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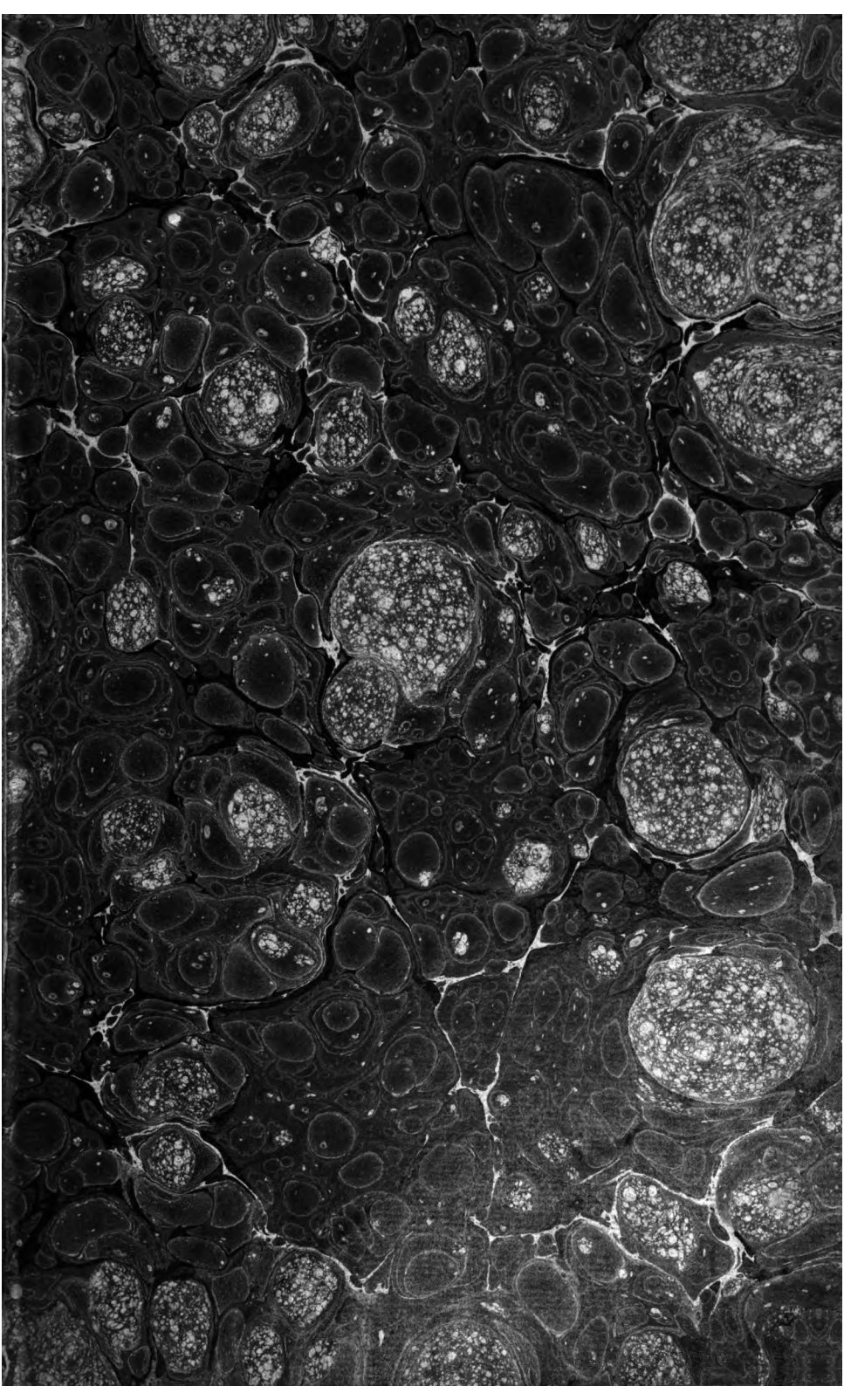



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A

CONTINUATION

OF THE

REV. ALBAN BUTLER'S

LIVES OF THE SAINTS

TO THE PRESENT TIME:

WITH

BIBLIOGRAPHICAL ACCOUNTS OF THE HOLY FAMILY,
POPE PIUS VI, CARDINAL XIMÉNES,
CARDINAL BELLARMINE, BARTHOLOMEW DE MARTYRIBUS,
AND ST. VINCENT OF PAUL,

AND

HISTORICAL MINUTES OF THE SOCIETY OF JESUS.

By CHARLES BUTLER, Esq.
BARRISTER AT LAW.

London:
PRINTED FOR AND SOLD BY
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24, BARTLETT'S-BUILDINGS, HOLBORN.

1823.

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Quare quis tandem me reprehendat, si quantum cæteris ad festos dies ludorum celebrandos, quantum ad alias voluptates, et ad ipsam requiem animi et corporis conceditur temporis: quantum alii tempestivis conviviis, quantum aleæ, quantum pilæ, tantum mihi egomet, ad hæc studia recolenda, sumpsero.

CIC. PRO. ARCHIA.

Le changément d'étude est toujours un délassment pour moi.

D'AGUESSEAU.

LONDON:
Printed by Luke Hansard & Sons,
near Lincoln's-Inn Fields.

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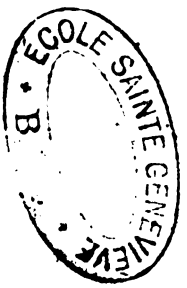
TO

THE RIGHT REVEREND FATHER IN GOD,

WILLIAM POYNTER,

BISHOP OF HALIA,

VICAR APOSTOLIC OVER THE ENGLISH CATHOLICS
IN THE LONDON DISTRICT;



A PRELATE,

EMINENTLY APPROVED AND HONOURED
BY THE HOLY SEE:

AND SINCERELY REVERED AND BELOVED
BY ALL HIS FLOCK;

THIS WORK

IS,

WITH THE GREATEST RESPECT,

INSCRIBED BY

THE AUTHOR.

Lincoln's-Inn,
2 Feb. 1823.

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PREFACE.

I.

THE original Edition of the LIVES OF SAINTS WRITTEN BY THE REVEREND ALBAN BUTLER was published, in different portions, between the years 1754 and 1760. The author died in the year 1773, having bequeathed all his manuscripts, and a valuable part of his library, to his nephew, Mr. Charles Butler, of Lincoln's-inn, the writer of The CONTINUATION, now presented to the Public.

In the short account published by him of the life of Mr. Alban Butler, he has noticed that, at the recommendation of Doctor Challoner, then the vicar-apostolic of the London district of English Catholics, Mr. Alban Butler curtailed extremely the matter intended to form the first volume of the SAINTS' LIVES, by omitting almost all the notes and some parts of the text.

This volume contained the Lives of the Saints in the months of January, February and March. It was generally and warmly approved; and the approbation of the notes was so distinctly expressed, that the entire text and notes were permitted to remain in the subsequent volumes.

The whole impression of the Saints' Lives was disposed of in the life-time of Mr. Alban Butler. A new Edition having thus become necessary, his Grace Doctor Carpenter, the Roman Catholic Archbishop in Dublin, was pleased to undertake it, at the request of the present writer. It contained all the notes and other materials, which had been omitted in the preceding edition, and some, which Mr. Alban Butler had subsequently prepared. A new

 edition,

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edition, which followed Doctor Carpenter's throughout, was published in Scotland: others followed. The last was published by Mr. Murphy, and surpasses greatly all the former.

An useful *Abridgment* of it has been published in three volumes, octavo, by the Reverend *Mr. Bell*, and a *Selection* of some of the lives has been published by the *Reverend Mr. Sewell*, of Stonyhurst, in one volume, octavo.

The reputation of the work has always been on the increase, both in England and upon the Continent.

II.

It has been translated into the French and Spanish languages. Of these, the French has acquired the greatest celebrity. It was executed by M. John Francis de Godéscard, canon of St. Honoré, prior of Bonrépos, and secretary of Monseigneur de Beaumont and Monseigneur de Juigni, successively archbishops of Paris. He was assisted in it by John-Francis de Marie, doctor of the Sorbonne, royal censor, and professor of mathematics in the collége Mazarin, at Paris, the author of an elementary course of mathematiques, repeatedly published and universally esteemed. The first edition of M. de Godéscard's translation, was published in twelve volumes, octavo, 1763—1783, at Paris: a second, appeared at Maestricht; a third, at Lyons, in 1818. We have heard of a translation of the work by another hand, but we doubt its existence.

M. de Godéscard thus speaks of his own translation in the preface, which he prefixed to it: "We have spared "no pains to seize the sense of the original; but we eman- "cipated ourselves from the thraldom of that servile "translation which renders the original, word for word: "we have even allowed ourselves the liberty of making "some changes, which appeared to us indispensible.

"We

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" We have occasionally expanded some narratives not " sufficiently detailed for the generality of our readers. " When we found critical discussions in the text, we ex- " punged them to render the narrative more clear, but we " took care to insert them in the notes, that we might not " be justly chargeable with impoverishing the soil en- " trusted to our cultivation. A wish to render ourselves " useful to our countrymen, has led us to supply the omis- " sion in the original of several French saints: this atten- " tion was the more necessary from the interest, which we " all have in the great men, who have illustrated our " country. We may add that, the author of the work " has read our translation, and approves the liberties " which we have taken; he has also communicated to us " the result of the researches, which he has made since " the publication of his work;—such, as a great number of " additions, changes and alterations, which must add to " the value of our publication: we eagerly seize the pre- " sent opportunity of thus publicly testifying our gra- " titude."

Such is M. Godéscard's own account of his labours: It gives us pleasure to mention, that he has not over-rated their value; but we must observe that sometimes the French saints have been introduced at the expence of the English. Thus, in the portion of the work, which is assigned to the saints in the month of August, M. de Godéscard has added thirty-eight saints, whose names are not found in the original; and has expelled twelve from it. Of the thirty-eight, twenty are his countrymen; of the whole number, those only of St. Victricius and St. Maximus are important. The others present scarcely any thing worth attention, as they contain little more than a bare mention of the birth, the death and the condition of the saint; of the time in which he lived, and the scene of his virtues. Some, however, of M. de Godéscard's additions and alterations

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in the lives of St. Lewis, St. Bernard and St. Augustin, are valuable. In general his version is faithful, his style is clear and elegant, but it has often an unpleasing smartness, and it is wholly without that unpretending devotional flow, which gives to the original an indescribable charm.

Having thus done, as he trusts, full justice to the great merit of M. de Godéscard's translation, the writer cannot help noticing something very like injustice which M. Godéscard's countrymen, have done to Mr. Alban Butler. The writer of *Les Trois Siècles literaires*, a work of great merit, assures his readers, that M. de Godéscard "has so "changed, corrected, and improved the English work, that "he has raised himself above the level of ordinary trans- "lators, and is justly entitled to his portion of praise, as "an original author." This sentence is prefixed to the last edition of M. de Godéscard's translation. *Feller* adopts it, with little variation, in his biographical account of Mr. Alban Butler. In conformity to it, the French writers soon began to call the work as "*Les vies des Saints de M. de Butler et Godéscard.*" This, as the work of Mr. Alban Butler contains several lives, as those of St. John Chrysostom, St. Augustin, St. Francis of Assissium, St. Lewis, St. Bernard, and St. Charles Borromeo, any one of which is of greater value than the whole of M. de Godéscard's additions, was sufficiently strong; but it did not rest here; the work was soon called *Les vies des Saints de Godéscard et Butler.* At length, the name of *Butler* was omitted altogether, and the work is now often called "*Les vies des Saints de Godéscard.*" Here the authorship of Mr. Alban Butler totally disappears. Surely, more attention was due to the literary rights of a gentleman, who merited so highly both of religion and letters as MR. ALBAN BUTLER, THE AUTHOR OF THE LIVES OF THE SAINTS.

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III.

IT has been mentioned, that the last volume of the only edition of the Lives of Saints, which appeared in the life-time of the author, was published in 1759. The chief object of the present pages is to present the reader with BIOGRAPHICAL ACCOUNTS OF ALL THE HOLY PERSONS, WHO HAVE BEEN CANONIZED OR BEATIFIED BETWEEN THAT YEAR AND THE PRESENT:—Such a work has been much desired: after great enquiry, the present writer did not learn that it was contemplated either in England, or on the continent: he wished it executed by any person rather than himself,—but by himself, rather than by none. When he published the completion of the late Mr. Hargrave's edition of Coke upon Littleton, he concluded his preface by remarking, that "he thought an "imperfect execution of the remaining part of the work "would be more acceptable to the public, than none;" that "no other person appeared with any;" and that "the actual editor's performance did not prevent the exer-"tions of any future adventurer." With the same sentiments, he offers his present,—probably his last literary labour,—to the public.

He begs leave to return his thanks to the *Right Rev. Doctor Collingridge*, the Vicar Apostolic over the Catholics in the western district of England, for the loan of a considerable number of biographical accounts of the holy men, who are the subject of this publication. Imperfect as it is, it would have been much more so, if he had not been favoured with these important documents. To *Doctor Gradwell*, the president of the English college at Rome, he is indebted for nearly a complete collection of the briefs or decrees for the canonization or beatification of these holy men. This collection forms the plan of the present work; and

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and without this collection it could not have been executed. At Paris, *the Rev. Mr. Langan*,—in London, *the Rev. Mr. Scott*, have rendered him many services. To the *Rev. Mr. Joseph Berrington* he is indebted for a life of Cardinal Tommasi. It is pleasing to him to acknowledge these and the many favours, which he has received from the learned and the good, in this and his other literary undertakings: they never will escape his memory, or his gratitude:—and great indeed will be his satisfaction, if he should find that those, who have favoured him in his present labours, do not, after they shall have read this work, think their kindness thrown away. To the best of his power, he has endeavoured to conform the present work to the model before him; but he felt, that there were some topics, upon which it became his learned and holy predecessor to write, but upon which silence suited him.

It may be thought that he has been too sparing in the relation of miracles. Upon this head, he begs leave to observe, that, in the process for the canonization of saints, several miracles are propounded; that, before the decree of Beatification is pronounced, two or three are selected, and declared to be authentically proved; and that, in the interval between this decree and the decree of Canonization, two or three other miracles are selected and pronounced to be authentic. If the writer had been possessed of the Acts of Canonization, he would have specifically stated the authenticated miracles; but these, he could not procure; he could therefore do no more than insert a general mention of the miracles of each saint: this, he believes, he has never omitted. In his life of Mr. Alban Butler *, he

* Prefixed to Mr. Murphy's edition of the Lives of Saints, and sold separately by the printers of this work.

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he has minutely stated the process for canonization. A succinct and accurate account of it is thus given by Doctor Milner *.—" In the first place, a judicial examination of " each reported miracle must be made, in the place in " which it is said to have happened, and the depositions " of the several witnesses must be given upon oath: this " examination is generally repeated two or three different " times, at intervals. In the next place, the examiners at " Rome are unquestionably men of character, talents, and " learning, who nevertheless are not permitted to pro- " nounce upon any cure, or other effect in nature, till " they have received a regular report of physicians and " naturalists upon it. So far from being precipitate, it " employs whole years to come to a decision upon a few " cases, respecting each saint; this is printed and handed " about among indifferent persons, previously to its being " laid before the pope. In short, so strict is the exami- " nation, that according to a known Italian proverb, *it is* " *next to a miracle to get a miracle proved at Rome.* It " is reported by father Daubenton, that an English pro- " testant gentleman meeting in that city with a printed " process of forty miracles, which had been laid before " the Congregation of Rites, to which the examination of " them belonged, was so well satisfied with the respective " proofs of them, as to express a wish that Rome would " never allow of any miracles but such as were as strongly " proved as those appeared to be; when, to his great " surprize, he was informed, that every one of these had " been reported by Rome as not sufficiently proved."

It has long been the writer's opinion, that nothing edifies Catholics, or allays prejudices entertained against them, so much as producing to the public biographical accounts of

* " End of Controversy," letter xxiii.

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of such of their clergy as have been eminent for their talents and sanctity. With this view, he formerly published the lives of *Bossuet, Fénélon, the Abbot de Rancé, St. Vincent of Paul. Henri-Marie de Boudon,* and *Thomas à Kempis.* With the same view, he has added to the lives, which form the immediate subject of the present work, those of *Pope Pius VI, Cardinal Ximénes, Cardinal Bellarmine,* and *Bartholomew de Martyribus.* He trusts his Roman Catholic readers will be pleased with the accounts of persons of so much eminence in the church, and no biography of whom has yet appeared in the English language. He also hopes the reasons, which he gives in his introduction to his life of *St. Vincent of Paul,* for writing the life of that admirable man, though it had been already written by Mr. Alban Butler, will be received. His *Historical Memoirs of the Society of Jesus* being out of print, he thought a new edition of them might, without impropriety, be inserted among the present pages.

IV.

His holiness Pope Urban VIII, by a bull, dated 13th of March 1625, explained by a bull dated the 5th of June 1631, prohibited the giving of the appellation of *Saint* or *Blessed* to any person, or any eulogium to be made of him as such, personally and absolutely; but permitted such appellations and eulogiums, when they are merely used to express the writer's own opinion of the holiness of his actions, and a protestation is prefixed to his work, by which he declares, that he does not so express himself under the authority of the holy see. In conformity to this injunction, the present writer declares, that, whenever he has applied the epithet " Saint" or " Blessed" to any person, not canonized

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canonized or beatified by the holy see, or has eulogized his virtues or character, he has done it merely from private opinion and judgment, and without any authority of the holy see, or any anticipation of its decisions. He willingly adds, that he submits this, and all his other writings, in which either the dogma or the discipline of the Roman catholic church is concerned, to his diocesan prelate, and to the supreme pontiff, from whom that prelate holds his authority.

V.

THE present pages will be found to contain :—

I. BIOGRAPHICAL MINUTES OF THE HOLY FAMILY.

II. BIOGRAPHICAL ACCOUNTS OF THE PERSONS WHO HAVE BEEN CANONIZED OR BEATIFIED, BETWEEN THE YEAR 1759 AND THE PRESENT YEAR,—AND OF CARDINAL BELLARMINE; AND AN ACCOUNT OF THE FESTIVAL OF THE SACRED HEART OF JESUS:

III. AN APPENDIX, containing biographical accounts of POPE PIUS VI, —CARDINAL XIMENES,—BARTHOLOMEW DE MARTYRIBUS, —AND ST. VINCENT OF PAUL,—AND AN HISTORICAL ACCOUNT OF THE SOCIETY OF JESUS.

The following table mentions the names of the canonized or beatified persons; an account of whose lives is now presented to the readers;—the names of the popes by whom they were canonized or beatified—and the dates of the briefs of their respective canonizations and beatifications.

The Biographical Account of the Holy Family is first inserted:

The Agiography follows:

The letter S. precedes the names of the persons canonized:

The letter B. precedes the names of the persons beatified:

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Those are called Venerable, the proceedings for whose canonization have been begun, and have been prosecuted, so far as to make it universally believed that the ultimate result will be favourable to the postulation.

Page	NAMES of Persons Canonized or Beatified.	NAMES of the Popes by whom they were Canonized or Beatified.	DATE of the Brief of Canonization or Beatification.
*39	B. Simon de Roxas - -	Clement XIII.	13 May 1766
1	B. Peter Fourrier - - -	Innocent XIII	— 1730
6	B. Alexander Sauli - - -	Benedict XIV	29 April 1741
19	St. John of Kenti - - -	Clement XIII	16 July 1767
23	St. Seraphinus a Monte Granario	- - -	16 July 1767
27	B. Bernardus a Corleone - -	- - -	29 April 1768
30	B. Paulus de Oretio - -	Clement XIV	13 May 1772
33	B. Bonaventura, a Potentia -	Pius VI -	19 Nov. 1775
35	B. Mary Ann, a Jesu - -	- - -	2 June 1783
36	B. Laurence, a Brundisio -	- -	23 May 1793
60	B. Joanna-Maria Boromi - -	- - -	2 June 1783
61	B. Nicholas Factor - - -	- - -	26 Aug. 1786
64	B. Thomas a Cora - - -	- - -	18 Aug. 1786
65	B. Gaspar de Bono - - -	- - -	18 Aug. 1786
67	B. Nicholas, a Longobardi -	- - -	12 Sept. 1786
71	B. Sebastian, ab Apparitio -	- - -	12 Sept. 1786
73	B. John Joseph of the Cross -	- - -	15 May 1789
76	B. Andrew Hibernon - -	- - -	22 May 1791
79	B. Mary of the Incarnation -	- - -	29 May 1791
103	B. Catherine Thomasia - -	- -	3 Aug. 1792
104	B. Bernard, ab Offida - -	- - -	19 May 1795
105	B. Leonard, a Portu Mauritio -	- - -	14 June 1796
108	B. John de Ribéra - - -	- - -	30 Aug. 1796
*110	B. Joseph-Mary Tommasi - -	Pius VII -	5 June 1803

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Page	NAMES of Persons Canonized or Beatified.	NAMES of the Popes by whom they were Canonized or Beatified.	DATE of the Brief of Canonization or Beatification.
117	B. Veronica de Julianis - -	Pius VII -	8 June 1804
119	B. Francis de Girolamo - -	- - -	2 May 1806
128	B. Crispin, a Viterbio - -	- - -	26 Aug. 1806
131	B. Joseph Oriol - - -	- - -	5 Sept. 1806
134	S. Hyacinthia a Marescotti -	- - -	24 May 1807
137	S. Angela Merici - - -	- - -	24 May 1807
140	S. Francis Carraccioli - -	- - -	24 May 1807
145	St. Benedict of Philadelphi -	- - -	24 May 1807
148	B. Alphonso de Liguori - -	- - -	6 Sept. 1816
155	B. Francis de Posadas - -	- - -	20 Sept. 1818
157	B. Paul Francis Danei - -	—	—
159	B. John Baptist Garzia - -	- - -	29 April 1819
161	The Ven. Maria Matilda Clotilda		
192	The Ven. Robert Bellarmine -		
222	The Festival of the Sacred Heart of Jesus.		
APPENDIX:			
i	Cardinal Ximénes.		
xix	Bartholomew de Martyribus.		
xxxv	Pius VI.		
lxii	Historical Memoirs of the Society of Jesus.		
lxxxiv	St. Vincent of Paul - - -	Clement XII.	16 June 1737

Such are the contents of the work, which is now presented to the public.—Indulgent readers,—and such, he is sensible, all his works greatly need,—may perhaps think, that if something is wanting in it, something too has been done; that it contains some things which those, who ignorant

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ignorant of them will like to know, and the informed like to recollect—some which exhibit the religion of our ancestors to advantage, some even that kindle devotion:—should this be the case, he ventures to petition, with the author of the Imitation of Christ,—

Cum optatâ devotione potiti fuerint, mei pauperis recondari dignentur.

Liber. IV. c. xvii, verse the last.

VI.

DAYS APPOINTED FOR THE FESTIVALS OF THE SAINTS, MENTIONED IN THE PRECEDING LIST, BY THE BRIEFS OF THEIR CANONIZATION.

S. John of Kenti - - - - - - -	19 October.
S. Seraphin de Monte Granario - -	12 October.
S. Hyacinthia Marescotti - - - -	30 January.
S. Angela Merici - - - - - - -	27 January.
S. Francis Caraccioli - - - - - -	4 June.
S. Benedict a Philadelphi - - - -	4 April.

In a valuable manuscript list, of persons beatified, the writer finds the names of the *B. Michaelis de Sanctis*, and *B. Pacificus a Santo Severino*; but he has not been able to discover the slightest memorial of either.

S. Collette Boilet, the reformer of the order of St. Clare, was canonized by Pius VII, on the 24th of May 1807; and the 6th of March assigned for her feast: she had been previously beatified. An account of her life may be found in Mr. Alban Butler's Saints Lives, among those of the holy persons commemorated on that day.

CHARLES BUTLER.

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JESUS.

MARY. JOSEPH.

OR

SUCCINCT BIOGRAPHICAL MINUTES OF THE HOLY FAMILY.

See *Commentarius Benedicti XIV, Pontificis maximi de Domini nostri Jesu Christi matrisque ejus Festis*; and *Historia Familiæ Sanctæ ex antiquis monumentis collecta, ab Antonio Sandini*, 8vo. *Patavii* 1774.

THE LIVES OF THE SAINTS published by Mr. Alban Butler, and his Discourses on the MOVEABLE FEASTS of the catholic church mention all the festivals, by which the principal mysteries in the Lives of Christ and his Holy Mother are commemorated, but contain no regular account of the life of either. This has induced the writer to offer the present pages to the reader: They may be found to contain,—

I. Some account of the principal prophecies, by which Jesus Christ was foretold:

II. Of the Revelation of the Birth of St. John the Baptist:

III. Of the Genealogy of Christ:

IV. 1. Of the Annunciation to the Virgin Mary by the Angel Gabriel of the Birth of Christ; 2. Of her visit to St. Elizabeth; 3. And of the Birth of St. John the Baptist:

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V. 1. Some observations will then be suggested on the divine and human natures of Christ; 2. And some account given of the appearance of the angel to St. Joseph; 3. Of the BIRTH OF CHRIST; 4. And of the appearance of the angels to the shepherds; and the shepherds' repairing to the stable at Bethlehem:

VI. OF THE INFANCY OF CHRIST;—1. His Circumcision; 2. The Purification of Mary; 3. The Massacre of the Infants; and the Flight of JOSEPH with Jesus and Mary into Egypt:

VII. OF THE HIDDEN LIFE OF CHRIST;—1. His dispute in the Temple with the Doctors; 2. And his return to Nazareth and subjection to his parents:

VIII. Of THE PUBLIC LIFE OF CHRIST from the commencement of his divine ministry until his ascension; this will be summarily shewn by a succinct chronological notice of the principal events of his life:

IX. Mention will then be made of the remaining events in the Life of the BLESSED VIRGIN MARY.

The second, third, fourth, fifth, sixth, seventh and ninth of these articles, relate all that we know of the Virgin Mary and St. Joseph; the greatest part of these articles, except the last, have therefore been literally translated from the original text of the New Testament:—To complete the Life of Christ on the same plan was inconsistent with the nature and object of this work:—which are,—to give, not a Life of Christ, but Lives of a certain series of his Saints.

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I.

THE PROPHECIES OF THE MESSIAH.

I. 1.—THE *religion of the antediluvian patriarchs* consisted in the knowledge, love and adoration, of one supreme God; in the belief that he created a man and a woman, and placed them in a state of bliss, to endure for ever, if they should observe the command which he gave them, to abstain from eating of a forbidden tree; that they ate of it, and were punished for their disobedience; that, by their disobedience, they and their posterity incurred a total loss of the divine favour; but were to be restored to it by a divine Redeemer, who, in the fulness of time would be born of woman, and crush the serpent's head*.

These sublime tenets composed also the creed of Noah, and were spread over the world by his first descendants. But, insensibly, the faith of mankind was adulterated. From the contemplation of the Creator, they naturally turned to a view of the wonders of his hands, particularly the sun, the moon, and the starry host of the heavens. By degrees, an opinion gained ground among them, that the heavenly bodies were inhabited by beings, endowed with intelligence and power, and entitled to religious worship. Kings, warriors, and the inventors of useful arts, next had their adoration; and, in the progress of time, every object, animate or inanimate, which had, in a high degree, attracted their fear or love, appeared to them divine. A something divine was even supposed to reside in their images, and thus idolatry spread itself over the earth.

In the midst of this corruption, the family of Sem, the eldest son of Noah, preserved, in a great degree, its religious integrity. From Sem, Abraham was tenth in descent. God made an alliance with him; promised him to be the God of him and his descendants, and to establish him in a country, abounding with plenty and temporal delights; that it should be the seat of the true religion; and that, from his seed, One should arise, by whom blessing and grace should be diffused through the whole earth†.

These

* Gen. iii. 15. † Gen. xii. xv. xvii.

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These promises he renewed to Isaac and Jacob; and, in the prophecy of the latter, the Redeemer, generally promised to Abraham to be of his seed, was fixed to the tribe of Judah*; and it was afterwards successively revealed, that he should be of the root of Jesse, of the royal house of David†, and born of a virgin‡.

I. 2.—Such, according to the prophet, was to be the earthly lineage of the Messiah. *On his character, and the object and nature of his mission*, the revelations of the Almighty to the prophets were equally clear. His spiritual generation and glories from everlasting in his father's womb, were revealed to them§. It was announced to them, that God would make a new covenant with his people; engrave a new law on their hearts; that the Messiah should bear the sins of his people; and, being himself without sin, should, for the sins of mankind, and for their salvation, be despised, rejected, and led like a lamb to slaughter‖; that he should not see corruption, or his soul be left in hell¶; that after two days he should rise**, be the redemption of Israel††, and the hope of the Gentiles, who should flock in crowds to adore him and learn his law‡‡.

I. 3.—*The time of his appearance* was announced with the same precision. The prophecy of Jacob foretold that before his advent, the house of Judah should lose its power and pre-eminence §§; the prophecies of Aggæus |||| and Malachi ¶¶, declared that the Messiah should appear while the new temple stood; and the visions of the prophet Daniel***, after prefigurating, by the most splendid and distinct imagery, the successive rise and fall of the Medes, Persians, and Macedonians, and the rise and establishment of the Roman empire, assigned the end of seventy weeks

* Gen. xlix. 10.

† Psal. lxxxviii. 4, et seq. Isa. xi. 1, et seq. Jeremiah xxii. 5, 6. xvii. 13, et seq.

‡ Isa. vii. 14. Jer. xxxi. 22. Ezek. xliv. 2, 3. § Psal. cix.

‖ Isa. liii. 1, 7. ¶ Psal. xv. 8, 9, 10. ** Osee. vi. 3, 4.

†† Osee. xiii. 9. Dr. Pococke shows in his Commentary, that the Rabbis always applied to the Messiah the passage referred to by this note.

‡‡ Isa. xliii. 4, et seq. lxiv. 4. Agg. ii. 10.

§§ Gen. lix. 8. See the learned Bishop of Avranche's Interpretation of this prophecy, in his Demonstratio Evangelica. Pro. ix.

|||| ii. 3. ¶¶ iii. 3. *** Dan. ix. 21.

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weeks of years, computed from the return of the Jews from their captivity, for the appearance of the Redeemer of Israel.

I. 4.—With these predictions, *events had corresponded.* A few years before the birth of Christ, Judea was reduced to the state of a Roman province; and, in consequence of it, the house of Judah lost all its political consequence; the second temple had been rebuilt, and was standing in its highest glory; the Median, Persian, and Macedonian empires had disappeared; the Roman empire was advancing to its zenith; and the last day of the last of Daniel's weeks was arrived. The period, therefore, according to the repeated and uniform predictions of the prophets, was come, when, in the language of Isaiah*, so beautifully marking the heavenly and earthly nature of the Messiah, "the heavens "were to drop down their dew, and the earth germinate the "just."

That, when Christ was born, the belief of the speedy appearance of the Messiah was universal in Judea, is evident from the scriptures. Neither was this belief by any means confined to Judea†. In the plains of Moab, Balaam had foretold the star that should arise out of Jacob‡. In the most eastern regions of Asia, Confucius had been often heard to say, that in the west the Holy One would be found. Socrates§ had intimated to Alcibiades the great teacher, who was to instruct men how they should behave towards God and man; and Suetonius‖ and Tacitus¶, who lived in the century in which the Messiah was born, mention the general belief of the East, in their times, that the conqueror of the world should proceed from Judæa.

* ch. xlv. 8. † Numbers, xxiv. 17.
‡ Duhalde, Eng. Tran. 3 vol. p. 100.
§ In his Dialogue, Alcibiades, the second. ‖ In Vesp.
¶ Hist L. 5. s. 12. ed. Brotier.

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II.

THE BIRTH OF ST. JOHN THE BAPTIST*.

ONE prophecy remained to be fulfilled. Isaiah and Malachi had foretold that the Messiah would have a precursor of extraordinary dignity. In allusion to the practice of Eastern monarchs, who, when they enter on an expedition, send harbingers before them to prepare all things for their march, and pioneers to open the passes and level the ways, Isaiah describes him as a royal harbinger, giving orders by a solemn proclamation to prepare the way of the Lord. "A voice," saith the prophet, "is heard "in the wilderness! The voice of one that crieth, prepare ye "the way of Jehovah! Make straight in the desart, an high "way for our God. Every valley shall be exalted, every hill "made low; the crooked shall be made straight, the rough "places plain†." The prophet Malachi, in one place, announces him in the same character; in another, calls him a new Elias, whose office it should be, "to turn the hearts of the "fathers to their children, and the disobedient to the wisdom "of the just‡." The time for his appearance on earth was now arrived.

His father was Zachary, a lineal descendant of Abias, son of Eleazar, the eldest of those sons of Aaron who survived him. Elizabeth was the name of his mother. It is supposed that she descended, by her father's side, from Aaron §. Zachary and Elizabeth

* Luke i. 5—25.

† Isaiah, ch. 40, 1, 3, 4. Baruch, ch. v. employs the same imagery, "every "high hill, and every bank of long continuance shall be cast down; every valley "filled up to make even the ground, that Israel may go safely in the way of the "Lord." Diodorus Siculus mentions, lib. 4, that, when Semiramis made the tour of her dominions, she ordered the mountains to be digged down, the precipices to be levelled, the hollows to be filled up, and causeways to be raised in the plain country.

‡ Mal. ch. iii. 1. ch. iv. 5.

§ Among the Jews, the children of priests were noble; and their mothers, being the daughters of priests gave new lustre to their nobility. The historian Josephus (vol. i.) claimed this double honour.

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Elizabeth lived in a strict practice of inward holiness, and an exact observation of the commandments of God and the ordinances of his law *; they were righteous in the sight of God, and blameless in the judgment of men. They had no child; Elizabeth had been always barren; and both of them were advanced in years. Their usual residence was in the mountainous part of Judæa; but Zachary necessarily went to Jerusalem, when the duties of his priesthood called him there.

According to a regulation made by David, the priests, who served the temple, were distributed into twenty-four classes; sixteen of the classes were assigned to the sons of Eleazar, who, as we have mentioned, was the eldest surviving son of Aaron, and the remaining eight were assigned to the sons of Ishamar, who was Aaron's youngest surviving son. Each class performed the service of the temple, during one week, beginning with the sabbath; and then gave place to the succeeding class. The different duties of the class were parcelled out among its members, by lot: some presided over the sacrifices; some, had charge of the breads of proposition; some, had the care of the lamps; some, the care of the perfumes: the last is said to have been considered the most honourable function. It was incumbent on the minister of it, to see that the perfumes were prepared, and that they were placed, as the language of scripture expresses it, before the Lord, that is, in the golden candlestick, which stood before the interior veil, which separated the sanctuary from the Holy of Holies. The people were not allowed to enter into the sanctuary; their place was in the adjoining division of the temple †. There, they remained in prayer, while the priest performed the interior ceremonies. When these were finished, the door of the sanctuary was opened, and the priest presented himself at it, and blessed the people.

At the time, in which the evangelical history begins, the class of priests, to which Zachary belonged, officiated in the temple, and the duty of offering incense in the sanctuary had fallen

* Δικαιωματα, the commandments of the two tables; Δικαιωματα, the civil and ceremonial precepts.

† But that part of the Temple is said to have been particularly sacred. See Wetstein's note.

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fallen to his lot. He was employed in the discharge of this function, the people praying without the sanctuary, and expecting him to appear and give them his benediction. Suddenly an angel of God stood before him on the right side of the altar: Zachary was surprised and terrified; the angel bade him not fear; "Thy "prayers," he said, "have been heard; thy wife, Elizabeth, "shall bear thee a son; thou must call him John; he shall "be to thee, a subject of gladness and exultation; and multi- "tudes shall rejoice in his birth. He shall be the precursor of "the Messiah. Like other persons consecrated to God, he "must abstain from wine and other fermented liquor. From "his mother's womb, he shall be filled with the Holy Ghost; "he shall convert many of the children of Israel to the Lord "their God. He shall walk before Him, with the spirit and "power of Elias; he shall make the faith and holiness of the "patriarchs of old revive among their children: and thus, re- "moving their present disobedient spirit, shall dispose them to "receive the salvation which the Messiah shall bring them."

Zachary heard the divine promises, announced to him by the angel, with surprise, and with some degree of distrust.— "How can this be," he said to the angel; "Give me a sign "from Heaven, to assure me that it shall happen: I am old, "and my wife is advanced in years." "Zachary!" replied the heavenly messenger, "I am the angel Gabriel; my station is "in Heaven before the throne of God; by him, I was sent to "communicate to thee, the glad tidings which thou hast heard. "As a sign of the truth of my words, and a reproof of thy "hesitation in believing them, thou shalt be dumb till the pro- "mise I have made thee, shall be fulfilled." Having said this, the angel disappeared. In the mean time, the people were sur- prised that Zachary continued so long in the sanctuary*. After some time, the door was opened, and he presented himself to them, to give them the usual benediction; but he was speech- less, and expressed himself by signs, so that the people per- ceived, that, during his stay in the sanctuary, he had been favoured with a vision.

* The Rabbis observe, that the Jews thought it improper that the ceremonies, performed within the sanctuary, should take up much time: if the priest remained in it a long time, the people became impatient. See Wetstein's note.

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On the following sabbath, the week of his ministry expired, and he returned to his own house. Soon afterwards, Elizabeth conceived the promised son. During the five following months, she remained in perfect retirement, blessing the Lord for his mercies to her, in removing, in so wonderful a manner, the barrenness with which she had been reproached in her youth.

III.

THE GENEALOGY OF JESUS CHRIST*.

ALL the events, which, according to the predictions of the prophet, were to precede the Messiah's appearance on earth, had now taken place; and the sacred moment was come, when the word of God was to take flesh, and to dwell among us.

The prophecies, that his earthly generation should be of the seed of Abraham, and of the royal house of David, have been shortly mentioned. To show the accomplishment of these prophecies, two of the Evangelists have inserted the genealogy of Christ in their gospels. Saint Luke begins with Adam, and traces the lineage of Christ from him to Abraham. With Abraham, the genealogy, given us by St. Matthew, begins; and from Abraham to David—each Evangelist gives the same lineage. David had two sons, Solomon and Nathan: the last was the elder son; but Solomon, by the order of God, succeeded David in his throne, and transmitted it to his descendants. St. Matthew traces the younger, but the royal line, from Solomon to Jeconias. St. Luke traces the elder branch, from Nathan to Neri. Neri had a daughter, called Susanna; but no male issue: Susanna married Jeconias, and had by him a son, Salathiel. In Salathiel, both the lines of David's descendants centre; and, in him, the Evangelists again meet; and each mentions Zorobabel as the son of Salathiel. There they again separate: St. Matthew gives the names of the elder branch of the descendants of Salathiel down to Jacob; St. Luke gives the names of the younger branch of the descendants of Salathiel

* Matth. i. 1—12. Luke xi. 1—7.

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Salathiel to Heli, Heliachim or Joachim. Mary, the mother of God, was the only child of Heli, and she was legally married to Joseph, the son of Jacob. Thus, both Joseph and Mary were of the house of David. In Jesus, their only son, all the legal rights of the house of David, and all the spiritual benedictions attached to it by the divine promises, centered*.

At the time when the mystery of the Incarnation began, the house of David was in an humble condition.

In punishment of the idolatry of Solomon, ten of the twelve tribes revolted from his son, and formed the kingdom of Israel: the

* No part of the sacred writings presents a larger or more difficult subject of inquiry, than the evangelical accounts of the *Genealogy of Christ*. The works consulted by the writer upon it, are *Petri de Marca, Archiepiscopi Parisiensis, Dissertatio de Stemmate Christi, in his Opuscula, published by Baluzius, at Paris*, 1681, *octavo.—Fathet Papebrooch's Exercitatio Theogenealogica de Christi Parentumque, ejus et consanguineorum atque affinium stemmate, ex Tomo, 3, de Actis Sanctorum Martii, pag. 9, et seq.—Dissertation sur la Genealogie de Jesus Christ, in the Bible de Vence*, 10 *vol.* 452.—*Doctor Barrett's Dissertation in the second part of his edition of the Evangelium Secundum Matthæum, ex codice rescripto in Bibliothecâ Collegii Trinitatis, juxta Dublin*, 1801; *and the profound critique of the last work, in the Eclectic Reviews for March, July and August*, 1807.

To establish the system adopted in the text, three propositions only need be assumed.

1st,—That, in the Hebraic, and, (which for the purpose under consideration is the same), in the Greek-Hebraic idiom, the word "begat" applies to the remote, as well as the immediate, descendant of the ancestor: so that, if Marcus were the son, Titus the grandson, and Caius the great-grandson of Sempronius, it might, in the language of scripture, be said, that Sempronius begat Caius:

2d,—That, in the same idiom, the word "begat," applies not only to the natural offspring, but to the offspring assigned to the ancestor by law:

3d,—And that, if a man married the daughter and only child of another, he became, in the view of the Hebrew law, the son of that person; and thus was a son assigned to him by law.

The first of these positions accounts for the omission of several descents in the genealogical table given by St. Matthew. The two last show in what sense Zorobabel was the son both of Neri and Salathiel; and Joseph the son both of Jacob and of Eli, or Joachim. This will appear more clearly by the following table of the genealogy:

THE

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the tribes of Judah and Benjamin, and the Priests and Levites, remained faithful to the house of David, and formed the kingdom of Judah.

Each

THE GENERATION OF CHRIST.

