him up to love God above all things. When of an age to study, with their consent he went to several towns of his native province, to learn in the schools without being a charge to his parents; and, making {427}great progress, he went to Paris, where he so distinguished himself that he became a doctor in the university. At this time Silvester de la Guierche, Chancellor of Conon II., duke of Brittany, was placed upon the episcopal throne of Rennes, but

being desirous of relieving himself of his duties on various accounts, he chose Robert, and appointed him his vicar-general, with absolute power in the diocese. Robert employed his authority in restoring ecclesiastical discipline, putting down simony, prohibiting incestuous marriages amongst the laity, and in enforcing clerical celibacy. As long as Silvester de la Guierche was alive, Robert was safe from the enemies his discipline had aroused, but, on the death of his protector, he was obliged to leave Brittany, and take refuge in Angers, where he gave lessons in theology. But, wishing to consecrate himself entirely to God, he quitted Angers, and buried himself in the forest of Craon, in Anjou, where he lived in great austerity, wearing a habit of pig skin, and eating roots and wild fruit. His fame as a second S. John the Baptist, having been bruited about, great numbers came to place themselves under his direction, so that he speedily saw his forest solitude invaded by many hundreds of anchorites. The number became at length so great as to oblige him to disperse them through the neighbouring forests. Not being able to watch over all, he divided them into three colonies, of which he retained one, and gave the others to two of his disciples: the B. Vitalis of Mortain, who founded the order of Savigny; and the B. Raoul de la Futaye, founder of the abbey of S. Sulpice, at Rennes.

Robert was obliged to quit his retired life, and preach the Crusade, by order of Pope Urban II. He, therefore, placed his colony under the care of the bishop of Angers, and undertook the execution of the task imposed upon him.

{428}On the confines of Anjou and Poitou, about four miles from the little town of Candes, was an extensive tract of undulating land, covered with bushes, and wholly uncultivated; a little valley, traversed by a slender stream in this district, bore the name of Fontevault. Here, in 1099, Robert began to build some huts to shelter his followers, and here he settled to found a new colony. Many religiously disposed persons of both sexes, young and old, gathered round him, and Robert found it necessary to establish distinct residences for the men and for the women, each with its own separate oratory. The work of the women was to sing continually the praises of God; that of the men was, between their spiritual exercise, the tillage of the soil. Charity, unity, modesty, and gentleness, prevailed in this singular colony. All lived on what their hands produced, or on the alms sent them; and they bore the name of "The poor of Jesus Christ."

The example of these new solitaries attracted great numbers, many of whom had only an imperfect or a mistaken vocation. Women who had led dissolute lives, feeling a passing compunction, hastened thither, assumed the outward profession, waxed cold, and gave great scandal by fresh lapses. This drew forth severe censure from Marbod, bishop of Rennes, and Godfrey, abbot of Vendôme. The former wrote to

Robert a letter full of reproach, in which he told him that he had quitted the Order of the Regular Canons to run after women, and that the colony of Fontevrault was a scandal to the Church, through the confinement of some of the women, and the cries of new born babes; and he rebuked him for having given the religious habit to persons who asked for it, without having previously tested their sincerity. The letter of Godfrey of Vendôme, was couched in a similar strain of remonstrance; but he went further, and, trusting to hearsay, reprimanded Robert for {429} associating too freely with the females of his Order, and seeing them in private without the presence of witnesses. Some have supposed these letters to be spurious, but without sufficient grounds. A man of great singleness of mind and guilelessness of spirit is easily deceived by the professions of others, and is liable to be led into actions which, with more worldly wisdom, he would avoid as indiscreet. Indeed, the formation of this double society was hardly consistent with prudence, and Robert found it necessary to keep it within the bounds of severe and vigilant prescriptions, to prevent the recurrence of those scandals which had called forth the reprimand of Marbod and the abbot of Vendôme. Godfrey was afterwards so thoroughly convinced that he was in error in attributing evil to the saintly Robert, that he became his ardent champion. Robert erected three convents, strictly enclosed, for the women: one for virgins and widows, called the Grand Moutier, was dedicated to the Blessed Virgin; another for penitents, was placed under the patronage of S. Mary Magdalene; and a third, for leprous and infirm women, was dedicated to S. Lazarus. The house of the men was completely distinct, and was placed under the invocation of S. John the Divine. One large church was erected to serve the four houses, and the whole community was placed by Robert under the supreme direction of an abbess; and he set the example of submission, by appointing Petronilla de Craon, widow of the Baron de Chemille, Superior to the Order, and he lived in obedience to her till his death, which took place on February 25th, 1117.

[69] Or Diodorus.

[70] The Iconoclastic party was not actuated by any religious feeling, but was simply that of free-thinkers, as the Protestant and very prejudiced ecclesiastical historian Gieseler is constrained to admit. He says, "the enlightenment party, the opponents of images, was not created by a religious feeling, but merely by the emperor's will, and thus partly fostered a superficial, free-thinking, rather than a beneficial reformatory tendency."

{430}

February 26.

- S. Nestor, *B. M. of Magida*, a.d. 251.

- SS. Fortunatus and Companions, *MM. at Antioch*.
- S. Dionysius, *B. M. of Augsburg*, a.d. 303.
- S. Alexander, *Patr. of Alexandria*, a.d. 326
- S. Faustian, *B. of Bologna, in Italy, 4th cent.*
- S. Porphyry, *B. of Gaza*, a.d. 421.
- SS. Eoladius and Agricola, *BB. of Nevers, 6th cent.*
- S. Victor, *P. at Arcis-sur-Aube, in France, 6th or 7th cent.*
- S. Edigna, *V. at Puech, in Bavaria*, a.d. 1119.