According to St. Matthew.		*According to St. Luke.*
First series of 14 generations.	Adam	1.
	Seth	2.
	Enos	3.
	Cainan	4.
	Malaleel	5.
	Jared	6.
	Enoch	7.
	Mathusale	8.
	Lamech	9.
	Noe	10.
	Sem	11.
	Arphaxad	12.
	Cainan	13.
	Sala	14.
	Heber	15.
	Phaleg	16.
	Ragan	17.
	Saruch	18.
	Nachor	19.
	Thara	20.
1	Abraham	21.
2	Isaac	22.
3	Jacob	23.
4	Judah	24.
5	Phares	25.
6	Esrom	26.
7	Aram	27.
8	Aminadab	28.
9	Naasson	29.
10	Salmon	30.
11	Booz	31.
12	Obed	32.
13	Jesse	33.
14	David	34.

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Each of these kingdoms successively was conquered; and the tribes that formed them were carried into captivity. The people of Israel were dispersed in distant countries from which they never

Second series of 14 generations.				
1	Solomon.		Nathan	35.
2	Roboam.		Malliam	36.
3	Abia.		Menna	37.
4	Asa.		Melca	38.
5	Josaphat.		Eliakim	39.
6	Joram.		Joas	40.
Passed over by St. Matthew.	Ochozias.		Joseph	41.
	Joas.		Juda	42.
	Amazias.		Simeon	43.
7	Ozias, or Asarias.		Levi	44.
8	Joatham.		Mathat	45.
9	Achaz.		Joram	46.
10	Ezechias.		Eliezer	47.
11	Manasses.		Jehu	48.
12	Amon.		Her	49.
13	Josias.		Elmodam	50.
			Cosam	51.
			Addi	52.
			Melchi	53.
			Neri	54.
1	Jechonias		Susanna.	55.
2		Salathiel		56.
3		Zorobabel		57.
4	Abiud.		Rhesa	58.
5	Eliakim.		Joanna	59.
6	Azor.		Juda	60.
7	Sadoc.		Joseph	61.
8	Achim.		Semei	62.
9	Eliud.		Mattathias	63.
10	Eleazar.		Maath	64.
			Naggi	65.
			Heli	66.

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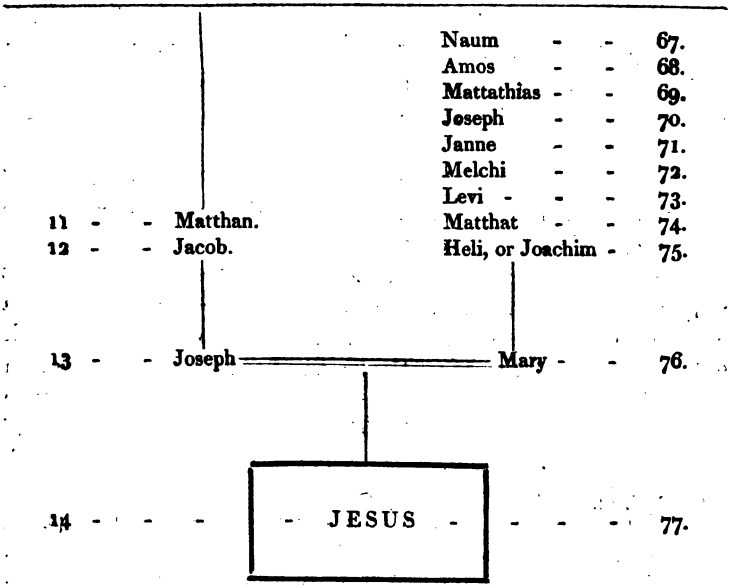
never returned*; the people of Judah were allowed by their conquerors to return. After their return, the royal house of David was, for some time, distinguished among them; insensibly it declined, and became confounded in the general mass of the community. Mary, and probably Joseph, lived at Nazareth, an inconsiderable town, which had belonged to the tribe of Napthali, in the lower Galilee; and from the general narrative of the Gospel, we have reason to think the situation of each was humble. Mary had dedicated her virginity to God†, but was betrothed, with all legal forms of marriage, to Joseph. That Joseph



For the arguments and authorities, by which the three propositions assumed by the writer, are supported, we must refer to the authors cited at the beginning of this note, and to Wetstein's very curious and learned notes.

* Major Rennell, in his Geography of Herodotus, shows it to be probable that they were chiefly dispersed in Media.

† The language of several ancient writers seems to warrant the mention of this, as an historic fact; Mary's reply to the angel strongly confirms it.

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Joseph was a just man, is the short but emphatic character given of him in the gospel; but neither Joseph nor Mary were aware of the high dignity which Providence designed for her.

IV.

The Annunciation to the Virgin Mary of the Birth of Christ:—Her Visit to St. Elizabeth*.

IV. 1.—*The Annunciation.*

IN the sixth month after Elizabeth had conceived, the angel Gabriel was sent to Mary, to announce to her the sacred mystery of the incarnation of the son of God. He appeared before her, and said, "Hail, Mary! Thou most favoured of God! The "Lord is with thee! Thou art the most blessed of women." Mary was surprized, and troubled at the appearance of the angel; and his address to her; and was considering it, when he again addressed her; "Mary," he said,—"fear not! Thou hast "found favour with God: thou shalt conceive and bring forth a "son; thou shalt call him Jesus. He shall be great; he shall "be† the son of the Most High; the Lord God shall give him "the throne of David his father; he shall reign over the house "of Jacob for ever; and of his kingdom there shall be no end." Such

* Luke i. 26—56.

† "Shall be called," is frequently used, both in the Hebrew and Greek parts of the sacred writings for the words "shall be."—"Καλεῖσθαι, *esse*, ad imitationem "Hebraici, בקרא Matt. v. 9. υἱοὶ Θεοῦ Κληθήσονται, filii dei erunt; ibid. v. 19. xxi. "Marc. xi. 17. Luc. i. 32, 35, 76. Jac. ii. 23. Conf. Vorst. Philol. Sac. c. 5, "p. 155. ed. Fischeri, qui bene adduxit locum Homeri, II. iv. 60. sc. Ευεκα σῃ "παρακαιτις κεκλημαι, ubi Eustathius τὸ κέκλημαι αὐτὶ τοῦ ειμι, κεῖται. Similiter *vocari* "pro *esse* dixit Valer. Argo. V. v. 653. Adde Wolf. ad Libanium. Ep. 30, p. 70. "Casaub. ad Theo. cap. 3, et Grævium ad Cal. Hym. in Jov. v. 20." This extract is made from Schleusner's *Novum Lexicon Græco-Latinum in Novum Testamentum*. A philological student of the sacred writings will not, perhaps, find two more useful works than this Lexicon, and the *Novus Thesaurus Philologicus, sive Lexicon in* LXX. *et alios interpretis et Scriptores Apocriphos Veteris Testamenti, of Jo. Christian Biel.*

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Such was the language of the angel. Seven hundred years before his appearance to Mary, similar expressions had been used by the prophet Isaiah *, in foretelling the birth of the child now announced to Mary: "A virgin," said the prophet, "shall conceive, and bring forth a son. A child is born to us; "a child is given to us; the ensigns of government hang from his shoulder;

* Isa. vii. 14, ix. 6, 7. The prediction in this text has been a subject of much discussion.

I. It has been disputed, whether the corresponding word in the Hebrew text should be rendered "the virgin" or "the young woman," a translation which the Hebrew word sometimes justly admits. Bossuet, seems to bring a decisive argument in favour of the former. He observes, that it is the translation of the Septuagint; that this version was read in all the synagogues of Egypt, Asia and Greece; and that it is rendered in the same manner by the Targums of Jonathan and Onkelos. In this sense, therefore, concludes the learned prelate, the Jews themselves understood it, so long as they had no motive for questioning its meaning.

II. It has been disputed whether the corresponding words in the Hebrew text should be rendered "has conceived and brings forth," or "shall conceive and "bring forth." The Hebrew word is a participle of the present tense; and, in strictness therefore, should receive the first translation; the Septuagint and Vulgate express the latter. But, there is no real difference between the renderings. In reference to the representation, actually before his mental eye, the prophet beheld the virgin who had conceived and was bringing forth a son; in reference to the divine event, which, by inspiration, he felt to be foretold by it, he saw the virgin, who was, at the time fixed by the Almighty, to conceive and bring forth a son. Between these references, a translator might choose. If his aim was to preserve the prophetical spirit of the original, he would prefer the former; if he meant his translation to be an interpretation of his text, (and the Septuagint throughout is an interpretative version), he would prefer the latter.

III. It has been asked, how the prophecy can be referred, at the same time, to the Messiah, who was not to be born till centuries after the prediction, and to a child, who was to attain his fourth year soon after the two kings, by whom Jerusalem was then besieged, were to be destroyed; and the birth of which child was to serve for a sign of Judah's deliverance from them. This admits an easy answer:—It was not the child, whom the prophet foretold, that was to be the sign of the immediate deliverance of Judah from the two kings who then besieged her capital. The sign of her deliverance from them, was, that the prophet, transported into future times, beheld, in representation, the Virgin mother, and the Divine Birth; that he announced this representation to the people, and that, in the very words of God, he gave them a solemn and distinct assurance, that their delivery from their immediate enemies was so very near that a child, such as was prophetically

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" shoulder; and his name shall be called Wonderful, Counsellor, " the Mighty God, the Father of the everlasting age, the Prince " of Peace; he shall sit on the throne of David, and fix and esta- " blish it with judgment and justice, henceforth and for ever."

The words of this prophecy, and their reference to the Messiah, were familiar to the inhabitants of Palestine; and thus, the language of the angel distinctly announced to Mary, that she was to be the mother of the Messiah. " How can it be?" said Mary; " I know not man." The angel answered, " the " Holy Spirit will descend upon thee; the power of the Highest " will overshadow thee; the holy offspring will be the son of " God. Elizabeth, thy cousin, has all her life been thought " barren; she has now conceived, and is six months gone " with child. To God nothing is impossible." Mary replied, " Behold! I am the servant of the Lord! Be it done me, as " thou hast said." The angel then departed from her. In that moment, the mystery of love and mercy, promised to mankind so many ages before, foretold by so many prophets, and desired by many holy men, was wrought on earth: the saviour of mankind was conceived in the womb of Mary.

prophetically represented to him, would not reach the age of discretion before the deliverance of Judah, from the two kings by whom she was immediately threatened.

In this manner, the child served as a sign from above of the immediate deliverance of Judah.

On the other hand, to use the words of doctor Lowth, the prophecy is introduced in so solemn a manner; the sign is so marked; the name of the child is so expressive; the terms in which his order, his office, and his character are described, are so magnificent, that the hearers could not apply them to a common child. They could only apply them, to the divine Heir and Restorer of the throne of David, the desired of nations, the promised Messiah. His glories from everlasting to everlasting had been often foretold: his virgin birth was then first revealed, and thus the divine representation was both a sign of the immediate deliverance of Judah, and of the future birth and reign of her divine Redeemer.

It remains to observe, 1st, that, in the translation of the corresponding word in the text, by the word, " until," the version of the Septuagint has been followed:—2dly, that the expression, " and his name shall be called," is an Hebraism synonimous with the words " he shall be";—and 3dly, that the words, " and the government shall be on his shoulder," are explained by Is. ch. 22, v. 22, to import that the key of David, or some other ensign of royalty, hung from the shoulder of the child, whom the prophet saw, and announced him royal.

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IV. 2.—*Mary's Visit to Elizabeth.*

MARY hastened to inform Elizabeth, her cousin, of the great mark, which she had received, of the divine favour; and, for that purpose, took a journey over the hilly country of Judea, to the city in which Elizabeth and Zachary resided. As soon as Mary entered the house, she congratulated Elizabeth on her having conceived a son, and acquainted her with the salutation which she herself had received from the angel, and the divine honour conferred on her. While Mary was speaking, the use of reason was accelerated to the child in the womb of Elizabeth: by the special interposition of the Almighty, he understood the import of Mary's communication, and moved himself with joy. Elizabeth was filled with the Spirit of God, and exultingly said to Mary, "Thou art the most blessed of "women! and blessed is the fruit of thy womb! How have I "deserved the honour, that the mother of my Lord should visit "me! Even the child in my womb rejoiced in the wonder "thou hast mentioned, and moved and leaped. Blessed art "thou, for having believed and trusted in the divine word. All, "that the Lord has promised thee, shall come to pass." Then Mary, moved with the same holy spirit, broke forth into a hymn of praise and thanksgiving. "My soul," she said, "praiseth "the Lord; my God, my Saviour, hath filled my heart with "joy. He hath looked, with mercy and favour, on his lowly "handmaid: from henceforth all generations shall call me "blessed. He, who is mighty, whose name is holy, hath done "great things to me. In all times, he hath shown mercy to "those who fear Him; and displayed his power in confound-"ing the designs of the proud of heart, in overthrowing the "mighty, raising the humble, bestowing plenty on the poor, "and depriving the rich of their wealth. Wonderfully hath he "supported the Jews, his chosen people, remembering the "mercies promised by Him of old, to Abraham and his seed."

Mary remained with Elizabeth three months, and then returned to her dwelling in Bethlehem.

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IV. 3.—*The Birth of St. John the Baptist* *.

WHEN the time came for Elizabeth's delivery, she brought forth a son. Her neighbours and relations, hearing of the divine favour to her, congratulated with her. On the eighth day after her delivery, they met at the circumcision of the child, and urged her to have him called by his father's name, Zacharius. Elizabeth said, he should be called John. They observed to her, that none of her kindred had that name; and they asked his father, by signs, how he would have the child called. Zachary demanded a table-book, and, to their great surprise, wrote on it, "the name of the child is John." The use of speech was immediately restored to Zachary; and the first use which he made of his speech, was to thank and praise God.

The report of these things soon spread over the neighbourhood, and all the hilly country, of Judea, and filled the people with awe. They considered that those particular manifestations of divine power were probably the immediate forerunner of some very remarkable event. "Surely," they said to one another, "a child, whose conception and birth are attended by "such miracles, must be designed, by the Almighty, for some "great purpose!" The favour of Heaven to the child, was visible.

Zachary continued to rejoice and praise the Lord; and, under the particular inspiration of the Holy Ghost, composed the following hymn: "Blessed be the Lord, the God of Israel! He "hath looked with mercy on his people: and, (as he hath re-"peatedly foretold by his prophets, from the very earliest "times), hath now raised for his people, in the family of his "servant David, an almighty Saviour †. Thus he performeth "the promises which he made to our forefathers, and the covenant

* Luke i. 27—29.

† The expression, in the original, is "the horn of salvation." It is to be observed, 1st, that in the Hebraic idiom, the word "horn," in sentences like that in the text, is synonimous with the word, "might." 2dly, That in the same idiom, the double substantive, either where both the substantives with a connective preposition, are in the same case, or where the first substantive is in the nominative case, and the second is in the genitive, frequently supplies the adjective, a part of speech which is wholly wanting in the Hebrew language,—thus, "mouth

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" covenant which he entered into with them; and, particularly " the oath, which he swore to Abraham, that his posterity, de- " livered from the enemies of their religion and happiness, " should, free from fear, serve and worship Him in holiness and " justice through generations.

" And thou, my son, art highly favoured! Thou shalt be the " prophet of the Most High! Thou shalt go before Him, and, " by preaching to His people, now sunk in ignorance and sin, " the duties and blessings of repentance, prepare their minds " to receive the divine revelation, which, like the light opening " from above, he now mercifully sendeth down to them, to " direct their feet in the way of peace."

It was the first time, since the days of Malachi, between whom and Zachary, 300 years had intervened, that a prophet's voice had been heard in Judah.

Thus Zachary expressed his pious joy. As the son of Zachary grew up, his extraordinary gifts increased. At an early age, he repaired to a wilderness, and lived there in retirement till the time arrived of his publicly announcing his divine mission to Israel.

His birth was the last of the events announced by the prophets, which were to precede the birth of the Messiah. The hour, so often foretold, and so long desired, was now speedily to arrive, in which, " while all things were in silence, and the " night turned round in her middle course, the almighty Word " was to descend from the royal throne, and dwell with man."

" mouth and wisdom," or " the mouth of wisdom," signifies a wise discourse;—and, 3dly, that in all poetry, particularly the poetry of the East, the thing is often substituted for the person,—as in Virgil;—

Formas magnorum ululare luporum.

It follows that " the horn of salvation," in the text, may be translated literally, " power of salvation," and interpretatively " Almighty Saviour."

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V.

THE BIRTH OF CHRIST.

1. *The Divine and Human Natures of Jesus Christ**.

THE second person of the Holy Trinity, called in the scriptures, The Word of God, existed, from all eternity, in God; and, with his Father, and the Holy Ghost, was God. All that God made, was made by The Word; and, without The Word, nothing was made. In the divine intelligence of The Word, all created being had its existence and life†.

In the moment of the conception of the Virgin Mary, The Word became flesh in her womb. The Word and the flesh, formed one person, and that person is Jesus Christ.

In this adorable and incomprehensible union, The Word retained his divine nature; the flesh retained its human nature; but, though united, they were not confounded; and thus, without admixture or change, The Word remained the second person of the Holy Trinity, consubstantial and co-eternal with the Father and the Holy Ghost—one God with them.

Such was His divine nature. His human nature consisted, like ours, of a body and a soul. His body was liable to pain; his soul had a will; and thus, in Jesus Christ, there was one person and two wills: but, both his body and his human will were subordinate to his divine will.

In the first instant of his human existence, all his intellectual faculties were complete.

His soul was most pure, immeasurably elevated above sin and imperfection; possessing, in the highest degree, virtue, science and wisdom, an unlimited power of working all kinds of miracles, forgiving sins, and establishing the true religion over the earth; and an infinite pre-eminence of grace over every created being in heaven or on earth‡.

* John i. 1—5. † John i. 1—13.

‡ See Med. du Pere Louis Dupont, III. Semaine de l'Avent, Mardi.

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V. 2.—*The Appearance of the Angel to St. Joseph* *.

THE birth of Jesus was attended with particular circumstances. It has been mentioned, that Mary was betrothed to Joseph: but, they lived in a state of continency. On her return from Elizabeth, symptoms of her sacred pregnancy, (which was then in its fourth month), began to appear; and Joseph perceived them. By the law of Moses, of which he was a strict observer, he was bound in the case, which he supposed to have happened, to repudiate her; but, compassionately wished to do it privately.

While his thoughts were engaged by this subject, an angel appeared to him in a dream, and said to him, "Fear not, Joseph! thou son of David, to take Mary, thy espoused wife, home to thee! For the child, whom she beareth, is conceived in her, by the Holy Ghost. She shall bring forth a son, and thou shalt call him Jesus, or the Saviour; for he shall save his people from their sins †; and in him shall be fulfilled the word of the Lord by his prophet Isaiah, (vii. 14.) "Behold, a virgin shall conceive, and bring forth a son; and he shall be called Immanuel—that is, God with us!" Joseph awoke from his sleep, relieved in his mind; and, considering Mary, to be consecrated to God, continued to abstain from her ‡.

V. 3.—*The Birth of Christ* §.

THE time for the birth of our blessed Redeemer now arrived. The emperor Augustus had issued an order for enrolling, on the public register of every city, within the dominion of Rome, the names and circumstances of all his subjects. This was

* Matt. i. 18 to the end.

† St. Chrysostom, and most of the Greek fathers, represent this as a continuation of the Angel's discourse to Joseph. See Calmet ad vers.

‡ Και ουκ εγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν τὸν υἱὸν—but ἕως, in the idiom of the Hellenistic Greek, does not imply that the event to which it refers, took place afterwards. See 1 Sam. xv. 35. Matt. xxii. 44. xxviii. 20. 1 Tim. iv. 13. Ps. cix. 2. It is the same, in the English language, with respect to the word "before":—it is often said of a person who dies in his passage to India, that he died *before* he reached it; and of one who dies under age, that he died *before* he attained 21.

§ Luke ii. 1—9.

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was the first time of his issuing such an order; it took place when Quirinus was prefect of Syria. In obedience to it, every Jewish inhabitant of Palestine, attended in the city to which his family belonged, that his name might be enrolled with theirs. As Bethlehem was the place, in which David and his ancestors were born, and both Joseph and Mary were of the lineage of David, it was necessary for them to repair to that city, to be registered. It lay at a distance of a journey of four days from Galilee, the place of their residence; and the road to it was through a mountainous country. When they set out on the journey, Mary was near the time of her delivery. On their arrival at Bethlehem, they found the public inn already full. They retired to a stable; and there Mary brought forth her son *. She wrapped him in swaddling clothes, and laid him in a manger †.

V. 4.—*The Apparition of the Angels to the Shepherds ‡; they repair to the Stable at Bethlehem.*

ON the night, in which the son of God was born, some shepherds were watching their flocks in the neighbouring fields. On a sudden, an angel of the Lord appeared to them, and a very bright light shone round them. They were terrified; but the angel said to them; "Fear not! I come to announce a subject "of great joy to you, and the whole world! For, on this day, "the Saviour, Christ the Lord, is born to you in Bethlehem, "the city of David; and, by this sign, you shall discover him. "You shall find him, a babe, wrapt in swaddling clothes, and "lying in a manger." Instantly, as the angel had ceased speaking, a great number of the blessed spirits of Heaven appeared, with him, singing praises to God; and saying, "Glory "to God in the highest heavens, peace on earth, good will towards men." The angels then disappeared; and the shepherds

* πρωτότοκον, indifferently denotes a first an only child. Exod. xiii. 2.

† It is a tradition, from early times, that an ox and an ass were then in the stable: that the stable was a cave, cut out of a rock, on the south side of the city of Bethlehem, and that the holy babe was born on the 25th day of December.

‡ Luke, c. ii. v. 8—21.

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herds said to one another—" Let us go Bethlehem, and see " that which the Lord hath made known to us." Thereupon they hastened to the stable, and found Mary and Joseph, and the babe, who, (as the angel had described him,) was lying in a manger. When they had seen him, they related, every where, the apparition of the angel to them, their having seen the babe, and the terms in which the angel had announced him to them. All that heard them, expressed their wonder. Mary observed, and meditated in silence, on their words. They returned to their employment, rejoicing and praising God, for the revelation of the angel to them, and the conformity of what they had heard from him, to what they had seen.

VI.

THE INFANCY OF CHRIST.

1. *His Circumcision* *.

ON the eighth day after the birth of the child, his parents, according to the institution of Moses, caused him to be circumcised; and they called him Jesus, that is, Saviour; the name by which the angel, when he announced his birth to Mary, had directed him to be called †.

Bossuet‡ thus beautifully addresses the Saviour of the world, when the girdings of his childhood were first untied:—" O ami- " able infant! Happy they, who then beheld you! who saw " you, for the first time, unfold your arms, open your little " hands, caress your holy mother, and the holy old man who had " adopted you; or rather, to whom you had given yourself for " a son: who saw you make your first steps; observed your " tongue first beginning to loosen; heard your first lispings in " the praise of your divine Father. Holy infant! in all the " progress of your growth, I adore you! Whether your infant " cries

* Luke, c. ii. v. 21.

† The angel also, when he appeared to Joseph, directed the child to be called by that name.

‡ Elevations sur les Mystéres, Semaine I.

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" cries call her to you, from whose breasts you received your
" first nourishment;—whether you repose on her breast, and
" within her arms—in all you do, I adore you. I adore you, in
" your silence: but, begin; for it is time to let us hear your
" voice. Who will obtain for me, to attend as I ought, to your
" first word! Yes! the grace of God is in you! O divine in-
" fant! Teach me to imitate the innocence and simplicity of
" your infant years."

VI. 2.—*The Purification of the Virgin Mary**.

BY the law of Moses †, every male child, who was the first born of his mother, was consecrated to the Lord; and his mother was enjoined, at the end of forty days from his birth, to offer, for her purification from child-bearing, a lamb; or, if she were in needy circumstances, a couple of pigeons. In observance of this ordinance, Mary and Joseph, as soon as the appointed time arrived, carried the child Jesus to Jerusalem, presented him at the temple, and offered two pigeons for her purification.

There was, at that time, in Jerusalem, a just and devout man, called Simeon: he lived in expectation of beholding the Messiah; for he was endowed with the spirit of prophecy; and the Holy Ghost had revealed to him, that he himself, before he died, should behold the Lord's Christ. By a divine impulse, he came into the temple, at the very time, when Jesus was brought into it, by his mother, to be presented to the high priest. Simeon knew the babe to be Christ, and took him into his arms, and blessed him, saying, " O Lord! now lettest
" thou thy servant depart in peace; for, according to thy
" word, I have lived to see, with my own eyes, the Saviour,
" whom, in the sight of the whole world, thou hast provided to
" be the luminary of true religion, to all the nations of the
" earth, and the glory of Israel, thy chosen people."

Joseph, and the mother of Jesus, heard, with admiration, what Simeon said to them. He blessed them; then, turning to Mary, the mother of Jesus, " this child," he said, " is set up,
" for the fall and rising again of many; the fall of those, who
" shall reject his doctrine and precepts, and the rise of those
" who

* Luke, c. ii. v. 21—41. † Ex. xiii. 2.

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" who shall receive them. The contradiction of him will be " general; the secret malice of many to him will be mani- " fested; and the sword of sorrow will pierce even thy heart."

At the same time, Anna, a daughter of Phanuel, of the tribe of Asher, was in the temple. After having lived seven years with her husband, whom she married when a virgin, she remained a widow, and was, at the time now spoken of, four score and five years old. She constantly attended the temple, and served God, in praying, both night and day, and fasting. She also came into the temple at the time, when Jesus was presented. She knew him, and declared him to be the Messiah. She gave thanks to God for his birth; and spoke of him to many of those, who, at that time, looked out for the coming of the Messiah, and his redemption of Israel.

Having performed every thing required by the law for the ceremony of purification after childbirth, Mary the mother of Jesus, and Joseph his reputed father, returned with him to Nazareth, in Galilee, in which they resided.

VI. 3.—*Massacre of the Infants* *.

SOON after the return of the Holy Family to Bethlehem, certain magians, or persons addicted to the study of philosophy, natural history and theology, who resided in the country on the eastern side of Judæa, arrived at Jerusalem, saying,— " Where is the new-born king of the Jews? For, in our own " country, we saw a new star; and we know it announces his " birth: we are come to do homage to him." Herod, the king of Judæa, when he heard this, was alarmed, and all Jerusalem was struck with the enquiry. Herod forthwith assembled the chief priests and teachers of the people, and enquired of them, where the Messiah was to be born? They told him, in Bethlehem in Judæa, " For this," they said, " had been foretold " by the prophet Michah, in these words,—' And thou Bethle- " ' hem, in Judæa! thou art not the least among the princes in " ' Judæa; for, out of thee, shall come a governor, who shall " ' rule Israel, my people.'" On hearing this, Herod called the magians secretly to him; and, concealing from them, the real object

* Matt. c. ii.

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object of his enquiry, particularly questioned them respecting the precise time, when the star made its appearance, and then strongly enjoined them to search diligently for the child, and, when they had discovered him, to return and inform him of it, "that he," (such were his words,) "might go and do him "homage."

The magians accordingly went in search of the child. The star, which had led them from their own country to Jerusalem, seems to have disappeared on their arrival in Judæa; but, after they quitted Jerusalem, it appeared again, and moved before them, till it came to Bethlehem, when it stood over the place where the babe lay. This filled their hearts with joy. Entering the house, they found the child, with Mary his holy mother. They fell down before him, adored him, and presented him with gold, frankincense, and myrrh; then, being warned of God, in a dream, not to go back to Herod, they returned to their own country by another road.

When they were gone, an angel of the Lord appeared, in a dream, to Joseph, and said, "Arise; take the child, with the "mother; flee into Ægypt, and remain there until I give "thee notice that thou mayest return in safety; for Herod will "seek the child to destroy him." Joseph immediately rose, took the child, with his mother, by night, into Ægypt; and continued there until the death of Herod: thus, what the Lord had said by the prophet Hosee *, "Out of Ægypt have I called "my son," was fulfilled.

Herod, finding that he had been deceived by the magians, was exceedingly angry: and, having collected from his conversation with them, that Jesus must be under the age of two years, he sent persons, who slew all the children in Bethlehem, and its territory, then entering on their second year, or of a tenderer age. Then, was fulfilled the word of Jeremiah the prophet †. "A cry was heard in Ramah, lamentation, weeping, "and great mourning; Rachael bewailing her children, and "refusing to be comforted, because they were not."

On the death of Herod, an angel of the Lord appeared in a dream to Joseph, who still remained in Ægypt, and said,—

"Arise!

* xi. v. 1. † ch. xxi. v. 65.

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" Arise! take the child and his mother, and return to the land " of Israel; for they, who sought his life, are dead."

Joseph, accordingly, took the child and his mother, and went with them to the land of Israel. But, hearing that Archelaus, a son of Herod, had succeeded him in his government, he was afraid to return to Judæa; and, in obedience to a divine admonition, conveyed to him in a dream, returned into the territory of Galilee, which was not subject to Archelaus. There, he fixed his residence in the city of Nazareth, and thus fulfilled the prediction of the prophet, concerning Jesus *, that " he should " be called Nazarene."

* Judges, c. xiii. v. 5. In this, and other similar passages, in the writings of the Evangelists, the language of the text is expressed, as if the event which it mentions took place, in order that the words of the prophet might be fulfilled. Now, as God never brings about an event, merely because some prophet has foretold it, but inspires the prophet to foretel it in consequence of his foreseeing that it will happen, the expression in question is idiomatical, and only imports, that the event predicted, or prefigurated by the prophet, in the words cited from him, had taken place.

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VII.

OF THE HIDDEN LIFE OF CHRIST.

1. *Jesus disputes in the Temple with the Doctors**.

AS Jesus grew up, he increased† in strength; he was filled with wisdom, and the grace of God was with him.

Every year, Joseph and Mary went up to Jerusalem for the feast of the passover. When Jesus attained his twelfth year, he accompanied them in their journey. On this occasion, after the feast was over, Joseph and Mary returned; but Jesus, unobserved by them, remained behind. Joseph and Mary, supposing him to be among those, who, like them, were returning from the feast, proceeded on their return, a day's journey, without him‡. Then, missing him, they sought for him among their friends and acquaintance. Not finding him, they returned to Jerusalem, in search of him. After a search of three days, they found him in the temple, sitting among the doctors, hearing them, and asking questions of them. All, who were present, were astonished at the understanding which appeared in his answers. Even Joseph and Mary were surprised. Mary said to Jesus, "Son! why hast thou treated us in this manner? "Thy father and I have sought thee with sorrow." Jesus answered, "Why did ye seek me? Did ye not know that I must "be employed in the business, for which my father sent me "into the world?" But they did not comprehend his answer.

He returned with them to Nazareth, and lived in obedience to them. Mary kept in her mind, all that passed. And Jesus advanced in stature, and increased in wisdom, and in the favour of God and man.

* Luke, c. ii. v. 40, to the end.

† That is,—appeared to increase, and to be filled with wisdom.

‡ In the East, on account of the sultriness of the weather, persons usually travel by night; this easily accounts for Joseph and Mary's not discovering sooner, that Jesus was not in their company.

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VII.—2. *The Return of Jesus to Nazareth; His Obedience; His hidden Life.*

THIS short mention of the return of Jesus to Nazareth, and of the general tenour of his life while he continued there, is all that the Evangelists have recorded of Jesus from this period of his life, till he entered on his sacred ministry. It suggested to Bossuet the following reflections, which we apprehend every reader will peruse with pleasure *.

" It is true, that, from the time of his return with his parents " to Nazareth, till his baptism, Jesus, did nothing more than " obey them.

" I am seized with astonishment at these words: Is this all " the employment of Jesus Christ? of the son of God? All his " employment, all his exertions, are to obey two of his crea- " tures! And to obey them in what? In the lowest functions; " in working at a mechanical trade? Who then are they, who " complain, who murmur because their employments are not " equal to their capacity; or, to speak more properly, to their " pride. Let them enter the house of Joseph and Mary, and " contemplate Jesus working at his trade; for, it is certain, that " he worked in his father's shop. It is probable, that he lost " Joseph before he entered on his ministry; and that, after " this time, he supported his mother and himself by the labour " of his hands. This was all his employment. In the first " age of the church, the ploughs made by him, were remem- " bered: they are mentioned by the most antient authors. " Let those, who support themselves by a working trade, com- " fort themselves, and rejoice. Jesus was a member of their " community. Let them learn, while they are at their work, " to praise God, to sing psalms and holy canticles; Jesus will " then bless their work.

" Some blush for Jesus Christ, when they behold him at this " employment; and make him, in his infancy, play at miracles. " What don't they relate of the wonders wrought by him in " Ægypt? But this is only to be found in apocryphal writings.

" Those, who are weary of the obscurity of Jesus, are equally " weary

* Elevations sur les Mystéres, xx Semaine, viii Elevation.

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" weary of the obscurity of his holy mother, and wish to at-
" tribute continual miracles to her. But let us hear the gospel.
" It informs us, that the employment of Jesus was to work at
" his trade; the employment of Mary, to meditate in silence on
" the secret of God.

" You, who complain of your lowly lot, in this life, think of
" the obscurity of Jesus and Mary. They were the admiration
" of the angels; but, what was their employment, on earth?
" To whom, upon earth, did they belong? What was their
" repute? Yet those, who thus complain, would have a name,
" and would perform actions of renown. Behold the divine
" carpenter, with his saw, with his hammer, and hardening his
" tender hands with his tools. It is not a skilful pencil which
" he holds, a learned pen, with which he instructs the world!
" He works at a low trade; he subsists by it; he gains a live-
" lihood; and, in his wonderful humiliations, blesses the will
" of God."

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VIII.

CHRONOLOGY OF THE PRINCIPAL EVENTS IN THE LIVES OF JESUS AND MARY.

	Years before CHRIST.	Years before the Vulgar Era.
(8 *December.*)—Conception of the Blessed Virgin Mary.	16.	21.
(8 *September.*)—Her nativity.	15.	20.
Her presentation in the temple, in the third year of her age.	12.	17.
The annunciation of the angel Gabriel to her.		6.
Her visit to Elizabeth.		
The birth of St. John the Baptist.		
The Birth of Christ.	After Christ.	
(25 *December.*)—The birth of Christ.	1.	5.
The Infancy of Christ.	Years after CHRIST.	Years after the Vulgar Era.
(1 *January.*)—His circumcision.		
(*In the same month.*)—His adoration by the Magians.		
(2 *February.*)—His presentation in the temple.		
(*Same day.*)—The purification of Mary.		
Flight into Ægypt.		
Murder of the innocents.		
Return of the Holy Family from Ægypt.	4.	4.
Jesus accompanies his parents to Jerusalem; stays behind; and is lost by them, during three days.	12.	7.

As none of the Evangelists notice any occurrence subsequent to this event, in which ST. JOSEPH took a part, it is probable, that he died soon after it happened. That he was a carpenter by

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by trade, may be gathered from the words of the Jews, in the passage which we have cited from St. Mark *, in which, expressing themselves in terms of admiration of the doctrine of Christ;—they ask, "Is not this the carpenter, the son of "Mary?" It is certain, that Joseph was of this tribe of Juda; and descended from the most illustrious of the antient patriarchs. The assertion, that he was married, before he was betrothed to the virgin mother, seems to rest on no solid foundation. Mr. Alban Butler, in his Life of St. Joseph, says, that, we are assured by St. Jerome, that "St. Joseph always kept his "virgin chastity;" and that, "it is of faith, that, nothing con- "trary thereto, ever took place with regard to his chaste spouse, "the blessed virgin Mary. We cannot doubt," continued the same writer, "but Joseph had the happiness of Jesus and Mary "attending at his death, and comforting in his last moments; "whence he is particularly invoked for the great grace of a "happy death, and the spiritual presence of Jesus, in that tre- "mendous hour."

Years after CHRIST.	Years after the Vulgar Era.	*The Hidden Life of Jesus*†.
30.	25.	Towards the end of the following February, Christ performed, at Cana in Galilee, his first miracle, by changing water into wine. The time for the commencement of the public ministry of Jesus approaching, St. John the Baptist announced it.
31.	36.	(6 *January.*)—Jesus was baptized by him. He then retired to the deserts, and spent in it forty days, in prayer.

The Public Ministry of Christ.

From this time, until his passion, he went about the towns and villages in Palestine, preaching every where, the arrival of the kingdom of Heaven: or the good tidings, that the time

* vi. 3. † It continued during sixteen years.

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Years after CHRIST. Years after the Vulgar Era.

time was come, in which all men were called to the knowledge of God. He announced, that he was the Messiah or Christ, expected and desired by the prophets; the son of God, and sent by him to save the world; that those, who believed in him and did penance, would obtain pardon of their sins, and eternal life. He preached the forgiveness of injuries, the contempt of riches, pleasures, and all the other good things of this life; and taught, that all, who would follow him, must carry his cross, and renounce every thing opposed to it. To shew that he spoke on the part of God, he worked many miracles. He was an example of all kinds of virtue. He was meek and humble of heart; he endured, with patience and kindness, the inconvenience of poverty, and the importunities of men; he was full of compassion for repenting sinners; and full of zeal against those, who were hardened in their sins. In all his actions, he sought nothing but the glory of God. He was much admired and followed, both by Jews and Gentiles; but the scribes and pharisees were offended with him, because he reproved their vices; the priests and elders, who governed the Jews, were equally offended with him, because he foretold the ruin of Jerusalem, which would inevitably prove the end of their power; and all the worldly-minded Jews, seeing him so poor, so humble, and so meek, disregarded him; opposed the doctrines which he inculcated, loaded him with injuries, and proceeded, sometimes, to acts of personal violence.

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Years after CHRIST.	Years after the Vulgar Era.	
		In the first year of his public ministry, he celebrated his first passover.
32.	27.	*In the second year of his public ministry,*— He chose his twelve apostles, and celebrated his second passover.
33.	28.	*In the third year of his public ministry,*— He chose his 72 disciples; and celebrated his third passover.
34.	29.	(20 *March.*)—A Sunday. Jesus made his public entry into Jerusalem.
		(23 *March.*)—On the following Wednesday, Judas bargained with the princes of the priests, to deliver Christ to them.
		(24 *March.*)—On Thursday, the following day, Christ made his fourth passover, and instituted the sacrament of the Blessed Eucharist.
		Towards the beginning of the night, he was apprehended by Judas and the soldiery whom he accompanied, and was taken to Annas.
		(25 *March.*)—On the following day, which was Friday, about seven o'clock in the morning, he was carried before Pilate, who was then sitting in the pretorium;—about nine o'clock, in the same morning, Jesus was condemned;—about twelve o'clock, he was crucified *.

From

* Nothing occurs more frequently in spiritual writers than exhortations to sinners to repair to Mount Calvary; but none, perhaps, have been more forcibly, more sublimely, or more beautifully expressed, than the following passage of Bossuet:

" O sinner! who readest these lines, contemplate yourself, while your Judge " contemplates you. Behold, in your soul, what, at this very moment, he be- " holds in her; the number and grievousness of your sins. Dwell on them; " God

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	Years after CHRIST.	Years after the Vulgar Era.
(25 *March.*)	34.	29.

From this hour, till three, the land was covered with darkness.

In the evening of the same day, Jesus was buried.

At the time of his death, he was aged 33 years and three months.

Throughout Saturday, his body remained in the grave.

(27 *March.*)—Early in the morning of the third day after his death, which was Sunday, he rose from the dead.

He appeared, at five different times, to several persons.

" God sees them all. He sees your thoughts; consider what *his* thoughts are; " what *his* designs may be when *he* sees you. At least, consider what is near " you, while you read these lines. The divine justice encompasses you, observes " you, and writes down your life. His mercy retires from you:—but both his " mercy and justice speak internally to you; they entreat you to consider what " you may be to-morrow; what you may be this very night; and even what you " may be in this very hour. You may be dead, and judged, and condemned to " everlasting flames, in a few minutes. In the next instant, all this may happen " to you.—O Christian soul! it is not I; it is not the voice of man; it is some- " thing much more powerful, much more worthy of your attention, that now " addresses you. How numerous have been your sins, from the first day on which " you began to sin! But, from that time, how great has been the goodness of God " to you! What day has passed, in which this compassionate Father of all " prodigal children has not sought you, has not stretched forth his hand to you?— " Wherever you turn, you can see in yourself nothing but enormous sin and " frightful ingratitude. What mercy do you not need?—Go then to Calvary; " There, it is true, you will be accused of having spilt your Saviour's blood! " they will show you, on the redeeming rood, him, whom you have crucified!— " But be not terrified; acknowledge your sin; be sorry for it: Say to him whom " you behold on the cross, O suffering, O dying God! the evil you behold in me " is not a passing evil! a trifling evil! It is the death of my soul; her death for " time and eternity! Have pity on me! Say this with a contrite and humble " heart, and you will see that mercy herself will issue from the wounded side of " your Redeemer, and truth and justice will meet in you, and seal your pardon." The sublime pathos of this passage has not often been surpassed: in the writings of Bossuet, passages of equal greatness perpetually occur.

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Years after CHRIST.	Years after the Vulgar Era.	
		(3 *April.*)—On the eighth day after the resurrection, he appeared again to his disciples, and desired Thomas to feel his wounds.
		(5 *May.*)—He ascended into heaven.
34.	29.	(24 *May.*)—The Holy Ghost descended upon his disciples. "And the apostles going "forth, preached every where: the Lord "working withal, and confirming the "word, with signs that followed*."

IX.—MARY.

IN a former page, we succinctly mentioned the principal events in the life of the Blessed Virgin Mary, before her divine son began his public ministry.

He first manifested himself in the marriage feast at Cana in Galilee. Soon after, or not long before he entered on his public ministry, there was a marriage in Cana of Galilee. Jesus, his mother, and his disciples were invited to it. The wine falling short, the mother of Jesus said to him, "They have no "wine." Jesus replied to her, "What is there between me "and thee?† My time is not yet come." His mother said to the servants, "Do whatsoever he shall order you."