S. NESTOR, B. M.

(A.D. 251.)

[Roman Martyrology, the ancient one called S. Jerome's, those of Bede, Ado, Usuardus, Notker, &c. By the Greeks on Feb. 28th. Authority:—The ancient and genuine Acts.]



IN the reign of Decius, Pollio was governor of Pamphylia. When persecution broke out, Nestor, bishop of Magida, an obscure town in that province, knowing that he was particularly feared by the pagans, and that the first stroke was sure to fall upon him, ordered his flock to disperse into places of safety, and then calmly awaited the officers of justice. They found him in prayer, and led him forth with his head covered with a hood (*mafortium*). And when he came into the forum, he was honourably received, all the court rising and saluting him. He said, "God pardon you, why have you done this?" They answered, "Thy manner of life is deserving of respect." Then he was taken apart from the public, and stools were placed for the magistrates and his advocates, and a chair for the bishop, and he was requested to sit down. He replied, "The honour of being summoned into your presence suffices me." Then {431} the Irenarch said, "Sir, dost thou know the order of the emperor?" "I know the command of the Almighty, not that of the emperor," was the reply of the Bishop. "O Nestor," said the magistrate, "consent without difficulty, that we be not called to judge thee." "I obey the commands of the heavenly King," answered Nestor. "Thou art possessed," said the

magistrate. "Nay," said the bishop, "not I, but thou, for thy gods are devils." "I shall have to send thee to the governor," said the Irenarch, "for they are true gods. Beware of torture." Then Nestor signing the cross on his brow, said, "Wherefore dost thou threaten me with torture? The only torments I dread are those of my God. Be well assured, in torture, or out of torture, Him shall I confess."

Then he was taken to Perga, where was the governor of the province, which he reached on the fourth Sabbath (Saturday.) And when the Irenach had presented him to Pollio the governor, Nestor was again urged with kind and courteous words to renounce his religion; but he as constantly refused. "Torment me as thou wilt," said he, "with chains or wild beasts, or sword, as long as there is any breath in my nostrils, I will confess the name of my Lord Jesus Christ." Then the judge ordered him to be suspended on the little horse, and to be cruelly tortured. The executioner laid his sides bare, tearing them with iron hooks; but Nestor chanted, "I will alway give thanks unto the Lord: his praise shall ever be in my mouth." (Ps. xxxiii.; (A. V. 34) 1.) The judge, astonished at his endurance, exclaimed, "Why, wretched man! art thou not ashamed to put thy faith in a man, and he short-lived?" "Let that be my confusion, and that also of all who call on the name of the Lord Jesus," answered the martyr. And when the crowd clamoured that he should be released from his sufferings, the governor asked again, "What, then, is {432}thy final choice, to be with us, or with thy Christ?" Then the martyr exclaimed, "With my Christ have I ever been, with Him am I now, and with Him shall I ever be." Seeing his inflexibility, Pollio said scornfully, "Nestor, as thou hast rejected the immortal gods to follow the crucified One, I will not be so wanting in devotion to this God of thine, as to condemn thee to any other death. Thou shalt be crucified on the wood."

Then a cross was made ready, and Nestor, the bishop, was nailed to it. And as he hung, he exhorted the people, and at length he bid them kneel and pray to God through Jesus Christ; and all knelt, and when he had said the final Amen, he breathed forth his spirit.

S. DIONYSIUS, B. OF AUGSBURG, M.
(A.D. 303.)

[German Martyrology. No trustworthy authorities for his life and acts. The following account is from the Augsburg Breviary.]

Dionysius, together with his sister Hilaria, (August 12th), her daughter Afra, (August 7th), and the rest of his family, was converted and baptized by S. Narcissus the bishop, afterwards chief pastor of the Church of Gerona, in Spain, (March 18th.) As Narcissus was obliged to leave the little band of Christians at Augsburg, he instructed,

and then ordained, Dionysius to be their priest, or, as some writers assert, their bishop. Thus Dionysius became the spiritual father of a little family of true believers, and was called to encourage them during the fiery trial of persecution. He saw his sister Hilaria, and her daughter Afra, glorify God by martyrdom. Knowing that his own turn had come, he fortified himself with the Holy Sacrament, yielded himself into the hands of those who sought his life, and dying a martyr's death, gained the crown and palm.

{433}The relics of this saint, who is reckoned the first bishop of Augsburg, together with those of Quiriacus, were discovered in the year 1118, and were translated by the abbot Egino to the Church of S. Ulrich, in Augsburg, and enclosed in an altar. Later, in the year 1258, Hartmann, bishop of Augsburg, opened this altar, and placed them, on 26th Feb., in a new altar, dedicated to SS. Dionysius and Quiriacus, and he ordered that this day should be observed as the festival of S. Dionysius. The Church of Augsburg honours him as her first bishop, though the episcopal see of Augsburg was not regularly constituted till 250 years later, when Sosimus became the first of a succession of prelates which from that time to the present has not failed.

S. ALEXANDER, PATR. OF ALEXANDRIA.

(A.D. 326.)

[Roman Martyrology, and those of Bede, Usuardus, Ado, Notker, &c. Authorities: — Sozomen, Socrates, Eusebius, and the Apology of S. Athanasius.]