There were six stone water-pots, holding, each of them, between two and three gallons, placed there for the Jewish rite of washing. Jesus said to the servants,—"Fill the pots with "water." They filled them to the brim; the water in them was immediately changed into the best and purest wine. Then Jesus

* Mark, xvi. 20.

† Jesus intended to intimate to his holy mother, by this reply, that, in the exercise of his miraculous power, or divine ministry, Mary, his earthly parent, had no authority over him. It is evident from Mary's direction to the servants, that, notwithstanding the language of the reply of Jesus, she confided in his granting her request.

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Jesus said to the servants, "Draw now, and carry the pots "to the director of the feast." They did so; and, when the director of the feast had tasted the water, thus changed into wine, not knowing whence it was, although the servants knew it, he said to the bridegroom, "Every man presents good wine "first; and, when his guests have drank freely, presents "worse; but, thou hast reserved the best till now." This was the first miracle which Jesus wrought.

All the catholic doctors * agree in opinion, that the Blessed Virgin Mary received the three sacraments of Baptism, Confirmation, and the Eucharist; but they leave it doubtful, from whom she received them. That she, occasionally, at least, attended Jesus in his evangelical journies, appears evident from the circumstance related in their gospels †, that, on one occasion when Jesus stood in a crowd, which sat around him, "his "brethren and his mother came to him; and standing out of the "crowd, sent to him, and desired him to come to them; that "those, who were near him, told him that his mother and "his brethren were behind the crowd, and seeking him; and, "that he looked round the multitude, and said, 'Behold my "'mother, and my brethren! for, whoever shall do the will of "'God, the same is my brother, my sister, and my mother.'"

After this, the Evangelists observe a profound silence, respecting the Holy Virgin, till they mention her at the foot of the holy cross. There, she stood, afflicted, and her heart pierced with grief; but she was patient, resigned, and knew that her suffering son was God, and would rise from the dead ‡. Christ, upon the cross, recommended her to St. John, and recommended St. John to her. St. Luke § mentions her among those, who, in the upper room of the inn, to which the apostles returned immediately after the ascension of Jesus, continued, with one accord, in prayer and supplication; expecting the comforter, whom he had promised them, and who afterwards, on the day of Pentecost, descended upon them.

Some have asserted, that the Blessed Virgin did not really die;

* Ben. XIV. de Servorum Dei Beatificatione et Canonizatione L. iv. p. 2. c. 21. † Mark iii. 32, 33, 34, 35. Matth. xii. 46. Luke viii. 19.
‡ John xix. 26, 27. § Acts i. 13, 14.

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die; but, for this conjecture, there is no ground. Her death is explicitly mentioned in the service of the mass, which is said on the feast of her assumption. It is probable, that she reached her 73d year; and died at Ephesus. A respectable tradition informs us, that, after her decease, her soul instantaneously returned to her body; and, that, by the divine power, she was assumed, or raised to heaven. "This," says Benedict XIV, "it is rash to "deny; but, it is not an article of faith*." He says, that the feast of the assumption was celebrated before the sixth century †.

Mary foretold, in the sacred canticle, which she pronounced under the inspiration of the Holy Ghost, when she made her visit to Elizabeth, that, "thenceforth, all generations should "call her blessed ‡." This prophecy has been fulfilled in the veneration, which, from the first, has been shewn to the blessed virgin, through the whole catholic church, by all the faithful, at all times, and in all places §. Festivals have been established for the celebration of the principal events of her life; and to these, distinct offices have been assigned. What is called, "The small office of our Lady,"—*Officium Parvum*, or *Horæ Beatæ Mariæ Virgini*,—was in use about the 5th century: it was revived by the blessed Peter Damian; and, thus revived, was approved at the Council of Clermont. From this time, it became a favourite form of prayer among the laity; and filled the greatest part of a prayer-book, usually termed, "*The Primmer*." A beautiful edition of this office, with exquisite engravings, was printed by Balthazar Moretus, at Antwerp. From a very early time, Saturday was particularly appropriated for devotion to the holy virgin.

* De Festis B Mariæ Virginis P. II. S. 105. † Ib. cxxvi. ‡ Luke i. 48.

§ Semper ubique et al omnibus:—an indisputable argument in favour of any dogma of faith, article of discipline, or religious observance.

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B. SIMON OF ROXAS, OF THE ORDER OF THE TRINITY FOR THE REDEMPTION OF CAPTIVES, PRIEST.

From the Bull of his Beatification, and l'ami de la Religion et du Roi, Neuvième Année, p. 156. The writer cites a short Italian life of this holy man published at Rome, in 1720, but we have not been able to procure it.

1624.

"ST. PETER, the Prince of the Apostles, to whom Christ "gave the keys of his heavenly kingdom, admonishes us "as strangers and pilgrims, to refrain ourselves from carnal "desires, which war against the soul*, that we may live the "rest of our time in the flesh, not after the desires of men, but "according to the will of God†, for we have here not a lasting "city, but one that is to come‡, and our conversation should "be in heaven§; thither, all our thoughts should be directed; "there, they should be fixed. For remembering that, in the "sacred laver of baptism, we have renounced Satan, the world "and its pomps, we ought to avoid all the contagions of Satan; "we ought to follow what is holy, righteous and divine; to "reject all that is worldly as foreign to us; to despise what is "temporal, to seek what is eternal, to contemn what is earthly, "and to aspire to what is heavenly."

With these words, Pope Clement XIII introduces in the bull of the beatification of Simon of Roxas, the mention of his virtues. There cannot be a better introduction to the work, which now solicits the indulgent perusal of its readers.

His holiness proceeds to observe, that it was by following these lessons of the apostles, that the holy man, who is the subject of the bull, attained the high degree of sanctity, by which he was distinguished. He was born at Valladolid, in 1552. His

* 1. Peter, ch. ii. v. 11.
† Ib. ch. 4, v. 2.
‡ Heb. ch. xiii. v. 14.
§ Philipp. ch. 3, v. 20.

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His father was called Gregory Ruiz; his mother, Constance of Roxas; they formed him to piety from his tenderest years. At an early period of his life, he entered into the order of the Trinity for the redemption of the captives, and soon became so conspicuous both by claustral virtue and missionary labour, that Elizabeth, the daughter of Henry IV of France, and wife of Philip IV of Spain, chose him for her confessor; but he continued his missionary exertions. He preached the word of God with great success. To increase the devotion of the faithful, to the blessed virgin, he formed, in honour of her sacred name, a confraternity of persons, living in the world, who bound themselves to the recitation of certain prayers, and the observances of certain pious practices in her honour. When Philip III went to take possession of Portugal, he placed his two sons, Don Carlos the infante, and Don Ferdinand, under the care of Father Simon. In this elevated situation, he lived as a simple religious, always humble, and when the duties of his office did not prevent it, always employed in missionary duty, or absorbed in prayer and meditation. The neighbourhood of the court being severely visited by an epidemic fever, he devoted himzelf to the service of the sick: the monarch, fearing that he might bring from them the contagion into the palace, ordered the holy man to refrain from visiting the hospitals and prisons: he humbly replied, that "he preferred the service of the poor to attendance upon the "court," and continued the work of mercy. He established a convent of his order at Madrid. He is said to have foretold his death; it took place on the 28th of September 1624. The voice of the public proclaimed his sanctity; all the religious orders at Madrid attended his obsequies; and each caused a mass and a solemn service, for the repose of his soul, to be celebrated in their church. Proceedings for his canonization were instituted soon after his decease: Clement XIII promulgated the bull for his beatification, on the 13th of May 1766.

This zealous servant of God blended active with contemplative life; and thus united in himself the distinct virtues of Mary and Martha:—These, although unlike, are sisters, and each gains by participating in the qualities of the other.

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THE BLESSED PETER FOURRIER.

From the Account of his Life by M. Godescard, in his Translation of Mr. Alban Butler's Lives of the Saints.

1636.

PETER FOURRIER, often called Father of Mataincourt, from his having been curate of that parish, was born at Mirecour, in the diocese of Toul, on the 20th of Nov. 1565. His father was little favoured with the good things of fortune, but possessed exemplary piety. Peter was sent for his education to Pont-a-Musson, and went through a regular course of study in that university with success. His virtues made him respected by all who knew him. His youth did not prevent his practising great penitential austerities: such was his reputation for holiness and learning, that, while he was yet young, the education of several children was entrusted to him. The instructions, which he gave them, tended equally to instil into them the fear of God and to advance them in learning.

Having attained his 20th year, he entered into the abbey of Canons-regular, at Chaumousey, founded in 1094. Those, by whom it was then inhabited, had fallen off greatly from the fervour of their first founders: on this account, his choice of it gave much surprize; but the event shewed, that he had been conducted thither by a special view of providence. In his noviciate he had much to suffer, but persevered, and was received into the community. He returned to Pont-a-Musson, to compleat his course of theology, and formed a pious friendship with two holy men designed, like himself, to reform their orders—Father Servais of Lairuel, and D. Didier de la Cour. To the first, the order of the Premonstratenses was indebted for its

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reform; the latter established the reformed congregation of St. Vanne *.

Having finished his course of theology, Peter returned to Chaumousey. His regularity, fervour and mortification, drew upon him the hatred of his relaxed brethren. They beheld, in his conduct, a severe censure of their irregularities, and pursued him with outrage and contumely. He bore them with unremitted patience. An offer of three curacies being made to him, he chose that of Mataincourt, being the poorest and most laborious. He took possession of it in 1597, on the feast of Corpus Christi, and assisted at the procession. On his return to the church, he addressed to his parishioners a pathetic discourse, which touched even the hardest hearts, and drew tears from all. The effects of his zeal soon appeared: he began by dispelling ignorance and reforming abuses; he was assiduous in teaching the catechism and making the children, whom he instructed, feel the truths and beauties of the doctrine of Christ. He was incessant in his endeavours to reclaim sinners; he had a particular

* In his journey to the siege of La Rochelle, Lewis XIII. assisted at the divine service, at the abbey of Marmoutier, and remarked the indecency and hurry, with which it was celebrated. This led him to further enquiries: they revealed the unwelcome information, that too many of the wealthier abbeys stood in need of much reform. Under the sanction of a bull from the pope, a council for the reform was therefore immediately formed, and the Cardinal de la Rochefoucault placed at its head. The cardinal was commendatory abbot of the abbey of the Canons-regular of St. Geneviève. He began the work of reformation, by the reform of his own abbey; and resigned his abbatial dignity, in order that, in future, the abbey might be governed by a regular abbot. A similar reform took place, soon after, in the abbeys of St. Vannes and St. Hiddulph in Lorraine. The good effects of this reform were so striking, that several Benedictine abbeys in France, wished to embrace it, and to be formed for that purpose into distinct congregations. With the approbation of the pope, and the consent of a general assembly of their order, they obtained, in 1618, letters patent from the crown, erecting them into a congregation, which, from the name of one of the first disciples of St. Benedict, was called the congregation of St. Maur. The services, which this illustrious body have rendered both to sacred and profane literature, are incalculable.

"The world," says a writer in the *Quarterly Review*, for the month of December 1811, speaking of the Benedictine monks, "has never been so deeply "indebted to any other body of men as to this illustrious order; but historians, "when relating the evil, of which they were the occasion, have too frequently "forgotten

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ticular talent for the conversion of those who approached him in the sacred tribunal of penance; having assisted them in making an exact confession of their sins, he suggested to them motives of true compunction, and confirmed them in the practice of virtue. If he met with a sinner, whose hard heart he could not soften, he waited on him privately, fell at his feet, and, with tears in his eyes, conjured him to have compassion on his soul, and often prostrated himself before the altar and implored his conversion from the father of mercies. It seldom happened that his exertions were fruitless; he established several confraternities in his church, and made it one of their rules, that all the members of it should communicate once in every month. His charity to the poor was admirable; as soon as he heard of their wants, he hastened to their relief. Rigid parsimony and self-denial supplied him with means of charity; he used to say, that "frugality was a very productive bank." No one ever practised this virtue in a higher degree; he lived on vegetables, slept on bare boards, and never allowed himself a fire, even in the bitterest winters.

His

"forgotten the good, which they produced. Even the commonest readers are "familiar with the arch-miracle-monger, St. Dunstan; while the most learned "of our countrymen scarcely remember the names of those admirable men, who "went forth from England, and became the apostles of the North. Tinian and "Juan Fernandez, are not more beautiful spots on the ocean, than Malmesbury, "and Lindisfarne, and Jarrow, in the ages of our heptarchy. A community "of pious men, devoted to literature, and to the useful arts, as well as to religion, "seems, in those ages, like a green oasis amid the desert. Like stars, in a "moonless night they shine upon us, with a tranquil ray. If ever there was "a man, who could truly be called venerable, it is he, to whom that appellation "is constantly fixed—Bede—whose life was passed in instructing his own gene-"ration, and preparing records for posterity. In those days, the church offered "the only asylum from the evils, to which every country was exposed; amidst "continual wars, the church enjoyed peace: it was regarded as a sacred realm, "by men, who, though they hated each other, believed, and feared, the same "God. Abused, as it was, by the worldly-minded and ambitious, and disgraced "by the artifices of the designing, and the follies of the fanatic, it afforded "a shelter to those who were better than the world, in their youth; or weary of it "in their age; the wise, as well as the timid and the gentle, fled to this Goshen "of God, which enjoyed its own light, and calm, amid darkness and storms."—This just and generous tribute of gratitude, with the omission of the sneer on St. Dunstan, should be inscribed on every ruin, which still exists, of these venerable establishments.

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His pious instructions and edifying life made many wish to dedicate themselves to God and the sanctification of their neighbour. With this view, several young women of his parish came to a resolution to abandon the world and consecrate themselves to the Almighty, in a state of perpetual virginity. They announced their project to our saint; he recommended delay, and that, in the mean time, they should examine their vocation. After some time they returned to him: he then permitted them to attend the mass on Christmas night, in a black dress and covered by a veil, as a kind of public declaration that they had renounced the world and dedicated themselves to God. They were to spend their whole time in prayer and the instruction of children of their own sex. They assumed the name of "The "Congregation of the Daughters of our Lady." In 1615 and 1616, their institute was approved by Pope Paul V; communities of it were established in many neighbouring towns and were universally respected.

Our saint did not lose sight of his projected reform of his own congregation: he earnestly wished to render the members of it serviceable to the church in the functions of the holy ministry, and particularly in the instruction of youth. The bishop of Toul was commissioned by the pope to effectuate this reform, and employed in it the holy father of Mataincourt, as Peter was then generally called: the good work prospered; by degrees the reform was received by all the houses of the order, and from this time it was called "the Congregation of "our Saviour." Father Guinet was its first superior: on his decease, our saint was elected to succeed him. He accepted the office with great humility; he treated himself as the lowest person in the community, and never would allow any distinction to be shewn him: his meekness was unalterable, his charity without bounds. He returned good for evil, and only revenged himself of his enemies by serving them. Cardinal de Berulle, having become acquainted with him, told his own disciples, that if they wished to behold all virtue at one view, they would see them all in the good father of Mataincourt. "We should "never end," says his biographer, "if we should give a de-"tailed account of all his virtues; his piety to God, his devo-"tion to the Virgin Mary and the other Saints, his love of "prayer,

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" prayer, his purity, his zeal for the catholic faith, and the con-
" version of heretics. These numerous virtues were rewarded
" by the gifts of prophecy and miracles."

A dreadful war in Lorraine drove him and a part of his spiritual children to Guy, in Burgundy. There he put the last hand both to the constitutions of the daughters of our Lady and to those of the reformed congregation of his order. He died on the 9th of December 1636. In 1730, he was beatified after the most authentic proofs of the heroism of his virtues, and of several miracles worked by his intercession *. He was not the author of any printed work; his letters have been preserved, and if they were printed would fill three volumes in folio.

Peter Fourrier sanctified all his actions by prayer. " Give me," St. Vincent of Paul used to say, " a man of prayer, and he
" will be capable of every thing; such a man may say with
" the apostle, I can do all things in him who supports and
" strengthens me. The congregation of the mission will sub-
" sist so long only, as the members of it shall faithfully practise
" prayer. For prayer is a rampart which defends the mission-
" aries against attacks: it will be to them, that tower of David
" which will supply them with arms of every description, either
" for defence or attack, and thus enable them to put to flight
" the enemies of God and of the salvation of man. Greatly is
" it to be wished, that all missionaries would be assiduous in
" prayer. I pray to God to confirm them in the practice of
" this virtue †."

* See Ben. XIV. de Canon, S. S. l. iv. p. 1. c. 15. n. 21. p. 182. Ibid. c. 21. n. 15. p. 297.

† Le Vie Complette de St. Vincent de Paul, par M. Collet. Paris, 1818, vol. iii. pp. 90, 91.

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THE BLESSED ALEXANDER SAULI, BISHOP.

From his Life in M. Godescard's Translation of Mr. Alban Butler's Lives of the Saints (23 April);—La vie du Bienheureux Alexandre Sauli du Cardinal Hyacinthe Sigismond Gerdil, 4to. 1805, et le Panegyricque prononçé en honneur du B. A. Sauli, par M. l'abbé Clément en 1743.

1592.

THIS holy man was born at Milan, on the 15th of February 1535: his parents were Dominic Sauli and Thomasine Spinola. The family of each was antient, and had long been illustrious; they then resided at Genoa. They paid the greatest attention to the education of their son, provided him with the ablest masters, and were particularly careful that he should be thoroughly instructed in the sacred truths of religion, and formed, in his very earliest years, to the practices of piety. His diligence in his studies answered their care; he acquired a complete knowledge of the Latin and Greek languages, of sacred and profane history, and the civil and canon law: he was also remarked from his infancy, for a love of prayer, mortification and regularity, a tender devotion to the Virgin Mary, and for the fervour and modesty, with which he attended the offices of the church. He shewed, in all he said, a rigid adherence to truth; but he spoke little. He never lost sight of God; he was dutiful to his parents, obedient to his masters, and courteous and respectful to all. A love for the poor seemed to have been born with him. The manner, in which he prepared himself for his first communion, gave great edification. By constant meditation upon eternity, habitual recollection of the divine presence, and a constant practice of penance, he detached his soul from the world. As soon as his age allowed, he came to a resolution of separating himself from it alogether, and dedicating himself

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himself to God only, in some religious order. After much consideration, he determined to enter into the order of the Clerks-regular of St. Paul, a religious community, then recently established at Milan, in which contemplative life and the functions of the sacred ministry were united; the members of it being alternately employed in the sanctification of their own interior, and in promoting the spiritual welfare of their neighbours. With these sentiments, he solicited admission into the house of St. Barnabas in the city of Genoa; it was the first foundation of the order, and from it, the order became generally known by the name of Barnabits. The archives of it now contain a minute of what passed on this occasion, between Sauli and his superiors: it is an interesting document; and, as it shews the severity with which persons, who seek to be professed in a religious order, are examined, we shall present a full translation of it to our readers: it equally discovers the pious disposition of the postulant, and the prudent circumspection of his superiors.

"The son of Lord Dominic Sauli, having presented himself "before the general chapter, said,—that he felt himself inte-"riorly called to serve Jesus crucified, in some religious order; "that, wishing to comply with this vocation, and to serve God "in the most perfect manner, in his power, he earnestly soli-"cited to be permitted to enter into the congregation, its insti-"tute appearing to him to correspond most with his views, and "to be most likely to facilitate his progress in virtue.

"To the questions put to him at different times, respecting "the motives, which led him to embrace a religious life, he "regularly answered,—sometimes, that it was from the wish he "had to honour Jesus crucified, which he thought he could not "do so easily, if he remained in the world, and sometimes, "that he might submit himself to the yoke of obedience, and "renounce the conveniencies of life.

"He was asked,—how long it was since he had first felt this "desire, and, if it had not been sometimes resisted by contrary "inclinations?—His reply was, that it was about a year, since "he had first perceived the desire in question; that he had felt "no objections to the rules of the order, except that he was "struck with the necessity of rising early for matines, and had "felt

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"felt some apprehension that he should not be allowed all the
"time he wished to have for study, and be precluded from read-
"ing any books, except those, which should be put into his
"hands:—but that he was willing to sacrifice, on all occasions,
"his own will.

"He was asked,—if he had implored the assistance of Heaven
"to guide him in the choice of the institute, in which he should
"engage; and for what reason he preferred a newly established
"house to an antient community? He answered, that he had
"prayed to God to enlighten him; that his mind led him first
"to the Carthusians, and afterwards to the Benedictines; but,
"being naturally inclined to melancholy, he thought solitude
"would not suit him; that he had sometimes thought of entering
"into a severer order; but that, after much reflection, he had
"determined upon entering into the order of St. Barnabas, be-
"lieving that he should, as well in that order as in any other,
"find opportunities of self-denial, which he considered to be the
"most noble and most excellent of all mortifications.

"It was represented to him,—that the congregation was poor
"and supported only by the liberality of one pious lady; and
"that, if this supply should fail, the congregation would be re-
"duced to its original indigence:—he said, that he had not
"adverted to this circumstance, but that he felt no uneasiness
"on the score of poverty.

"It was also represented to him,—that, having been brought
"up in the world delicately, and accustomed to be waited upon
"and treated with respect, he would, if he entered the institute,
"be subjected to masters, often of a condition inferior to his
"own, and would be obliged to obey them with readiness and
"docility. The laborious exercises that would be imposed upon
"him during his novitiate were then mentioned to him;—he said
"it was his wish to obey punctually every injunction he should
"receive.

"Being asked,—to what his dispositions principally led him?
"He answered, that he had an earnest wish to devote himself
"to study, and to excel in the sciences; and that he feared this
"was owing more to vanity than any other cause.

"Being asked,—if he had not felt something like fear or
"distrust of his not being able to persevere in the institute?

"He

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" He answered, that, if they did him the favour to receive him " into the order, he never would forsake it; that, if the fear of " God would not prevent his forsaking it, the mere sense of " shame would have that effect.

" He was asked,—what he would have done, if his father had " opposed his entering into the order?—He said, that he should " have thrown himself, without his father's knowledge into some " other cloister. This appeared to those, by whom he was " examined, to proceed from a fear of afflicting his father, and " care was taken to instruct him in all that his duty to his father " required from him.

" He was asked,—which were the virtues for which he had " the greatest affection?—He answered, humility.

" He was asked,—what he thought were the most likely " means to obtain that virtue?—He answered, patience, bearing " injuries, indifference to contempt, suffering patiently every " thing unpleasant that might befall him: should these things, " he said, be my lot, I will say, 'This is what I wanted,—what " 'I came hither in search of.'

" They desired to be informed,—who had inspired him with " a particular affection for these virtues?—He answered, that it " proceeded from his reflecting that the blessed Virgin parti- " cularly rendered herself agreeable to God by humility and " purity."

The candour of these answers of the pious youth were edifying; still they did not convince all his superiors of the solidity of his vocation. One of them, from some vague reports, took occasion to suggest that he had a bishopric in view, (a circumstance, which the wealth and power of his family rendered probable); some said, that his answers, however edifying, could not be relied upon; some ascribed his wish to forsake the world to pusillanimity: all agreed that it was most prudent to delay his admission into the order, and that his trial should be prolonged until it should be determined whether his vocation really came from God. To this delay the humble youth quietly submitted; but he was allowed to frequent the convent, and follow the rules of the institute.

At the time of which we are speaking, the members of the order used frequently to walk in the streets, preceded by a cross;

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cross; and, when they had attracted a number of persons to them, used to address to them a discourse on some subject of religion. On one occasion, while Sauli was conversing with a religious of his order, another member of it passed by them, preceded by a cross in the manner which we have mentioned. The religious man, with whom Sauli was walking, ordered him to take the cross, and not to be seen in the convent until he had given some sign of his zeal for the glory of God. Without any hesitation, Sauli took the cross, and, holding it before him, walked among the people with great gravity and modesty. Immediately he became a subject of general derision to the populace: but, heedless of it, he proceeded to the market-place; there a mountebank, upon a kind of stage, was amusing the multitude with his low buffoonery. Sauli ascended the stage: putting aside the mountebank, he fixed the cross upon the platform of the stage, and addressed to the hearers a moving discourse on the truths of religion, and the necessity of penance. At first, the mob laughed at him; by degrees, they began to listen; his words soon penetrated into their hearts, and filled them with the strongest sentiments of compunction. When he had ended his discourse, they followed him to the church of the convents, and requested the superiors to take charge of their souls, and put them into a regular course of penance.

This and other acts of virtue convinced the community of the sincerity of the vocation of Sauli, and he was admitted into the novitiate. The cross, which Sauli carried on this remarkable occasion, is yet preserved in the convent of St. Barnabas at Milan. He remained three years in the novitiate: the members of the house were then assembled, and his conduct scrutinized. It was universally admitted, that it had been exemplary; that on several occasions he had exhibited proofs of heroic virtue; and that the only faults with which he could be charged, were a too strong a passion for study, and one single hasty word. All voices were in his favour; and, on the 19th of September 1554, he made his solemn profession.

In 1556, he was ordained priest. He was almost immediately destined to the important function of public preaching, but still continued the study of theology. His sermons were simple; full of unction, and replete with practical lessons of religion

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religion and morality. He was assiduous in hearing confessions, in giving instruction to children, and carrying the comforts of religion into hospitals and prisons. The sinner had always ready access to him; persons of the highest condition sought to place themselves under his direction, but his delight was to be with the poor: on all occasions he was their advocate, and exerted himself to supply their spiritual and temporal wants. To provide a good education for poor children, he was a great promoter of "The Schools of Christian Doctrine;" they had long been established, but were, at the time of which we are speaking, in a state of decay; he restored them, and the good produced by them was very great. They still subsist, and his memory is still held in veneration among them. He was very active in banishing vice from places of public education and their neighbourhood; but, meeting with some obstacles, he founded a new college: it was placed under the direction of his order, and he was appointed its first superior. On his profession, his father, with the leave of his superiors, settled upon him a yearly pension of sixty crowns; when the college was founded, his father settled on him a further yearly pension of fifty crowns; he never received any part of either, and both were wholly appropriated to the use of the college. He taught in it philosophy, theology, and the canon law; he thought public exercises and disputations eminently useful, but banished from them all harsh words and expressions. By the order of his superiors, he took the degree of doctor in the the university of Pavia. He was singularly esteemed by St. Charles Borromeo; and, by his desire, attended, in an official capacity, the synod held in Milan by Ormanetté, the archbishop's grand-vicar. He afterwards assisted at its first provincial council held in that city. Its decrees are celebrated for the wisdom and discernment with which they are framed; some are known to have been penned by Sauli. Several religious communities placed themselves under his directions. Being invited to preach in the celebrated church of Milan, his sermons produced wonderful fruits; St. Charles Borromeo wrote to his clergy a letter of congratulation upon the good effects produced by them; and when the cardinal came to Milan, and contemplated these with his own eyes, he shed tears of joy.

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In the life of St. Charles*, mention has been made of the attempt on the life of that prelate, and his escaping from it unhurt. As soon as Sauli heard of it, he proceeded to the palace of the archbishop; when the archbishop saw him, he advanced to him, took him into a private room, and mentioned to him what had happened. Sauli congratulated the archbishop on his escape, but observed to him, that he should reflect that he was particularly called by it to humble himself profoundly in the sight of God, and to consider whether he had not provoked the attempt by some secret sin; that he should ask himself, in what state he would have appeared before the awful Judge, if the divine mercy had not preserved his life. With this address, so different from the general style of congratulation which he heard on this occasion, St. Charles was highly pleased; and, soon afterwards retired to the convent of Carthusians at Carigman, to meditate upon it in retirement and silence.

Under the government of Sauli, the order of Barnabits prospered; they rendered many services to religion and learning, and obtained universal respect. "You know," said St. Charles, in a letter to Ormanetté, "the great good which the Barnabits "do in Milan; how greatly I esteem them for the innocence "of their lives, and the holiness of their exercises. I cannot "desire better help, in the government of my diocese, than I "receive from them."

In the 32d year of his age, Sauli was appointed general of his order.

St. Pius, the fifth pope of that name, was no sooner advanced to the chair of St. Peter, than he adopted measures for filling every episcopal see that should fall vacant, and be subject to his disposition, with pastors of the first merit; and for sending able missionaries to preach the faith of Christ to infidel nations. With these views, he addressed letters to the superiors of the different religious orders, requiring them to send to him the names of such of the religious committed to their care, as they thought best calculated for the discharge of these important duties. One of these letters was addressed to the general of the

* Nov. 4.

the Barnabites: Sauli, who then filled that office, answered it, and subscribed the answer with his name. When the pope saw his name, it brought to his recollection the many instances of talent and virtue which he had observed in him, when they both attended the conferences in the church of St. Barnabas; and it immediately occurred to him, that Sauli was a proper person to fill the see of Aleria, in Corsica. The design was opposed both by Sauli and the leading members of the order: "Sauli," they said, "is the ornament and support of the order, by his wisdom and "the prudence of his government. We have no one who equals "him. We have few among us, whom either age does not disqualify for active duty, or youth in consequence of their want "of experience, does not render unfit for the government of "others. We also fear that the elevation of one of our subjects "to the episcopal dignity, will weaken that spirit of humility "and lowliness, which we hope our order hath hitherto pos-"sessed." But the pope was inexorable, and insisted upon Sauli's compliance. The command of the pope was signified to Sauli by St. Charles Borromeo. He obeyed, and on the 12th of March 1550, Sauli was consecrated bishop of Aleria by St. Charles, assisted by the bishops of Pavia and Bergamo.

Aleria is situate at a distance of two miles from the sea, on the eastern side of the island of Corsica. The Romans founded in it a colony, and the Saracens, on their invasion of the island, made it the seat of government. In an early age of christianity, it was an episcopal see; it was the most extensive diocese in the island, and produced the largest revenues. When Sauli arrived in Corsica, all the island was in a state of insubordination; ignorance, superstition, and barbarism prevailed generally, but in no part so much as in Aleria. The episcopal mansion, and all the churches were in a state of ruin; the clergy were idle and ignorant, and, during a whole century, Aleria had been visited by none of its bishops. Sauli repaired to it immediately after his consecration.

His first care was to wait on the governor, and to concert with him proper measures for carrying his designs into execution. He spent the feast of Pentecost at Corte, then the capital of his diocese, and celebrated the divine service with as much solemnity as circumstances admitted. He often preached to his flock.

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To be more in the centre of them, he removed to Tallon, an unwholesome spot, and much exposed to the pirates, who infested Corsica. There, he repaired the church; every day he said mass and preached; and, in the evening, he gave a public catechism. He then undertook a pastoral visit of every part of his diocese. In accomplishing this salutary object, he encountered much danger, difficulty, labour and want; his companions were disheartened, some sunk under their fatigues, others quitted him, but he persisted in the undertaking, and finally completed it; there was not a single spot, however poor or savage, in any part of his diocese, which he did not personally visit. He preached to the inhabitants of every place which he visited; he said mass to them when circumstances allowed, and distributed among them the catechism, which had been recently published by St. Charles Borromeo: he also gave them beads, images of saints, and medals. "He thus availed himself," says Cardinal Gerdil, his biographer, "of sensible things, to raise their hearts to the con-"templation of celestial things. It is not to be doubted," continues the cardinal, "that interior devotion should accompany "and give life to external practices: still, these contribute "greatly to internal devotion. The invisible element of fire "communicates its warmth to the wood, which it consumes and "raises the flame; still, it is the wood which furnishes food to "the flame; and without it, there would be neither heat nor "brightness." On the plan, which we have mentioned, Sauli once in every year, visited some portion of his diocese.

To obtain a fuller knowledge of the state of his diocese, he often changed the place of his residence. At Bastia, he established a seminary for the education of his clergy; he afterwards removed it to Cerione; and, finally, fixed his episcopal residence in that city. He built in it a decent mansion for the bishop, a spacious edifice for his seminary, and 25 houses to hold that number of canons. In a famine, which took place at Corsica, he supported the poor, who could work, and had no other employment, by the wages which he paid them for working at his buildings. Those, whom age or infirmity disabled from work, he supported gratuitously. A man came staggering into his presence, and professed to be dying from hunger: Sauli set before him, money and a loaf bread. He immediately stretched

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stretched forth his hand to snatch the former: "This," says Sauli, "clearly shews, that you are not dying from hunger," and he sent him to work.

By the means, which we have mentioned, Sauli established, by degrees, a well organized body of clergy: in every part of his diocese, the divine service was performed with great decency, the sacraments properly administered, and regular practices of devotion instituted. In each parish, he established a "confraternity of the blessed sacrament." The members of it, engaged themselves to assemble, on certain days, to render to the real presence of Jesus Christ on the altar, the adoration due to him; to attend public processions; to accompany the viaticum, when it should be carried to the sick; and to contribute a small sum, at stated times, to be employed in the ornaments of the altar, and works of charity.

One of the prelate's greatest cares was to spread peace, and prevent animosities among his flock. From an early time, the ferocity of the Corsicans, and their vindictive spirit, have been almost proverbial: assassinations, private combats, and public frays, were common in Corsica, when the prelate arrived there. He immediately strove to put an end to these dreadful evils. He prayed, he exhorted, he soothed, he threatened; he frequently stopped those, who were supposed to be engaged in murtherous designs; and, falling on his knees, entreated them to desist. Once, when two bodies of Corsicans were engaged in a fight, he run to them with a cross in his hand, and flung himself between the combatants. Having obtained a hearing, he spoke to them so movingly against discord, and in favour of christian charity and brotherly love, that, letting their weapons drop from their hands, the two parties embraced one another, followed their good shepherd to the church, renounced every feeling of hatred, and solemnly engaged themselves to love one another, from that time, as brothers. His endeavours to promote peace among his flock were so numerous and so successful, that they obtained for him the honourable and holy appellation of "The Angel of Peace."

He sometimes visited Rome and found, to use the words of St. Chrysostom, that the spirit of the apostles yet resides there; and that, from their tombs and inanimate ashes, sparkles of fire yet

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yet proceed and inflame the world. All his visits were a kind of holy mission, in consequence of the great fruits produced by his sermons, his councils, and still more by his example. This, the cities of Genoa, Milan, and Rome often testified. The four pontiffs, who successively filled the chair of St. Peter in his time, rendered testimony to his great merit; he was singularly honoured both by Pope Gregory XIII. and St. Philip Neri. He caused the Council of Trent to be received in Corsica, and held several synods. Their decrees he always transmitted to Rome, and they were uniformly approved.

The victory of the Christians over the Turks at the sea-fight off Lepanto, was the occasion of an exertion of charity which spread the name of our holy bishop over many parts of Europe. The freedom of 20,000 christian slaves was the immediate consequence of that memorable victory. Several hundreds of them arrived in Corsica without cloaths and perishing with hunger: Sauli took upon himself the charge of them all, fed them, cloathed them and defrayed the expence of their return to their respective countries. Wherever they went, they proclaimed his great charity; and his name was every where mentioned with benediction.

Tortona, Genoa, and other cities used great endeavours to procure his translation to their sees. These, he successfully resisted; but he was at length obliged to obey the injunctions of Gregory XIV, who commanded him to accept the See of Pavia. This was a sensible mortification to him; but he obeyed. It was then seen how greatly he was beloved in Corsica. He took his leave of his flock by an affecting letter; and, having given them his parting blessing, he passed into the ship which was to take him to Italy. The multitude remained on the shore, motionless; dissolved in tears they kept their eyes fixed on the ship, while it remained in view; then returned home, bewailing their misfortune: "we have lost," they said, "our father, our "apostle."

He proceeded from Corsica to Rome: he was most favourably received by the pope and every person of distinction in the city; they appeared to hold him in such esteem, that his friends and relations thought it certain that the highest honours of the church were designed for him. Of this, he himself was aware

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aware, and secretly escaped to Pavia. On the 19th of October 1591, he made his public entry into that city,—and was received with every demonstration of joy and with the greatest magnificence. Passing under the triumphal arch raised on this occasion, he stopt, and seemed lost in recollection. At length, lifting his eyes to Heaven,—he exclaimed "O! the vanity "of the things of the earth! In less than one year, all this ap- "paratus of joy will be converted into mourning." We shall see that the event verified the prediction.

His first act was to address two pastoral letters, one to his flock, another to his clergy.—"I beg of you," he said in that to his flock, "three things;—to pray, to attend to sermons "regularly, and to frequent the sacraments." In his letter to his clergy, he tells them that "the world contains nothing better "than a good priest;—nothing worse than a bad one."

Not long after his installation, the time of carnival arrived, and the whole town of Pavia seemed to think of nothing but plays, balls, masquerades, dances, gaming and other modes of dissipation. Against these, the zealous prelate raised his apostolic voice, and endeavoured, by religious rites and ceremonies, to withdraw his flock from them. Knowing the passion of the Italians for music, he introduced into his religious spectacles, pious hymns or sentences set to music of the most exquisite kind: this had before been successfully practised by St. Philip Neri. He then proceeded to a general visit of his whole diocese; he made it in the humblest manner; always lodged with the curate of the place, but always took care to defray the expences of his visit.

On the 1st of October he was taken seriously ill, and removed from his lodging at the house of the curate to that of Count Hercules, an Italian nobleman of distinction. He was received in it, as a living saint; he immediately made a general confession of his sins, and received the sacred communion. His sufferings were great, and he bore them with edifying patience; his aspirations to Heaven were frequent, and always uttered with the most affecting piety. Feeling the near approach of death, he petitioned for the extreme unction. He then proclaimed aloud his gratitude to God for all his favours, and asked pardon of all, whom he had injured. Perceiving the bye-

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standers greatly affected, he comforted them by expressing his humble hope, that the commencement of his happy eternity was near; he recommended himself to their prayers and gave them his last blessing. He then desired his confessor to read the passion of Christ, in the gospel of St. John. Having, during some time, listened with great attention, he raised his eyes to Heaven and expired on the 11th of October 1592, in the fifty-eighth year of his age. At the moment of his death his countenance, which had been extenuated by illness, appeared, to the astonishment of all the spectators, very bright: this was regarded by them as a symbol of the happiness, which his soul enjoyed in Heaven, and to be a pledge of the future resurrection to glory, of that body, which had long been the organ and the temple of the Holy Ghost. At Aleria and Pavia the poor bewailed him as a deceased father; all good men lamented his death as a loss to religion; and even the worldly affected to regret him as one, whose life had been devoted to the good of his neighbour. He was buried in the cathedral; and the funeral convoy passed under the very porch, at which about a year before that time, he had,—as we have mentioned,—stopped and predicted his decease.

The public opinion of his virtues and holiness appeared by the veneration paid to his memory. In 1614, the bishop of Pavia announced it, by a memorial presented by him, to the congregation of rites.

The regular proceedings for his canonization were immediately instituted; his heroic virtue was proved; and 39 miracles, wrought by him, or by his intercession, were propounded with regular evidence: two were declared, by a decree of the congregation of rites, to be authentically proved. Pope Benedict XIV. ordered, on the very day of his elevation to the holy see, that a congregation for his beatification should be summoned; and, on the 29th of April 1741, pronounced a solemn decree, that the title of "Blessed" should be given him; and that, in honour of him, a mass should be said, and an office recited, in the order of Barnabits, in the city of Milan, (the place in which he was born, and in which he made his religious profession); in his dioceses of Aleria and Pavia; and in the city of Genoa, the seat of his family.

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We know only of one work, of which he is the author. Abbé Clément, in his panegyric of the blessed man, describes it as containing, "Advice to his clergy;" and says, "that the pure "doctrine of the holy church of Rome is explained in it, in the "way of familiar discourse. A most honourable testimony in "its favour was," says the abbé, "expressed by St. Francis of "Sales, the holy bishop of Geneva. Being requested by his "friends, to write something on the same subject, he answered, "'that the bishop of Aleria had treated of it, and left nothing "'which ought to be said upon it, unsaid.'"

ST. JOHN OF KENTI, IN POLAND, PRIEST.

From the Bull of his Canonization, and the Lessons for his Office in the Roman Breviary.

1473.

"GOD," says pope Clement XIII, in his decree for the canonization of this saint, "has so ordered his church, that "a thousand shields,—the armoury of the valiant,—hang from "her walls, as in a strong citadel, for her defence. These are "the doctors of the church, who, with zeal and knowledge, "teach her faith and morality in public or in private; and who, "by the integrity of their conduct and the holiness of their "lives, procure a ready admittance of their lessons into the "minds of those, whom they instruct. For the defence of the "church, and preventing the prevalence of the gates of hell "against her, learning is insufficient, if it be unaccompanied "by holiness; but the union of learning with holiness encreases "their mutual strength, and power."

This happy union was seen in JOHN OF KENTI, one of the brightest ornaments of the church of Poland. The introduction of christianity into that kingdom, and into Russia, Norway and Hungary, is generally assigned to the 10th century; but there can be little doubt that, in consequence of the various accidents

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of war and commerce, some knowledge of her holy doctrines, had, long before this time, penetrated into all these regions. In 965, Wencislaus duke of Poland, at the instigation of his wife, Dambrowska, the daughter of Boleslaus duke of Bohemia, embraced the gospel. By a dutiful letter he gave notice of his conversion to John XIII, who then filled the chair of St. Peter. To perfect the good work, his holiness sent to the monarch, Ægidius bishop of Tusculum, and other missionaries. Their ignorance of the language proved, for some time, an impediment to the success of their labours; but, when this was removed, the people rapidly abandoned their superstitions, and embraced the catholic religion, with great fervour. It was an early custom among them, that all persons, who assisted at the holy service of the mass with their swords on, should half unsheath them, and keep them thus half unsheathed in their hands, while the gospel was read, to testify their zeal for religion: this custom reached our times. About the middle of the 15th century, the followers of the celebrated John Huss passed from Bohemia into the countries adjacent, and attempted to disseminate their doctrines, in every place in which they obtained a settlement; but they made little progress in Poland, and there soon sunk into obscurity.