S. Alexander was patriarch of Alexandria when Arius, the arch-heretic, began to preach his denial of the eternal Godhead of Christ. Alexander, one of the mildest of men, endeavoured by gentleness and kind expostulation to bring the heretic back to the true belief. But when he found that he was incorrigible, he summoned an assembly of his clergy, and therein questioned Arius, and on his boldly proclaiming his disbelief in the fundamental doctrine of the Catholic faith, he excommunicated him. A council was called at Alexandria about the end of the year 320, in which Arius was again tried, and the sentence of excommunication was ratified by nearly one hundred bishops, who were present. Alexander attended the famous General {434}Council of Nicæa, assembled in 325, which finally condemned the heresy of Arius. S. Alexander, after this triumph of the faith, returned to Alexandria; where, after having recommended S. Athanasius for his successor, he died on the 26th February, in the year 326. For a fuller account of the Arian heresy, and the Council of Nicæa, the reader is referred to the life of S. Athanasius, (May 2nd.)

S. PORPHYRIUS, B. OF GAZA.

(A.D. 421.)

[Commemorated by Greeks and Latins on the same day. Authority:—His life, written by Mark the Deacon, his disciple.]

Porphyrius, a native of Thessalonica, in Macedonia, was of a noble and wealthy family. The desire of renouncing the world made him leave his friends and country at twenty-five years of age, in 378, to pass into Egypt, where he consecrated himself to God in a famous monastery in the desert of Sceté. After five years spent there in the penitential exercises of a monastic life, he went into Palestine to visit the holy places of Jerusalem. After this he took up his abode in a cave near the Jordan, where he passed other five years in great austerity, till he fell sick, when a complication of disorders obliged him to return to Jerusalem. There he never failed daily to visit all the holy places, leaning on a staff, for he was too weak to stand upright. It had happened that, about the same time, Mark, an Asiatic, and the author of his life, came to Jerusalem with the same intent. He was much edified by the devotion with which Porphyrius visited the holy places. And seeing him, one day, labour with great pain up the stairs in the chapel built by Constantine, he ran to him to offer his assistance; but Porphyrius refused it, saying, "It is not {435}right that I who am come hither to supplicate pardon for my sins should be eased by any one: rather let me undergo some labour and inconvenience, that God, beholding it, may have compassion on me." He never omitted his visits of piety to the holy places, and daily partook of the Holy Sacrament. The only thing that afflicted him was, that his fortune had not as yet been sold for the use of the poor. This he commissioned Mark to do for him, who accordingly set out for Thessalonica, and in three months' time returned to Jerusalem with money and effects, to the value of four thousand five hundred pieces of gold. When the blessed man saw him, he embraced him, with tears of joy. But Porphyrius was now so completely recovered, that Mark scarcely knew him to be the same person: for his body was erect and vigorous, and his face looked full, fresh, and ruddy. Porphyrius perceiving his friend's amazement, said with a smile, "Be not surprised, Mark, to see me in perfect health and strength, but admire the unspeakable goodness of Christ, who can easily cure what man has despaired of." Mark asked him by what means he had recovered. He replied, "Forty days ago, being in extreme pain, I made a shift to reach Mount Calvary, where, fainting away, I fell into a kind of trance, during which, methought I saw our Saviour on the cross, and the good thief hanging beside him. I said to Christ, *Lord, Remember me, when Thou comest into Thy kingdom*: whereupon he ordered the thief to come to my assistance, and he, raising me off the ground on which I lay, bade me go to Christ. I ran to Him, and He coming off His cross, said to me, *Take this wood* (meaning the cross) *into thy custody*. In obedience to Him, methought I laid it on my shoulders and carried it some way. I awoke soon after, and

have been free from pain ever since, and without the least appearance of my having ever ailed anything." Mark {436} was so edified with the holy man's discourse and good example, that he resolved to live with him, for he was endued with a divine prudence, an eminent spirit of prayer, and a complete control over his passions. He distributed all the money and effects Mark had brought him among the necessitous in Palestine and Egypt, so that in a very short time, he had reduced himself to the necessity of labouring for his daily food. He therefore learned to make shoes and dress leather, while Mark, being well skilled in writing, obtained a handsome livelihood by copying books. He therefore desired the saint to partake of his earnings. But Porphyrius replied, in the words of S. Paul, *He that doth not work, neither let him eat*. He led this laborious and penitential life till he was forty years of age, when the bishop of Jerusalem ordained him priest, though much against his will, and committed to him the keeping of the holy Cross. This was in 393. The saint changed nothing in his austere life, feeding only upon roots and the coarsest bread, and not eating till after sunset, except on Sundays and holy days, when he ate at noon, and added a little oil and cheese; and a small quantity of wine in the water he drank. This was his method of living till his death. Having been elected bishop of Gaza without his knowledge, in 396, John, the metropolitan and archbishop of Cæsarea, wrote to the patriarch of Jerusalem to desire him to send over Porphyrius, that he might consult him on certain difficult passages of Scripture. He was sent accordingly, but charged to return in seven days. Porphyrius, receiving this order, seemed at first disturbed, but said, "God's will be done." That evening he called Mark, and said to him, "Brother Mark, let us go and venerate the holy places and the sacred Cross, for it will be long before we shall be able to do it again." Mark asked him why he said this. He answered, "Our Saviour appeared to me the night past, and said 'Give {437} up the treasure of the cross which thou hast, for I will marry thee to a wife, poor indeed, and despicable, but of great piety and virtue. Take care to adorn her well; for, however contemptible she may appear, she is My sister.' This," said he, "Christ signified to me last night: and I fear, in consequence, that I am about to be charged with the sins of others, whilst I labour to expiate my own; but the will of God must be obeyed." When they had venerated the holy places, and the sacred Cross, and Porphyrius had prayed long before it, with many tears, he shut up the Cross in its golden case, and delivered the keys to the bishop; and, having obtained his blessing, he, and his disciple, Mark, set out, with three others. They arrived the next day, which was Saturday, at Cæsarea. The archbishop obliged them to sup with him. After spiritual discourse they took a little sleep, and then rose to assist at the night service. Next morning the archbishop bid the Gazæans lay hold on Porphyrius, and, while they held him, he ordained him bishop. The holy man wept bitterly, and was inconsolable at being promoted to a

dignity for which he judged himself unfit. The Gazæans, however, performed their part in endeavouring to comfort him; and, having assisted at the Sunday office, and stayed one day more at Cæsarea, they set out for Gaza, and, late on Wednesday night, arrived there much harassed and fatigued. For the heathens living in the villages near Gaza, having notice of their coming, had so damaged the roads in several places, and clogged them with thorns and logs of wood, that they were scarcely passable.

That year happened to be one of great drought, and this the pagans ascribed to the coming of the new Christian bishop, saying that their god Marnas had foretold that Porphyrius would bring public calamities on their city. In Gaza stood a famous temple of that idol, which the emperor {438}Theodosius the Elder had commanded to be shut up, but not demolished, on account of its beautiful structure. The governor afterwards had permitted the heathens to open it again. As no rain fell the two first months after the arrival of S. Porphyrius, the idolaters, in great affliction, assembled in this temple to offer sacrifices, and make supplications to their god Marnas, whom they called the Lord of rains. These they repeated for seven days, going also to a place of prayer outside the town. But, finding all their endeavours ineffectual, they lost all hopes of a supply. A dearth ensuing, the Christians, to the number of two hundred and eighty, women and children included, after a day's fast and a night's vigil, by the order of their bishop, went in procession to S. Timothy's church, in which lay the relics of the holy martyr, S. Meuris, and of the confessor, S. Theis, singing hymns. But, on their return to the city, they found the gates shut against them, and the heathens obstinately determined not to open them. In this situation, the Christians addressed Almighty God with redoubled fervour, imploring Him to send them the blessing so much wanted. Presently the clouds gathered, and there fell such a quantity of rain, that the heathens opened their gates, and, joining them, cried out, "Christ alone is God: He alone has overcome." They accompanied the Christians to the church, to thank God for the benefit received; and this miracle resulted in the conversion of one hundred and seventy-six persons, whom the saint instructed, baptized, and confirmed, as he did also one hundred and five more before the end of that year. The miraculous preservation of the life of a pagan woman in labour, who had been despaired of, occasioned the conversion of that family and others, to the number of sixty-four.

The heathens, perceiving their number decrease, grew very troublesome to the Christians, whom they excluded {439}from commerce, and all public offices, and annoyed in various ways. S. Porphyrius, to screen himself and his flock from their outrages, had recourse to the Emperor's protection. On this errand he sent Mark, his disciple, to Constantinople, and went thither, afterward, himself, in company with John, his metropolitan, archbishop of Cæsarea. At Constantinople they applied to S.

John Chrysostom, who joyfully received them, and recommended them to the eunuch Amantius, who had great credit with the Empress, and was a zealous servant of God. Amantius, having introduced them to the Empress, she received them with great distinction, assured them of her protection, and begged their prayers for her safe delivery, a favour she received a few days after. She desired them, in another visit, to sign her and her new-born son, Theodosius the Younger, with the cross, which they did. The young prince was baptized with great solemnity, and on that occasion the Empress obtained from the Emperor all that the bishops had requested, and in particular that the temple of Gaza should be demolished. An imperial edict was drawn up for this purpose, and delivered to Cynegius, a patrician full of zeal, who was charged to see it executed. They stayed at Constantinople during the feast of Easter, and, at their departure, the Emperor and Empress bestowed on them great presents. When they landed in Palestine, near Gaza, the Christians came out to meet them, with a cross carried before them, singing hymns. In the place called Tetramphodos, or Four-ways-end, stood a marble statue of Venus, on a marble altar, which was in great reputation for giving oracles to young women about the choice of husbands. As the two bishops, with the procession of the Christians, and the cross borne before them, passed through that square, this idol fell down of itself, and was broken to pieces; whereupon thirty-two men and seven women were converted.

{440}Ten days after, arrived Cynegius, having with him a duke, or general, with a strong guard of soldiers, and the civil magistrates of the country. He assembled the citizens, and read to them the emperor's edict, commanding their idols and temples to be destroyed. This was accordingly done, and no less than eight public temples in the city were burnt; viz., those of the Sun, Venus, Apollo, Proserpine, Hecate, the Hierion, the temple of fortune, and that of Marnas. The Marnion, in which men had been often sacrificed, burned for many days. After this, the private houses and courts were all searched; the idols were every where burned or thrown into the common sewers, and all books of magic and superstition were cast into the flames. Many idolators desired baptism; but the saint gave them a long probation, and prepared them for that sacrament by daily instructions. On the spot where the temple of Marnas had stood, was built the church of Eudoxia, in the figure of a cross. The empress sent for this purpose, precious pillars and rich marble from Constantinople. Of the marble taken out of the Marnion, S. Porphyrius made steps and a road to the church, that it might be trampled upon. Before he would suffer the church to be begun, he proclaimed a fast, and the next morning, attended by his clergy and all the Christians in the city, they went in a body to the place, from the church Irene, singing the *Venite exultemus Domino*, and other psalms, and answering to every verse, Allelulia; the procession

being led by a cross. They all set to work, carrying stones and other materials, and digging the foundations, according to the plan marked out and directed by Rufinus, a celebrated architect, singing psalms and saying prayers during their work. The church was begun in 403, when thirty high pillars arrived from Constantinople, two of which, called Carostiæ, shone like emeralds, when placed in the church. It took five years to build, and, when {441} finished in 408, the bishop performed the consecration of it on Easter-day, with the greatest pomp and solemnity. His alms to the poor on that occasion seemed boundless. The good bishop spent the remainder of his life in zealously instructing his flock in the doctrine of God, and in all virtuous living.