They were resisted by our saint: he was born at Kenti, in the diocese of Cracow, on the 23d of June 1397, of a consular family. He was educated at a college in Cracow, and after regular courses of philosophy and theology, received the degree of doctor, in that university. He was eminent both for learning and piety, and frequently favoured with the gift of miracles. A fire having burst out in Cracow, and threatening the destruction of the whole town, he announced to the people its immediate cessation; but observed to them that it was a chastisement of their sins; and that, if they did not amend their lives, it would again break out, and make great devastation. Both events followed his predictions.

Other miracles wrought by him, but still more his edifying piety, and the undeviating rectitude and sanctity of his life, made him revered as a living saint. To avoid the honours intended for him, he absented himself more than once from the scene of his labours. With this view, he made, in the dress of a poor

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a poor man, one pilgrimage to the holy land, and four to the chair of St. Peter. In one of these journies, he was robbed; and, being questioned by the robbers, whether he had more money about him than that, which they had taken from him, he assured them that he had no more. Finding, contrary to his supposition, that they had left some in one of his pockets, he would not avail himself of the mistake, though unintentional; and therefore called back the robbers, and tendered to them what remained. Astonished at his conduct, the robbers refused to receive it, and even restored to him, what they had previously taken from him.

He was severe to himself, and indulgent to others. Being appointed to a curacy*, he discharged all the offices of his sacred ministry, with the most edifying zeal and prudence; he was a father to all his parishioners; they were sure to find in him a tender and active friend, both in their temporal and spiritual distresses. To assist the poor, he denied himself every superfluity, and often parted with his clothes and shoes for their relief. On one Sunday morning, he found, in his way to the church, a poor man lying naked in the snow, and perishing with cold and hunger. He pulled off his own cassock, covered the poor man with it, carried him to his parsonage, and fed him at his table. In memory of this charitable deed, every professor in the college of Cracow, was obliged to admit, on every day in the year, one poor man to his table at dinner.

The passion of Christ, and the meditation of it before the blessed sacrament, were his favourite devotions. When he was not employed in teaching, or in the other functions of his sacred ministry, he was generally to be found on his knees in some chapel. God was always in his heart; all he said, all he did, showed his recollection of the divine presence, his zeal for the glory of God, and the salvation of his neighbour.

Universally respected and loved, he died in 1473, in the 70th year of his age; several miracles were wrought by his intercession.

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* The reader is requested to observe, that, throughout these pages, when the word "curate" is inserted, it is used in the foreign acceptation of that word, and denotes the actual incumbent, or parish priest, not his deputy, whom, when used in the English language, it generally denotes.

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One hundred and thirty years after his death, his tomb was opened, and diffused around it an odour of great sweetness. The purple garment which he wore as doctor, was religiously preserved; the dean of the school of philosophy at Cracow, was, on the day of his installation, invested with it, and required to swear, that, as he wore the garment, he would imitate the manners and virtues of John of Kenti.

He was canonized by Pope Clement XIII, in 1767. His memory was highly revered in Poland and Lithuania; he was one of the patron saints of each of those states. He left behind him a great reputation for learning; but no work of his composition has reached us: some imputed to him were pronounced to be spurious by the sacred Congregation of Rites, during the process for his canonization.

We have mentioned the introduction of christianity into Poland. On the separation of the eastern empire from the church of Rome, several of the Greek churches within the Polish dominions participated in the schism of the former, but the great majority remained in communion with the mother and mistress see. The latter were called, "The United Greeks;" the former were called, "Dissidents:" the two parties lived in terms of amity, and attempts at a reunion of them were often made. In the 17th century, several Greek bishops, with their flocks, passed into the Roman pale: they recognized the general councils, the procession of the Holy Ghost, both from the Father and the Son, the supremacy of the pope, and the other articles of faith of the Roman catholic church; but were generally allowed to retain their own religious rites and usages. In 1720, a council of the prelates of the United Greeks was held at Zamoski; Jerome Grimaldi, archbishop of Edessa, the pope's nuncio in Poland, presided. It was opened on the 26th of August, at Leopol, and consisted of the metropolitan of Kiow, seven Greek bishops, eight archimandrites or high dignitaries of the Greek church, and more than 120 of the Greek secular and regular clergy. Several decrees regarding faith and discipline were made: the Council of Trent was recognized, and the bull Uniginitus expressly received. The decrees of the council were ratified by Benedict XIII, on the 14th of July 1724.

Poland was once renowned in arts and arms, and for the agricultural

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agricultural skill and labours of its inhabitants. It was the bulwark of christendom against the Turks, and, on one memorable occasion, the military skill of the celebrated John Sobieski, the Polish monarch, and the valour of his troops, saved Vienna from the Turkish arms. The polite arts were cultivated by the Poles with success: the elegies of Sidronius Hoschius, and the odes of Casimir, two Polish jesuits, may be compared with the happiest productions of the modern Latin muse.

We have noticed the harmony, which subsisted between the united Greeks and their dissident brethren: the catholic was the religion of the state, but the dissidents enjoyed full toleration. With this they were satisfied till 1772, when they began to claim an equality of rights and privileges with their fellow subjects, and their claims were favoured by the empress of Russia, whose ambitious views upon Poland had, for some time, discovered themselves. Civil wars ensued: the disastrous results which followed, are universally known.

ST. SERAPHIN OF MONTE-GRANARIO, O. S. F. LAY-BROTHER.

From the Bull of Canonization, and the Ristretto della vita di san Saraphino di Monte Granario, Dal Padre Francesco Maria da Firenze, 4to. Roma.

1604.

"MORE precious than gold and silver, and more desirable "than kingdoms and principalities, divine wisdom, which "teaches us to despise whatever is temporary, and to raise our "heart and wishes to that, which alone is eternal, rejects no "condition of life, no character of the mind. She communicates "herself to all, and dispenses freely to all, her abundant gifts "of the holy spirit. To the rude and the simple, she sometimes "dispenses her treasures with particular liberality, in order to "confound the wise ones of this world, and to humble those,

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" whom knowledge inflates with pride. Hence, the fountain of " wisdom, the word of God, Christ Jesus, (who declared that " he revealed things hidden from the creation of the world), ex- " ulted in spirit, when addressing himself to him, whose only " begotten son he was, he exclaimed in the following words, " 'I confess to thee, O Father, Lord and King of heaven and " 'earth, that thou hast hidden these things from the wise and " 'the prudent, and revealed them to little ones.' This divine " economy of grace, was displayed from the first, in the Roman " catholic church: latterly it manifested itself in brother Sera- " phin. He was so ignorant that he could not write, or even " read; but he was profoundly versed in the book of Christ: " he left the wisest of this world far behind him, and appears " to us to hold an eminent rank among the disciples of his " divine master."

Thus, the bull for the canonization of this holy man, introduces its notice of him. He was born in 1540, of poor parents. He was formed to piety, from his tenderest age, by the precepts and example of a virtuous mother. Even then, he was sedate and devout; and had no appearance of childhood, but its innocence. His piety grew with his age: when his occupations allowed, he used to run to the church, and there place himself in some retired spot, in which he might pour forth his soul to his divine maker. His first employment was that of a shepherd. He was attentive to the charge committed to him, sanctifying his labours by prayer and pious meditation.

O! bona se sua norint!—VIRGIL.

Did the labourer and artificer know, and avail himself of the opportunities, which his humble employment gives him, of raising his mind to Him, whose all-seeing eye is ever directed to him, and of drawing down, by short and fervent aspirations, the blessing of Heaven upon his labours, what a means of sanctification might he make it! what a treasure for the eternal years might he hoard! what happiness, both for time and eternity!

After the death of his mother, Seraphin worked for his brother; he was treated by him with harshness; but was not known to complain. His devotion was never slackened: he fasted

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fasted three days in every week, and gave to prayer all the time he could spare from work. he was greatly moved by some passages read to him from the holy scriptures, which describe the awfulness of the divine judgments; this made him think of an eremitical life; but he afterwards applied to a convent of Capucins on Mount Granario, near the town of Ascolo, for admission into that community as a lay-brother. His total want of human learning and apparent inaptitude for business of every kind, induced the friars to reject his suit; and it was only after repeated solicitations that he was received. He was afterwards professed; but a long time passed before the extent of his real worth was discovered.

He punctually observed the rules of the order, and added to its great severities many that were voluntary. He practised obedience to his superiors in the most perfect manner, and was humble and submissive to all. At first, however, he was greatly disregarded, and had even much to suffer from some of his inconsiderate brethren. But he bore their contumelies with patience, and showed undeviating kindness and attention to those who were most unkind to him.

By degrees he was an object of universal respect within the walls of his convent, and his eminent virtues became known in the town of Ascolo and its neighbourhood. Persons of the highest rank in church and state consulted him on matters of importance; and deference was shewn by all to his advice and recommendation. "It was wonderful," says the decree for his canonization, "to see the ascendancy of this poor "illiterate lay-brother over the citizens of Ascolo, and the ease "with which he put an end to contention and animosity." The poor were his particular care. Half of his conventual allowance he always gave to some distressed object, and, in times of scarcity, he shared with the poor the remaining half. He regularly visited the hospitals and prisons, relieved the spiritual and temporal wants of the sufferers. To himself he was most severe; to others, so far as the gospel allowed, he was indulgent. The poor he respected as the images of God, and undauntedly pleaded their cause. The passion of his divine Saviour appeared to be always in his mind.

"It pleased God," says Pope Clement XIII, in the decree for

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for his canonization, " that such eminent virtues should not be " unadorned by celestial gifts. The Almighty, therefore, illus- " trated his servant by light from above, by which he foretold " future events, and penetrated the secrets of the heart: he was " favoured with raptures, and other holy mental elevations. " By the sign of the cross, he administered relief to persons " afflicted with severe illnesses. This occasioned such multi- " tudes to repair to his convent on Mount Granario, that he " often spent the whole day in performing miraculous cures."

After a life thus piously, thus virtuously spent, and thus gloriously distinguished by the favour of Heaven, the poor lay-brother, having foretold his death, died in 1604, in the 71st year of his age. On the first news of his death, the whole town of Ascolo, seemed to rush into the convent to take a last view of his mortal form; all wished to possess some memorial of him; all venerated his memory. In 1610, Pope Paul V, granted permission to the town of Ascolo to express their veneration of him, by placing a lamp over his tomb; his holiness afterwards instituted a commission for inquiring into his virtues and miracles. The usual process followed, and in 1747, Pope Clement XIII pronounced the decree of his canonization.

Such was the life of this poor, this illiterate, and this lowly servant of God;—and such has been his reward. O reader! however great, however learned, dost thou not feel a wish that thy soul should be with his!

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B. BERNARD OF CORLEONE, O. S. F. LAY-BROTHER.

From the Bull of his Beatification, and the Vita del B. Bernardo da Corleone, Laico Professo Cappucino Siciliano, Desoritta dal Padre Gabriele da Modiglima, dello stesso Ordine. In Roma 1718, 4*to.*

1667.

THE name given to this holy man in baptism, was Philip; he was born in 1605, at Corleone, in Sicily, a town distant about 20 miles from Palermo. His parents, who were in a low condition of life, gave him a virtuous education, and sowed in his heart, even during his tenderest years, the seeds of true piety. He was apprenticed to a shoemaker, and, when he finished his apprenticeship, worked at that trade for his livelihood. He attended, whenever he had an opportunity, the service of the church, often frequented the sacraments, was temperate and abstained from all the excesses of youth; but he sometimes discovered pride, and was betrayed into fits of passion. He once had thoughts of enlisting as a soldier; but, having struck an officer of justice, he was imprisoned for some time; he was afterwards liberated without any further punishment. During his confinement, he thought seriously on the truths of religion, on the dangers of the world, and on the great facilities for saving our souls, which a conventual seclusion from the world affords to all, who practise the rule of their order, and live up to its spirit. Under these impressions, he entered into a convent of minor Capucin friars. After due probation, he was admitted as a lay-brother, and took the vows in a convent of the order at Caltanisetta, a town in Sicily. From this time his life was a continued exercise of every claustral duty. His obedience to his superiors was perfect; he wished, as far as circumstances allowed, to have an express command from them, for

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for every act of his life; but they soon discovered in him such a fund of virtue and such a due proportion of zeal and discretion, that they trusted him with the regulation of his own conduct. He rigidly practised the poverty prescribed by his order; and observed with pain any thing in the community that looked like a deviation from it. He allowed himself only three hours sleep, and always took it on the bare boards of his cell. His fasts were long and severe; they lasted nearly one half of the year; and throughout the whole of them he subsisted on bread and water, taken once a day: yet, he generally enjoyed good health; an evident proof how much even those persons in the world, who live most abstemiously, exceed in their diet, the absolute wants of nature. His penitential austerities have seldom been exceeded, and certainly cannot be proposed for general imitation. "But," says father Neuville*, "all may order their "lives in a spirit of penance; may allow some moments of every "day to religious recollection and silence; may rise and go to "bed at stated hours; may labour in their calling, and sanctify "their labours by prayer; may remain at home, when charity "or civility does not call them from it; may mortify their taste "in some things; may occasionally deny themselves innocent "pleasures; may bestow more on the poor, and less on themselves; may impose on themselves, some pious and penitential "observances, as atonements for their sins; may keep, in their "dress and style of life, much within the line of wise and decent moderation; and, when wishes of distinction and temptations to vanity are strong, may contradict and repress them. "These are small sacrifices; O! the weakness of man that "finds them difficult!" To excite ourselves, either to resolve upon or to practise this system of self-denial, we might usefully reflect how much more than all this was done by brother Bernard of Corleone, and by those, whose example he followed, or those to whom he afterwards served for an example.

The humility of brother Bernard was most edifying. He was gifted with the prayer of contemplation; was favoured with spiritual communications; often read into the most secret thoughts of those who approached him; often foretold future events, and often

* *Retraite*, Troisiéme jour, seconde Meditation.

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often healed the sick by his prayers: yet, he always considered himself as the very meanest of human beings, postponed himself to every one; sought for the lowest and most loathsome employments; and bore, with invincible patience, every cross and tribulation with which he was visited.

A long life, thus uniformly spent in the undeviating exercise of the most humble but heroic virtues, procured him, both within the walls of his convent and beyond them, universal veneration. He was considered as a living saint, and consulted as such, by the most exalted personages, on the most important occasions: but he avoided every thing like distinction and applause. His only wish was to be always employed in the obscurest duties of convents, and to be thought qualified for nothing better. Prayer was his delight. He assisted at the service of the church with the greatest devotion, but without any affectation of piety; his humble recollection charmed every one; and the spiritual favours, with which he was then visited, were often observed. His undeviating piety and austerity, and many miracles which he performed, and many obtained after his decease through his intercession, were proved in the process for his canonization.

His last illness began towards the feast of the Epiphany, in the year 1667, by a severe fever; it was almost immediately announced to him, that it would prove mortal. He instantly began his preparation for his last hour, by a general confession; he received, with most edifying sentiments of compunction, the holy viaticum, and the sacrament of extreme unction. He beheld the gradual approach of death with a transport of joy: "Let "us go, my soul!" he exclaimed, "Let us go from this miserable "life to eternal felicity! Let us go from suffering to joy! from "the wickedness of the world, to the divine embrace of God!" His serene and bright countenance showed the peace and jubilation of his soul.

He expired in the 62d year of his age, and the 35th of his profession. On the 29th of April 1667, Pope Clement XIII pronounced the decree of his beatification.

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B. PAUL OF ARREZZO, CARDINAL.

From the Bull of his Beatification and the Account of his Life in M. Godescar's Translation of Mr. Alban Butler's Lives of the Saints. — And see Vita del Beato Paolo Burali, d'Arrezzo, Clerico Regolare Cardinale di Santa Prudentiano, Vescovo di Placenza, et Archivesco di Napoli, scritta compendiosamente da Gian Batista Bonaglia. C. R.. In Roma 1772.

1578.

THE blessed Paul of Arrezzo descended from an antient and noble family; he was born in 1511 at Ivri, a small town of the kingdom of Naples, in the diocese of Gayetta. In his infancy he discovered such dispositions for learning and piety as made it universally expected that he would prove an eminent servant of God. Having compleated his first studies, he applied himself to jurisprudence; took, in the university of Bologna, a degree of doctor of law, and practised it at Naples with success, and a disinterestedness and integrity, that gained him universal respect; but, in his thirty-seventh year, he returned to his native country, in order to give up his whole time to the sanctification of his soul. The emperor Charles V, to whom Naples was subject at this time, having appointed him one of his royal council, he was under a necessity of returning to that city. He chose, for his confessor, father Marinon, the superior of the convent of Theatines in Naples, and afterwards entered into their order. Happy are those, whom the Almighty thus calls to a state of perfection, who obey his call and persevere to the end in the practice of the sublime rules of the gospel! But, in every lawful condition of life, salvation is attainable, and there is not one, which has not furnished examples of heroic virtue. The holy man pronounced his vows in 1558, and was, shortly afterwards, ordained priest. His eminent virtues raised him to the rank of superior

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superior of the house of Theatines in Naples; his conduct in that office shewed that he was excellently qualified for the discharge of its duties. Many attempts were made to draw him from his retirement; two bishoprics were offered to him; he refused them. The court of Spain wished to employ him in a commission, which was of great importance to the city of Naples, and St. Charles Borromeo pressed him by two letters, to accept it: he yet declined it, but St. Charles having enjoined him, in the name of the pope, to comply with the wishes of his sovereign, he obeyed. In the execution of this commission, he met with many difficulties, but he surmounted them and obtained from the emperor a confirmation of the rights and privileges of the city. He returned by Rome, was favourably received by Pius IV, made president of the chapter of his congregation, and afterwards chosen president of the order. Pius V consulted him on many matters of moment.

This holy pope earnestly endeavoured to raise zealous pastors to the churches committed to his care. He nominated Paul to the bishopric of Placenza; and when he declined the charge, listened to all he said, but paid no regard to it, and commanded him to accept the see. Immediately after his consecration, he repaired to his diocese. He saw with concern that the sacraments were little frequented, that practices of piety were little used, and that corruption had found its way even into the sanctuary. To remedy these abuses, he employed all the means that a fervent and prudent zeal could suggest, but nothing produced so much good as his own example. His fervour, his modesty, his affability, his mildness, the simplicity of his manners, and the austerity of his life, obtained for him the veneration of his whole diocese.

The pope raised him to the purple, under the title of Cardinal of St. Prudentiana. A sickness confined him for some time in Rome: he then returned to Placenza and established in it a house of his congregation. The illness of the pope obliged him to return to Rome: he assisted at the conclave, in which Gregory XIII was chosen pope. He attended the third provincial council held by St. Charles Borromeo. He founded many charitable establishments at Placenza, particularly a house for the education of orphans, and a penitentiary for the reformation of

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of women of bad life. He held two synods; the regulations sanctioned by them, are considered to be an eternal monument of his zeal for ecclesiastical discipline. A constant residence in his diocese, he considered to be the indispensable duty of every bishop: when Pope Gregory XIII consulted him on the best method of governing the church, he told his holiness, that it was by strictly enforcing episcopal residences.

That pope considering Placenza too small a theatre for the holy prelate's zeal and talents, translated him, in spite of his opposition, to the see of Naples: there, he was received with every demonstration of joy; and pursued the same line of conduct as that, by which he had so greatly edified his first diocese. He paid particular attention to the conversion of heretics, Jews and Mahometans, to the redemption of captives, and to the amelioration both of the spiritual and temporal condition of the slaves.

His health rapidly declining, he was compelled to take the air. Unfortunately, he broke his thigh by a fall, a fever ensued, and he was pronounced to be in danger. He submitted himself to the will of God, with the most perfect resignation, and having signed his last will, prepared himself for the awful passage into eternity, in the most edifying manner.

He died on the 17th of June 1578, in his 67th year. By his own desire, he was buried in the church yard of his order at Naples. He was singularly respected by St. Pius V, St. Charles Borromeo, St. Philip of Neri, St. Andrew Avellino, and the blessed Marinon. He was beatified in 1772.

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B. BONAVENTURE OF POTENZA, O. S. F PRIEST.

From the Bull of his Beatification, and the Vita del Beato Bonaventura di Potenza Sacerdote dell' Ordine de Mir-Conventuali, di S. Francesco. Scritta da F. Giuseppe Luigi Rossi, del istess Ordine, 8vo. Roma, 1775.

1711.

CHARLES-ANTHONY-GERARD was the name given in baptism to this holy man. He was born at Potenza, in the ancient Lucania, now forming a part of the Neapolitan territory, on the 16th of January 1651. His parents were poor, but respected for their honesty and virtue. In his earliest infancy, he was remarkable for piety, and a spirit of religious recollection far beyond his years; for attention to modesty and purity, and singular docility. The little sports and amusements of children of his age, had no charms for him; all his thoughts appeared to lead him to devotion. These amiable qualities increased with his years: at due periods of his life, he was admitted to the sacraments of penance and the altar: the manner, in which he prepared himself for them, and the fruits which he visibly derived from them, gave general edification. His biographer informs us, that so great, even then, was the general opinion of his sanctity, that, in his family, and throughout the town in which he resided, he was looked upon as a future saint. His inclinations led him to a conventual life; and in these he was confirmed by his good father: he took the habit in a convent of the minor conventual friars at Nocera. He wished to be a lay-brother; but his superiors, seeing his dispositions and talents for the acquisition of knowledge, destined him for sacred orders, and, with this view, placed him in a regular course of study. He performed his novitiate with great fervour, and was admitted

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at the end of it, to his solemn profession: he took the name of Bonaventure. From the time of his entering into religion, he was remarkable for his piety, and his strict attention to obedience. Blind obedience, as it is termed by ascetics, seems never to have been carried further than it was by him. His devotion to the sacrament of the altar, was particularly noticed: to receive it worthily, appeared to be almost the only object of his desires; he often spent whole nights in prayer before the altar.

After he had finished his studies, he was ordained priest, and employed both in the convents of his order and upon missionary duty. He discharged, with equal success and humility, the important office of master of novices. He was sent by his superiors, to different parts of Italy; and his missionary labours produced, wherever he went, the greatest good; but Naples was the chief scene of them. In an epidemic disorder, which ravaged that city, his charity knew no bounds; his exertions for the spiritual and temporal good of the afflicted people, excited universal admiration, and lived, long after his decease, in their memory.

He died, in the odour of the greatest sanctity, on the 26th of October 1711. He was beatified by Pope Pius VI on the 19th of November 1775. "Among the most eminent servants of "God," says his holiness, in the bull for his beatification, "this holy man must be placed. From his earliest infancy, he "walked with sanctity in the law of God; but, aiming at "higher perfection, he embraced the discipline of the illustrious "order of the minor conventual Franciscan friars: and thus, "becoming more strictly bound to Christ by this new chain, "he shone in the house of God, as a vessel of solid gold, ornamented with the most precious stones. Many miracles were "wrought by him, in his life-time; many by his intercession "after his decease."

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ANN OF JESUS, NUN.

From the Bull of her Beatification, and Helyot's Histoire des Ordres Monastiques, vol. ii. c. 49.

MR. Alban Butler has given, in his life of St. John of Matha, (8th of February), an account of the useful and edifying institute founded by that servant of God for the redemption of captives. Some devout and charitable Spanish ladies, wishing that their own sex should promote and participate in this work of mercy, made an application for this pursose to the holy founder. He associated them to it, gave them the habit of the order, prescribed them certain rules, and established them in an hermitage near Avrona, which Peter de Belluis had given him in 1201. At first, they made no vows; but, in 1236, if not before that time, they became, in the strict sense of the word, a religious order. Other houses of this institute were afterwards founded. It was called, "The third order of the discalceated "Trinitarians of the Virgin Mary, for the redemption of cap- "tives."

Among those, who illustrated it by their edifying observance of its rules, was ANN OF JESUS. The decree for her beatification mentions that she possessed many virtues in an heroic degree. "In her earliest youth," says the bull, "she bade an adieu to "the snares and pleasures of the world; and by the innocence "of her life, the candour of her manners, and the purity of her "heart, she deserved to become one of the chosen spouses of "God, and persevered to the end in the practice of the duties "of her state." This is all that the bull says respecting her; it is wholly silent upon her country, her family, and the days of her birth and decease; but notices generally her high reputation, and that several miracles were wrought by her intercession. She was beatified by Pope Pius VI on the 2d of June 1783.

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B. LAURENCE OF BRINDISI, GENERAL OF THE CAPUCIN FRIARS.

From the Decree of his Canonization, the Legends of his Office in the Roman Breviary, and La Vie du Bienheureux Laurent de Brindes, Général des Capuçins, par un Academicien des Arcades de Rome, 8vo. Avignon, 1784.

1619.

THE parents of our saint, were William de Rossi and Elizabeth Masella, both of ancient and distinguished families at Brindisi, the ancient Brundisium: he was born on the 22d day of July, in the year 1559; and received, on his baptism, the names of Julius-Cæsar. He was remarkably docile, and obedient to his parents: they were particularly attentive to his education, and were assisted in it by two conventual friars: these instructed him in the first rudiments of sacred and profane learning. In his tenderest years, he expressed a wish to become a member of the Franciscan order. His father, aware of the excellence of a religious life, rather encouraged than dissuaded him from embracing it; and, finding that he was determined upon it, caused him to be dressed in the habit of the order, and then took him to the convent of St. Paul, in the city of Brindisi, and placed him under the care of father Giacono, a celebrated preacher of the order. The father took the greatest care of Julius; it was amply repaid by his diligence and docility: these gained him the regard and esteem of his masters, and the love and respect of his school-fellows.

At this time, it was a custom at Brindisi, and some other towns in Italy, for children to pronounce, in the churches, discourses upon pious subjects. This was done by Julius, with a modesty, gravity, and energy, which excited general admiration, and even produced salutary effects: his sermons converted sinners, and

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and confirmed the pious in their holy resolutions. But the fruits of them chiefly appeared among the children of Julius's own age; a visible alteration for the better took place among them; and their parents acknowledged their obligations for it to Julius. From a child, thus eminently talented, and thus ardently devoting all his talents to the glory of God, and the edification of his neighbour, all persons formed the highest expectations.

At an early age, he lost his father; he was then placed under the care of an uncle, a secular clergyman, who lived at Venice, and boarded several young men, who attended the school of St. Mark, in that city. They wore a short cassock: for this, Julius changed his conventual habit; but, so greatly was he even then respected, that some of his relations preserved the cast-off habit as a relic of one, whom they singularly venerated. He was diligent in his studies, assiduous in prayer, and practised the austerities of the saints. He was favoured with singular graces; it was generally believed in Venice, that, on one occasion, when he was crossing the Adriatic in a bark, and a tempest arose and threatened it with instant destruction, he suddenly quieted the sea, by throwing into it a blessed Agnus Dei, and by a short prayer, which he offered to heaven.

On the 18th of February 1575, he entered into the novitiate at a convent of Capucin friars, at Verona. Assiduous in all the duties of his state, the first at all daily and nightly exercises, a faithful observer even of the slightest precepts of the rule, perfectly submissive to his superiors, and uniformly respectful to his companions, he attracted universal regard; he added several fasts and severities to those prescribed by the order; the time of prayer always appeared to him to be too short; he was scrupulously exact in the discharge of every duty, but singular in nothing. At the end of the year, he made his solemn profession, and took the name of LAURENCE. Generally speaking, persons making this profession, in the Franciscan order, are placed under the direction of a guardian, for the two following years, to confirm them in the spirit of piety, which has been acquired by them during the novitiate. From this, the superiors of the house thought they might safely dispense Laurence, and therefore sent him, immediately after his religious profession, to complete his studies at Padua. He there applied

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himself to sacred literature with the greatest diligence: he acquired a perfect knowledge of the Latin, Greek, and Hebrew languages. He repeatedly read over the whole of the Old and New Testament in the original texts: this, he generally did upon his knees, conceiving, as he said, that, when he read the word of God, he heard God himself speaking to him. By the injunction of his superiors, he took the orders of subdeacon and deacon; but still continued, with unremitted diligence, his theological studies.

The discipline of the catholic church allows a person, in the order of deacons, to preach the word of God from the pulpit: in practice, however, few are entrusted with this important office, till they are admitted into the priesthood. The distinguished talents and exemplary piety of Laurence, induced his superiors to order him into the pulpit, during his diaconate; and his success answered their expectations. His first exertion, was to reclaim the students of Padua from their irregular habits. At this time, Padua possessed the most celebrated schools in Europe for law and medicine: students flocked to them from every part of the world, to accomplish themselves in those sciences: they often brought to Padua the vices of their own countries; and, having no parents to govern them, and no preceptors, who attended to their morals, they were eminently dissolute: add to this, that the territory near the fall of the Po, had long been the seat of very loose opinions, so that some of the students had become tainted both with heresy and infidelity. Laurence attracted every description of persons to his sermons, by their eloquence, and the gracefulness with which they were delivered. For a time, he dwelt in generals; thus, he gave no offence; but was all the while mastering the understandings and engaging the hearts of his hearers. Then, he began his attack on the reprehensible conduct of the students. He exposed, in the strongest colours, the silliness of their pretensions to fashionable levities, the ruinous consequences of their idleness, the filth of their irregularities, the contempt with which it is attended in this life, and the tremendous punishments with which it is visited in the next. These discourses often repeated, made a strong impression: multitudes were reclaimed; and whatever remained of vice, fled from observation. The same

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effects attended his other sermons; and, at the end of the first year of his preaching, the crowded confessionals, and crowded altars, shewed that a general reformation had taken place in Padua. It was his wish to remain in the rank of deacon: the dignity of the sacerdotal character, and the importance of its sacred function, filled him with awe, and withheld him from it: when it was pressed upon him by his friends, he urged, in opposition to them, the example of St. Francis, the founder of his order, who, notwithstanding his distinguished sanctity, and the eminent gifts and graces which he received from heaven, could not be persuaded to enter into the order of priests. But the humility of Laurence was made to yield the duty of obedience: and, by the command of his superiors, he took priest's orders. He prepared himself for them by long exercises of prayer and penance. After his ordination, he re-assumed the labours of the ministry.

He was called to Rome by Pope Clement VIII, to assist in the execution of a noble project formed by his holiness for the conversion of the Jews established in Rome, and the adjoining territory.

The history of the Jews, from the death of Christ presents a scene of suffering and persecution unparalleled in the annals of the world. Wherever the Jews have been established, they necessarily have borne their share of the evils of the age in which they lived, and the country in which they resided. But, besides their common share in the sufferings of society, they have undergone a series of horrid and unutterable calamities, which no other description of men has experienced in any age or any country. "What have ye done, O ungrateful men!" exclaims Bossuet; "slaves in every country, and under every prince, "still ye serve not strange gods! Why then has God, who "chose you, forgotten you? Where are his ancient mercies? "What crime, what atrocity more heinous than idolatry, has "brought on you a punishment, that even your repeated idola- "tries did not bring upon you?—You are silent!—You see not "what renders your God thus inexorable!—Then recollect the "words of your fathers,—let His blood be on us and our chil- "dren; we will have no other king than Cæsar. Be it so!—the "Messiah shall not be your king,—continue slaves of Cæsar,

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" slaves of the sovereigns of the earth, till the church shall be " filled with the Gentiles! Then only, shall Israel be saved." But, while we reverence, in their sufferings and calamities, the prophecies which foretold them, so long before they happened; while, in humble silence and submission, we adore the inscrutable and unsearchable decrees of God, who thus terribly visits the sins of fathers on their children, we shall find, that, in judging between them and their persecutors, it is a justice due to them from us, to acknowledge, that, if on some occasions, they may be thought to have deserved their misfortunes by their private vices or public crimes, it has oftener happened, that they have been the innocent victims of avarice, rage, or mistaken zeal. *Res est sacra, miser.* Their sufferings alone entitle them to compassion; and our compassion for them should rise to a higher feeling, when, to use the language of St. Paul*, we consider " that theirs was the adoption, the glory, the cove- " nants, the law, the worship, the promise, and the fathers, and " that from them descended the Christ according to the flesh, " who is God over all, blessed for ever," (Rom. xi. 26. 28); " that " the hour approaches, when all Israel shall be saved, " when the deliverer shall come out of Zion, and shall turn " away ungodliness from Jacob;" and that, even in their present state of rejection, " they are beloved of God, for their " fathers' sake."

To the honour of the see of Rome, it must be said, that the Roman pontiffs have treated them with lenity, defended them against their persecutors, and often checked the mistaken zeal of those, who have sought to convert them by force. St. Gregory the Great always exhorted his clergy and the other members of his flock, to behave to them with candour and tenderness. He repeatedly declared, that they should be brought into the unity of faith, by gentle means, by fair persuasions, by charitable advice, not by force: and that, as the law of the state did not allow their building new synagogues, they ought to be allowed the free use of their own places of worship. His successors, pursued the same line of conduct. The persecutions excited by the emperor Heraclius against the Jews, were blamed at the fourth

* Rom. ix. 4, 5, & 6.

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fourth Council of Toledo, which declared, "that it was unlawful "and unchristianlike to force people to believe; seeing it is "God alone who hardens and shews mercy to whom he will." St. Isidore of Seville was a strong advocate for mild treatment of them. There is extant a letter from St. Bernard, to the archbishop of Mentz, in which he strongly condemns the violence shewn them by the crusaders. At a later period, Pope Gregory IX, a zealous promoter of the crusade itself, observing, that the crusaders in many places, began their expedition with massacres of the Jews, not only loudly reprehended them, but took all proper methods of preventing such barbarity. Pope Nicholas II protected them, in his own dominions, even against the inquisition: and sent letters into Spain to prevent their being compelled to abjure their religion. Pope Alexander VI, (a greatly injured character), received with kindness, and recommended to the protection of the other Italian states, the Jews who came to Rome or other parts of Italy, on their banishment from Spain and Portugal. Paul III shewed them so much kindness, that Cardinal Sadolet thought him blameable for carrying it to an excess. Pope Innocent XI gave them several marks of his favor. "Popish Rome," says Barrios, "hath "always protected the Jews, ever since Titus destroyed Jeru-"salem."

Such has been the humane and considerate conduct of the vicars of Christ, towards the Jews, in respect to their civil concerns; their exertions to convert the Jews to the christian religion have been equally constant and equally edifying. They assigned to the Jews some particular streets in the city of Rome, in which they may reside, and pursue their several occupations, without any molestation, upon this single condition,—that one third of them should, on every Saturday, attend at the *Oratory of the Trinity* in which a sermon, on the truth of christianity, is preached to them, by Dominican friars; but their attendance is not rigidly enforced, and from it, the younger part of the female sex is always exempted. To those, who wish to embrace the christian religion, houses for male and female catechumens are opened; in these, they are boarded, lodged and instructed in the catholic religion, during forty days; if, during this term, or, at the expiration of it, they receive the sacrament of baptism, their stay is prolonged for eight days. Such of the young men as seek

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seek for literary instruction, are admitted into the *college of Neophytes*; a portion is given to the females on their marriages; and, if they wish to embrace a religious life, they are received, gratuitously, into a *monastery of the Dominican order, called the Little Annunciade:* if they wish to remain single, without entering into a religious order, a house for female catechumens is open to them for the remainder of their lives. All persons surely must admit the wisdom and humanity of these institutions, and it should not be forgotten that these were established in times, when religious intolerance was at its height.

After Pope Clement VIII had committed to father Laurence his plan for the conversion of the Jews, the father's first step was to implore the blessing of God, on the undertaking: he then considered with great attention and consulted with persons of wisdom and experience, on the best means of insuring its success. He began by endeavouring to conciliate the affections of the unhappy objects of his mission. With this view, in all his intercourse with them, he demeaned himself towards them with the greatest respect and civility; he avoided uncivil expressions, and strove to convince them that, whatever they might think of the merit of his cause, no motive but a regard for their good, and a wish to promote it, could have induced him to engage in the undertaking. He used the same soothing language in the pulpit: he always took with him into it a Hebrew bible; he made his citations from it, and translated them both into the rabbinical Hebrew, that is, the Hebrew used by the Jews in their literary works,—and into the Italian language, and politely called on the rabbis to examine and verify the exactness of the citations, the accuracy of his translations, and the justness of the consequences he drew from the passages, which he cited. No harsh or offensive word ever fell from him. He introduced into his sermons short narratives, calculated both to instruct and please, and concluded them by an affectionate address to his hearers. His sermons had a great effect upon them, many were converted, and all were pleased. The good, which he produced, was a subject of general admiration: the pope, who was then at Ferrara sent for him, ordered him to preach in the papal chapel and expressed the greatest satisfaction with his sermons. He preached with equal success at Mantua,

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Mantua, Padua, Verona, Munich, Prague, and Venice. His sermons were attended both by christians and Jews; by the former, they were universally admired; and converted many of the latter: but the Jews in Venice shewed great hostility towards the preacher, and proceeded to great excesses against him. He met with a very different treatment from the Jews at Casal; they heard him with great attention and respect; the rabbis universally admitted his learning and eloquence to be uncommon, and numbers of the Jews were converted.

He was then appointed by his order to teach theology in one of the convents. At the time, of which we are speaking, both divinity and philosophy were taught in the dialectic form, which, however it might exercise the understanding, and habituate the students to close and just reasoning, neither enlarged their minds nor expanded their hearts. Laurence taught his pupils on a more liberal plan,—on that, which was afterwards adopted by father Petavius in his *Dogmata Theologica*, and which, in consequence of the great success of that work, became general. He also made his pupils peruse the sacred writings regularly, explaining the text to them, as they proceeded. Several of them were afterwards eminently distinguished by their learning and piety.

He was also appointed guardian of different convents of his order, provincial of its establishments in Tuscany, and afterwards provincial of its establishments in the state of Venice. When he proceeded to this city, to be installed in his new office, almost every secular and religious person of distinction came forward to meet him, and the sea was covered with their gondolas, so that it appeared a public festival. Many miracles wrought by him, some of which had too many spectators to permit them to be doubted, and which were afterwards propounded in the proceedings of his canonization, attested his eminent sanctity and caused him to be held in universal veneration. But he humbly strove to hide himself from the public eye, and finally, to escape from the homage, which was paid to his virtue, he quitted Venice. He then made a general visitation of all the houses of his order within his province. He was deputed to the general chapter of his order, which was held at Rome in 1596, and, though he was only in his 39th year, was appointed definitor

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nitor general of his order, one of the highest and most important of its offices, and employed in various visitations and commissions of the highest importance, both to his order and the public. His talents for business were as great as his talents for learning: his zeal was tempered by prudence; he knew when to press, when to recede, the time for speaking, and the time for silence; and, whether he addressed his superiors, his equals, or his inferiors, his discourse and manner was perfectly suited to the occasion.

His character for virtue and talents, induced the pope and the emperor to employ him in a matter of great importance and difficulty; the establishment of the Franciscan order in the imperial dominions in Germany and Bohemia. Though a summary account of this order has been inserted in the life of St. Francis of Assissium, a succinct view of it may be inserted, without impropriety, in this place.

The Franciscans were founded about the year 1213, by St. Francis, the son of a shopkeeper of Assissium, in the province of Umbria. He had little human learning; but, in the science of the saints, has had few equals. From humility, he called the brethren of his order, friars-minors, or the little brethren; and composed a rule for them, which the pope approved. They chiefly exerted themselves in the laborious parts of the sacred ministry. In hospitals, in prisons, among the lowest orders of the poor, in every place where labour or danger attended the exercise of the functions of the ministry, or where there was a total absence of remuneration, the Franciscan friars were sure to be found. But it was not only in the lower walks of the ministry, that they laboured; many of them have been eminent for their learning; many have filled the highest dignities of the church, and some have worn the tiara.

There are three Franciscan orders: the first was instituted by St. Francis himself, and men only were admitted into it.—Soon after his decease, it divaricated into the *Conventual Friars*, who admitted some mitigations into their practice of the rule, and the *Observantine Friars*, who derived their name from their stricter observance of it: in France, these were called *Cordéliers*, from a cord with which they girded their habit. Reforms have sometimes been introduced among the observantines; the principal

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cipal of the reformed congregations, are, the *Recollects*, or grey-friars, who received their name from the Spanish word ricogidios, which signifies reformed: and the *Capucines*, who received their appellation from a hood worn by them on the back of their habits.

The second order of Franciscans was instituted for women, by St. Clare, under the eye of St. Francis; it is called the order of the poor Clares, and is remarkable for its extreme severity.

The third order of Franciscans was instituted for persons of both sexes, living in the world, but united by certain rules and exercises, compatible with a secular life; and not binding under sin, but serving as rules for their direction. This institute was imitated by the Dominicans and Carmelites. There were some monasteries, particularly in Flanders, of nuns, who were called of the third order of St. Francis: they took the three simple vows, and had a mitigated rule *.