The heathen, on one occasion, rose in sedition, attacked the house of the bishop, and set it on fire, so that he and his deacons were obliged to escape over the roof, and take refuge in the room of a maiden of fourteen, an orphan, named Salaphtha, and a heathen. The girl showed them every kindness, keeping their place of retreat secret, and supplying them with bread and cheese and vegetables. The bishop took the opportunity of infusing into the young mind of the girl the first principles of Christianity, and when the tumult was abated, and he with his companions were able to go forth in safety, he left her earnestly desiring baptism. The maiden afterwards became a zealous Christian, and was consecrated to a life of virginity by the old bishop, whom she had saved from the rage of his enemies.



{442}

February 27.

- SS. Julian, Chronion, and Besas, *MM. at Alexandria*, a.d. 250.
- S. Gelasius, *M. at Heliopolis, in Phœnicia*, a.d. 297.
- S. Honorina, *V. M. at Conflans, in France*.
- S. Thalelæus, *H. in Syria, circ. a.d. 460*.

- S. Comgan, *Ab. in Ireland, before* a.d. 569.
- S. Leander, *B. of Hispala or Seville*, a.d. 596.
- S. Baldomer, *Subd. at Lyons, circ.* a.d. 660.
- S. Alnoth, *H. M. in England, circ.* a.d. 727.
- B. John, *Ab. of Gorze, near Metz*, a.d. 1162.

SS. JULIAN, CHRONION, AND BESAS, MM.

(A.D. 250.)

[Roman Martyrology; but some on Feb. 19th; by the Greeks on Oct. 30th. Authority:—The contemporary letters by Dionysius, B. of Alexandria, to Germanus, quoted by Eusebius, *Hist. Eccles.* vi., c. 41.]



SAINT DIONYSIUS, bishop of Alexandria, in a letter describing the sufferings of his church during the persecutions of Decius, after having lamented the apostacy of some, adds: "But others remained firm and blessed pillars of the Lord, confirmed by the Lord himself, and receiving of Him strength suited to their measure of faith, proved admirable witnesses of His kingdom. The first of these was Julian, a man afflicted with the gout, neither able to walk nor to stand, who, with two others that carried him, was arraigned. Of these, the one immediately denied his faith, but the other, named Chronion, surnamed Eunus, and the aged Julian himself, having confessed the Lord, were carried on camels through the whole city, a very large one, as you know, and were scourged, and finally consumed in an immense fire, in the midst of a crowd of spectators. But a soldier, named Besas, standing near, having opposed the insolence of the multitude whilst these martyrs were on the way to execution, {443} was assailed by them with loud shouts, and this brave soldier of God, after he had excelled in the great conflict of piety, was beheaded."

Relics at Autun.

S. GELASIUS, M.

(A.D. 297.)

[Greek Menæa. Authority:—The Chronicon Alexandrinum, or Chron. Paschale, under date 269 from the Ascension, which is equivalent to 297 of the vulgar era. In this Chronicle he is called Gelasinus. Theodoret may, perhaps, allude to him, when he says that some have passed from the stage of the theatre to the ranks of the martyrs. Du curand Græc. Affect., Serm. 8. Much the same circumstances are related of S. Genesius (Aug. 25th), who suffered about 286, unless both are the same; Gelasius in the West becoming Genesius by a slight change of liquids.]

Gelasius was a comic actor, the second clown of the theatre at Heliopolis, in Phœnicia. One day, on the stage was performed a parody of Christian rites for the amusement of the heathen spectators. A large bathing tub was introduced on the stage, filled with warm water, and the clown, Gelasius, was dipped in it, the other clown pronouncing over him the sacramental words. When he rose from the bath, and was vested in white, it was observed that a change had come over him; the jesting air and laugh were gone, and a solemn expression had overspread his countenance. "I am a Christian," said he; "in the font I saw a dazzling light. Therefore, I will die as a Christian." As soon as the audience became aware that he spoke in sober earnest, the theatre became a scene of wild tumult, the people deserted their seats, and rushed on the stage, and dragged the poor actor forth, clothed in his white robe, and stoned him to death outside the theatre. His body was transported to the village of Mariamnia, near Heliopolis, of which he was a native, and an oratory was erected by the Christians over his tomb.

{444}

S. HONORINA, V. M.
(DATE UNKNOWN.)

[Some Gallican Martyrologies.]

Nothing whatever is known of this saint. The author of the history of the translation of her relics to Conflans, near Pontoise, a short distance from Paris, says that her virtues, her merits, and her mode of passion, are utterly unknown. So also is the date of her death. The relics were translated about the year a.d. 912. As an instance of the manner in which confusion has arisen in the lives and acts of martyrs of an early date, it is deserving of mention that in the church of Quimper, the Matin lections for the feast of S. Honorina are portions of the Acts of S. Dorothea, transferred to Feb. 27th, to do duty for the unrecorded S. Honorina.

S. THALELÆUS, H.
(ABOUT A.D. 460.)

[Greek Menæa. No commemoration in Western Church. Authority:—Theodoret, Philothæus, c. xxviii.]

"Not only have I heard of this man from others," says Theodoret, "but I saw him myself." Thalelæus erected for his habitation a small hut against an idol shrine, near Gabala, to which many people resorted, and where they offered sacrifice to devils. The evil spirits, enraged at his thus assaulting them in their sanctuary, endeavoured by hideous clamours and frightful apparitions, to scare the Christian hermit away; but every effort of demons and idolaters to drive him from this shrine proved ineffectual. Thalelæus succeeded in converting many who came as votaries to the temple, and persuaded them to bend their necks to the sweet yoke of Christ's law. With many of {445}these converts Theodoret conversed. After that Thalelæus had lived thus a while, he devised for himself a strange and horrible penance. He made two wheels, and then joined them by pieces of wood into a species of barrel, but open between the bars. He enclosed himself within this case, which was so low that his chin rested on his knees, and remained therein for many years. He had been ten years in it when Theodoret saw him. This frightful self-immolation is by no means to be regarded as deserving of imitation. But it was called forth by peculiar circumstances, and for a special purpose. The rude people of Syria could be impressed no other way. To win these souls from heathenism this phase of the ascetic life was evoked, it served its purpose, and passed away.

S. LEANDER, B. OF HISPALA.
(ABOUT A.D. 596.)

[Roman Martyrology, and those of Usuardus, Notker, Ado, and Bede; but by the Spanish Church and Mozarabic Kalendar, followed by the Bollandists, on March 13th. Authorities:—His own writings, the letters of S. Gregory the Great, and early Spanish histories.]

This illustrious friend of the great S. Gregory, this apostle of the Visigoths, was of illustrious birth. His father, Severian duke of Carthagenæ, and mother, Turtura, of royal Ostrogoth blood, had three sons and two daughters. The sons were, S. Leander, S. Fulgentius, B. of Ecija, and S. Isidore, who succeeded Leander as archbishop of Seville. The daughters were S. Florentina, abbess of fifty convents, and the princess Theodosia, married to king Leovigild, who became the mother of the illustrious martyr, S. Hermenigild.

From his boyhood, Leander was regarded as endowed {446}with singular eloquence and power of fascinating others. He retired, when young, from the world, and took the religious habit in a monastery of Seville, where he gained so great a reputation that, on

the archiepiscopal see becoming vacant, he was elected to it by the unanimous voice of clergy and people.

Leovigild, his brother-in-law, then reigned over the Visigoth kingdom, in Spain, and openly professed Arianism. This caused great embarrassment to Leander, who used every effort to confirm the Catholics in their faith, and to oppose the heretics at every point. He was sent on an embassy from the Catholics to the emperor Tiberius, at Constantinople, where he made the acquaintance of S. Gregory the Great, then cardinal-deacon of Pope Pelagius II., who had sent him at this time on the affairs of the church, to the imperial court. The warmest attachment sprang up between these two great men, and it was at the instance of S. Leander, that S. Gregory wrote his famous "Morals of the Book of Job." When their business was concluded, both saints returned to their country, S. Gregory to Italy, and S. Leander to Spain, where he succeeded in converting prince Hermenigild, his nephew, the eldest son of king Leovigild. This placed the Catholics in great danger. The king, in an explosion of rage, executed his son on Easter-day, 586, and began a furious persecution of the Church. S. Leander and his brother, S. Fulgentius, together with several other bishops, were exiled, and the king seized on the property and revenues of the Church, and, adding cruelty to robbery, put several nobles to death, and confiscated their lands.

S. Leander, though exiled, warred with his pen against the Arian heresy, and wrote two works confuting the errors of Arianism, and a third book answering objections which had been raised against his arguments.

{447}The persecution did not last long, for in the following year, 587, Leovigild, finding himself about to die, recalled the Catholic bishops, and commended his son, Recared, to the care of S. Leander. Thus, to use the words of S. Gregory, Recared, following not the perfidy of his father, an Arian, but the faith of his martyred brother, was brought himself, and the whole nation of the Visigoths, to the true faith.

In the third council of Toledo, 589, the archbishop of Seville presiding, a solemn declaration of the consubstantiality of the Divine Persons was drawn up, and signed by the king, Recared, and his queen, Badda, daughter of king Arthur, of Britain. Next year another synod was held at Seville, in which he presided, to establish the complete conversion of the nation from Arianism to the true faith.

S. Leander died in 596, on March 13th, and his body was laid in the church of SS. Justus and Rufina. His relics are now preserved in a chapel of the Cathedral church.

In art, S. Leander appears with (1) a flaming heart in his hand, to represent his zeal for the conversion of the Visigoths, but this is a symbol used for a multitude of other saints; or with (2) a pen; or (3) with Recared or Hermenigild as a boy at his side.

S. BALDOMER, SUBD., C.

(ABOUT A.D. 660.)

[Roman Martyrology, and those of Bede, Usuardus, Ado, Notker, &c. Authority:—An ancient epitome of his life, pub. by the Bollandists. In French he is called S. *Garmier* or S. *Germier*.]

Baldomer was a blacksmith of Lyons, living a simple, pious life, "in chastity clean, in friendship firm, in charity {448}benign, in reading intent, in watchings solicitous, in almsgiving prompt," says his biographer. S. Viventius, abbot of S. Just, going into a church one day, noticed the blacksmith at his devotions, and afterwards entering into conversation with him, was so struck with his holiness and knowledge of the Scriptures, that he gave him a cell in his abbey, where he edified all the brethren by his modesty and diligence. His gentleness was so great, that at meal times he crumbled bread in his hand, and, holding it out of the window, the wild birds came, full of trust, and perched on his fingers. Then he would say, "Eat, little birds, eat, and praise the Lord." He was ordained subdeacon much against his will, by Caudrick, bishop of Lyons, and died about the year 660.

S. ALNOTH, H. M.

(ABOUT A.D. 727.)