The friars are one of the mendicant orders of the church of Rome: an order is considered to be mendicant, in the proper import of that word, when it has no fixed income, and derives its whole subsistence from casual and uncertain bounty, obtained by personal mendicity. To this, St. Francis did not wish his brethren to have recourse, till they had endeavoured to earn a competent subsistence by labour, and found their earnings insufficient. "With my own hands," he says in his testament, "I laboured, and wished to labour; and I earnestly wish all "my brethren to labour incessantly for a decent livelihood. Let "those, who have not learned any laborious employment, learn "one; not from an improper desire of the profit of labour, but, "as a good example, and to keep off idleness: and when we "do not receive the wages of our labour, let us then approach "the table of the Lord, and beg from door to door." But soon after the decease of St. Francis, the exertions, equally incessant and laborious, of his disciples, for the spiritual welfare of the faithful,

* The annals of the order of St. Francis are written in seventeen volumes in folio, intitled, *Lucæ Waddingi, Annales Minorum, seu Historia Trium Ordinum a Sancto Francisco institutorum, Editio secunda, studio Josephi Mariæ Fonsecæ. Romæ* 1731, *&c.* Wadding was an Irishman: *father Harold*, also an Irishman, published a good abridgment of this work, and a continuation of it, in two volumes.

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faithful, appeared, in the universal opinion of the church, to be both incompatible with manual labour, and much more than a compensation to the public, for all they could possibly obtain from it, by mendicity. This opinion was unequivocally expressed by St. Thomas of Aquin, and sanctioned by a bull of Pope Nicholas the third. From this time, the friars did not use manual labour as a means of subsistence, but resorted, in the first instance, to mendicity. In this sense, it was an article of the rule of St. Francis.

Possessing, as does the Franciscan order, so much, which eminently qualifies its members for the service, both of the church and state, it is no wonder that the pope and emperor should desire to see it established in Germany, especially as the innovators of the times had been too successful, and were then actively employed in spreading their anti-catholic doctrines in every part of that spacious territory. The enemies of the catholic church beheld this design of the pope and emperor with great apprehension, and engaged in an active opposition to it; but the pope and emperor persisted in it, and entrusted the execution of it to father Laurence. He set off immediately for Germany, with eleven priests and two lay-brothers. They proceeded to Vienna, and were most favourably received by the archduke Matthias, the emperor's brother, the emperor himself being then at Prague, to watch the motions of the Turks, who threatened to overrun his dominions, and plant their triumphant crescent on the ruins of Vienna. Father Laurence and his companions met with some opposition from the emperor's protestant courtiers; but soon obtained the ascendant, and the first German convent of friars was founded at Vienna, with great solemnity: Laurence left in it, six of his companions; he himself proceeded, with the remainder, to Prague. The reception which he there met with, was very different from that which he had expected. The admission of the order was opposed by several noblemen, and a considerable proportion of the burghers. They were headed by Tycho-Brahé, the celebrated astronomer: he was a protestant, and enjoyed, in a high degree, the confidence of the emperor. We have not heard of his theological endowments; but he possessed great wit, and great zeal for the protestant religion. The opposition was at first successful; the emperor

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emperor refused to see the friars, and ordered them out of Prague and the adjoining territory. But he soon relented, and from that time, shewed them the greatest favour. He founded a convent for the friars at Prague, another at Vienna, and a third at Gratz, the capital of Styria; from these, the three Franciscan provinces of Austria, Bohemia, and Styria, were afterwards formed.

Having successfully acquitted himself of this commission, the emperor proceeded to employ father Laurence in one of a very different nature. The emperor Mahomet the third, filled at this time, the Ottoman throne; after hovering for some time, with a large army, on the banks of the Danube, he announced his design of immediately possessing himself of the whole of Hungary. The emperor raised an army, and invited all the princes of Germany, both catholic and protestant, to his aid, in defence of their common christianity. For this purpose, he sent father Laurence on a general embassy to urge them to embark in the alliance, with all their forces. The good father succeeded in his commission; the succours were sent, and the archduke Matthias was appointed generalissimo of the christian army. At the united request of Matthias, the nuntio and many of the confederate princes, the pope ordered father Laurence to join the army, and to promote the success of the enterprize, by all his energy and address. The good father accepted the commission. As soon as he reached the army, the whole array was drawn out before him. With a cross in his hand, he harangued them, and explicitly assured them of a certain victory. He prepared them for the conflict by prayer and penance. When the day of battle arrived, the Turkish general led 80,000 men, the christian only 18,000 into the field. Perceiving the inequality of the numbers, some of the bravest of the christian generals suggested the prudence of a retreat into the interior. The archduke insisted on father Laurence's attending the council; he accordingly attended it, and the measure under deliberation being proposed, opined for the attack, and again explicitly assured the assembly of a compleat victory. The battle was immediately resolved upon, and the army drawn up. Father Laurence placed himself, in the first line of the christian forces in his friar's habit. He was on horseback, held a crucifix in his hand, and raised

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raised it as high as he could, that it might be seen by the whole christian army: then turning to them, he harangued them with such effect, that they would not wait for the attack of the Turks, but, with father Laurence at their head, rushed upon them with undaunted valour. The Turks received them with courage, and the shock was tremendous. Father Laurence was, at one time, enveloped by the Turkish soldiers; the colonels Rosbourgh and Altain run to his aid,—disengaged him from the enemy, and entreated him to retire; telling him, that "he "was not in his proper place."—"Pardon me," said the friar, "I am in my proper place,—Advance! advance!" he shouted with a loud voice, "the victory is ours." The christians renewed the charge, and the enemy, panic struck, fled in every direction.

This battle took place on the 11th of October 1611; it was renewed on the 14th of the same month. There, the Turks were equally unsuccessful, and finally retired, on the north bank of the Danube, having lost 30,000 men: the loss of the christian army was inconsiderable. Nothing could exceed the admiration, which both the generals and the troops of the christian army expressed of father Laurence. To him they attributed the victory: the Duke de Merçœur, who commanded under the archduke, declared,—to use his own words, that, "Father "Laurence had done more than all the soldiers together; and "that, after God, and the blessed Virgin, both the victories "over the enemies of the christian name were attributable to "him." On the beatification of father Laurence, one of the banners consisted of a large painting in which this memorable event was represented; and under it, the following inscription was expressed in golden letters:

BEATUS. LAURENTIUS. A. BRUNDUSIO.
ANGUSTIS GENTIS. AUSTRIACÆ. REBUS.
HOSTES. CHRISTIANI. NOMINIS.
ERECTA CRUCE DETERRET.

The blessed Laurence of Brindisi,
When the Austrian army is in extreme peril,
Drives to flight the enemies of the Christian name,
Holding in his hand the Cross elevated.

After

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After this memorable event, father Laurence took his leave of the emperor and proceeded to Rome; but, to avoid the honourable reception, which, if he had been known, he would have received in every place through which he travelled, he made the journey on foot and preserved the strictest incognito. He arrived at Rome almost worn out with fatigue. The pope and the cardinals received him with the most marked distinctions.

A chapter of his order was assembled at this time, at Rome, for the purpose of electing a general: the dignity was conferred upon Laurence without a dissenting voice: his holiness declared his approbation of the election, and all Italy and Germany applauded it.

He immediately proceeded to a general visitation of the houses of his order, and passed successively through the Milanese, Switzerland, Flanders, France, Spain and Germany. He visited all the principal houses of his order, and convened to them deputies from all the other houses. He was the good father, who wished to see all his children and provide for all their wants. He never would permit himself to be treated with any distinction, or have any other than the common portion of the refectory. He behaved to the elders of the order, with great respect: he was mild and indulgent to the young. He recommended, in a particular manner, humility and obedience,—the two cardinal virtues of a religious life. These he imprinted so forcibly and so universally upon the minds of the members of his order, that their dislike of distinction, became too strong. To remedy the inconveniences to which it gave rise, it was found necessary to insert among their constitutions, a provision, that "its members should not make too many difficulties in "accepting the offices of the order."—Ornaments in its buildings, and sumptuousness even in its churches, he would not allow: it was observed to him, that the labour employed in them fed the poor, and encouraged the artist, he replied, that "it also administered fuel to the pride of the owners." In one of his visits, he found the friars possessed of a magnificent convent, and a poor church: he expressed great displeasure, and announced that the convent would soon fall into ruin; the terrified friars, wished to abandon it immediately, but he assured them that, though the whole convent would certainly fall,

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not one of them would be hurt. The event followed the prediction. On some occasion, all the friars joined in a public procession in the town in which the convent was situate; and, while they attended the procession, the sumptuous convent fell down and became a ruin; but the poor church was unhurt.

Having finished his general visitation of the convents of his order, father Laurence returned to Rome. The term of his generalship of his order, having expired, he humbly hoped to spend the remainder of his days in some obscure convent, in which he might employ his whole time, in prayer and mortification, yet occasionally instruct the faithful and incite them to virtue by his sermons; but the pope, the emperor, and the catholic princes of Germany, compelled him to take a distinguished part in one of the most momentous events of modern history.

The death of John William the last duke of Juliers, Cléves and Berg, gave rise to several disputes respecting his succession; these have continued even to our own time. In consequence of them, the protestant princes assembled at Halle and formed *the Protestant Union* in defence, it was said, of their liberties and religion, and appointed the Elector Palatine its head, and Prince Christian of Anhalt, the commander of its forces. The elector of Saxony refused to enter into it, but Henry IV of France joined it indirectly. To oppose it, the catholic princes of Germany formed a confederation called *the Catholic League*, and placed the duke of Bavaria at its head. To counteract the powerful influence of the king of France in his support of the Union, the members of the League determined to send envoys to the other catholic princes to solicit them to join their confederation. It was particularly wished to secure the concurrence of the king of Spain, and this important mission was entrusted to father Laurence. Philip III at this time, filled the Spanish throne: he entertained the highest opinion of the good father, received him in the most honourable manner, and having conferred with him on the subject of his delegation, and taken the advice of his ministers, he formally joined the League: but it was agreed that the elector of Bavaria should continue its head. This illustrious house, has always been considered as one of the chief supports of the catholic religion, in Germany, both on account of the powerful influence, which the princes of it derive

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from their ample territories, and from their alliances with other houses of distinction, as on account of their religious zeal and exemplary conduct. The catholics of England have great obligations to them: the Bavarian ambassadors, in the worst of times, kept open a large chapel in London, maintained several ecclesiastics, to administer the comforts of religion to the catholics, and frequently, when persecutions were raised against the catholics, interfered with the British government in their behalf. The Union and League which we have mentioned subsisted till the treaty of Westphalia, and served as a groundwork for that treaty.

Having succeeded in the important charge, which had been thus entrusted to him, father Laurence wished to return to Rome, but the monarch detained him in Spain. Of this, the father availed himself to render every service in his power to religion. Until this time, the order of St. Francis possessed some houses in Catalonia, Valentia and Arragon, but none in Castile. Father Laurence represented to the sovereign the great good, both in a temporal and spiritual view, which had been produced by the Franciscan establishments, and therefore solicited his majesty's permission to found one in Castile. After much deliberation, the permission was granted, and a convent for the friars was built at Madrid.

While he was thus continuing his edifying labours in Spain, an event took place, which brought the Catholic League into action. As it was of extreme consequence that its first operations should be marked by unanimity and energy, the pope, at the request of some of its leading members, ordered father Laurence to repair to the duke of Bavaria, and, to give more weight to his mission, conferred on him, the high dignity of apostolic nuntio and ambassador extraordinary from Rome to that elector. His wisdom, zeal for religion, and prudent attention to the concerns of the confederacy, obtained for him the confidence of all the princes, and were universally admired and applauded. But, as soon as the business was put into a train, and there was no occasion for his immediate services in the high offices, which had been entrusted to him, father Laurence resumed his missionary labours. It was most edifying to behold one, to whom the sovereigns of the earth looked up with reverence and whom

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they had entrusted with the weightiest concerns, perambulating Germany on foot, and administering in the very lowliest and humblest manner, the sacred comforts of religion to all who wanted them. His mission was attended with the best effects; particularly in animating the clergy to an active discharge of their duty. Wherever he went, he was respected and blessed. Having finished his missions, he sought again to retire from the world and to bury himself in obscurity. But Pope Paul V required his presence in Rome. In his road to it, he purposely passed through the city of Loretto, celebrated for the sanctuary, which, according to a pious tradition, contains the house, in which Mary the virgin mother of God dwelt, and "the Word was made flesh." In that city, father Laurence spent the Lent; and, according to the testimony of father John Rho, of the society of Jesus, at this time penitentiary of Loretto, he every day said mass, at a very early hour, and spent all the remainder of the morning in serving other masses. After Easter, he proceeded to Rome, and was received with every mark of distinction: the pope and sacred college expressed the greatest approbation of his conduct, the whole town testified their veneration of him. In this, even the poor Jews concurred; they sent a deputation to father Laurence, to assure him of their respect, and their grateful sense of the kindness which he had always shewn them. At a general chapter of his order, he was again appointed definitor: he was soon afterwards appointed provincial of the territory of Genoa.

In 1617, a dispute arose between the king of Spain and the duke of Savoy. Perceiving that it was likely to involve in its consequences, all Europe in a war, the pope used his utmost endeavours to prevent it; other catholic princes, at the instigation of his holiness, did the same: projects of pacification were over and over again proposed, and arbitrations offered; but all the attempts were fruitless, and it became too probable that Europe was on the eve of a cruel and extensive war. In this state, the pope put the business into the hands of father Laurence. Then the power of a good man's prayers was clearly shewn: what so many of the greatest personages of Europe had failed of effecting, father Laurence accomplished in a few weeks. Awed and soothed by his judicious and pious proceedings, and the

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the belief of his sanctity, his talents, and integrity, the two princes adopted the whole plan of accommodation, which he suggested; signed the articles for it which he had framed, and instantly proceeded to carry them into execution. On a former occasion, he had been equally successful in preventing hostilities between the elector of Bavaria and the archbishop of Saltzburgh.

We are necessarily obliged to pass in silence, over a multitude of acts of the most edifying and heroic virtue, which are mentioned by his biographers. On every occasion, he shewed the greatest *zeal for the Glory of God*. In his attention to promote it, he lost no opportunity, avoided no danger, and shrunk from no difficulty: but his zeal was always tempered by discretion; and he never made it a pretence for effecting a private object, or for serving either his own interests or the interest of the order to which he belonged. His *Faith* was pure and enlightened. It appears that he composed several works; none of them have been printed, but the manuscripts of them were extensively circulated: they were minutely examined by the congregation of rites, during the process for his canonization, and were pronounced to be free from error. His *Hope* was firm, but humble: he confided in the power and protection of the Most High; but he knew, that the Almighty requires co-operation from us, and he therefore availed himself of all lawful means within his reach, to effectuate his purposes. His *love of God* was most fervent. To listen to his holy inspirations, and to commune with him in prayer, was his greatest delight. He never let a day pass without offering the sacrifice of the altar. He considered that mass was the most august of all actions, the most acceptable to God, and the most efficacious in obtaining his mercies. When he celebrated it in public, he always confined the time of its celebration within half an hour; but, when he said it in private, he indulged in the feelings of internal grace and jubilation, with which his soul was then inundated. After the midnight service of mattins and lauds was finished, he never took the second sleep allowed by his order, but remained in prayer and meditation; he generally went to confession every day. Then, he approached the altar and appeared more like an angel than a man. Such was his devotion, that,

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when he said mass privately, he was sometimes six, and even eight hours, in celebrating it; and tears flowed in abundance from his eyes. But his private devotions were ever subservient to his *Love of his neighbour*. Whether his concerns, says his best biographer, were with catholics, heretics, Jews, or infidels, he loved them all in Jesus Christ, as his brethren, and did every thing to put them into the road of salvation. To assist the poor in procuring alms for them, to attend upon the sick, to instruct the ignorant, to comfort the afflicted, to do good to every one, even his enemies and persecutors, was the employment of father Laurence. He always walked *in the Presence of God*. His piety never made him morose; every person, who approached him, was charmed by his cheerfulness; but his cheerfulness never degenerated into coarseness or levity, or exceeded the bounds which the gospel prescribes for those, who rejoice in the Lord. He did not obtrude devotional topics into conversation, but led conversation to them, and he was careful not to make it too serious: yet he was always recollected, and there never was a moment, in which it was not evident to the persons about him, that he was aware of the omnipresent deity. *His Devotion to the Virgin Mary* was most edifying. He obtained from the popes Clement VIII and Paul V, the privilege of saying, every day, except the great festivals of the church, a votine mass in honour of the holy virgin. On every Saturday, and every vigil of her festivals, even during his most laborious journeys, he fasted rigorously in her honour. The devotion to the virgin, which he himself possessed, he endeavoured to communicate to others. At Naples, Verona, and other towns, in which he preached a series of lenten sermons, some were always dedicated to promote this important devotion. He was regular and fervent in his *Devotion to the other saints*. "How sublime and consoling," justly exclaims Dr. Milner, addressing himself to a protestant correspondent, "how animating is the doctrine and practice of true "catholics, compared with the opinions of protestants, on the "invocation of saints! We hold daily and hourly converse, to "our unspeakable comfort and advantage, with the angelic "choirs, with the venerable patriarchs and prophets of antient "times, with the heroes of christianity, the blessed apostles and "martyrs, and with the ornaments of the latter ages, the Ber-

"nards,

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" nards, the Xaverii, the Teresas, and the Saleses. You believe " that, among the saints of God, there is one of supereminent " purity and sanctity, pronounced by an archangel, to be not " only gracious, but 'full of grace,'—the chosen instrument of " God in the incarnation of his son, and the intercessor with " her son, in obtaining his first miracle, that of turning water " into wine, at a time, when his time for appearing to the world " by miracles, was not yet come. (John iii. 4). It is impossible, " as one of the fathers says, to love the son, without loving the " mother. You cannot refuse to join with me, in the angelic " salutation, *Hail full of grace, the Lord is with thee;* nor in the " subsequent address of the inspired Elizabeth; *Blessed art thou* " *amongst women, and blessed is the fruit of thy womb.* Luke i. 42. " Cast aside, then, I beseech you, prejudices which are not only " groundless, but also hurtful, and devoutly conclude with me, " in the words of the whole catholic church on earth, " *Holy* " *Mary, mother of God, pray for us sinners now, and at the hour of* " *our death**." We believe none of our readers will be displeased with our having inserted in these pages, the whole of this passage. To the virtues of father Laurence, which have been mentioned, we should add that of *Prudence.* We have seen the numerous and important employments entrusted to him, and the dignities conferred upon him. In his conduct in these, no false step was ever imputed to him; he was always considerate, always aware of what suited time and place, when firmness was necessary, when forbearance was advisable. He always abstained from harsh measures and offensive words. His

* " End of Religious Controversy, by the Rev. John Milner, D. D. F. S. A. " second edition, Letter XXIII:"—One of the ablest polemic works, that ever issued from the press; it contains an exact and perspicuous exposition of the doctrines of the Roman catholics on the principal articles in controversy between them and the protestants; a succinct and masterly statement of the arguments, by which they are proved, and by which the objections to them are answered; and a powerful refutation of several charges brought against the religious observances and the civil and moral conduct of the catholics. This work, and the same author's " Letters to a Prebendary," now in the sixth edition, and his " Inquiry " into certain vulgar opinions concerning the catholic inhabitants of Ireland," now in the second edition, are invaluable, and entitle their author to the thanks of the British catholics and their latest posterity.

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His *Patience* was admirable. He was severely afflicted with gout, but suffered in silence; and, while from extreme pain his face was covered with sweat, he preserved in his looks, and, what was of much greater consequence, in his heart, the peace of God It should be mentioned, that, even in his acutest fits of the gout, the pain regularly quitted him while he was saying mass, and regularly returned, at its close.

With such virtues, and such a bright display of goodness and talent, it is not to be wondered that he was an object of general veneration. Popes, cardinals, sovereign princes, the most eminent persons both of the church and state, shewed him the greatest honours. When he was expected in any town, multitudes went to meet him; wherever he passed, the people kneeled to receive his blessing. When he was on a visit to cardinal Frederick Borromeo, the brother of St. Charles, and his successor in the see of Milan,—the successor too of his virtues,—it being generally known that he was in the archiepiscopal palace, multitudes flocked to it, and entreated that Laurence would pronounce a blessing upon them. The archbishop joined in their entreaties; but Laurence declined it from humility. At length, the archbishop prostrated himself before him, and begged his blessing on him and his flock. The humble friar then yielded; and, raising his hands to heaven, implored the grace of God upon them, and blessed them. His clothes were frequently seized and torn as memorials of him, and objects of devotion. The miracles wrought by him are too numerous to be particularized; the mention of them would fill a large volume. The process of his canonization mentions ninety-seven worked by him in his lifetime, and sixty-three worked by his intercession after his decease. In the midst of these singular graces, his humility knew no bounds. He suffered with joy the bitterest railleries, the most outrageous injuries, the most atrocious calumnies, the greatest insults. He sought humiliations, fled from situations of power and honour, and coveted obscurity.

We have accompanied the good father to his last return to Rome. There, his approaching dissolution was revealed to him; he wished to die in the place of his birth; but the pope sent him to Naples. That city was at this time, part of the dominions of the

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the king of Spain: the duke of Ossuna was its viceroy,—a nobleman of great talents; but his measures were arbitrary and oppressive, and his best enterprizes irregularly conducted: his principal object was to destroy the Venetians. This, and the exactions which it occasioned, gave general offence: the principal nobility determined upon sending father Laurence to Spain, to represent their grievances to the monarch; and, on their pressing solicitations, the pope enjoined him to undertake the mission. The governor, hearing of it, used every means in his power to prevent it; but father Laurence escaped all his searches, and arrived in safety at Lisbon. The Spanish monarch was, at this time, in Belem, a royal residence in the neighbourhood of that city. He gave father Laurence a most honourable reception, and granted him audience whenever he requested it: the affair, which was the subject of father Laurence's mission, was repeatedly discussed, and the agents of the duke heard in his defence. The deliberations ended in the removal of Ossuna from his viceroyalty. Both Muratori and Giannone, while they praise the viceroy's talents, allow his capriciousness, and his frequent abuse of his power. Giannone describes Laurence "as a man of exemplary life, who, by his "virtue, had obtained, in a high degree, the esteem of the "king." Such a commendation of a friar, by Giannone, is highly honourable to him*.

But, before the business was brought to its close, father Laurence was gone to receive the reward of his long and multiplied labours in the service of religion, and for the welfare of his neighbour. Not long after he reached Belem, he was seized with a dysentery: his majesty, when he heard of it, ordered his own physicians to attend him; they frequently met in consultation upon his case, and pronounced him to be in no danger; but we have seen that a greater physician had announced to Laurence that the hour of his mortal dissolution approached. He had apprized his attendants of this circumstance,

* The attempt of the duke d'Ossuna to subvert the government of Venice is the subject of the celebrated "*Conjuration contre Venise*," of the abbé de St. Réal, one of the most elegant and interesting productions of French literature; but containing a much greater portion of romance than of history.

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circumstsnce, and, in a letter, written by him, long before this time, to the duke of Bavaria, he had intimated it to that prince. He continued, notwithstanding his illness, to say mass daily; but his illness increasing, he was deprived of this satisfaction, and supplied it, as much as possible, by daily communion.

The king, having made his public entry into Lisbon, fixed his residence in that city, and, by his particular desire, father Laurence was removed to a house in the royal neighbourhood: the king charged dom Peter of Toledo, the marquis of Villa-Franca, with the care of his removal, and gave the most explicit and affectionate injunctions that the greatest attention should be shewn to him. All the nobility were incessant in their enquiries respecting his health, and the state of it became a public concern. He suffered much, but his patience never failed: holding a crucifix in his hand, he united himself in spirit to the Divine Sufferer, and, by the warmest and most edifying acts of the theological virtues, expressed his adherence to the true faith, his humble confidence of salvation, his love of God and his neighbour, and his resignation to the divine will.

The day before he died, he called to him the two religious, who had accompanied him in his journey. He thanked them for their kindness to him, and begged them, when he should be no more, to present themselves before the general, and for him and in his name to fall at the feet of the general, and ask his forgiveness of all his failings, to express his gratitude for all the favours which he had received from the members of the order, and to recommend his soul to their prayers.

On the following day, he made his last confession, and requested the viaticum: it was administered to him with great ceremony. Several persons of the greatest distinction in the city, and several of the highest dignitaries of the church attended it. His agony now came on; it was gentle; the prayers prescribed by the church were read to him. Dom Peter of Toledo then entreated his blessing on himself and all the attendants. At first, Laurence declined it, from humility; but he afterwards solemnly raised his hands and blessed them. The recommendation of the soul was then read over him, and he expired, repeating the holy name of Jesus to the last.

On being informed of his death, the Spanish monarch burst into

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into tears, and retired disconsolate into his cabinet. Laurence was bewailed by all the royal family, and by all, to whom his various labours had made him known; his death took place on the 22d day of July 1629. In consequence of the pressing entreaties of dom Peter de Toledo, the holy remains of Laurence were, with great solemnity, taken to Villa-Franca, one of his fiefs, and buried in the convent of the Capucinesses in that city. When the duke of Bavaria heard of his death, he exclaimed, "I have lost the man most able to advise me! my wisest director, "the most true and the most sincere friend I ever had!"

Such was the general veneration of father Laurence, that application was made, almost immediately after his decease, to the see of Rome, to proceed to his canonization. His friend, the duke of Bavaria, put himself at the head of those, by whom it was made; they comprised almost all the crowned heads and sovereign princes in catholic Europe; many other persons of distinction, many towns, and many corporate bodies, both lay and spiritual, joined in it. Two briefs of Urban VIII encouraged the application; and his holiness, in 1674, commenced the proceedings, by directing the usual enquiry respecting his virtues.

This enquiry was entrusted to a commission, of which the cardinal of St. George, of the illustrious house of Borghese, was constituted head; and his eminence was appointed the promoter of the cause,—that is, the soliciting of it through its various stages, was committed to him. The report of the commission being favourable, another was directed to the bishop of Villa-Franca, enjoining him to enquire into and to report both upon the virtues of the father, and the miracles wrought by him in his life-time.

On the death of the cardinal of St. George, the cause languished; but, in 1724, it was revived by Pope Benedict XIII, and he appointed the cardinal Lewis Pic of Mirandola, its promoter. His eminence caused an examination to be made of all the writings of father Laurence. It was declared that they contained nothing contrary to faith, or reprehensible upon any other account, and in consequence of this declaration, the congregation decreed that the cause might proceed. It was accordingly prosecuted; and, in 1769, the congregation decreed that father Laurence possessed the christian virtues in an heroic degree.

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This decree was confirmed by Pope Clement XIV. The next enquiry respected the miracles worked after his decease, through his intercession; several were proved; three were selected and pronounced authentic. On the 29th of May 1793, a congregation was held, at which the pope, several cardinals, and the members of the congregation of rites, attended; it was unanimously agreed that they might safely proceed to his beatification. On the 17th of the following April, the decree was solemnly published. On the 23d of May in the following year, Pope Pius VI pronounced the decree of his beatification. On the 1st of the following June, this august ceremony was solemnized in the church of the Vatican. Charles-Theodore, elector, count palatine, and duke of Bavaria, attended it; and having most feelingly expressed the sentiments of veneration which his illustrious house, and all his subjects, had ever felt for the memory of father Laurence, earnestly prayed the pope to proceed to his canonization.

B. JOANNA MARIA BONOMI, NUN.

From the Bull of her Beatification.

WE are extremely sorry that we are obliged to mention that, after many enquiries, we have not been able to procure any document respecting this eminent servant of God, except the bull, to which we have referred; and that the only information which this affords, is, that at a very early age, she entered into the order of St. Benedict; that she possessed every claustral virtue, and that the greatest part of her life was spent at Bassiani, in the province of Vicenza. The bull is dated the 2d of June 1783.

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B. NICOLAS FACTOR, O S. F. PRIEST.

From the Decree of his Beatification, and the Compendio della Vita del Beato Niccolo Fattore, Minor osservante di S. Francesco, Figlio della Provincia di Valenza in Ispagnia Cavato dagli atti della sua Beatificazione, et Publicato dal M. R. P. Giuseppe Alapont Segretario Genelale del Medesimo Ordine per la Famiglia Oltramontana, &c. 4to. *Roma*, 1786.

1583.

THE father of Nicolas Factor was born in Syracuse, but had, for some time, been established in the city of Valentia, in Spain. There, Nicolas was born on the 29th of June 1520. As soon as reason was discoverable in him, he shewed a spirit of piety and a gravity beyond his age. When he was ten years old, he began to fast regularly on Mondays, Wednesdays, and Saturdays; and his fasts increased with his years. Even in his childhood, his love of the poor shewed itself by unequivocal signs: he relieved their necessities to the utmost of his power; he frequently bestowed upon them the meals designed for himself; and, whenever he relieved them, he shewed them the greatest respect: he sometimes knelt down before them, and kissed their feet and hands. For this, his companions laughed at him, but he remarked to them, that "the poor were images "of Christ, and that, in the respect which he shewed to the "poor, he adored the God, whose images they were." He often attended the sick in hospitals, and persuaded many persons, in the city in which he resided, to imitate his example. His father designed him for commerce, and proposed to him an advantageous marriage; but Nicolas respectfully declined the proposal, and persuaded his father to bestow upon the poor the amount of the portion intended for him. With his father's permission

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mission, he was received into a convent of Franciscans of strict observance, in the city of Valentia. His conduct, during his novitiate, edified the community: at the end of it, he took his solemn vows, and was ordained priest. He was almost immediately employed in preaching the word of God: his sermons were excellent: The eloquence of the pulpit seldom gains hearts to God, if they are not aided by the sanctity of the preacher. "It does not," says Bourdaloue, the first of preachers*, "belong to every one to preach the road of the cross. "It is an eternal truth, that it is our duty to take up the cross "and follow Christ; but this eternal truth does not come from "every mouth with the same grace. It is equally the interest of "all to understand and practise this lesson; but every one feels "a secret dislike of being told it by those who do not practise "it; and, generally speaking, when a worldling takes upon "him to instruct his hearers in this saving truth, they are so "far from being docile scholars, that they rebel; they cannot "bear that a man, to whom none of the good things of this life "are wanting, should preach to them penance and mortification. "However zealous, however eloquent, such a man may "be, they conceive they have a right to tell him, that the language of the cross does not become him." No sentiment of this nature was ever felt by any of those, to whom Nicolas preached the narrow way. They beheld in him a man crucified to the world, to all its pomps and delights; a model of that life of self-denial and piety which his sermons inculcated. There was no practice of mortification recommended by the example of the saints, which he did not use in its extreme rigour. He always walked barefooted, till his infirmities rendered it impossible; and his biographers relate, that, during two whole years, he spent his nights, sleepless, at the foot of a cross. His obedience to his superiors was perfect; he was a most rigid observer of the poverty prescribed by the rules of his order. To the novices and the younger members of it, he was most kind: he allured sinners to penance by the gentlest and most soothing exhortations; but he resisted bold and scandalous offenders

* Sermon sur la fente de St. Andre.

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offenders with firmness. He was universally beloved and respected. St. Lewis Bertrand, St. Paschal Baylon and Ribéra, the holy bishop of Valencia, held him in the highest esteem. In the convents of his order, he repeatedly discharged the important offices of guardian and master of novices, with ability and discretion. By the special desire of Joanna of Austria, the sister of Philip the second of Spain, he undertook the spiritual direction of a royal house of discalceated Carmelites.

It pleased the Almighty to favour him with a very high degree of the sublime prayer of contemplation, and to bestow upon him, with great liberality, the most extraordinary gifts. These are particularly noticed in the bull of his beatification, and in the legends of his life, inserted in the office said in his honour. What public report said of them, and of certain devotional practices of his disciples, attracted the notice of the inquisition, and he was examined by the inquisitor at Toledo. After a full investigation of his conduct, the inquisitor not only declared, that it was irreprehensible, but expressed the highest admiration of his virtue, and loaded him with praises. Full of good works, he died on the 23d of December 1583, and was beatified by Pope Pius VI on the 26th of August 1786.

The high state of prayer, and the extraordinary gifts bestowed by God on this holy man, and on many other holy personages, must be viewed by us with respect; and we should bless the Almighty for his bounty to them. But they are not necessary to our salvation; many persons of the most eminent virtue do not receive them; and it is presumptuous to desire them. They should be cautiously spoken of; so much, is reserve in the mention of them to be practised, that, in an admirable letter of father Bourdaloue, published by the cardinal de Baussét, in a note to the first volume of his life of Fénélon, that sensible and profound spiritualist, recommends a total silence upon them, in conversation; and that they should be sparingly mentioned, even in the confidence of spiritual direction. " Ce quil serait " a souhaiter dans le siècle ou nous sommes, çe serait qu'on " parlerait peu de çes matiéres, et que les ames même, qui pour- " raient être veritablement dans l'oraison de contemplation, ne " s'eu expliqueraient jamais entre elles, et encore même rare- " ment avec leurs peres spirituelles." The same advice is given by

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by Fleury*. The writer thinks his readers will approve his following it, in this and the other biographical attempts which now solicit their attention.

B. THOMAS OF CORA, O. S. F. PRIEST.

From the Bull of his Beatification.

WE have only to express our concern, that the bull for the beatification of this holy man, is the only document respecting him, which we have been able to procure. "He was professed," says the bull, "in a convent of Observantine friars, in Subiaco, "and was ordained priest." He was a man, "of boundless "charity, and so devoted to the service of his neighbour, that "neither danger nor bodily infirmity, nor an excruciating ulcer "in his knee, nor cold, nor heat, could hinder him from exert- "ing himself in the service of his neighbour. For, having made "himself all to all, and forgotten himself, he suffered every "thing, and supported every thing, to gain souls to God. This "made it evident to all, that it was not without the special "design and providence of God, that he spent his whole life "in the town of Subiaco: the charity, which influenced his "heart, took root in that town, and thence spread itself among "the neighbouring nations." The bull of his beatification is dated the 18th August 1786.

* See his Conseils sur la composition d'une vies des saints.

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THE BLESSED GASPARO DE BONO, PRIEST, O. S. F.

From the Bull of his Beatification and the Vita del Beato Gasparo de Bono Spagnolo sacerdote professo dell' ordine de' Minimi de St. Francesco di Paola et Provinciale di Valenza descriptta da Fr. Petro Agostino Miloni de Minimi della Provincia de Loreto; e nuovamente ristampata da Fr. Vincenzo Castrillo Generale dell' ordine. In Roma 1790.

1604.

GASPAR de Bono was born in the city of Valentia, in the kingdom of Spain, on the 5th January 1530. Both his parents were of French extraction; poor, but very virtuous, and gave him a pious education. His conduct in infancy and early youth was strictly virtuous, and edified every one. His religious impressions increasing upon him, he applied, at the age of fifteen, to be admitted a novice in a neighbouring convent of Dominican friars, and was promised admittance: but his brother in law called upon him, represented to him the wants, which his aged parents had of his services, and the affliction, into which the step taken by him, had thrown them. This induced him to return to his parents, and they received him with joy. His first endeavour, after his return, was to procure a situation, which might enable him to help his parents: for that purpose he engaged himself in the service of a silk merchant. He worked for him with great diligence, and continued, as far as he was able, all his pious exercises: his great regularity and diligence greatly endeared him to his master. At the end of five years he quitted his master and enlisted into a company of cavalry: still, he preserved his devotional observances, and abstained from the vices, to which military men too often yield. In a conflict with a troop of the enemy, he was in the most imminent

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danger of his life, and made a vow that, if God should please to preserve him from danger, he would enter into the order of St. Francis of Paula. Several soldiers of his own troop, came to his relief, and rescued him from his danger; but he was severely wounded, and being judged incapable of future service, was discharged.

In performance of his vow, he set off for Valentia, and prostrating himself before father John Vittoria, the guardian of a convent of minims, in that city, petitioned to be received as a novice: he was then in the thirtieth year of his age. His prayer being granted, he began a new life. His only aim appeared to be to acquire all those virtues, which constitute a perfect religious man. Having passed the time of probation, he pronounced his solemn vows. He sought the lowest employments, was most submissive to his superiors, and most punctual in the observance of the rules of the community. St. Francis of Paula had increased the original severities of the Franciscan order; to these, Gaspar added others. He was always recollected; when he heard any of the community discoursing on worldly concerns, he gently stopped them: "Alas, alas! be-" loved brethren," he used to say, "let us not look back to the "deceitful world. On the contrary, let us thank the divine "mercy for having taught us by divine grace, to hold it in "scorn. Let us fix all our thoughts on the bliss that is pro-"mised to us, and only recollect the world to lament its sins." His communions were frequent, his devotion, when he was admitted to the sacred table, was most edifying. He was ordained priest in 1561, and said his first mass in the presence of his parents. It was their happiness to see him universally loved and venerated, and to hear from many, that they were happy to have produced such a son.

Many of the most important offices of the order were conferred upon him. The bull of his beatification mentions his severe austerities, his macerations of his body, his assiduous prayer, the christian candour of his mind, his continued fasts, his perfect obedience and extreme exactitude in the performance of duty, and the miracles wrought by his intercession.

His brethren often urged him to moderate what they termed his excessive severities: "O my brethren," he used to answer, "if

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"if we desire to keep company with Jesus Christ in his glory, "we must first accompany him in his passion, and his sufferings "unto death." It pleased God to visit him with several severe illnesses, particularly the gout, from which he suffered most excruciating pains: his patience and fortitude under them were most edifying: during his last illness, they were particularly exemplary. He invoked the holy name of Jesus to the last, and expired with it on his lips on the 14th of July 1604, having lived seventy-four years, forty of which were spent in religion. His memory was singularly revered in Spain. The proceedings for his beatification were postulated by the king, and finally, on the 18th of August 1786, the holy man was beatified by Pope Pius VI.

B. NICHOLAS OF LONGOBARDI, O. S. F. LAY-BROTHER,

From the legends in his office; and Vita de B. Niccolo di Longobardi, Religioso Professo de Minimi di San Francesco di Paola; written by Fr. Liborio Maria Tedeschi, Postulatori di Minimi. Roma, 1806. *4to.*

1709.

FULVIO Saggio and Aurelia Pizzini, the father and mother of the blessed Nicholas, were day-labourers in Longobardi, in Calabria, and very pious. Nicholas was born on the 6th January, in the year 1649, and received the name of John-Baptist in his baptism. No human learning was given him: but his excellent parents instructed him in the Christian doctrine, and formed him, both by precept and example, to the practice of piety. He too, laboured in the fields; his diligence was exemplary; he was the first at work, and the last who left it; he sanctified his toil by prayer and meditation; was regular at his morning and evening devotions; heard mass, whenever it was in his power; was singularly abstemious; and fasted, on

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every Friday and Saturday, upon bread and water. His demeanour was modest and grave; he always sought for solitude; he was perfectly obedient to his parents, and conformed in all things to their will: when it was consistent with it, he preferred those employments which permitted him to be alone; then, he humbly conversed with God, and, without knowing it, obtained what is vouchsafed to very few, the sublime gift of holy contemplation.

Thus, he lived in the world without belonging to it: but he wished for a still stricter union with God, and determined therefore to enter into a religious order. Florentius, the spiritual director of Thomas of Kempis*, used to mention, as a frequent temptation of persons in an humble condition, who commence a life of piety,—the wish which they often feel to enter into holy orders. "This," he says, "proceeds too often from a "secret pride, which makes the layman seek for a higher occu- "pation than his humble lot." No such aspiration of vanity influenced Nicholas in his wishes for a conventual life. He viewed it only as a removal from those incitements to irregularity, to which the lowest as well as the highest conditions in the world are subject; and sought for nothing beyond continuing his hard labour within a religious precinct, and to enjoy, at the same time, that unspeakable pleasure of a pious soul,—regular hours of devotion, under experienced instructors. With these dispositions, he petitioned to be admitted as a lay-brother into a convent of minims, instituted by St. Francis of Paula, in the nearer Calabria†. His petition being granted, he made a perfect offering of himself and of his all to God, and, at the end of his novitiate, took his solemn vows.

Some readers of these pages may consider that, when a hard-working peasant becomes a lay-brother, even in one of the strictest orders, he exchanges his hard lot for one that is much more easy; and that, when he sacrifices his all to God, he sacrifices very little. But, as to its being a change of a life of labour for a life of ease, we must observe, that the state of a lay-brother

* See the writer's life of Thomas a Kempis, s. iv.

† The reader will find an account of this order in Mr. A. Butler's life of St. Francis of Paula, 2d April.

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brother is a state of menial servitude: the convent contains no other servants, no other labourers; and they share, equally, with the other members of the community, in all the penitential austerities of the order. Thus, it is only an exchange of service,—an exchange of service in the world, its freedom, its enjoyments, and its hopes, for service in a convent, with no freedom, no enjoyments, no hope of any thing which this world can bestow.

As to the smallness of the sacrifice,—when St. Peter said to Christ, "Behold, we have left all things, and have followed "thee,"—all that Peter possessed, and all, therefore, that he had to leave, was a share in a fishing-boat, and a share in some fishing tackle. Still, when, after this representation, Peter asked our Lord, "What, therefore, shall we have?"—our Lord replied, "Amen! I say to you, that you, (who have fol- "lowed me in the regeneration), when the Son of Man shall "sit on the seat of his majesty, you also shall sit on the twelve "seats, judging the twelve tribes of Israel." Most assuredly, the mere leaving of the boat and the tackle did not obtain for Peter this magnificent promise from Christ. Peter obtained it by the spirit with which he resigned his little all; a spirit, which, at the moment of his resigning it, was so perfect, that, if he had then possessed the whole universe, he would have resigned it, and himself with it, to follow Christ.