[Anglican Martyrology of John Wilson, in the first edition; but in the second edition on Nov. 25th. Ferrarius and Bollandus on Feb. 27th. Authority:—Mention in the life of S. Wereburga, attributed to Joscelyn, c. 3.]

S. Alnoth was a hermit, who had been a cowherd of S Wereburga, but embracing the eremitical life, settled in a wood at Stowe, near Bugbrook, in Northamptonshire, but was murdered by robbers. His body was buried at Stowe.

{449}

February 28.

- SS. Nymphas and Eubulus, *1st cent.*
- SS. Alexandrine, *Martyrs in the plague*, a.d. 261.
- SS. Symphorian, Macarius, and Others, *MM. at Rome.*

- S. Proterius, *M. Patr. of Alexandria*, a.d. 457.
- S. Romanus, *Ab. of Condate*; *circ.* a.d. 460.

SS. NYMPHAS AND EUBULUS.
(1ST CENT.)



ON the last day of February are commemorated two friends of S. Paul, Nymphas, of whom he speaks in his Epistle to the Colossians, and Eubulus, whom he mentions in his Second Epistle to S. Timothy, as being with him at Rome. Nymphas was at Laodicea. Nothing further is known of these two.

SS. MARTYRS IN THE PLAGUE AT ALEXANDRIA
(A.D. 261-3.)

[Roman Martyrology. Authority:—A paschal letter by Dionysius, patriarch of Alexandria, quoted by Eusebius. lib. viii. c. 21, 22.]

These brave victims of the plague in Alexandria, who died through ministering to pest-stricken heathens and Christians alike, are commemorated by the Church as examples to all whose office or charity calls them to attend to the sick. Dionysius, the patriarch, writes of the pestilence which succeeded war and famine in Alexandria, in one of his Easter letters, "To other men the present is a fit season for a festival, but now to us all things are filled with {450}tears; all are mourning, and by reason of the multitudes, already dead and dying, the whole city resounds with groans. As when the first-born of Egypt were slain, so is it now; there is a great lamentation, for there is not a house in which is not one dead. I wish this were all, but we have undergone other calamities before this plague. First, we were driven into exile, and persecuted, and put to death; then came war and the famine, which, indeed, we and the heathen endured alike; and now we are assailed by this pestilence, a calamity to the heathen more dreadful than anything else, but not so to us, but rather a school to try us. Most of our brethren, by their exceeding great love and brotherly affection, not sparing themselves, were constant in their attendance on the sick, ministering to their wants without fear and without cessation, and they have departed most sweetly with those to whom they ministered. Many also, who had healed others, fell victims themselves. The best of our brethren have departed this life in this way, some were priests, others

deacons, and some laity of great commendation. This death, with the piety and ardent faith which attended it, appears to be but little inferior to martyrdom itself. Our people took up the bodies of these saints with their open hands and on their bosoms, cleansed their eyes and closed their mouths, carried them on their shoulders, and composed their limbs, and decently washed and clothed them for burial, and those who did this themselves shared in receiving the same offices. Those that survived always followed those going before them. But it was different with the heathen. They repelled those who began to sicken, and avoided their dearest friends. They would cast them out into the roads half-dead, or throw them out when dead without burial, shunning all communication with the sick and infected."

{451}

SS. SYMPHORIAN AND OTHERS, MM.
(UNKNOWN DATE.)

The bodies of fourteen martyrs, by name, Symphorian, Macarius, Victorinus, Maurice, Anicetus, Modestus, Cyriacus, Faustus, Placidus, Rocchus, Alexander, Genesius, Eulalia, and Irene, extracted from the catacombs of S. Callixtus and S. Lucina, are preserved at Antwerp, in the Church of the Jesuits, to which they were translated on Feb. 27th, 1650. Nothing is known of the acts and martyrdom of these saints.

S. PROTERIUS, M. PATR. OF ALEXANDRIA.
(A.D. 457.)

[Greek Menæa on this day. Baronius and others have expressed surprise that the name of S. Proterius is inserted in no Western Martyrologies. Authority:—Evagrius, lib. iii. 13; Theophanes, the letters of Anatolius, Patr. of Constantinople, &c.]

S. Proterius was the head of the orthodox party at Alexandria, when the patriarch Dioscorus adopted Eutychian views. That unprincipled and haughty prelate, knowing the esteem in which Proterius was held, made him arch-priest of his diocese; but as his heretical opinions became more evident, Proterius took decided steps to oppose him, and on the condemnation and deposition of Dioscorus by the Council of Chalcedon, in 452, he was ordained in his room. This led to a schism in the Church of Alexandria, the Catholics acknowledging Proterius, and the Eutychians holding with Dioscorus. The Eutychians were headed by two ecclesiastics, Timothy Ailurus, and Mongus, who had been excommunicated for heresy. In a tumult that broke out, Ailurus, having obtained consecration from two bishops of their faction, mounted the episcopal {452} throne, and proclaimed himself sole patriarch of Alexandria. Proterius fled for safety to the baptistery of the Church of S. Quirinus, but the heretics broke in

and stabbed him to death; then dragged his body through the streets, hacked it to pieces, and burnt it.

S. ROMANUS, AB. OF CONDATE.
(A.D. 460.)

[Roman, Benedictine, and most Latin Martyrologies. Authorities:—A life by a contemporary monk of Condate, also a life by S. Gregory of Tours.]