With similar sentiments, the humble Nicholas made his profession. For some years, he continued in the convent in which he was professed, and edified the members of it by his piety, obedience, and penitential austerities. He was removed, with the permission of his superiors, to Rome. Having performed a pilgrimage to the chapel of our Lady, at Loreto, he returned from it with such an increase of holy fervour as excited general admiration. It was a frequent saying in his community, that, "when he went to Loreto, he was Nicholas the good; and, "when he returned from it, was Nicholas the saint." *Era andato in Loreto, Niccolo buono; ma era tornato in Roma, Niccolo santo.* From that time, he led a life which resembled that of the angels. Having dedicated himself to the holy exercise of prayer, it was wonderful to behold the great progress which he made in it; God, as it were, taking him by the hand, and bestowing

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upon him his most sublime gifts. His fasts, his disciplines, his other chastisements of the flesh, were very great. He kept all his passions and affections in strict subjection. "He observed "perfect silence, great watchfulness of his eyes, a strict guard "over his thoughts, profound humility, exact obedience, un- "broken patience under every trial, incomparable charity to "the poor, and constant attention to the divine presence."— We translate the words of his biographer.

Nothing related of the intimate communications between God and those eminent saints, who have been most favoured with them, is more wonderful, or more indicative of their sanctity, than those which are related of Nicholas in the process of his canonization; nor are his predictions of future events, or the miracles wrought by him or through his intercession, less remarkable or less numerous. In the convents in which he lived, he was singularly esteemed: the poor, among whom his extraneous duties generally carried him, soon looked up to him with veneration: by degrees, persons of the highest rank shared this sentiment in common with them. The principal personages of the illustrious houses of Colonna, Borghesi, Chigi Rospigliosi, and several other Roman families of the highest distinction, professed singular respect for him. Many of these attended him in his last sickness, and intreated his last blessing.

He was often afflicted with severe illnesses, and bore them with the most edifying patience: a long and painful pleurisy brought him to his grave. He received the last sacraments with the greatest devotion, and expressed an earnest but humble confidence, that he should speedily be admitted into the arms of his divine Redeemer. His fervour visibly increased as he approached nearer to the end of his mortal term. Finally,—collecting his last breath, he cried out in holy joy, "To Paradise! "to Paradise!" and expired. Such was the impression which his holy jubilation, in the hour of his death, made on the bystanders, that, instead of saying the *De profundis*, the prayer constantly used on this occasion, both the priest and the assistants sang, with one simultaneous impulse, the *Te Deum*. Brother Nicholas died on the 13th February 1709, in the 60th year of his age; and was beatified by Pope Pius VI on the 12th September 1786.

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1786. "God," says the pope, in his bull of beatification, "chose "Nicholas of Lougobardi, a person neither eminent for learning, "nor distinguished by secular endowments of any kind, but "altogether ignorant, to display in him the abundant treasures "of his grace." Thus, while the great of this world are pursuing its miserable delights, these humble servants of God seize on the eternal bliss of the next.

B. SEBASTIAN OF APPARITIO, O. S. F. LAY-BROTHER.

From the Decree of his Beatification, and the Compendio della Vita del Beato Sebastiano d'Apparizio, Laico Professo del Ordine de Minori Osservanti del Padre S. Francesco della Provincia del Santo Evangelio nel Messico Dedicato alla Maesta del Re Catolico Carlo Quarto dal Padre Matteo Ximenez dello stesso Ordine e Provincia Postulatore della Causa. Roma, 1789, 4to.

1600.

SEBASTIAN of Apparitio, was born at Gudina in Gallicia, in Spain, in the year 1502, of John of Apparitio, a day-labourer in husbandry, and Teresa, his wife. He spent his early years with them, in the practice of hard labour, sanctified by great piety. He then went to Salamanca, and lived there during some time, in a state of similar servitude, contented with his lot, perfectly faithful to those who employed him, and regular in his religious duties—he constantly remitted, to his poor parents, all his savings. To avoid some solicitations to vice, to which he found himself exposed, he removed to St. Lucar of Barrameda, in the neighbourhood of Cadiz. In that city and its neighbourhood, he lived several years, and obtained general esteem by his industry, probity, and piety: he afterwards sailed for New Spain, and arrived there in 1533. After some stay at the port in which he landed, he passed to Mexico. There, he

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turned his knowledge of husbandry to advantage, and acquired wealth. He was particularly skilful in constructing roads; one from Mexico to Zacatheca, over the construction of which he presided, is yet seen. He afterwards engaged in commerce; there, too, he succeeded; but, fearing the temptations which attend both the acquisition and the enjoyment of wealth, he abandoned his commercial pursuits, and returned to agriculture. He was thrice married; and, through each of these marriages, he and his wife, by mutual agreement, observed continence. He survived his last, as he had done his two former wives. Both, while he was married, and while he was single, his conduct was most edifying; he was meek to all, charitable to the poor, fervent in religious duty, and punctual in the practice of religious observances. "Providence," says the decree of his beatification, "did not send him to America, to cultivate "in it, science or literature; of these, he was ignorant; but, to "excite, by his example, the new christians to the practice of "profound humility and christian perfection. For, at the ad- "vanced period of his seventieth year, he renounced the riches, "with which he abounded; he distributed them among the "faithful; and thus, bereft of all earthly property, he entered "into a convent of the Franciscan order of strict observance. "There, forgetting every thing which he had left behind, he "was professed a lay-brother. From this time, he persisted in "an undeviating practice of wonderful penance, simplicity of "heart, prayer, faith, and both corporal and spiritual works of "mercy, till his 98th year; then, in consequence of his faithful "and laborious discharge of his religious duties, and his co- "operation with divine grace, he received, though he had come "into the vineyard at the latest hour, the full reward, which "its divine master has promised to the servants who enter "into it, at the first." He died on the 25th of February 1600; and was beatified by Pius VI, on the 12th of September 1786.

The bull of his beatification, mentions many supernatural graces with which he was favoured, and many miracles performed by him in his life-time, or obtained after his decease, through his intercession.

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B. JOHN JOSEPH OF THE CROSS, O. S. F. PRIEST.

From the Legends in his Office, and the Bull of his Beatification.

1734.

MOST of those, who read these pages, have perused the account, which Mr. Alban Butler has given in his "Lives "of the Saints," of St. Peter of Alcantara; a perfect model of claustral penance and mortification. On him, John Joseph of the Cross formed himself. From the only two biographical documents of this great saint, which we have been able to procure, we present to our readers, the following short but most authentic view of his edifying virtues.

Some may be tempted to question the propriety of his extreme seclusion from the world, and extraordinary austerity. We beg leave to ask, whether the lives of the prophets in the Old Testament, of the precursor of Christ, of Christ himself, of the Anthonies and Pacomiusses in the third century, of the Athanasiuses, the Basils, and the Nazianzen Gregory in the centuries which immediately followed, and of the Benedicts and Bedes, who flourished in those which succeeded, do not present examples of equal seclusion and equal austerity, of the same solitude; the same watchings and the same fasts?

For our brethren within the catholic pale, this work is principally designed: should others favour it with their perusal, and find fault with these penitential austerities, may we not refer them to their own Homilies, to the table prefixed to their own Book of Common Prayer, of the vigils, fasts, and days of abstinence to be observed in the year? and enquire whether great penitential austerities are not recommended by the most eminent lights of their own church, the Taylors, the Pearsons, the Doddridges, and the Gunnings?

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The blessed John Joseph of the Cross, who practised them in so eminent a degree, was born about the year 1654, and died in 1734, in the eightieth year of his age. The following is a free, (the idioms of the two languages not admitting a literal), translation, of the bull of his beatification.

" Amidst the incessant cares and solicitudes, with which, in " these times particularly, the catholic church is affected, and " amidst the constant tears, with which she bewails the daily " loss of souls, the father of mercies, the God of all consolation " does not cease to assuage her sorrows and to wipe away her " tears, by the triumphs of such of her children, as have crucified " the flesh with its vices and concupiscences; who have carried " about with them Jesus crucified, and have obtained an illustrious " victory over themselves, over the world, and over the antient " enemy of man. Among these, JOHN JOSEPH OF THE CROSS " shone eminently, within our own remembrance. He was born " of noble parents, in the island of Iscla, in the Tuscan sea, and " was far more illustrious by his virtues than his splendid line- " age. Accustomed, from his earliest youth, to bear the yoke " of Christ, he entered into the order of the minor Friars of the " observance called of the reform of St. Peter of Alcantara. " When he entered into it, he took the appellation of "The " Cross," to shew, that he gloried in nothing more than the " cross of the Lord; by this, he was crucified to the world, and " by this, the world was crucified to him. At the end of a year's " probation, he made his solemn profession. He proposed to " himself St. Peter of Alcantara, as a model for his imitation, " and exhibited through life, in every part of his conduct, the " admirable and almost singular humility, discretion, and other " virtues of that great man. Renouncing, from the bottom of " his soul, the concupiscence of the heart, the concupiscence " of the eyes, and the pride of life, uncommon modesty, rigour- " ous silence, assiduous prayer, regularity, love of every kind " of mortification, and prudence, were so conspicuous in him, " that, like St. Peter, he, before he had completed his 20th year, " was appointed to erect a new convent of his order, as reformed " by that great man, in a city in Piedmont. In obedience to " the express command of his superiors, he was ordained priest; " he established the institute of St. Peter in the new convent;

" but,

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" but, to render it still more acceptable to God, he added to it " new severities, so that the brethren lived in it as anchorites. " His talents and virtues becoming generally known, he was often " employed in the public and most difficult concerns of his " order, and appointed to its most important and arduous offices. " In all these, his labour, industry and attention to promote " the glory of God, the welfare of his neighbour, and the good " of his order were most exemplary. At length, worn down " by age, having fought a good battle, consummated his course, " and preserved his faith, he expired on the 5th of March 1734, " and then received the reward of his labours.

" That his many virtues, and the many specimens of perfect " conduct which his contemporaries beheld in him, may edify, " and thus be useful to posterity;—we, who by the inscrutable " counsel of God, have, without any merits of our own, been " appointed to govern the flock of the Lord, have determined " to promote, as far as we are authorized by our power from " above, the honour and veneration of so great a man, that they " may conduce to the glory of God, the lustre of his church, " and the edification of the faithful. Therefore, due proceed- " ings under the authority of the holy see, having been had, in " the congregation of rites, upon the sanctity and the theolo- " gical and moral virtues, in an heroic degree, of John Joseph " of the Cross, and upon the miracles, said to have been wrought " by God, through his intercession, to make manifest his holi- " ness to men,—and mature and diligent discussion and exami- " naton of them having taken place,—and the congregation " having decreed, with one assent and voice, that, when we " should deem it proper, this holy servant of God might, until " the public act of his canonization, be declared to be beatified, " and that this declaration might be accompanied with the " customary indulgences;—we, yielding to the earnest prayers " of the minor friars of the observance called of the reform of " St. Peter of Alcantara, of the province of Naples, and to the " earnest prayers of the island of Iscla and all the other islands " of the kingdom of both the Sicilies, and with the advice of " our cardinals, do, in virtue of our apostolical authority, con- " cede and grant, by these presents, that the servant of God, " John Joseph of the Cross shall henceforth be termed, beatified."

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—The bull then contains a grant of the usual honours to his memory and remains, and the usual indulgences to the faithful. It is dated the 15th of May 1789.

B. ANDREW HIBERNON, O. S. F. LAY-BROTHER.

From the Decree of his Beatification, the Legends in his office, and Vita del Beato Andrea Ibernon, Laico professo dell ordine di San Francesco, della pui stretta osservanza de Minori Scalzi di San Pietro d'Alcantara, della Provincia di S. Geo Battista di Valenza nelle Spagne Data in Luce dal P. Fra' Vincenzo Mondina Vice-procurator Generale della ouddetta Reforma, et Postulatore della Causa. Roma 1791. 4*to.*

1602.

THE blessed ANDREW HIBERNON descended from an antient and noble family, which had, for some time, been settled in New Carthage, and had formerly possessed considerable opulence; but had suffered a reverse of fortune. This occasioned Andrew's parents to quit New Carthage and settle in Spain. At the time of his birth, they lived at Alcantarilla, and were generally respected; his mother was called, from the high opinion entertained of her great virtue "the Good Mary." Andrew was born in 1534. His parents took the earliest opportunity of habituating him to raise his infant hands to Heaven, and to pronounce as well as his infant lips would allow, a short prayer to Him, to whom praise from the mouths of infants and nurslings is ever acceptable. His parents watched over him, as he advanced in years, and paid particular attention to his progress in piety: he corresponded with their pious attentions, making great advances in learning, but greater in virtue. At due times, he was admitted to the sacraments of penance and the eucharist. To ease his father of the expense of supporting him,

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him, he placed himself with an uncle, and for some time served him for a salary. What he could save from it he hoarded, with a view of portioning his sister. Having raised a sum of money sufficient for this purpose, and being then in his twenty-first year, he and his brother set out upon a visit to their father, delighted with the thoughts of seeing him, and establishing their sister; but, in their road, they met a robber who plundered them of their all. Andrew was at first grievously afflicted; but he humbly resigned himself, and proceeding on his journey, informed his father of the disaster with such religious sentiments of humility and submission to the will of Heaven, as quite delighted him.

It is a remark of his Italian biographer that those, who are conversant in the lives of the saints, meet with repeated instances, in which events either trifling in themselves, or apparently of a contrary tendency, prove the means of sanctifying a soul, and elevating her to a high degree of perfection. This was the case of Andrew: the disaster which we have mentioned, led him to make serious reflections on the vanity of human projects, the frequent disappointment of human hopes, and the emptiness of all human acquisitions. These he contrasted with the wisdom of strenuous exertions to save our souls, the certainty of their success, if we are not wanting to ourselves, and the immensity of the reward with which they are crowned. These reflections were cultivated in Andrew by a holy man, who frequented his father's house. After much serious reflection, Andrew determined to quit the world altogether, and to enter into the Franciscan order. He first repaired to a house of minor friars; but soon being struck with the very severe reform, which St. Peter of Alcantara had recently introduced into a neighbouring house of the Franciscan order, he entered into it, and, after a novitiate of two years, was admitted as lay-brother, and took the vows.

From this time, his life was spent in the practice of the humble, but heroic virtues, by which lay-brothers, who act up to the true spirit of their institute, sanctify themselves, and edify their community. There is not, perhaps, a situation more congenial to one, who has resolutely taken up the cross, and is determined to follow him who died upon it, than that of a lay-brother. He leads a lowly and hard life, but he has regular hours

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hours of prayer; his labours are severe, but they are attended with few temptations; he may always make them meritorious, by performing them with holy christian feelings, and to this he is ever incited by all that he sees and hears in the holy precinct within which he resides. This was the constant tenour of Andrew's conduct during 20 years. Patient and regular in the discharge of his duties, always seeking those employments which were least pleasing to human nature; never sparing himself, but always wishing to assist others; most fervent in prayer, and every pious exercise; always cheerful, yet always respecting the invisible and observing deity; he united in himself, in a high degree, all the active and contemplative virtues of his state. He was sent by his superiors to different houses of his order, in Murcia, Valentia, and Gandia, both to edify the members of them by his example, and to benefit them by his councils. He was often consulted, both by secular and ecclesiastical persons of distinction; he was singularly venerated by St. Paschal Baylon and the blessed John de Ribera, bishop of Valentia: and was so generally esteemed in every place in which he resided, as to be the only person in it who did not know his merit. Many of his prophecies, and many miracles wrought by him, or through his intercession, were proved in the process for his canonization. He foretold the time of his death, four years before it happened.

While he was in the college at Gandia, he was seized with a pleurisy, and immediately began his preparation for death. The news of his illness occasioned a general consternation in the town; and, such was the conflux of persons who wished to receive his blessing and last instructions, that it became necessary to shut the doors of the convent against every person, except a few of the very highest distinction. His pains were acute, but he bore them with the greatest patience. He was asked if he did not suffer greatly; he acknowledged that he did; but, "I know," he said, "that it is the will of God, that "I should suffer; and it is a pleasure to me, that, in my suf- "ferings, his will should be done." In these edifying dispositions, he died on the 18th of April 1602. On the 22d day of May 1791, Pope Pius VI pronounced the decree of his beatification. "It is the duty of christians," says his holiness, "to "imitate

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" imitate what they venerate; we, therefore, think it our duty,
" to hold out to you the blessed Andrew Hibernon, for your
" veneration, and entreat you to imitate his virtues."

BLESSED MARY OF THE INCARNATION, CARMELITE, LAY-SISTER.

From the Bull of her Beatification; her Life by Doctor Andrew Duval, Paris 1621, 8vo. *and La Vie de la Bienheureuse Marie de l'Incarnation dite dans le Monde Mademoiselle Acarie, Converse professe, Fondatrice des Carmelites reformées de France, par J. B. A. Boucher,* 8vo. *Paris* 1800.

1618.

FEW persons have exhibited, in the character of a daughter, wife, mother, mistress of a family, widow, or nun, more perfect conduct than sister MARY OF THE INCARNATION did in them all.

We shall attempt to relate, successively, the principal circumstances, I. Of her childhood and youth: II. And during her marriage, which seem to us most likely to engage the attention of our readers;—noticing, particularly, in what we say of her conduct during her marriage—her behaviour towards her husband; towards her children; and towards her servants; We shall also mention her general charities; and her natural and acquired endowments: III. We shall then succinctly state her exertions to establish in France, the Carmelite nuns: IV. The Ursuline nuns and the Oratorians: V. We shall notice her general virtues: VI. Her incessant prayer: VII. Her conduct during her widowhood: VIII. Her entry into religion; her conduct as a novice, and lay-sister: IX. Her death, and the honours paid to her memory and her beatification.

I. Throughout her *childhood and youth,* the graces with which

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which it pleased the Almighty to favour her, and her correspondence with them were eminently discernible.

She was born at Paris on the 1st of February 1565, and received, in baptism, the name of Barbara. Nicholas Auriollot her father and Mary Luillier her mother, were of noble families, and distinguished by piety and zeal for the catholic religion; both were very rich. Barbara was their only child; she shewed, in her earliest years, the happiest disposition of mind. She was meek and humble; obedient to her parents, modest and inclined to whatever was good. At the age of eleven, she was sent to the abbey of Longchamp, a convent of Poor-Clares in the neighbourhood of Paris, and placed under the direction of her aunt, a nun of singular merit. There, she imbibed that love of God and of spiritual things, which never forsook her. She assisted at the office of the church with a recollection and piety beyond her age; and often retired to the most private places to indulge herself in prayer and holy meditation. She shewed a horror of offending God, and avoided doing any thing that could give the slightest displeasure to the nuns or to her companions. If she failed in any of her duties, she bewailed it bitterly, and received, with the greatest submission, the reproofs and humiliations which were inflicted upon her: it was observed that she never disputed. The conversations, which she had with a religious man of the order of St. Francis, who was the confessor of the convent, and with a holy nun, who was afterwards its abbess, were singularly useful to her, and habituated her to the practice of an interior life, or a constant attention to the presence of God, and a constant elevation of the mind to him, by prayer and pious aspirations. She always mentioned with gratitude her obligations to those holy persons. Having attained her twelfth year, it was announced to her, in the beginning of Lent, that, at the following Easter, she should make her first communion. Full of joy, that she was so soon to receive the bread of the angels, she prepared herself for the sacred rite, with the greatest fervour and humility. She made a general confession; grieved for the little faults of her childhood, with true contrition, and punished them by severe flictions of penance; for, even these, these practices were familiar to her. With the purest and warmest affections of holy love, she

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she received her divine guest: the inundation of sacred joy which filled her heart at that important moment, was so great, that, at a future time, she declared that she would not have exchanged it for all that the universe contains; and that from this time, all earthly things appeared to her insipid. Referring to this circumstance, she used to remark, "how important it is "that a child, when he makes his first communion, should be "in a state of innocence. Almighty God takes such a soul into "his particular protection, and arms her against the dangers "which lie in wait to assail her."

In her 14th year, Barbara, much against her will, quitted the convent, went to reside with her parents, and was introduced into the world. Fortunately, she preserved her piety: prayer and pious reading continued to be her principal occupations. Reading in the prophet Isaiah * the declaration of God, "Upon "whom shall I cast my eyes, except on the poor, who has a "contrite and humble heart, and who listens to my words with "fear and trembling?"—she made a fervent prayer to him, that he would confer these holy dispositions upon her. "A contrite "and humble heart," she used frequently to say, "is invalu-"able; we should prefer it to all that this world can bestow."

Preserving her wishes for a religious life, she intreated her parents to permit her to take the veil in the convent of the Hotêl-Dieu at Paris. The hard and laborious life of the nuns, and their occupation of waiting upon the sick, recommended this establishment to her. The request was received unfavourably: her parents signified to her peremptorily, that they never would give their consent to her entering into religion, and positively forbade her to renew the application. Whatever her feelings were, she considered that God spoke to her by her parents, and obeyed their voice. "My sins," she said, "have "deprived me of the honour of becoming one of the chaste "spouses of Jesus: I must be satisfied with being his servant "in an humbler lot." But she preserved her piety, and spirit of religious recollection; she went out as seldom, and dressed as plainly, as her parents would allow. The little pleasure, which she took in the gayeties which surrounded her, displeased them: on

* Chap. lxvi. v. 2.

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on one occasion, her mother, to express her resentment, shut her up in a cold room, and kept her there without any fire, during several days and nights, in the middle of winter. The damp of the bricks of the floor seized her feet, and a severe operation of surgery became necessary. She submitted to it with the greatest patience; never complained either of the harshness of her mother, or the pain which she suffered in the operation.

It has often been observed, that the world admires the virtues which it has not courage to practise. Thus it was with Barbara: her meekness, her unpretending manners, her constant wish to oblige; her unobtrusive piety; her regular attendance at church; her charities, and frequent and edifying communions, gained her universal respect. With the exception of their little jealousies of her having too much piety, she was the joy of her parents; her acquaintance and notice was universally solicited. Thus, through her childhood and youth, she walked with God, and received and fructified the holy impressions of his grace.

II. 1.—Between the 17th and 18th year of her age, she *married*, with the full consent of the parents on both sides, M. Acarie, mâistre des comptes, in the chamber at Paris. Both his father and mother were descended of noble families, and possessed considerable property. He was eminently pious and charitable; and the biographers of madame Acarie particularly mention his beneficence to several English priests, whom the sanguinary laws of Queen Elizabeth and her parliament drove to the continent. He was engaged in the party of the league; and so active in it, that he obtained the name of the *Laquai de la Ligue*. After Henry IV had conquered Paris, he enjoined M. Acarie to absent himself from it, leaving it to him, to chuse his place of banishment. He retired to a convent of Carthusians at Bourg-Fontaine, near Villiers-Cotterêts, at a distance of 18 leagues from the capital. He had contracted large debts for the service of the league: his disgrace was a signal to his creditors to use all the means for the recovery of them which the law afforded; they, accordingly, sequestered all his property. They proceeded so far as to seize, while M. Acarie was at dinner, the plates upon the table, and the chair upon which

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which she sat. She beheld it unmoved: "I trust," she said, "in the providence of God. Blessed be his holy name! he "had detached me from the things of this world, before our "creditors deprived me of them." She sometimes wanted the necessaries of life: on one occasion, she solicited a loan from one of her relations, and to move his compassion, threw herself at his feet. She met with a brutal reception; but she bore it with patience. From one of her other relations, she obtained a small temporary relief; and lived, during some time, in peace and privacy, but in a very reduced condition. Her husband was accused of conspiring against the king's life; this plunged her into the greatest embarrassments. Her great capacity for business then appeared: she undertook the defence of her husband; she furnished the proofs of his innocence, prepared all the briefs and memorials, instructed the council, attended the consultations, solicited the judges, and superintended all the proceedings in the cause. She finally obtained a declaration of her husband's innocence. She then made arrangements with his creditors. Unfortunately, it was necessary to sell his charge of maître des comptes, and a large portion of his patrimony. By these painful operations, the demands of the creditors were satisfied; and the family, though fallen from its splendour, still held an honourable rank in society, and was left in the possession of considerable property. At the end of three years, M. Acarie was permitted to return to Paris.

At a time, when the embarrassments, which we have mentioned, pressed most heavily on madame Acarie, it was proposed to her to have recourse to a proceeding in the French law, called "a separation of property," by which a married woman frees her own fortune from the controul of her husband, and the demands of his creditors; but, to this proposal, she could not be brought to listen. Nothing could be more tender, or more respectful than her conduct towards him: when he entered a room in which she was, she always rose from her chair to receive him; and whoever was present, or whatever was her occupation, she constantly gave her whole attention to him. If he sent for her, or returned to his house after a journey, while she was absent from it, she instantly hastened home: she consulted him upon all she did; and always deferred to his opinion.

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improvement of their minds, but wished it not to be effected too rapidly. She strongly declared against premature knowledge and accomplishments; she observed, that these generally vanish as quickly as they appear; and that a forward youth seldom makes a wise man. She took great pains to prepare her daughters for the sacred communion. She earnestly recommended to them, a frequent approach to the sacred table, particularly in the indulgences accompanying the great festivals. She then always gave them some money to distribute among the poor. She placed her sons in public schools, making choice of those where the discipline was most exact; but she did not lose sight of them. She informed herself minutely of their conduct, their manners, their health, and every thing which related to them; and praised or reproved them, as they deserved. After her daughters attained a certain age, she emancipated them gradually from their former strict regularity. She allowed them to mix with persons of their own age: they were suitably dressed; still the vanity of dress was avoided; the modesty and humility, in which they had been educated, accompanied them into the world, and gained them universal respect. She then too placed some part of her domestic economy under their direction, and ordered the servants to attend upon them, and obey their directions; she, however, strongly recommended them to dispense with their services as much as possible, and to do all they could for themselves. When the conduct of her children pleased her, she testified, in the warmest manner, the joy which it gave her. On one occasion, when they had conducted themselves remarkably well, all the feelings of a mother rushed into her heart: "Now," she exclaimed, "I am truly happy! I see you love God, and I know "that God loves you! To be the mother of children whom God "loves, is indescribable happiness!"

Seeing so much piety, her friends concluded, that she destined her daughters for a religious life. This, she positively denied. "My only object," she said, "is to make my children "virtuous; if they earnestly endeavour to discover the will of "God, respecting the state which he wishes them to embrace, "he will certainly reveal it to them. Were I a queen, and the "mother of an only child, and God called that child to a reli-

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" gious state, I would not hinder his entering into it: had I " a hundred children, and no means of supporting them, I would " not be the cause of the entry of any one of them into a reli- " gious order. To act otherwise, would, in the first of these " cases, be resisting the will of God; and would in the second, " be exposing myself to be the occasion of the loss of a soul, " and injuring religion. A vocation to a religious life can only " come from God. A religious life is a situation so exalted, " that the united world cannot make a truly religious man. It " is better to stay in the world, in obedience to the order of " God, than to enter into a cloister from human motives."

At this time, the morals of the French military were very bad, and duels inconceivably frequent. On this account, she dissuaded her eldest son from entering into the army. He afterwards embraced the profession of the law, and studied under the president Faure, the friend of St. Francis of Sales, and had the happiness of residing, during a long time, in the house of that venerable and amiable prelate. The second son of madame Acarie entered into the ecclesiastical state, and obtained considerable church preferment. The third served in the army. All appear to have been distinguished for religion and probity. The three daughters, as we shall afterwards mention, became Carmelite nuns.

We shall close what we have said of the children of madame Acarie, by translating the following letter of St. Francis of Sales to one of her daughters;—" I have offered my humble " thanks to God, for the vocation of yourself and your two " sisters to this holy institute; and for his conferring upon you " a spirit of fervour, which produces great fruit; so that you all " three will successively make your professions in this honourable " family, for the establishment of which your truly holy mother " prayed, and laboured so much, and which was the place of " her final retreat, and your habitation. What blessings has " God poured upon you! How faithfully should you correspond " with the divine providence, which has thus eminently favoured " you! May I speak to you in confidence? I never think of " your venerable mother without spiritual profit. I hope also " that her three sons, though they now hesitate, will experience " the good effect of the divine mercies of Him, to whom I know

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" she recommended them. It gives me great pleasure, to " recollect that, in my last visit to Paris, I saw them, and " observed, in their souls, strong marks of the care, which the " Holy Ghost takes of them."

II. 3. Madame Acarie paid the greatest attention to her *servants*; she knew the denunciation of Paul, that " he, who " takes not care of the persons in his house, has renounced his " faith, and is worse than an infidel*." She took care that all her servants heard mass every day, that they went to confession, once in every month; and that they received the sacrament of the altar on all the principal festivals of the church. But she required full and punctual performance of service, and reprehended, sometimes very severely, the servants who neglected it: still she was always considerate, and spoke to them with kindness. She was very attentive to them in their illnesses; saw that they wanted neither spiritual nor temporal help. One of them being seized with a pestilential fever, she caused him to be removed to an isolated part of the house, and would permit no one but herself to wait upon him, and she performed for him in person all the duties of a nurse, even those of the most disgusting nature. Generally, on great holidays, the mistress, her three daughters, and all the servants approached, together, the sacred table, and received the bread of life. Several, both of her male and female servants, entered into religion.

II. 4. Her *General Charity* was extensive, exemplary, and distributed with discernment. It took up much of her time; but, as she used to say, " when we give to God the time, which " belongs to him, he always finds us time to do every thing that " is necessary or useful for the sanctification of ourselves. It is " not however sufficient to do good: to render it meritorious, it " must be the good which God wills us to do, and must be done " in the manner he prescribes." She therefore engaged in nothing without previously consulting the will of God; and, if, by accident, she found that she was either saying or doing any thing, upon which she had not previously consulted him, she instantaneously stopped. When she thought that she had discovered the will of God, she engaged and proceeded in the work

* 1 Tim. iii. 8.

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work, though it was of the most painful kind, and though the persons to be served by it were of the lowest condition. When she had not the means of relieving all, who were in want, she gave the first preference to the religious. "They," she used to say, "have vowed poverty, and rest their dependance upon "providence; they, therefore, should have the first share of those "blessings of providence, which God has placed in the hands "of the rich." The decayed gentry next claimed her attention; and then, the modest poor. She was particularly careful to prevent poor girls from falling into irregular courses in consequence of pecuniary distress. Her charitable exertions in the dreadful famine, which Paris experienced during the siege of it by Henry IV, were boundless. Once, while she was walking the streets, followed by a little dog, two gentlemen of family, who were perishing with hunger, fell at her feet, and begged her dog. She was so overwhelmed with the scene of distress, that she could not speak; but, by a sign, desired them to take it. Understanding that the poor upon her own and her husband's estates were in great want, she turned every thing she could into money, and sent it to them for their relief. She made frequent visits to prisons and hospitals. The hospital of St. Gervaise was filled with wounded soldiers. She frequently visited the wards; and twice, during each visit, inspected them regularly; first, to see that the poor sufferers had all the temporal aid of which they stood in need; and afterwards, to see that their spiritual wants were attended to. In the reformation of sinners, and the conversion of heretics, she incessantly laboured: when it was remarked to her, that real reformations and real conversions were very rare, "True;" she used to say, "but a person who "has reformed one sinner, or brought one heretic to the true "faith, has not lived in vain." She contributed to reform many religious houses. Here, particular caution was required; but her manners were so conciliating, her knowledge of the human heart so complete, and her habits of business so great, that she generally succeeded. "Even in our days," says her biographer, "the abbeys of Montivilliers, in the diocese of Rouen, "and of St. Stephen at Soissons, and the religious houses at "the Hotêl-Dieu at Paris, and at Montmartre, Longchamp, of "Charines in Lorraine, and Forssy near Troyes, and several "other

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" other monasteries, mention, with gratitude, that much of the re-
" gularity which existed in their communities, was owing to her."

Her success in comforting the afflicted was surprising. " Whatever," said the mother of the chancellor Seguier, " may " be the agitation of a person, when he first addresses madame " Acarie, he never leaves her without having his soul in peace. " This, I myself have experienced, and this I know has been " experienced by others;" " So fully," said her daughter, in the deposition which she made during the proceedings for the canonization of her mother, " did God seem to be with her, that " she brought holy calm into the most troubled consciences, and " comforted the most afflicted hearts." The lady of the connétâble Montmorency made a similar declaration. No one ever received her advice who repented following it.

II. 5.—She was singularly qualified for these edifying deeds of charity, by *her natural and acquired endowments:* her person was majestic; her countenance was never forgotten by those by whom it had once been seen. It indicated her piety, her internal peace, her sense of the presence of God, and her celestial mind, in a manner which gained every heart. She had great quickness of apprehension, great discernment, great solidity of judgment, a perfect knowledge of accounts, and a thorough acquaintance with the forms and details of business. But she was always quiet; and, even when immersed in complicated and embarrassing concerns, was always sensible of the divine presence, and watched the suggestions of God.

The submission to the divine will, which she shewed in sickness, and in the contradictions which she met with, edified and surprized all who were acquainted with her. Once on her return from a visit she had made in Languedoc, her servant inadvertently passed her, and she fell from her horse, broke her thigh, and, one of her feet remaining in the stirrup, was dragged for a long time on the ground. At length, her foot was disengaged, and she was left on the road in exquisite pain, and crying out for relief. At the end of two hours, some peasants came to her aid. They put her upon a cart, and carried her to a neighbouring town. Her case proved to be that of a compound fracture, and a most painful operation was performed; the peasants, who had found her on the road, and accompanied her

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while she lay in the cart, declared, that in that state of excruciating torment, she had not uttered a single cry, or a single complaining word. Her silence was the same, during the operation. The surgeon cried out in astonishment, "What is it I behold! "The tortures which I inflict upon you are excessive, and yet "you do not cry!—Are you alive, or are you dead?" She preserved the same equanimity during the remainder of the operation. On two other occasions, she dislocated her thigh, and shewed the same patience.

In her charities, she was assisted by the liberality of several persons of the greatest distinction; it is pleasant to find among her benefactors, Henry IV of France, and Mary of Medicis,—his illustrious queen. The last was particularly attentive to madame Acarie; her majesty caused it to be intimated to her that she wished to see her frequently. Once only madame Acarie waited on the queen, and then respectfully requested, that her future visits might be dispensed with. Her majesty received her request with great kindness; dispensed with her visits; but frequently consulted with her on matters in which religion or charity was concerned.

III. Of all the works of piety to which madame Acarie dedicated herself, none was considered to do her so much honour, as *the establishment in France of the Carmelite nuns of the reform of St. Theresa:* all allowed that it was principally effected by her zeal and talents.

The order of Carmes derives its origin from Mount Carmel, in Palestine, antiently inhabited by Elias, Elizeus, and other prophets. It has been contended, that, after the death of Elias, an uninterrupted succession of hermits, down to the time of Christ and the apostles, inhabited Mount Carmel; that, having embraced, in the earliest ages of christianity, the christian religion, they continued their succession to the twelfth or thirteenth century; and that the rule of the Carmelites, as it is now observed, was then communicated to St. Simon Stock, their general, by divine revelation: here, their regular history appears to commence. At this time, they still inhabited Palestine; Oderic, the fifth general in succession from St. Simon Stock, removed with his community into Europe: and houses of the order

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order were established in France, Spain, Germany, and England. The discipline of the order being considerably relaxed, St. Theresa, in 1562, undertook its reform, and established it, with the approbation of the holy see, in a monastery at Avila, and afterwards in fourteen other monasteries. Two others were founded by the mother Ann of Jesus, one of the saint's most distinguished disciples. St. Theresa also founded two convents, on the same reformed plan, for men. The first, who embraced this reform, was father St. John of the Cross, a model of a perfect spirit of contemplation and penitent austerity. Those, who embraced it, were, from their not wearing shoes, called the discalceated or unshodden Carmelites, in opposition to those who were called calceated, or shodden. The design of introducing them into France was first conceived by M. de Bresigny, a Spaniard by birth, but domiciliated in France; he had published a French translation of the works of St. Theresa, from the edition of them published by the reverend mother Ann of Jesus, at Madrid; and a translation of the life of St. Theresa, written by father Ribéra, a jesuit. In 1601, madame Acarie embarked in the project, and was from this time the soul of every enterprize, which was undertaken to give it effect. M. de Berulle, who was afterwards honoured with the Roman purple, was her principal assistant: he was personally respected by Henry IV and his queen, and enjoyed their confidence. The monarch's formal permission for the introduction of the Carmelites into France was soon obtained. Pope Clement VIII granted the necessary bull, and M. Gallemont, M. Duval, and M. de Berulle were appointed superiors of all the Carmelites, who should be established in France. All the three superiors were persons of the greatest piety, and of consummate experience in spiritual concerns; but the appointment of them to this superiority nearly caused the entire failure of the project. M. de Berulle, took a journey into Spain, with a view of selecting from the Carmelite monasteries in that kingdom, a sufficient number of nuns, to form and settle the projected French establishment. He carried with him letters of recommendation from several persons of distinction; and both Henry IV and his queen personally interested themselves in the success of his mission; it was also favoured by the Spanish court: but, when the

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the superiors of the Carmelites found, that the projected establishments in France were to be under the direction of secular priests, they made every kind of opposition to the project; and it was not, until both the Spanish monarch and the pope's nuntio proceeded to threats of extreme measures against them, that they desisted. M. de Berulle accompanied the Spanish nuns into France, and finally settled them in a monastery, which had been prepared for their reception, at Paris, in the fauxbourg of St. Jacques. During the space of a few years, monasteries of the order were established in most of the principal towns of France. It is impossible to read, without edification, the detail of these establishments, the holy earnestness of several ladies of the highest rank to insure their success, their pious views, and their large contributions. But it was universally allowed, that the success both of the original project, and of those which immediately followed it, was principally due to madame Acarie: the zeal, the talents, the energy, and the prudence which she displayed on this occasion, merited for her the honourable appellation of "Founder of the "French Carmelites." The six nuns, whom M. de Berulle brought with him into France, possessed extraordinary piety and ability. In their organization of the French houses, they adhered rigidly to the rule of St. Theresa, and let none of the minor details infringe upon it. Great was the fervour of the pious inmates; the same fervour was shewn by their successors, and the revolution found the same fervour in every Carmelite monastery in the dominions of France.

IV. It generally happens that one good establishment produces other exertions of charity. While the importation of the Spanish Carmelites into France was in agitation, madame Acarie collected several young ladies, who seemed to be called to a religious life, in a house opposite the church of St. Généviêve, at Paris. There they lived, as in a cloister, in the practice of prayer, retirement, and mortification. Some joined the Carmelites, and proved of essential service to them: others, were the germ of the *French Ursulines*, an establishment of the greatest utility; the object of it was to educate girls for the world. "Your exertions," madame Acarie used to say to the superiors,

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riors, "will contribute greatly to the general reform of man-
"ners; daughters are more under the care of their mothers
"than under the care of their fathers. Mothers, who have
"been educated in good principles, will transmit them to their
"children; should they even swerve from them, they will,
"sooner or later, return to them: first impressions, deeply
"made, are seldom totally obliterated. When a tree has
"once began to wither, it cannot be renewed; but, a new tree
"may be planted. In the same manner, to restore faith among
"men, you must plant it on the hearts of the young. This
"was the system upon which St. Ignatius founded his order."

Madame Acarie was highly instrumental in the foundation of the *Congregation of the Oratorians* in France. "One thing," she said to father Coton, the confessor of Henry IV, "is par-
"ticularly wanted in France,—an order that shall produce
"good bishops and good curates. I have long pressed M. de
"Berulle to found such an order; he declines doing it,—he
"must, however, do it; pray join with me in persuading
"him." We have seen the active part which M. de Berulle took in the establishment of the French Carmelites; this cemented between them an edifying union of exertion, for many pious and many charitable purposes. M. de Marillac, an illustrious French magistrate, made a third in the confederacy; his large purse was always open to them; his counsels and active services, always at their command. Many other persons, particularly ladies of the highest distinction, co-operated with them. Some acquaintance with the lives and actions of the persons most eminent for sanctity in France, during the sixteenth and seventeenth centuries, has convinced the writer that, in the higher ranks of French society, there was much more pious charity than is generally supposed.

V. We proceed to mention the *General Virtues* of Madame Acarie.

Her *Faith* was pure, firm, and enlightened. She was perfectly acquainted with the doctrines of the catholic church, and expressed herself upon them with an accuracy, that surprized the learned. She frequently repeated, in a very solemn manner, the creed of the Apostles, the Nicene creed, and the creed of St. Athanasius

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St. Athanasius: she recommended this practice to her daughters, and to many, who advised with her on their spiritual concerns. She recommended to a young lady, who was to make a long residence in a family of Calvinists, never to dispute with them. "If they ask you," she said, "what is your belief upon any of "the contested articles? answer simply, that 'you believe "'what the Roman-catholic church believes.' If they ask "you, what the Roman-catholic church believes? answer, 'she "'believes what I believe.'"—Her *Hope* was at once firm and humble. "In God," she used to say, "I have hoped, and ever "will I hope. But I tremble; there is not, in this life, a "moment, in which one may not fall into sin, and lose God "for ever." A great sinner intimated to her, his apprehension, that God would not have mercy upon him. "For shame!" she exclaimed; "never despair of his mercy! let no one despair! "While you hope, you may confidently trust in God for your "salvation; the moment you despair, you are lost, without a "very especial mercy. Despair is the greatest of crimes; it is "an attack upon the mercy of God, which is his favourite attri-"bute. It is that attribute, of which men most stand in need; "that, which will be eternally sung in heaven." She often engaged in religious projects of the most expensive nature without any visible means of defraying them; but there was not a single instance, in which the necessary sums did not arrive. Here, she is more to be admired than imitated: generally speaking, to act in this manner is to tempt providence. *Her Love of God* was fervent and continual: every occurrence of her life, every object she met with, caused her to raise her heart to God, and to bless his name; her whole life was dedicated to the promotion of his glory. *Her Devotion to the Mother of God* was most fervent. In honour of her, she said the beads every day, and fasted on every Saturday, and every vigil of the festivals of the Virgin. She once projected a pilgrimage to the chapel of our Lady of Loretto, to see the holy chamber, in which the angel is said to have appeared to the Virgin Mary, and to have announced to her the mystery of the incarnation. *Her Resignation to the will of God, and her Patience in suffering*, were most edifying. In fact, her whole life was spent in the practice of religious mortification, and in bearing, with religious submission, the painful infirmities with

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with which it pleased God to visit her. We have seen that she once completely broke her thigh, and twice dislocated it. The consequence was, that she limped, and always walked in pain, but she never complained, or refused any employment or exertion, by which she thought God would be honoured, or her neighbours served. Her *Humility* was profound: she shrunk from the praise and thanks, to which she was so much entitled; and from every kind of notice. On every occasion, she sought the lowest place, and the meanest employment. She resigned to others the credit of the good works in which she was engaged; she bore contradictions without repining; ill reports in silence; calumnies without murmur or reply.