Romanus, trained in the monastery of Ainay, near Lyons, left his father's house at the age of thirty-five, and carrying with him "Lives of the Fathers of the Desert," and some tools and vegetable seeds, made his way into the high mountains and inhabited forests of the Jura, found a site enclosed between three steep heights, at the confluence of two streams, and there founded, under the name of Condate, a monastery destined to become one of the most celebrated in the West. The soil was well adapted for cultivation, but in consequence of the difficulty of access to the place, it became the property of the first occupant. He found shelter at first under an enormous fir tree, the thick branches of which represented to him the palm which served Paul, the first hermit, in the desert of Egypt, for a tent; then he began to read, to pray, and to plant his herbs, with a certainty of being protected against the curious and importunate, by the extreme roughness of the paths which crossed those precipices, and also by the masses of fallen and interlaced trees, which are often met with in fir woods not yet subjected to regular care and tendance.

His solitude was disturbed only by the wild animals, and now and then by some bold huntsman. However, he was {453} joined there by his brother Lupicinus and others, in so great a number, that they were soon obliged to spread themselves, and form new establishments in the environs. The two brothers governed these monasteries together, and maintained order and discipline, not without difficulty, among the increasing multitude of novices, against which an old monk protested, complaining that they did not even leave him room in which to lie down. Women followed; and upon a neighbouring rock, suspended like a nest at the edge of a precipice, the sister of our two abbots ruled five hundred virgins, so severely cloistered, that having once entered the convent, they were seen no more, except during the transit of their bodies from the death bed to the grave.

As for the monks, each had a separate cell; they had only the church and the refectory in common. In summer they took their siesta under the great firs, which in winter protected their dwelling against the snow and the north wind. They sought to imitate the anchorites of the East, whose various rules they studied daily, tempering them by certain alleviations, which were necessitated by the climate; their daily labour, and

even by the constitution of the Gaulish race. They wore sabots, and tunics of skins tacked together, which protected them from the rain, but not from the rigorous cold of these bleak heights, where people are, says their biographer, in winter sometimes crushed beneath the snow, and in summer stifled by the heat produced by the reflection of the sun upon the perpendicular walls of rock. Lupicinus surpassed them all in austerity; he slept in the trunk of an old tree, and lived only upon pottage made of barley-meal, ground with the bran, without salt, without oil, and without even milk; and one day, disgusted at the delicacy of his brethren, he threw indiscriminately into the same pot, the fish, the herbs, and the roots, which the monks had prepared apart, and with {454}some care. The community was greatly irritated, and twelve monks, whose patience was exhausted, went away. Upon this, an altercation arose between the two brothers. "It would have been better," said Romanus to Lupicinus, "not to have come hither, than to be a cause of dispersion to our monks." "Never mind," answered Lupicinus, "it is the straw separating from the corn; those twelve are proud, mounted on stilts, and God is not with them." However, the more gentle and forbearing Romanus succeeded in bringing back the fugitives, who all, in their turn, became superiors of communities.

S. Romanus made a pilgrimage to Agaunum (S. Maurice in the Valais), to visit the scene of the martyrdom of the Theban Legion. On his way, he cured two lepers by a kiss, and the fame of this miracle coming to the ears of the Genevese, the bishop and clergy, and the whole town, turned out to meet and receive him with honour.

When he felt that he must die, he called to him his sister from the convent on the rock, and his brother Lupicinus, to whom he commended the care of his monks, and then fell asleep in Christ. [\[71\]](#)

Relics in the Church of S. Romain-de-Roche in the Jura.

[\[71\]](#) Chiefly from the Monks of the West, ii. p. 486, seq.

{455}

February 29.

- S. OSWALD, *ARCHBISHOP OF YORK*, a.d. 992.

S. OSWALD, ARCHB. OF YORK.

(A.D. 992.)

[Wilson's Anglican Martyrology, and those of Wyon, Menardus, and Morolycus. But Molanus on October 15th. Authorities:—His life by Eadmer; also Florence of Worcester, William of Malmesbury, and the Ramsey Chronicle.]



OSWALD, the only saint commemorated on Feb. 29th, was the nephew of S. Odo, archbishop of Canterbury, and of Osketill, bishop, first of Dorchester, and afterwards of York. He was educated by S. Odo, and made first canon and then dean of Winchester, but he took the monastic habit in the abbey of Fleury, in France, and was recalled by S. Odo to England, where he found favour with S. Dunstan, who commended him to king Edgar, and, by his command, he was chosen bishop of Worcester, about the year 959. One of his first acts was to establish twelve monks at Westbury, in his diocese. He afterwards built Ramsey monastery, on an island in Ramsey Mere, given to the Order of S. Benedict by Earl Hilwyn, cousin of king Edgar, who had been cured of gout by an apparition of the patriarch of western monks. S. Dunstan, as is well known, laboured diligently to enforce celibacy on the clergy in England. A council was held in 969, in which the clergy were ordered to live single or to resign their cures, and Oswald of Worcester, and Ethelwold of Winchester, were commissioned to enforce this decree. Oswald was afterwards made archbishop of York, without resigning the see of Worcester. {456}He had established a Benedictine monastery, dedicated to the Mother of God, at Worcester, and the monastic church from that time became the Cathedral.

It was his wont to wash every day the feet of twelve poor men, whom he afterwards fed. On the Tuesday after the third Sunday in Lent, Feb. 29th, he was performing this duty as usual. After he had wiped the feet of the last poor man, and had stooped to kiss them, he said "Glory be to the Father, and to the Son, and to the Holy Ghost," and gently expired.

He died, and was buried at Worcester. Ten years after, his remains were taken up by his successor, Adulph, and translated to York, on October 15th. It is said that when his body was taken into Worcester Abbey Church, after his death, a white dove hovered above it. His purple and gold stole was preserved in Beverley Minster, in the time of Thomas Stubbs, who mentions the fact in his account of the Archbishops of York.



*Printed by Ballantyne, Hanson & Co.
Edinburgh and London*