VI. Her *Prayer* may be said, to have been perpetual. All the time, which she did not give to corporal or spiritual works of mercy, was employed by her in this pious exercise, or in sacred contemplation; but, when she was actively occupied, the elevation of her soul to God was so frequent, and her religious feelings of His presence were so habitual, that, even then, her soul was in a state of prayer as acceptable, perhaps, to God, and as meritorious, in His eye, as her most pious and direct addresses to Him. That *supernatural prayer*, and those supernatural consequences or accompaniments of it, of which we have read such sublime and extraordinary accounts in the lives of St. Theresa and St. John of the Cross, and many other saints, appear to have been conferred on her in the highest degree. These, it was lawful for Mr. Alban Butler to describe, in the lives which he has written of those holy persons; but a description of them would not become the present writer's unhallowed pen. "Frequent*," says the author of the Imitation of Christ, "are the visits of God to a contemplative soul; sweet is his "conversation with her; grateful his communications to her; "unspeakable the peace which he brings to her; wonderful "the familiarity which he vouchsafes to her." This is unquestionably true: but more than this, we cannot presume to write. "The secret," says cardinal Bona, "of this sacred union of "God and a soul in contemplation, is a mystery which cannot "be

* Lib. ii. c. 1.

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"be explained to those who have not experienced these sub-"lime elevations." If unexperienced persons cannot understand them, it is impossible that they should explain them. It is even dangerous for them to attempt it. It has been observed by painters, that, when the line of beauty is perfect, the slightest deviation from it, generally converts it into deformity: it is the same with descriptions of these sublime operations of the Deity; the slightest want of theological accuracy, in substance or expression, of discernment, or even of taste, is fatal, and too often exposes these sacred and sublime effusions of divine grace, to ridicule. But however gifted with these supernatural favours, madame Acarie never sought them, and often preferred the most earnest petitions to God, that he would not permit their effects upon her to be visible. *The Spiritual Combat* was her favourite book of devotion; she recommended the perusal of it to all who consulted her. The esteem which St. Francis of Sales had for this work, is generally known: he preferred it even to the Imitation of Christ. The nature of them is different, each possesses in its kind, the very highest degree of excellence.

VII. On the 17th of November 1613, she became a *Widow.* M. d'Acarie had been taken ill in one of the last days of the preceding October; and had prepared himself for his passage into eternity, by a general confession, and by devoutly receiving the sacraments of the church. Madame Acarie never quitted his bed side, she administered to him all his medicines with her own hand, and shewed him every other attention that could be thought likely to contribute to his recovery, or to alleviate his sufferings. She took particular care, that his remains should be interred in a manner suited to his birth. Both, during his illness and after his decease, she caused prayers to be said for him, by all her friends, and in every place, in which she had any influence. Almost immediately after his funeral, she retired to an outer apartment of the convent of the Carmelites, in the rue St. Jacques.

Her first care, during her widowhood, was to arrange her temporal affairs: such had been her accuracy and regularity in the management of them, that this was accomplished without difficulty

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difficulty or delay. Her three daughters had entered into religion, so that her three sons were, according to the law of France, her only heirs. She made such arrangements respecting the family property, as gave them complete satisfaction. We do not find, in the accounts of her life, a single instance, in which, either in respect to her domestic arrangements, or in the various and cumbrous pecuniary transactions in which she was often concerned, the slightest objection was ever made to the justice, prudence, or honour, of her conduct.

She then announced to some discreet persons, her resolution of becoming a lay-sister in the Carmelite order. To this, its superiors at first objected; but she extorted their consent. She visited some places of devotion, and among them, the abbey of Longchamp, in which she had been educated. "Here, "it was," she exclaimed, "that I was first instructed in the "doctrines of an interior life; here, I made my first commu- "nion; here, I first imbibed my predilection for a religious "state! Here, I now stand, on the eve of having those wishes "fulfilled, with which the God of all mercies was pleased, so "many years ago, to inspire me! Yes! I am now going to "become a handmaid to his servants." It is difficult to conceive a person more to be envied than one, who, revisiting the scenes of his childhood, recollects the holy inspirations with which heaven then favoured him, and hears the still voice of conscience, congratulating him on his having always corresponded with them. What has the universe to bestow, that can be compared with such feelings? But greatly, too, are those to be envied, whose conscience, while it tells them that there has not been this correspondence on their part, comforts them with the reflection, that they have bewailed the want of it, with those contrite and humble tears, which the God of all mercy never despiseth.

VIII. After some deliberation, the superiors of the French Carmelites determined, that she should *enter into the convent of that order at Amiens*. She suffered, at this time, much bodily pain, and therefore travelled to it, by slow journies, in a litter. When the gate of the convent was opened to her, she found the

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prioress, and the whole community, at the door to receive her. She prostrated herself at the feet of the prioress: "I am," she said, "a poor beggar; I am come to pray for the divine mercy, "and to throw myself into the arms of religion." On the 7th of April 1614, she took the white veil, and was admitted into the novitiate. She prayed, that she might be charged with the lowest duties of the kitchen. The nuns soon discovered, that she could not remain standing, even during a small length of time; but, she herself found out, that she could wash the dishes, and cleanse the kitchen utensils, while she sat.—This employment was therefore assigned to her, and she discharged it through the whole remainder of her life, with regularity, and without any affectation. Her obedience, as a novice, was complete. She used to call the sound of the clock, which announced the different exercises of the novices, "The voice of "the Great King," and instantaneously obeyed it. She was never wanting in humility; when her infirmities, which often occurred, drove her to the infirmary, she begged to be permitted to wash the old habits and tattered linen of the community: the greatest favour, which could be conferred on her, was to employ her in making or mending any thing used in the service of the altar. When the time of her profession arrived, she was so ill that she could not rise from her bed. She was carried upon it into a room which adjoined, and had a window that opened into the chapel, and there, on the 7th day of April, in the year 1615, she made her solemn profession. She took the name of *Mary of the Incarnation;* this being a mystery, in which Jesus and Mary were united. The remainder of the day she employed in acts of thanksgiving: "No words," says her biographer, "can express how often, or with what holy joy, she "exclaimed, in the words of the Psalmist, 'I will sing eternally "the mercies of the Lord!'" Her illness increasing, the holy viaticum was administered to her: the priest, holding the sacred host in his hands, solemnly asked her, "If she believed, that Christ "was really present in the sacrament?" "I do believe it," she answered, "I do believe it! Come to me! O my God! come "to me!" She afterwards received extreme unction with great devotion. Her disorder increased, and, during some days, her recovery

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recovery was despaired of; but, her fever gradually left her, and she was restored, not indeed to health, but to a life of suffering.

The office of prioress becoming vacant, the high opinion which the nuns had of her virtue and talents, induced them to elect her to fill it. She humbly, but firmly declined it; and it was conferred on another. The office of sub-prioress being also vacant, the nuns conferred it upon her eldest daughter. Sister Mary fell at her daughter's feet, and promised her obedience: both were so affected as to be unable to speak. The director of the convent enjoined her to give her advice to all, who should desire to consult her on their spiritual concerns. The new prioress, to try her humility, revoked this injunction, and treated her with a severity approaching to harshness. The holy sister submitted to it without the slighest reluctance, and frequently acknowledged, that she had been materially benefited by this severity. The permission of giving advice, was afterwards restored to her.

The temporal concerns of the Carmelites at Pontoise, falling into disorder, and something even of a spiritual relaxation appearing among them, the superiors removed sister Mary to that community, and placed both its temporal concerns and discipline under her temporary direction. With the assistance of M. de Marillac, she discharged all the debts of the house, and added considerably, both to the buildings of the convent and to the ornaments of the church. The general disposition of the nuns being good, it required little trouble to revive among them, the true spirit of St. Theresa. In this convent she remained till her decease; always humble, always fervent, always suffering, and alwaye patient: performing the lowest services of the house with exemplary regularity, and edifying all by her fervour and humility.

IX. But the time soon came, in which *she was to quit a world* to which she had never been attached, and to be united to the God, whom she had ever loved. Her illness began on the 7th of February 1618, and soon exhibited symptoms of palsic apoplexy; convulsions followed, and she suffered extremely. Her illness appearing to increase, she received the holy viaticum, but it was thought proper to delay extreme unction. At times,

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she seemed lost in an abyss of divine love, and appeared insensible of every thing; except, that she was frequently heard to say, "What mercy, O my God! doest thou shew to me! a poor "miserable creature!" She often repeated, during her illness, the 21st and 101st Psalms, which so beautifully and affectingly describe the sufferings of Christ in his sacred passion *. The prioress requested her to bless all the nuns. She lifted her eyes and hands to Heaven, and said, "O Lord! I beseech you, "to forgive me all the bad examples which I have given." She then pronounced the blessing: "If it should please Almighty "God," she then said, "to receive me into eternal bliss, I will "beseech him to grant, that the designs of his son, may be "accomplished in you all." Her illness continued to increase, and she suffered, both dreadfully and without intermission; but her patience was unsubdued. Her physician once observing to her, that the pains which she suffered, were very severe; "They "are severe," she replied; "but, when we feel that we suffer "under the hand of God, this reflection alleviates our suffer-"ings." On the 12th of April, which was Maunday Thursday, she rose from her bed, and walked to the church; she remained in it, throughout the office. On holy Saturday, she again rose, and heard mass. At three o'clock, on the morning of Easter Sunday, she received the holy communion. On the following Wednesday, the 18th of April, she died, while M. Duval, a spiritual director of the house, was administering to her, the sacrament of extreme unction. The physician observing to him, that she was no more, M. Duval stopped, and proceeded to say the *Subvenite*—the prayer of the church for a soul just departed; but, before he began it, he turned towards the community, and said: "In this very moment, while I now "speak, sister Mary enjoys the sight of God!" She had lived 52 years, two months, and seven days. Thirteen years had passed since the establishment of the order of Carmelites in France; and four, since her solemn profession. At the time of her decease, the whole number of Carmelite houses in France, was

* A short commentary on the twenty-first Psalm was the employment of Bossuet, in his last illness, and contains as fine passages as are to be found in any other of his writings.

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was 14: of these, there was not one, to the creation of which, madame Acarie had not essentially contributed. From her childhood, she always had a high opinion of claustral virtue; but it was not till she herself entered into religion, that she was sensible of its transcendent greatness. "I was always sensible," she said, some time after her profession, "that nuns "possessed great virtue; but, before I lived among them, I was "not aware of the height of virtue, which several among them "attain."

In 1626, a magnificent mausoleum was erected to the memory of sister Mary, in the church of the monastery at Pontoise. Louis XIII, furnished the marble; Mary of Medicis, his royal consort, defrayed the remainder of the expense. It bears the following inscription:—

Maria Medicæa,
Francorum et Navarræ Regina,
Sororem Mariam ab Incarnatione,
Carmelitam conversam,
Illustrem miraculis,
Illustrare magnificentiâ regiâ voluit,
M. DC. XXVI.

Mary of Medicis,
Queen of France and Navarre,
Desired, that Mary of the Incarnation,
A lay-sister of the order of Carmelites,
Already illustrious by her miracles,
Should be illustrated by royal munificence.
1626.

No testimonies of esteem can exceed those which persons, distinguished by their high rank, or eminent piety, or both, gave to sister Mary in her lifetime, or expressed for her after her decease. The proceedings for her canonization were commenced in the year 1622. Several delays took place: one, which continued during a great length of time, arose from some informality in the original proceedings: another arose from the decree of Pope Urban VIII, which required that fifty years should elapse, after the death of a person proposed for canonization, before any decision is given upon it. In 1651, the assembly of the clergy of France addressed a letter to Pope

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Innocent X, in which they intreated his holiness to proceed immediately to her canonization. They renewed their request in 1656, and were joined in it by Lewis XIV, Anne of Austria, the duke and dutchess of Savoy, and the queen of Poland; but the applications were unsuccessful. It certainly reflects honour on the Roman see, that she would not suffer, even these respectable and lofty petitioners to disturb the established order of her proceedings. The affair was then dropped; and a century elapsed before the application was renewed. But in 1782, the assembly of the French clergy again addressed a letter to the Roman see, in which they prayed for the canonization of the venerable servant of God; and Lewis XVI, his sister Louisa the Carmelite, the holy bishop of Amiens, and many other persons of distinction, both in the church and state, addressed to the pope the most pressing letters, to the same effect. In compliance with these respectable solicitations, the pope directed the proceedings to be renewed. The business was then brought regularly, for the second time, before the congregation of rites. The congregation declared that sister Mary had possessed the theological and moral virtues in an heroic degree. Several miracles, wrought by her in her lifetime, or through her intercession after her decease, and the proofs of them were again propounded, and, after a solemn investigation, three of the miracles were declared to be authentically proved. Finally, on the 29th May 1791, Pius VI promulgated the long-expected bull. His holiness mentions in it the virtues of sister Mary, their heroism, and the miracles wrought through her intercession; then allows her to be called "blessed;" confers the honours and indulgencies, usually granted by the holy see on these occasions; prescribes a mass and office in her honour, to be said on a day to be appropriated by the ordinary, and gives permission to celebrate them in the churches of the Carmelite order, and in certain other places mentioned in the bull.

The august ceremony of the beatification of Mary of the Incarnation was performed, with the greatest solemnity, at Rome, in the church of St. Peter, on the 5th of the following June.

In the beginning of the French revolution, the artificers of destruction in that era insulted the holy remains of sister Mary, burned the papers establishing their authenticity, and buried her

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her body in a hole dug for the purpose: it was afterwards removed; but, where her remains are at present, or what is the actual state of the mausoleum erected to her memory, the writer has not been able to discover.—May he, and all his readers, meet her in heaven, and be, in the mean time, favoured with her prayers!

B. CATHERINE THOMASIA, A NUN OF THE ORDER OF ST. AUGUSTINE.

From the bull of her beatification; and see the Ristretto della Beata Catherina Tomas Canonichessa Regolare dell' Ordine de S. Agostino. 4to. in Roma, 1782.

1574.

HER parents were respectable, but their circumstances were narrow. Her early love of prayer and retirement was very remarkable: her biographers relate that, soon after she attained her third year, she sought to be alone, and to employ herself in practices of devotion; and that, when the playthings of children were offered to her, or any childish pastimes proposed to her, she meekly rejected them. She was left an orphan in the eleventh year of her age; and then placed under the care of an uncle. She signified to him a wish to become a nun; he opposed it. But she persisted in her resolution; and at length was admitted into the monastery of St. Magdalene, in the island of Majorca, the pious inmates of which observed the rule of St. Augustine. The proceedings, which took place in the process of her beatification, announce that she possessed, in an heroic degree, all the virtues of her condition; that she received many spiritual favours; that, persevering to the last, she died an holy death in 1574, and that several miracles were wrought through her intercession. She was beatified by Pope Pius VI on the 3d of August 1792.

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B. BERNARD OF OFFIDA, O. S. F. LAY-BROTHER.

From the bull of his beatification, and L'Ami de la Religion et du Roi, tom. xviii, No. 2, p. 690—718.

THE only account, which the writer has been able to procure of this holy man, is contained in the documents which we have mentioned; we shall translate what is said of him in the journal, to which we have referred.—"Dominic Peroni, a Capucin lay-brother, was born at Offida, on the 7th of November 1604: in the twenty-second year of his age, he entered among the Capucins of that town, under the name of Bernard, and was an example of fervour and humility. When he went out begging, in the manner prescribed by the order, he exercised both spiritual and corporal mercy; assisting the poor, the sick, and the afflicted; discoursing to them of God, and exciting them, by all he said and did, to love and honour him. He died at Offida, on the 22d of August 1694; and God illustrated the obscurity of his life, by splendid miracles. On the 24th of February 1789, Pius VI pronounced that his virtues were heroic; on the 13th June 1794, he approved of three miracles wrought by his intercession;"—and on the 19th of May 1795, decreed his beatification. "Bernard of Offida," says his holiness, "passed his childhood, and the dangerous days of his youth, in the lowly cottage of his father, in great innocence and sanctity. Then, by divine inspiration, he sought to approach nearer to God, by a more severe life, and with this view entered among the Capucins. From this time until his death, he waged war against his body, and all the concupiscences of the flesh, and, by assiduous fasts and mortifications, kept it in complete subjection. He behaved with the greatest charity towards the poor, and all persons in want; and, although he was gifted by God with wonderful graces

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" graces, particularly the spirit of prophecy, he thought humbly
" of himself, appeared to be perfectly unconscious of the great
" things which he had done, and never aspired to celebrity.
" Hence he rose to so high a degree of virtue, that both the
" community to which he belonged, and strangers, revered him
" as a saint actually enjoying the bliss of heaven. We, there-
" fore, in the discharge of the holy ministry of the office,
" which Christ our Lord, the Prince of Pastors, hath vouchsafed,
" from his unbounded clemency, to impose upon us, have
" thought that, in the present evil days, in which proud philo-
" sophy seems to madden the whole world with impunity,
" nothing was more proper or more congruous, than to produce
" to the faithful this example of christian humility and patience,
" and to place it on such an eminence as would make it shine
" around, and direct 'the feet of those, who walk in darkness
" and the shade of death,' to the path of peace."

B. LEONARD OF PORT MAURICE.

From the bull of his canonization; the Lessons in the second Nocturn of his Office; and the Gesta, Virtu, e Doni del Beato Leonardo da Porte Mauritio, Del P. Giuseppe Maria Da Masserano. Roma, 1796, 4*to.*

1751.

" NO person, without being guilty of a high degree of heretical
" pravity, can bring into controversy, the uninterrupted
" holiness of the church of Christ, which he himself so much
" loved, as to deliver up himself for her sanctification. The
" praise of pure and splendid virtue, by which the spouse of
" Christ shone to the nations of the earth, and brought them
" to acknowledge and honour her, and attracted them to her,
" did not belong to her only in the early ages Even in our
" memory, she is eminently recommended and adorned by the
" holiness of her sons, whom she has brought forth, fed, and
" formed,

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" formed, and has always held in her bosom. Among these, " we ourselves, in our early years, beheld the servant of God, " Leonard a Portu Mauritio, and the remembrance of him now " fills us with delight and joy."—With these expressions, Pope Pius VI begins his bull for the beatification of our saint.

He was born at Port-Maurice, on the Ligurian shore, of noble and pious parents. Even in his earliest years, he manifested an inclination to piety, which appeared to announce his future holiness. As he advanced in age, this became more remarkable. He was educated in the college of the Jesuits at Rome. There, his conduct was such, that, while he was inferior to none in the talents, which he discovered, he was considered to surpass all in the innocence of his manners, in pious austerity, in self-contempt, and in love of divine things, so that St. Aloysius of Gonzaga, appeared to be revived in him. He afterwards embraced and made his religious profession in the very strict and edifying order of the minor friars.

He was a rigid observer of the rules of the order: his prayer was unremitted; his love of God, his devotion to the blessed Virgin, his austerities, his charity and humility, were admirable.

Having been ordained priest, he devoted himself to the spiritual service of his neighbour; his sermons produced the best effects, and these were increased by his other missionary labours. But the strength of his body was unequal to the greatness of his zeal; this threw him into a dangerous illness, which, during five years, made it necessary for him to confine his cares to the sanctification of his own soul. Recovering from his illness, by the special assistance, as he always believed, of the Virgin Mary, he resumed his pious cares for the salvation of his neighbour: all who witnessed them were surprized that such prodigious exertions should be made by a person, whose fasts, watchings, and corporal austerities, should, in the common course of nature, have reduced him to a state of debility. He travelled over the greater part of Italy, stirring sinners to repentance, confirming the good in piety, and exciting the fervent to greater fervour. His sermons were universally applauded; but the excellent effects, which they never failed to produce, were the greatest proof of their real merit. He frequently preached in Rome: persons of every rank flocked to his sermons: among them was the

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the illustrious Lambertini who was afterwards raised to the chair of St. Peter, and who always mentioned him with great esteem.

But, while he preached to others, he was not heedless of his own eternal welfare: he frequently buried himself in complete solitude, and lived to God alone. He particularly admired the exercises of St. Ignatius. To extend the use of them, he obtained from Cosmo III, an house in the neighbourhood of Florence, and often assembled in it a number of persons, who wished to attend, in retirement and silence, to their spiritual concerns. They made, under his direction, a spiritual retreat, according to the course of the exercises of St. Ignatius, and in the manner prescribed by that holy man.

Experience has demonstrated, that temporary spiritual retirements of this nature are highly useful, both to the sinner and to the just man. Such they eminently are, in all great cities; but particularly in those where the pastors, on account of their scarcity, are obliged to confine their exertions to the duties of the first necessity, and are thus precluded from showing minute attention to individuals, whatever may be their spiritual wants. Where this is the case, it certainly is to be wished that those, who desire it, should have an opportunity of congregating themselves, for prayer and meditation, at stated hours, under the direction of a wise and holy person, and subject to settled rules, not of a rigid nature, but rigidly to be observed. Such an institution would suit the sensible reflecting turn of an English mind. Let us hope that some person will arise, and realise this suggestion: we may venture to promise him numerous and grateful disciples.

Our saint established several confraternities; one, in particular, in the church of St. Theodorus at Rome, for the devotion to The Sacred Heart of Jesus. The names of Jesus and Mary were often in his mouth. To recal the attention to them, he recommended that they should be inscribed in places exposed to the public eye. He strongly inculcated the practice of meditation on the passion of Christ: with this view, he caused little chapells to be raised in the amphitheatre of Vespasian at Rome, in which the sufferings of Christ, from his prayer on Mount Olivet to his death on Mount Calvary, were represented. In many cities of Italy, he established the institution of the Perpetual Adoration of Christ in the Sacred Eucharist.

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These edifying labours he continued four and forty years. Worn down with fatigue, he returned for the last time to his convent, and made an edifying preparation for his death. On the 26th of November in the year 1751, he ceased to live. On the 14th of June 1796, Pope Pius VI, who had personally known and highly venerated him, promulgated the bull of his beatification. He published several works: a collection of them in two volumes, was published at Venice in 1742.

Such was the life of this humble missionary friar. Of these holy men,—many will hereafter say,—"These are they, whom "we had sometime in derision, and for a parable of reproach! "We, fools, esteemed their life madness, and their end without "honour. Behold! how they are numbered among the children "of God, and their lot is among the saints!" * Among them be our lot!

B. JOHN DE RIBÉRA, PATRIARCH AND ARCHBISHOP.

From the Brief of his Beatification,—the Compendeo de la Vida del B. Juan de Ribéra, Patriarca de Antioquia, y Virey de Valentia; su autor E. C. P. Div. D. Martin Belda, 8vo. En Valencia, 1802; And the Vita del Beato Giovanni de Ribéra, &c. Data Alla Luce, nella di lui Beatificatione, de Rmo, P. Vincenza Castrillo, Ex-Generale, Zeloso attuali di tutto l' Ordine de Minimi, et Postulatore della causa del Beato, 4to. Roma, 1796.

1611.

IN the Appendix to this work, we shall insert biographical accounts of Cardinal Ximénes, and the venerable Bartholomew de Martyribus. The former, after astonishing and edifying the church of Spain by his extraordinary talents and virtue, during a period of twenty-six years, died in 1517: At the distance of nearly half a century from this time, the latter became the ornament

* Wisdom, c. v. v. 3, 4, 5.

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ornament of the Lusitanian church: He died in 1590. In the interval, the holy prelate, whose life we now present to our readers, was raised to the archiepiscopal see of Valentia: by an edifying discharge of pastoral duty, he obtained the veneration of his sovereign, his flock, and the whole population of Spain; and in every part of that kingdom, his memory is yet held in benediction. It is thus that Christ provides for the wants of his church: While thousands sanctify her in holy privacy, known to few, and sometimes known only to his all-seeing eye, he raises some to eminence, and holds them as lights to be admired, as examples to be followed, and as preceptors to be observed. Among these, John de Ribéra will always occupy an eminent place in the annals of the Spanish church.

He was born in the month of March in the year 1532, in the city of Seville. Don Pedro Paraphan de Ribéra, his father, was first duke of Alcala of the Gazueles, second marquis of Tarifa, and sixth count of the Meralles. He was adelantado of Andalusia, viceroy for some time of Catalonia, afterwards of Naples; and filled several other posts of the greatest importance. In all, he distinguished himself by his talents, prudence and loyalty; and displayed, on every occasion, the sentiments and conduct of a consummate statesman a nobleman of unspotted honour, and a sincere christian. He was particularly attentive to the education of don John de Ribéra his son, and took great care that sentiments of piety, and exact notions of probity, should be instilled into him in his earliest years. He increased his parental cares as his son advanced in life. Don John acquired the first rudiments of learning at Salamanca; thence, he was removed to Seville; but he completed his education at Salamanca, and took the degree of doctor in that famous university. In the course of his education, he fell into two dangers: he attributed his deliverance from them to a singular providence of the Almighty, and frequently mentioned it with gratitude. A person, eminent both for learning and apparent virtue, was recommended to his father, as a proper person to superintend the education of his son; the recommendation was supported by several persons of the highest character, and much pressed by them upon the duke. He could make no specific objection to the proposed tutor; but perceived indistinctly something in him, which raised a prejudice

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a prejudice against him; the duke therefore declined to engage him, and was justified by the event. The tutor met with another pupil, and was soon detected in great irregularities, was found to have drawn his pupil into them; and both were publicly disgraced. At a subsequent time, don John connected himself with some of his fellow students, who were distinguished by their proficiency in literature, and the elegance of their manners; but their morals were loose, and their opinions unsound. For a time, don John was captivated by them; but he soon perceived the dangers by which he had permitted himself to be encompassed; he then burst the bands, and quitted the dangerous society altogether.

From this time, don John de Ribéra determined to embrace the ecclesiastical state, and endeavoured to qualify himself for it, by severe study and assiduous prayer. After due preparation, he entered into holy orders, and, having regularly passed through the degrees of subdeacon and deacon, was ordained priest on the 7th of May 1557. He discharged, in a most edifying manner, the functions of the sacred ministry, became generally esteemed, and Philip II, who then reigned in Spain, nominated him to the vacant see of Badajoz. Ribéra was alarmed: he declined the dignity, but the Pope commanded, and his father, who at this time, was viceroy of Naples, enjoined him to accept it. He reluctantly obeyed, and shewed by his conduct his sense of the obligations imposed on him by the episcopal charge: but he was soon called to a more important station.

In 1568, the patriarchate of Antioch, and the archiepiscopal see of Valentia, became vacant. The state of the latter diocese was found to require particular care. The Moors had, at one time, made themselves masters of almost the whole kingdom of Spain; they were in possession of a considerable proportion of it, during 700 years. Several parts of this ample territory were conquered from them by the christian princes; and, in the year 1492, they were totally subdued by Ferdinand the catholic: but, though the Moorish governments were subdued, the Moorish people remained; and, under the faith of very solemn treaties, enjoyed their possessions, their dress, their manners, and their religion, in the same degree as they had done, under their own kings. They were particularly numerous in Valentia. This mixture

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mixture of religions unavoidably introduced among the catholics of that portion of Spain, some laxity of moral and religious duty, and some inattention to the doctrine and discipline of the church. On the other hand, the Moors were powerful by their numerical strength, their wealth, and their industry; and these, notwithstanding their state of depression, were always on the increase. At the time, of which we are speaking, these circumstances gave great alarm to the Spanish councils, so that both for religious and political reasons, the conversion of the Moors was ardently desired; and much, it was considered, might be effected towards accomplishing this object by appointing Ribéra to the see of Valentia. His zeal, his talents and his prudence were generally known, and he was universally respected and beloved. St. Pius V, who at this time, filled the chair of St. Peter, concurred with the views of the monarch: Thus with the full approbation of the pope, Philip nominated Ribéra to the see of Valentia, and his holiness, at the same time, conferred upon him the patriarchate of Antioch. Ribéra was consecrated with great ceremony, in 1559. His appointment gave universal satisfaction; his former flock at Badajoz, were the only persons whom it did not please. The pope, soon afterwards sent him the pallium, with an affectionate letter.

He immediately attended to the spiritual concerns of his diocese. The biographers of the archbishop and all the contemporary historians, whose subject leads them to mention the state of Valentia at this time, describe, in strong terms, its deplorable condition; they also agree in eulogizing his edifying exertions to root out the disorders, which reigned in it, and to restore it to order and regularity; his care of the poor, his attention to his clergy, his regular visitations of his diocese, his large alms, and his unceasing solicitude to promote both the spiritual and the temporal welfare of every part of his flock. They particularly dwell on his earnest endeavours to convert the Moors; his exertions to make the doctrines of the Catholic faith known to them, to call their attention to the arguments, which prove the truth of the Catholic religion, and shew the impiety and errors of the Mahometan; his zeal and conciliating manners; they do justice also to the zeal of his collaborators: but they also agree in lamenting that all their exertions were attended

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attended with little success; that the number of real converts was much smaller than might have been expected; that the archbishop finally despaired of any considerable success; that he approved and even earnestly recommended the measure, since so much condemned, of the total expulsion of the Moors from Spain. Philip II. was succeeded by Philip III. This monarch inherited his father's regard for Ribéra; he had not the political talents of his father, but he was equally zealous for religion. One of the first acts of his reign was the expulsion of the Moors. At different times, they had been expelled from parts of that kingdom. The late monarch had been strongly exhorted to complete the work, and historians have preserved a letter to that effect, which was addressed to him, by St. Lewis Bertrand. Soon after the accession of Philip III, a memorial to the same effect was addressed to him by Ribéra, and the measure was resolved upon, and rigidly carried into execution. Its justice and policy we are not called upon to defend; we shall only observe that, when the see of Rome canonizes a saint, she does not canonize all his actions; and that Pope Pius VII, in his brief for the beatification of don John de Ribéra, observes, upon this important act of his life, a total silence.

Philip III conferred on Ribéra the viceroyalty of the province of Valentia. The manner in which he discharged this important office gave the greatest satisfaction. About the same time, he founded the college of *Corpus Christi* in Valentia: he liberally endowed it, and furnished it with able professors. He favoured every practice of piety, but devotion to the sacrament of the altar, he, in a particular manner, inculcated; he recommended frequent communion, and patronised different associations by which it was encouraged. He was zealous for the propagation of the catholic faith, frequently declaring he would give all the blood in his veins for the conversion of protestants. His trust in God, his zeal to promote his honour and the welfare of his neighbour never failed. His devotion to the mother of God was shewn on every occasion; he exerted all the means in his power to promote it in his diocese. He gave the highest edification by his meekness, his patience, and his humility. His prayer was never interrupted, except by the discharge of necessary duty,

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duty; and he then kept it alive by frequent pious aspiration. Several miracles are recorded of him; several of his prophecies are mentioned; one, in particular, by which he was considered to have foretold the defeat of the Spanish Armada.

Thus beloved by God and man, his biographers conduct him to his last illness. It was long and severe: he bore it with the greatest patience, and edified all who attended him by his exemplary piety and compunction, the devotion with which he received the last sacraments of the church, and the sentiments of humble but firm confidence with which he resigned his soul into the hands of the Almighty. He died on the 6th of January 1611, in the 80th year of his age. The city of Valentia honoured his memory by a magnificent funeral: it was more honoured by an immense concourse of poor, proclaiming his charities to them, pouring blessings on his name, and imploring the mercies of God upon his soul. He was beatified by Pope Pius VII, in 1796. "John de Ribéra," says his holiness, in the bull of his beatification, "feared God and observed his precepts from his "infancy, both while he was in the house of his father, and in "the university of Salamanca. Being raised to the archiepis-"copal dignity, he exhibited in his conduct all the virtues "which the apostle requires in a bishop."

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THE BLESSED JOSEPH MARIA-TOMMASI, CARDINAL.

His Life was first written in 1713, *the year of his death, by P. Borromeo, Bishop of Capo d'Istria; then, by another contemporary, G. Fontani, Archbishop of Ancira. A fuller Life of him was published in* 1723, *by Birnini; and, in* 1757, *father Vezzosi, prefixed to an edition which he then published of the Works of the Cardinal, an Account of his Life. From these sources, the Life, published at Rome in* 1803, *and dedicated to his present holiness Pius VII, seems to have been compiled. From this, the present Biographical Account is extracted.*

1713.

THIS modern ornament of the christian church, was the eldest son of the duke of Palma; he was born at Alicata, a town in Sicily, in the year 1649. From his earliest youth, he manifested the happiest dispositions; and his excellent father, while he provided him with such masters as might prepare him to fill with distinction the high rank in which his birth had placed him, was always careful to instil into his heart, the higher lessons of every christian duty. The whole family were remarkable for the pious regularity of their lives *. Tommasi, as soon as he could read, took much delight in the works of St. Francis de Sales. He was fond of religious solitude; had no relish for the usual amusements of his age, and the example of two of his sisters, who entered into religion, evidently made a deep impression on his mind. He wished to imitate their conduct; but he found many impediments; the greatest of them, was the resistance of his father, who had other views. To vanquish his opposition, Tommasi, had recourse to prayer; and then, with every feeling of filial duty, laid before his father, his earnest and

* Most edifying accounts have been published of the duke of Palma, of his brother, and of Mary-Crucifice, a sister of Tommasi: she was a Benedictine nun of exemplary piety; proceedings for her canonization have been instituted, and are far advanced.

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and humble request, that he might be permitted to enter into the ecclesiastical state. To this, the father, moved by the piety and tears of his son, gave, after some time, his full consent. Upon this, Tommasi hastened to Palermo, and entered into the order of Theatines—he was, at this time, in his fifteenth year.

The principal object of this order, was to form ecclesiastics for the sacred ministry, to qualify them for opposing the new heresies, and the service of the sick and the dying.

After the usual period of probation, Tommasi took the vows of the order, in the presence of his father and other noble relations, having previously, by a legal act, surrendered to his younger brother, all the estates and honours of the family, without reserving to himself even the very small annuity, which, by the rules of the order, a person entering into it, was allowed to retain. This was in the year 1666. The delicate state of his health compelled him, before he commenced the regular course of study, to try the effect of his native air. He, therefore, returned to his family, and made some stay among them; edifying every one by his habitual recollection and piety. As soon as his health allowed it, he returned to Palermo; he was afterwards sent to Messina; there, he went through a regular course of philosophy. Before this time, he had studied the Greek language; he now resumed it, and made in it such proficiency, that he was soon able to write it with ease.—The climate of Messina being unfavourable to his health, his superiors sent him to Rome, and afterwards to Ferrara, and thence to Modena. In all these places, he pursued his studies with great diligence, and charmed both his superiors and his equals, by his modesty, humility, and punctual discharge of duty. Returning to Rome, he began, in the convent of St. Andrea della Valle, a course of theology—a study in which he took great delight, as it appeared to bring him into a nearer intercourse with the source of righteousness and truth: but he did not permit his studies to interfere with his religious exercises; he constantly sanctified them by vocal and mental prayer, and penitential austerity.

While Tommasi was thus engaged in studying in the schools, he gave a considerable proportion of his time to the study of the scripture, and of the writings of the holy fathers. From these,

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these, he made large extracts, and arranged them under distinct heads; thus he formed a valuable collection which, in his future labours, he found of great utility. He was promoted to the priesthood in his twenty-fifth year. From this time, he chiefly resided in the convent of di S. Silvestro. His conduct in this stage of his life is thus described by the bishop of Pozzuolo:— "In Rome, I had an opportunity of noticing, at my leisure, "Tommasi's strict observance of our rules, his abstemious life, "his mortifications, and that self-abasement, which often led "him to prefer the meanest services. Yet we saw how studiously "he shunned observation." Amiable, modest and unassuming, his manners so commanded respect, that all contention ceased when he appeared, and no words of scandal or uncharitableness were heard in his presence. He was charged with the superintendence of the younger students; he edified them by his example; he was very zealous for their advancement in virtue, but tempered his zeal by the gentleness of his manners; and softened his reproofs by the mildness which accompanied them. From ill-health, and consequential lowness of spirits, he had much to suffer. He feelingly describes his condition in his letters to his sisters; but they breathe an edifying spirit of religious calm and resignation, which shows that he made them meritorious in the sight of God, by patience and pious submission to his holy will. His superiors released him from the duties of the pulpit and the confessional, but he continued his application to his theological studies with unremitted ardour.

From this time, he may be said to have lived in the libraries of Rome, indefatigably investigating the archives and monuments of sacred antiquity, with which they abound: those particularly which contained any account of the ancient discipline, and liturgic rites of the church in the celebration of the mass, the recitation of the divine office, or the administration of the sacraments. He perused assiduously the sacred writings, and the various literary discussions to which they have given rise. Here he felt his deficiency. The Greek language he possessed, but to the languages of the east, he was a stranger: He therefore engaged a learned Jew to instruct him in the Hebrew tongue. In the acquisition of it, and the various idioms connected with it, he made a rapid proficiency. In the mean time, he took frequent occasion to recommend to his preceptor the more important

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important study of the grounds of the christian faith. For a long time, the rabbi was unmoved, and occasionally indignant; but, after a few years, he embraced the faith of Christ, acknowledging that the exemplary character and conduct of his scholar, had, under God, been the principal cause of his conversion.

A long and edifying correspondence took place about this time, between Tommasi and his four cloistered sisters, on different points of christian perfection. It shews that Tommasi still suffered greatly from his depression of spirits; still he endured the malady with patience. Sometimes, however, it rose to such a height, as to tempt him to abandon his literary pursuits, and bury himself in solitude, prayer and penance. Fortunately for the cause of sacred literature, he resisted the temptation, and continued his literary labours: the fruit of them appeared, in several works, which from their first publication, till the present time, have received universal approbation.

In 1679, he published a small work, entitled, *The Speculum, or Mirrour of St. Augustine;* it contains the rules of a christian life, extracted chiefly from the sacred writings, and the works of that father. This was followed, in the succeeding year, by a *Collection of ancient Liturgies,* inserted in various works, or found in manuscript, but not, until this time, collected into one publication. He prefixed to it a learned introduction, which equally shewed the amiable character and the rich stores of his mind. The work was highly praised by the celebrated Mabillon; he calls the author his friend, "whose erudition," he adds, "was "embellished by his modesty and piety." His next work was entitled *Psalterium*; it appeared in 1683. In a learned preface to it, he shews what in the remote ages of the church, were the principal different readings in the Psalter, and what use was made of the Psalms by the learned and the pious. A succession of works followed; all derived from recondite sources, and tending still further to shew, from rites and disciplines, that the faith of the catholic church in his time had been its faith in all preceding ages. His writings were generally read, and highly approved, both by the learned and the pious; several of the most renowned scholars in Europe, expressed the highest opinion of his extensive erudition, and great critical discernment.

Notwithstanding his high fame, Tommasi remained a private

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religious man, declining every place of honour that was pressed upon him, whether within or out of the pale of the Theatine institute. In 1697, Innocent XII, who had read and greatly admired his writings, expressed a strong desire to see him; Pope Clement XI chose him for his confessor; and, by the command of his holiness he was named one of the consultors in his own order. The principal duty of this office was to judge of the qualifications of those who were appointed to official situations. The obligations which it imposed upon him greatly agitated his humble mind; but it offered many occasions for the exercise of its amiable qualities. A case out of the ordinary line of business came before him. A poor widow petitioned that, after her decease, her remains might be buried in the church of the Theatines, at Fresceti, and offered, as a boon for the favour, to make over a vineyard to the community. If the offer had been accepted, her son and heir would, of course, have lost the property. Tommasi was of opinion that, "the "mother should have the grave; her son the vineyard." This disinterested opinion was acquiesced in.

It was not long before he was appointed theologian to the Congregation on the discipline of the regular orders. The same office in the different Congregations of Rites, of the sacred office, and of indulgences, was conferred upon him. Thus a large field was opened for the exercise of his natural and acquired endowments. Numerous are the attestations given by the cardinals who presided in the different assemblies of these congregations, to his transcendant learning and invincible humility. "In "delivering his opinion," says cardinal Cassini, "he was ever "modest, opposing no one, unless the authority of councils or "the opinions of the holy fathers rendered it necessary. And "such was the irresistible suavity of his address, that he in-"variably inclined the minds of all his hearers to the opinion "which he advocated."

He that humbleth himself shall be exalted. We have seen the high offices to which this humble man had been promoted; and on the 16th of May 1712, Clement XI conferred upon him the dignity of cardinal. He sought to decline it; and it was not until the pope's injunctions were signified to him, that he accepted it. In the whole of his domestic arrangement he chose for his model St. Charles Borromeo: he equally followed the same

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same eminent example in discharging the duties which his new situation imposed upon him: he regularly attended the divine service, and frequently preached: he took particular delight in catechising children, particularly the children of the poor. He wished to revive some primitive practices of public discipline, but the times would not bear it: he made, however, some attempts to accomplish this object, but he was opposed; and something like a storm was raised against him. His humble deportment, and rejection of every thing like splendour, which at first had been applauded, were then ridiculed: but ridicule and calumny seldom succeed in the end: they never, perhaps, succeed against those who, like Tommasi, place their cause in the hands of God, and leave the time and the manner of their defence to him. From his revenues he reserved a small sum for his own subsistence, and distributed the rest among the poor: on all occasions he was their advocate.

The author of his life, to prepare the reader for its sudden termination, exhibits in succession a splendid roll of the virtues of Tommasi; his faith, his hope, his love of God and of his neighbour, his patience in suffering, the purity of his manners, his incessant prayer, and his humility. He himself foresaw his speedy dissolution; when he was created cardinal, he exclaimed, "What could induce his holiness to make me a cardinal for "a few months." Within a few months from that time the holy man ceased to exist. He died on the 1st of January 1713, aged sixty-three. To say *how* he died, must be unnecessary, as it has been shewn *how* he lived.

The fame of the virtues and learning of Tommasi, which had filled Rome and his native island, was not long confined within their precincts. Numerous supplications from many persons of distinction, both in Italy and in other countries, petitioned that his name might be enrolled on the calendar of saints; but without a long and laborious process this has never been granted. The process began in the year after his death; in different congregations appointed for the purpose, his writings were submitted to a severe examination; the tenour of his life considered and discussed, and the miracles reported to have been wrought by his prayers minutely scrutinized. For some time the proceedings were discontinued; in 1723 they were resumed; then again discontinued, and in 1729 again resumed. It has been more

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than once mentioned in these pages, that, by a decree of Urban VIII, a period of fifty years must pass from the time of the death of the person, whose canonization is postulated, before the decree for it can be pronounced. In 1753, Benedict XIV, who from personal acquaintance and observation, was a great admirer of the virtues and talents of Tommasi, and warmly attached to his memory, derogated from this decree; and, in 1757, 1759 and 1760, further progress was made in the process. In 1761, Clement XIII formally pronounced that it was proved that the servant of God J. N. Cardinal Tommasi was singularly endowed with the virtues of faith, hope, and charity to God and his neighbour, and with prudence, justice, fortitude and temperance. Through the years 1802 and 1803, the miracles laid before the congregation continued to be scrutinized; and two were declared to be sufficiently proved:—Finally, the decree for the beatification of cardinal Tommasi with the unanimous consent of the sacred congregation of Rites, was pronounced by his present holiness, Pius VII, on the 5th of June 1803.

The works of Tommasi were published at Rome, in 1747, in three volumes, quarto. The pious author of "*The Imitation* of Christ," cautions his readers against too great a thirst of knowledge, as the cause of much distraction and illusion. Who can read what a celebrated scholar relates of himself on this head, without taking it as a warning to avoid so blameable and dangerous an excess? "I was entirely carried away," says he *, "by the pleasure I found in learning; and that endless variety "which it affords, had so taken up my thoughts, and seized all "the avenues of my mind, that I was altogether incapable of "any sweet and intimate communication with God. These "wanderings and indispositions of mind have ever been my "grand failing, and they still break in on my prayers and quite "deprive me of all the benefit I should reap from them." This misfortune, Tommasi never experienced: he sanctified his studies by prayer and spiritual meditation, and thus made his literary toils useful in promoting the glory of God, and the salvation and perfection of his neighbour, the two great purposes to which not only our studies but all our occupations should be referred.

* Huetius, de Rebus ad eum pertinentibus, p. 17—and see Mr. Philips's "Letter on the Study of Sacred Literature."

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B. VERONICA JULIANI, A CAPUCINE NUN.

From the Bull for her Beatification:—and see, Vita della Venerabile Serva de Dio, Suor Veronica Juliani, Cappucina, Estretta di Processi Apostolici, et da altri Documenti autentici, dal Padre Fr. Geo. Giacomo Romano, Postulatore Cappucino. Roma 1776.

1727.

THIS illustrious virgin was born of reputable and virtuous parents, on the 27th of December, in the year 1660, at Mercatello, in the territory of Urbino. What is related of her, is so extraordinary, that we consider it much more prudent to extract a succinct mention of it, from the bull of her beatification, than to present our readers with any account of it, which we ourselves could frame.

" Those, whom God has foreseen, he predestinates to be " conformed to the image of his son Jesus Christ, who, despising " ignominy, took upon himself and carried the cross. In the " servant of God, Veronica Juliani, it appeared, from her very " cradle, how conformable she would become to the image of " the son of God. As soon as her age allowed it, she made, at " Tiverno, her solemn profession, in a convent of Capucinesses, " in which the rule of St. Clare was observed in its primitive " severity. There, she exhibited, from the first, such fervour, " that she even then appeared to have attained perfect and " consummate excellence. By the order of God, she fasted in- " cessantly, during three years, on bread and water; and, " during two other years, took no other nourishment than the " parings of the wafers designed for the altar, and some pome- " granate seeds. Moreover, she mortified her body by watch- " ing, by cold, by disciplines, by chains, by bundles of nettles, " by inserting thorns into her garments, and by other painful

 " inflictions.

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" inflictions. The effect of this fervent desire of participating " in the sufferings of Christ, was, that the king himself of the " martyrs, decorated her, his most beloved spouse, with the " most plentiful gifts of his grace, and with wonderful marks of " his passion *, and united her to himself by every kind of " virtue. Hence, so great was her love of regular discipline, " that, by obeying her directions, as abbess, and following her " example, many attained the most meritorious and most ele- " vated heights of virtue. So great too was her zeal for the " good of persons in the world, that, by addressing her prayers " to God, and offering herself to suffer for *their* sins, she " brought over many wicked persons to a good life. Such was " her charity towards her spiritual sisters, that she past many " sleepless nights, either in consequence of doing their work, " or by waiting upon them in their illnesses. Such was the " splendour of her piety and sanctity, that she appeared to be " rather an angel than a mortal. Finally, so ardent was her " love of God, that it often carried her beyond her senses, and " her limbs were intensely heated by its flame †. Enriched " with such, and so great virtues, and supernatural gifts, trium- " phant over the world and the devil, she, in the 60th year of " her age, flew to Christ, her spouse. Therefore, the proceed- " ings for her canonization having, with the permission of the " Holy See, been discussed by the venerable members of the " Congregation of Rites, and by other persons; and the sanc- " tity of her life, and the heroic degree in which she was said " to have possessed the theological and the moral virtues, having " been ascertained in various proceedings; and the miracles " said to have been wrought by God, through her intercession, " to make her sanctity manifest to men, having been considered; " the congregation assembled, declared that, previously to the " solemn act of her canonization, we might declare her Bles- " sed. We, therefore, having regard to the pious and earnest " wishes

* Alluding to the *Stigmata*, or the marks of the nails with which the hands and the feet of our Saviour were pierced, and of the wound in his side, which are related to have been miraculously imprinted on the hands, feet and side, of St. Francis of Assissium. See his Life, by Mr. Alban Butler, 4th of October.

† Tam demum ardens in Deum charitas, ut nedum extra sensus quam sæpissime raperetur, sed vel ipsa corporis membra incendio æstuarent.

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" wishes of the order of St. Francis, and to the humble prayers " of the archbishop, who is the procurator in the cause, and " with the advice of our cardinals and council, DO, of our pon- " tifical authority, give leave, and we grant that the *servant of* " *God, Veronica of Julianis, a nun of St. Francis's order of Capu-* " *cinesses, may be styled Blessed.*" The bull proceeds to confer the usual honors upon her memory and relics, and to grant the usual indulgences: it is dated, the 8th of June 1804.

B. FRANCIS OF GIROLAMO, PRIEST, O. S. I.

From the Bull of his Beatification, the Legends in his Office, the Ristretto del B. Francesco di Girolamo, Sacerdote Professo della Compagnia di Giesu, dal P. Carlo de Bonis della Medesina Compagnia, 8vo. in Roma 1806; and Della Vita del Padre Francesco Hieronimo della Compagnia di Giesu, dal P. Carlo Stradiotti, 4to. In Napoli 1819.

1716.

THE servant of God, FRANCIS of GIROLAMO, was born on the 17th of December 1642, at Grottaglia, a populous town in the kingdom of Naples, six leagues from Tarento in Sicily, of respectable and pious parents. He was educated at Naples, under the fathers of the society of Jesus; and gave early signs of the piety, for which he was afterwards conspicuous.

Soon after he had attained his 10th year, he was placed under the care of an ecclesiastical community of secular priests, who were zealously employed in the service of the church, and in forming youth for clerical duty. They found him, even then, so sedate, so well instructed, and so pious, that they employed him in catechising children; and the manner, in which he discharged this task, gave great edification. He afterwards went through regular courses of philosophy and divinity, and studied both the civil and canon law. He was ordained priest

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in 1666, and laboured, during some time, with great zeal for the salvation of souls: but, wishing for a life of more complete disengagement from the world, he solicited admission into the society of Jesus; his established character for piety, zeal, and discretion, procured him a ready admission into it, about the year 1670, in the 28th year of his age. He immediately entered into his noviciate; and discovered such eminent sanctity, that his superiors said of him, to several persons,—"We have just "received into our society, a holy priest:" and from this time, the name of "The Holy Priest," remained with him. He performed the duties of his noviciate in the most exemplary manner. Though he had been ordained priest, though his extensive learning was acknowledged, and though he was no longer young, he shewed, through the whole of his noviciate, the greatest docility, and submitted to all its severe and mortifying trials, with the greatest readiness. Many of the trials of novices are of a nature to discompose even the gentlest and most conforming tempers. It was the custom of the persons, who educated those, who were to contend in the races at the olympic games, to make them carry heavy weights in their preparatory runnings, in order to call forth from them unusual exertion and energy, when the games should be celebrated, and they should be delivered from their weights. On the same principle, masters in spiritual life accustom their disciples to perform with readiness, the most arbitrary, and, in appearance, the most wayward injunctions, in order to form and fashion them to cheerful and perfect obedience to the just commands of their superiors, when regular duty shall require it. To these, and to all other injunctions of his superiors, Francis paid the most perfect obedience; the youngest novice was not more attentive to his master, than Francis. At the end of it, he made his simple vows.

He was first employed in a mission in the neighbourhood of Otranto: he acquitted himself of it so greatly to the satisfaction of his superiors, that they placed him at the head of the missions, in the kingdom of Naples; and thus committed to his charge, the spiritual good of a million of souls. This was about the year 1688: he then took his four solemn vows.

The missionary duties thus entrusted to him, Father Francis discharged, without any intermission, during 40 years. There scarcely

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scarcely was a spot from Benevento to Messina, which was not, more than once, the scene of his evangelical labours. From morning till night, he was employed in preaching, hearing confessions, visiting the sick, and preparing persons in their last hours, for eternity. But, in compliance with the injunctions of his superiors, and the wishes of the archbishop of Naples, he bestowed the greater portion of his time on the inhabitants of that populous city and its neighbourhood. Wherever he moved, the plan of his missionary labours was nearly the same. The principal object of them was to promote, by unremitted exertions, particularly by almost incessant preaching, the frequent use of the sacraments of penance, and the holy eucharist, and to prepare the objects of his mission for them. His sermons were animated, but full of instruction; and were generally short. What his biographers mention of their number is wonderful; probably no minister of God ever preached so many.

Wherever he went, he exhorted the inhabitants to receive the holy communion on the third Sunday of every month, in some particular church which he appointed for that purpose. This, at Naples, was the church of the professed house of the society of Jesus. During 15 days before the ceremony took place, he prepared the persons for whom it was designed, by public exhortation and prayer.

When he thought it would be attended with good effects, he waited personally upon individuals, particularly upon masters of families, and explained to them, in impressive terms, the advantage of a worthy approach to the sacred table; and the obligation imposed upon them, of making their dependants and servants do the same. When he could not wait personally upon the parties, he made these exhortations to them by letter.

So great was the effect of his exhortations, that, generally, from 8,000 to 10,000 persons communicated on the third Sunday of every month, at the church appointed for the ceremony; and the number was considerably greater on festivals of particular solemnity. He assiduously inculcated devotion to the Virgin Mary, and found it produced the most salutary consequences. "It has not yet been known," he used to say with St. Bernard, "that any one, who has had recourse to her protection, implored her help, or sought her mediation, has not obtained

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" obtained her relief. Animated with this hope, let us run, let " us fly to her! The virgin mother of the eternal word will not " reject our petitions; she will present them to her son, and " assist us in all our dangers, particularly in the last hour of " our lives."

St. Cyr, a physician by profession, who had suffered martyrdom at Alexandria, and some relics of whose holy remains were preserved at Naples, had formerly been an object of devotion in that city; but it had long fallen into disuse. Father Francis revived it, and caused the festival of the holy martyr, which the Roman martyrology fixes on the 31st day of January, to be celebrated with particular solemnity.

He preached several times, and in several places, on each Sunday and holiday. Frequently, he was followed by many, who had heard him preach, to the sacristy, or to some room adjoining the church; there, he made them further exhortations, or joined them in prayer and penitential austerities. He often preached in market places, or other places of public resort.

When he was not in the pulpit or otherwise engaged in the functions of his ministry, he was generally to be found in his confessional: there, he completed the work of conversion, which his sermons had begun. His labours for the conversion of women of disorderly lives were very great; numbers of them he converted, and he procured for all, whom he found truly penitent, the means of honest living.

In the fortnight, which precedes the feasts of Easter and Christmas, he seemed to multiply himself by the number of sermons which he preached, his incessant appearance in his confessional, and his unceasing discharge of his other holy labours.

Among the practices of devotion in use among catholics, few are more esteemed, or have produced greater good than the Spiritual Exercises of St. Ignatius. To perform them properly, a person, during the space of ten days, should seclude himself, as far as his state of life admits, from every thing, which has a tendency to dissipate his mind, and make, at certain stated hours, in every day, three meditations, of an hour each, and spend another hour in religious consideration; — he should also hear mass, say our lady's office, and prepare himself for a very

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a very solemn confession. Where the whole of this cannot be complied with, it may be done partially. The points for meditation and consideration are prescribed in the Exercises framed by St. Ignatius; these lead the mind gradually, from the first impressions to the sublimest sentiments of virtue: but, both the subjects of them, and the manner in which they are prescribed, are extremely natural, and adapted to the most common understandings. Several fathers of the society of Jesus have published a series of meditations and considerations for the use of persons making these spiritual exercises. These pious publications have, from their object, been called "Retreats." Among them, the Retreat of father Bourdalone deserves particular mention: but, it is more calculated for a religious community, than for persons in the world: these will find the Retreat of father Dupont * better suited to their circumstances. Father Francis published a series of meditations on the plan of the exercises of St. Ignatius, but particularly calculated for christians engaged in the world. Many families performed these spiritual exercises under his guidance, once in every year: he recommended that the servants should make them in common with their masters and mistresses. Young ladies often formed themselves into bands for this pious purpose. The effect was visible; the religious and regular habits and meek demeanor of those, who made these retreats, were generally remarked, and procured them great esteem. Experience has demonstrated, that

* This truly venerable person is the author of a regular series of Meditations in the Spanish language. They were soon translated into French; and a modernized version of this translation was published by father Bignon. Being found too long for general use, an abridgment of them, in a new form, was published in three volumes 8vo. by father Frizon. Of this, a better edition has been since published, in four volumes of the same size.

An English translation of this work, from the original Spanish, was published in two volumes quarto, by sir John Heigham, and is frequently, in catalogues, called "Heigham's Meditations." There is an abridgment of them in English in one vol. 8vo.; but it is too ill printed to be read with pleasure. A person who would present the English catholics with a version of father Frizon's translation, would confer upon them a great favour. They contain a regular series of sermons on the life of Christ, and on the most important truths of Christianity; the language is always guarded, the moral always practical, and the pious affections always instructive and affecting.

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that these temporary spiritual retirements are highly useful both to the sinner and to the just. In all great cities they are eminently useful; but they are particularly desirable in those countries where a scarcity of pastors necessarily limits their exertions to duties of the first necessity, and thus precludes them from minute attention to the wants of individuals. In every city in which this occurs, it certainly is to be wished that the faithful should have an opportunity of joining themselves into a pious meeting for prayer and meditation, and in observances of devotion, at stated hours, under some experienced director. Such a practice is congenial to the sensible reflecting habits of an English mind, and might produce the best effects. Let us hope that some person will arise, who will establish such an institution: it may be predicted that many will arrange themselves under his care, and have reason to thank and bless him for the services which he will render them.

Father Francis also established a society of tradesmen; their conduct was so edifying that his biographer says it might be called a congregation of angels. Its members were equally distinguished by their probity, their exactitude in the performance of their pious observances, and their zeal in promoting the spiritual and temporal good of others. On one occasion, while father Francis preached to them in the street, a woman, known to be of irregular habits, threw herself at his feet; and, in a flood of tears, acknowledged her unhappy life, and beseeched him to find her a situation, in which she might make her peace with God. Father Francis recommended her case to the society, and entreated them to raise among them a contribution for her support. On a sudden, a window was opened: a person, unseen, threw out of it a sum of money, and instantly shut the window. The father lifted up his eyes to the window, from which the donation was thrown: "Whoever thou art," he exclaimed, "who hast done this good deed, take courage! the grace of "God is near thee!" On the following day, an unhappy woman placed herself in his confessional; told him that she was the person who had thrown the money from the window, and implored his help in the change of life which she meditated. By a regular course of penance, he reconciled her to God. She sold all she had, and fixed herself among the penitents.

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penitents, at the hospital of the Incurables, and became a model of penitent sinners. Similar conversions made by father Francis were numberless. His pious attentions to the just were equally edifying: but he never refined on the sublime truths of the Gospel, or aggravated its severities. His zeal was always accompanied by prudence; the writer does not find that he was ever accused of indiscretion, or that either too much lenity, or too great austerity was ever imputed to him. He was favoured with extraordinary graces, and elevated to the sublimest heights of sacred prayer and contemplation: but these gifts and these prayers, none but those, who themselves are contemplatives, should attempt to relate or describe.

His virtues procured him universal respect. The most considerable persons in the Neapolitan dominions beheld him with veneration; many striking predictions made by him, many wonderful miracles performed by him, are related in the process for his canonization; and are supported by testimony which it will be found difficult to disparage by any acknowledged rule of evidence. In the midst of these honours, he was most humble; he seemed to think that he had nothing good in him, and that he had always been a burthen to the society, of whom he was so great an ornament. His patience in bearing insults was edifying; in his ordinary habits, there was nothing of singularity. His mortification of himself on all occasions was incessant; but he took great pains to hide it. He was serious, but very affable, and was never morose: the truth of the known aphorism of St. Francis of Sales, that, "a good Christian is never outdone in good manners," was exemplified in him. The charitableness of his disposition brought an abundance of the lowest persons to relate their misfortunes to him, and to petition for relief. This was a severe trial of his patience; but he bore it with good humour, and listened to all these applications with kindness, relieved the sufferer, when he could relieve him, and soothed and comforted him, when he could not.

He never enjoyed complete health: as he advanced in years, his infirmities increased upon him; but he bore them with pious resignation.

His last illness was very severe, but his patience and his submission to the divine will never failed. All were edified by them,

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and still more by the transports of devotion, with which he received the last sacraments, and committed his soul into the hands of God. He died on the 11th of May 1716, having completed the 73d year of his age.

He had spent the last forty years of his life in the most heroic exertions for the glory of God, and the salvation of his neighbour. We have mentioned the spiritual Retreats recommended by him: some pious Christians dedicate to these one day in every month: to them, the Retreat composed upon this plan by father Crasset may be recommended; the meditation, in which he describes the first thought of a soul, when, after breathing her last, she beholds herself in eternity, is very impressive: strong indeed must be the nerves of him, who can read it without emotion. What must be the happiness of the soul, who then beholds years spent by her,—as father Francis of Girolamo had spent his last forty years!

As soon as the death of father Francis was known in Naples, the universal respect, in which he was held, fully appeared. From the very highest to the very lowest person in Naples, all mentioned him with veneration. The concourse of persons to behold his body was overpowering: it was only by the aid of the military, that a general rush into the chapel, which contained his remains, was prevented. At a late hour, the chappel was tolerably cleared; but many persons of the highest rank remained behind. Among these were the wife of Alva, duke of Laurea, the governor of the city; and their daughter. She was about ten years old; dreadfully afflicted by the palsy; a cripple; hideously distorted, and incapable of uttering more than a few inarticulate sounds: all the powers of medicine had been exerted to cure her infirmity without effect. The duchess threw herself at the feet of one of the reverend fathers who attended father Francis's remains, and intreated him to make, with the dead hand of Girolamo, the sign of the cross on the forehead of her miserable child. The father consented, and held the hand of the servant of God on the forehead of the child, and slowly made upon it the sign of the cross; the persons present saying the psalm *Miserere*. Then, to the indescribable astonishment of every one present, the little girl exclaimed loudly, "Put me "on the ground! Put me on the ground! I am well!" The

servant,

servant, who held the child in her arms, placed her on the ground: the child stood; walked firmly; spoke distinctly, and was perfectly cured. The duchess fainted with joy. When she recovered, she knelt down and presented her child to God, returned thanks to him for the signal favour which he had thus conferred on her by the intercession of father Girolamo. The child walked without help to the duchess's carriage. On the following day, the duke, the duchess, the child, and all the household, went to the church, and received the holy communion. The duke and duchess presented to the fathers, a quantity of silver, equal to the weight of the child, to be applied by them for religious or charitable purposes. The duke and duchess then returned to the chappel of the Holy Trinity, in which the body of the deceased father yet lay, and respectfully pressed his hand; the duchess took the cloaths, which her daughter wore when she had been thus wonderfully cured, and, in the view of the present multitude, hung them over the altar of St. Francis Xavier, the apostle of the Indies. She then solemnly assured the by-standers, that, during the life of father Francis of Girolamo, she and the duke had intreated him to intercede with the Almighty for the cure of the child; that the good father had declined it; but informed them, that he had prayed to St. Cyr and St. Francis Xavier to intercede with the Almighty for her cure; and had been assured by them that they had heard his prayers, and that the cure should be performed, after he himself should have ceased to exist. Many other cures equally marvellous and public are related by his biographers to have been performed by him, or through his intercession after his decease.

Not long after it, the proceedings for his canonization commenced. In 1781, Pope Benedict the XIV declared by a bull, that father Francis had possessed the theological virtues in an heroic degree. On the 2d of May 1806, he was beatified by Pope Pius VII, and his holiness assigned the 11th of May, for the celebration of a mass, and the recitation of an office in his honour, in all places, in which the Society of Jesus had been or should be restored, and in the dioceses of Naples and Tarento.

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B. CRISPIN OF VITERBO, O. S. F.
LAY-BROTHER.

From the Bull of his Beatification, and the Vita del B. Crispino da Viterbo, Laico Professo Cappucino della Provincia Romana, 4to. Roma 1806.

1750.

THIS humble lay-brother was born in Viterbo, on the 13th of November 1668, of poor and virtuous parents. They gave him a pious education, and instilled into his infant heart, those seeds of religion, which produced the abundant fruits by which he was afterwards eminently distinguished. When he was about five years old, his mother, on the feast of the Annunciation, saw in the fields, in which she and her son were working, an image of our lady; she immediately knelt down before it, explained to the child the singular prerogatives of the virgin mother of God: "My child!" she then exclaimed, "whom do "you now behold? You behold your mother; I give you to "her; love her with your whole heart; honour her as your "queen."

He was taught to read and write, and the rudiments of the Latin language. His disposition to piety was remarkable from his very earliest years; he prayed much, and fasted much. His great delight was to serve at mass, and assist in any other manner, in the offices or ceremonies of the church. But his piety never interfered with the duty which he owed to his parents. His companions often pressed him to enlist in the army. Some time after he had attained his twelfth year, he happened to be present at a very solemn procession at Viterbo. There, he saw some novices of the Capucine order, walking in their habits, with their beads in their hands; so modest in their appearance, so composed in their looks, and so devout in all their demeanour, that they seemed to him more like angels than men.

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men. He contemplated them for some time in silent admiration,—he then exclaimed, "this is the army to which I will "belong! I feel the cross of the St. Francis at my heart: "there, I will ever hold it." Having applied for admittance as lay-brother, into a convent of minor Capucins in Viterbo, he was received: "Now," said he, "I have done with the world! "Adieu, my country! Adieu, my friends! I am a son of the "seraphic patriarch." His parents shed some natural tears, when he quitted them. He comforted them: he called to the recollection of his mother, that, in his tender years, she had made a present of him to the Virgin Mary: "It was," he said, "a free gift; it was accepted; it should not be recalled." Seeing his zeal, and sincerely wishing his spiritual good, his pious parents resigned him to God, and gave him their blessing. This was in July 1693.

After an edifying noviciate of one year, he made his solemn profession as a lay-brother: the master of the novices declared, that he had never found a more obedient novice. His conduct after his profession, answered the expectations of extraordinary sanctity which his noviciate had raised. He punctually practised all the rules of his order, obeyed readily and with the greatest cheerfulness, the commands of his superiors; chose the meanest and most unpleasant employments, and strove to place himself below every member of the community. All the practises of austerity, which the most perfect spirit of claustral fervour can suggest, he inflicted upon himself; but he strove to conceal them. He adored God in spirit and truth: he always preserved in his mind the recollection of his divine presence, and shewed his sense of it by all that he spoke, by his humble modesty, his pious carriage, the reverence with which he expressed himself on religious matters, his care to check idle discourse, and his constant endeavour to lead the minds of his hearers to spiritual and useful subjects. By the rules of the order, the lay-brothers received the communion twice a week, and on several festivals. With this holy rule, he most punctually complied; and the devotion with which he attended the sacred table, his previous preparation for it, and his subsequent thanksgiving, shewed that he was penetrated with the awfulness

of the rite, and the boundless charity of our Redeemer in its institution.

His love for his neighbour shewed itself in many ways; his spiritual welfare was the good lay-brother's first solicitude: he also strove, whenever it was in his power, to relieve his temporal necessities. He was frequently employed to beg alms for the support of his convent, or, as it is termed in catholic countries, on the quête. This gave him many opportunities of serving the poor in their various wants, particularly by instructing children in their religion, and reconciling sinners to God. So great was the good produced by him, that it was a common expression, that every quête of brother Crispin, was a mission. No one gave better council, no one resolved questions of difficulty with greater wisdom. Not only the poor and the lowly, but the most illustrious, as cardinals, prelates, and other personages of the highest rank, asked his advice; they looked up to him as a person specially favoured by heaven. Yet his humility was unshaken, and he continued to the end of his life, to discharge, in peace and love, the very lowest duties of his humble lot. He was removed to different convents: in one, attendance upon the sick was assigned to him; in one, he was the cook; in others, the cleaner of the house; in several, the quête was committed to him: whatever he did, it was done with piety, with humility, and good humour, and edified all who saw him.

On the first day of May 1750, he himself announced the near approach of his death; and soon afterwards became seriously ill: he received the sacraments of the church with sentiments of the greatest piety. How greatly should most of us tremble, when we read, that, even this holy man appeared, for some time, to be alarmed at the near approach of death: but his confidence in God, and in her, under whose protection we have seen that he had been placed, at an early stage in his life, continued unshaken. "O! my Jesus," he frequently exclaimed, "you re-"deemed me by your blood! Now, be present to me! complete "the deed of love! assure me of the salvation of my soul."—Then, addressing himself to the Virgin Mary, he said, "O thou! "great and venerable mother of God! be thou my advocate, "my comfort, my refuge, my great protectress, remember me "in

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"in this most important hour!" These humble prayers were heard; and he died in the humblest and firmest confidence of holy joy, on the 19th day of May 1750, in the 81st year of his age. On the 26th day of August 1806, he was beatified by Pope Pius VII. "He was," says the bull for his beatification, "the "father of the poor, the comforter of the afflicted, simple and "pure of heart, righteous, devout to the virgin mother of God, "illustrious by the gift of prophecy and miracles."

B. JOSEPH AURIOL, PRIEST.

From the Bull of his Beatification, and the Vita Santa del Novello Beato Guiseppe Oriol, Cittadino Barcellonese, diviso in quattro Epoche, La Soresse Granfranceso Masdar, Compatre e divoto di detto Beato.

1702.

THE writer of the life of this holy man, divides his account of him into four parts:—In the first, he describes the life of Auriol from 1650, the year of his birth, till 1677, when his penitential life began; a relation of his penitential life forms the second part; an account of the singular favours and powers, which Auriol received from heaven, forms the third; the last mentions his death, and his posthumous celebrity and honours.

He was born at Barcelona, of creditable parents, on the 23d November 1650. Soon after his birth, he lost his father; his mother made a second marriage, and fortunately for Auriol, his father-in-law was a man of worth and piety, and took the greatest care of his education. He was afterwards sent to the university of Barcelona. He applied to his studies with great diligence, and was extremely pious. He passed through regular courses of philosophy and divinity, and entered into holy orders. To supply him with a title for ordination, the bishop of Barcelona conferred upon him a simple benefice: the revenues of it falling short of the amount required, a citizen of Barcelona, out of respect for the virtues of Auriol, made up the deficiency. He

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afterwards became the preceptor of the children of a person of distinction: his conduct in the discharge of this office gave the parents of the child great satisfaction. His whole conduct was serious, regular, and edifying; but he felt himself called to a more penitential life.

Under this impression, he made a journey to Rome in a pilgrim's habit. His conduct particularly recommended him to Pope Innocent XI; so that his holiness, without any solicitation, conferred upon him, in 1686, the residentiary benefice of the chapel of St. Leonard, in a church called the Pine of Barcelona. Auriol made a short stay at Rome; he then returned to Barcelona, and took possession of his benefice. He immediately began a life of prayer and penance, and continued it invariably, but with increasing fervour, till his decease. The spiritual exercises of St. Ignatius, and the works of St. Teresa, were his principal guides in prayer. By constant meditation upon the sublime truths of religion, repeated examinations of his interior, habitual attention to the presence of God, frequent consideration of the corruption of human nature, and its utter inability to do good without the assistance of God; by repressing every temptation to vanity, by bearing indignities and contumely with perfect patience, by observing the most rigid poverty, and by practising austerities, the mere relation of which makes human nature shudder, he endeavoured to free his soul from all terrene affections, and to attain that purity of heart, which leads to the sight of God. During twenty years he lived entirely upon bread and water, with the addition, on great festivals, of sour herbs; but, on some few occasions, he was prevailed upon to eat a very little of the Spanish cinder-cake. He never allowed himself more than four hours sleep.—Such were his austerities:—his exertions to sanctify the souls of his neighbours were equal to those which he made for the salvation of his own. He laboured assiduously in the instruction of the poor, and in forming the well-disposed to the practice of the sublimest virtues. Once, in hopes of martyrdom, he meditated a journey to Japan, and set off on a journey to Rome, in order to obtain the pope's permission for the undertaking, and his apostolic benediction. But he returned to Barcelona, and was received with universal joy, both by its clergy and its laity.

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" It is not wonderful," says his biographer, " that a man of " such extraordinary charity, and so strictly united to God, " should receive from him those singular favours, which he does " not ordinarily grant, in this world, to any, whom he does not " particularly love and favour. Raptures, command of the " elements, power over maladies, knowledge of hidden thoughts, " the spirit of prophecy, and the other spiritual gifts which " God bestows, at his will, on the persons, in the degree, and " in the number he chuses, filled and enriched the soul of " Auriol, Thus God, from whom he received them, was glori- " fied, and those, whom they enabled him to serve, were bene- " fited. These high favours do not constitute sanctity: many " saints, even of the highest rank, do not receive them; their " sanctity is proved by other means. They are gratuitous gifts: " it is not in our power to merit them; but we should consider " those whom God honours with them as particularly beloved " by him." After this observation, the biographer of the holy man proceeds to relate his visions, his extasies, his conflicts with the powers of hell, his triumphs over them, his commands over fire, wind, water, place and time; his cures of the sick, the blind, the deaf, the paralytic, the lame, and the dying. The biographer of Auriol closes this part of his work by mentioning his wonderful humility, while he worked these wonders, and was in Barcelona, and its neighbourhood, the universal theme of praise and veneration.

The same is said of him by Pope Pius VII in the bull for his beatification:—" He was so illustrious," says his holiness, " by " virtues of every kind, by the miraculous cures which he per- " formed, by his knowledge of things hidden, by his discovering " the secrets of hearts, by his miracles and his prophecies, that " the fame of them spread every where, and the sick flocked in " troops, and at stated hours, to a church appointed by him, " and there, in the presence of multitudes assembled, and under " their eyes, he restored them to health." The same mention of the publicity of the miraculous cures effected by Auriol, is made, but more in detail, by his biographer.

Thus he conducts Auriol, eminently holy and eminently gifted from above, to his last illness. It began on one of the first days of March, and was immediately pronounced to be fatal. The

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report of it caused universal consternation in the city of Barcelona: to himself it was a subject of joy. He humbly confided in the father of all mercies, the God of all consolation, that he would receive his soul into bliss, and grant him to bless his name, and sing his praises, through all eternity. Six hours before he died, he desired, in order to excite his tenderest recollection of the passion of Christ, and of his afflicted mother, that the *Stabat Mater* might be sung to him. Four boys of the Episcopal choir, with a performer on the harp, attended at the bedside of Auriol, and sang to him the whole of the *Stabat Mater*. He interrupted, or rather accompanied them, with the most fervent ejaculations of divine love. When it was finished, he directed his eyes to a crucifix, which he held in his hand, and kept them immoveably fixed upon it, till at length, calling on the soothing salutary name of Jesus, he committed his soul into the hands of his divine redeemer. He died on the 22d March 1602, having completed his 51st year. He was beatified by Pope Pius VII, on the 5th of September 1806.

S. HYACHINTHIA OF MARISCOTTI, VIRGIN.

From the Decree of her Beatification, and the Legends in her office, in the officia Propria Ordinis Minorum Almæ Provinciæ Angliæ accommodata.

1640.

HYACHINTHIA of Mariscotti was the daughter of Mark Anthony of Mariscotti, count of Vignanella and Octavia Ursini. She was educated in a convent of Bernardin nuns at Viterbo: she shewed an early disposition to piety, and entered into the third order of St. Francis; but, for some time, discovered nothing of the spirit of piety inculcated by its rules. At length, falling ill, she became sensible of the vanity and sinfulness of a worldly life. Upon this, she bade its vanities a compleat adieu. By a sincere confession, preceded by acts

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of the most fervent contrition, she reconciled herself to God; she then caused the sisters of the community to be assembled, she knelt before them, asked their pardon for the ill example of her past conduct, distributed the whole of her fortune and worldly substance among the indigent. From this time, she dedicated herself to prayer, religious mortification, and the service of the poor. She died in 1640, and was canonized in 1807, by Pope Pius VII.

To acquire the spirit of mortification, so strongly recommended by the instruction and examples of Hyacinthia Mariscotti, and other saints, father Nepveu* lays down twenty-five rules:—"1. To moderate our natural activity, and too "lively eagerness in the manner of performing our own actions, "even in the best concerns:—2. When we feel too lively an "inclination towards anything, to abstain entirely from it, if it "be useless, and to suspend for some time, our engaging in "it, if it be good and useful:—3. When we wish to look at an "agreeable object, or to satisfy in any other respect, our curiosity, to deprive ourselves of this satisfaction:—4. To moderate our eagerness to hear news, or the town talk, particularly if "it be contrary to charity:—5. To have a guard on our sight, "and not to indulge ourselves in the liberty of looking at every "thing that offers; and particularly to make it a rule never to "fix our eyes on any indecent or dangerous object:—6. To "abstain, in conversation, from railleries, particularly of those "persons of whom we think we have reason to complain:—"7. To refrain from that, which might shew our wit and delight "the company, but which also might either offend charity or "excite our vanity:—8. To behave with civility and kindness "to those, whom we dislike, or who have injured us; and, on "no account, to avoid their company or conversation:† 9. Not "to unburthen our hearts to our confidential friends, or complain to them of those, who have used us ill:—10. Never to "find fault with our food, if we dislike it, and to recollect that, "however ill-dressed, it is not so bad as the gall, which our "Saviour, out of his love for us, drank on the cross; if it be quite

* Esprit du Christianisme, L. V. c. 6.

† This, Mr. Alban Butler particularly recommended.

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" quite necessary to complain of our food, to make the com-
" plaint gently and with moderation:—11. Not to be too nice
" in our meals; not to eat with greediness; not to give way to
" any sensuality, and to mortify ourselves, in some instances,
" particularly in the dishes we like most, as these are most
" likely to lead us into excess and thereby injure our health:—
" 12. To abstain from the perusal of all books, which are dan-
" gerous, or satisfy a vain curiosity, or excite our passions, or
" flatter our sensuality:—13. To deny ourselves absolutely
" all dangerous pleasures; to be moderate when we indulge
" ourselves even in those, which are most innocent; and some-
" times to abstain from these altogether, from a spirit of morti-
" fication and penance, and from the recollection, that we have
" sometimes indulged ourselves in such as are sinful:—14. Not
" to seek perfumes, concerts of music, or any thing else, that
" can flatter the senses or soften the heart:—15. Not to indulge
" in thoughts that are vain or useless, though not positively
" bad; and to take great care to repress the wanderings of our
" minds and imaginations:—16. To observe, with great exact-
" ness, the rule of life settled by us with our director; and
" never to break it from disgust, cowardice, infidelity, or incon-
" stancy:—17. As soon as the time appointed for our spiritual
" exercises is come, to quit every thing for them, when this is
" in our power, and there is no reason, necessity, or duty of
" charity to withold us:—18. To moderate our excessive ten-
" derness for ourselves, and our great sensibility for our own
" sufferings; not to complain of them too easily, or to be too
" desirous of being pitied:—19. When we feel too much plea-
" sure in anything, not to attach ourselves to it too much; but to
" endeavour to disengage our minds and hearts from it, and by
" returning the soul towards God, to renounce it altogether:—
" 20. To restrain our itch for talking; to say little; and to say
" nothing with heat or precipitancy:—21. To have set times
" for penitential observances, and never to omit them, without
" the leave of our director:—22. Never to put ourselves into
" any easy posture, which is, in the slightest degree, offensive
" to modesty:—23. Never to find fault with persons, while we
" feel ourselves in a state of agitation, but to wait until our
" hearts are calm:—24. To observe silence in our crosses, and

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"not to seek for consolations with too much disquiet and earnestness:—25. Never to excuse ourselves unless edification, charity, or obedience require it."

"Although most of the practices," concludes the holy father "which this rule of abnegation prescribes, are tolerably easy, it "yet is certain, from known experience, that a person, who "should be punctual in the practice of them, would arrive in "a short time at a high degree of perfection; because the observance of them, would habituate him, not to act from "humour, but to die continually to himself, and thus establish in "his soul, upon the ruin of self-love, a perfect love of God."

ST. ANGELA OF MERICI, O. S. F. VIRGIN.

From Helyot's Histoire des Ordres Religieux, Vol. IV. ch. 20 p. 150, and the Bull of her Canonization.

1540

THIS foundress of the Ursuline order of Virgins, who, during the three last centuries, have laboured, with so much edification, for the sanctification of their souls, and the spiritual welfare of their neighbour, by instructing little ones in the faith and doctrine of Christ, was born about the year 1470, at Desenano, near Lake Guardo, in Brescia. Her parents were extremely pious, took great care of her education, and from her tenderest years, carefully instilled the fear of God into her mind. Even in her childhood, she shewed great gravity and modesty, and often denied herself the most innocent pleasures. She discovered the greatest disposition to virtue and an abhorrence of sin; and these sentiments evidently encreased with her years.

Her parents died, while she was very young. She then fell under the guardianship of her uncle; he took the greatest care of her education. She had an elder sister; and fortunately, her sister had the same pious inclinations as herself. It was their greatest delight to join in practices of devotion; and these, her biographer

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biographer remarks, were not of an infantine or childish nature; but serious, and such as suit sincere and enlightened lovers of the cross. They slept on boards, fasted frequently, and rose in the middle of the night, to offer their homage of prayer to the divine being, who always watches over his elect. It was the wish of both to bury themselves in solitude, that they might dedicate their whole time, without interruption, to prayer and pious meditation; but their uncle opposed their design; and after some time, God was pleased to take Angela's sister to himself. This was a sensible mortification to Angela, but she bore it with resignation.

After the death of her sister, she entered into the third order of St. Francis. The poverty prescribed by its rules, was practised by her with the greatest strictness: her cloaths, her room, every thing about her was of the poorest kind; she lived on bread, water and vegetables, except on the feasts of Christmas and the Resurrection; on those days only, she tasted wine: she wholly abstained from food on every second day throughout the whole of Lent.

She made a pilgrimage to the holy land, and another to Rome; on her return from the last, she fixed her abode at Brescia. Her edifying life attracted many of her sex to her. She advised them to remain, in the world, and edify it by the piety of their lives, to instruct the ignorant poor, to relieve those who were in want, to visit hospitals and prisons, and, in imitation of the apostle of the gentiles to make themselves all to all. They bound themselves by no vow, but engaged for short specified terms, to observe the general regulations of the society. These, she drew up, with the advice of persons of experience; but, foreseeing that the alterations incessantly taking place in the habits and manners of society would make changes in the rules laid down by her, expedient, she inserted in them a clause, which expressly directed, that such alterations should occasionally be made in them, as the exigencies of the time should call for. The members of the society unanimously elected her superior. She humbly accepted the office; and, that the order might not bear her name, placed it under the protection of St. Ursula, and directed it to be called "the society "of Ursulines:" the good produced by the members of it was so great

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great that, in Brescia and its neighbourhood, it was generally called "The divine order."

After governing it during several years, with great prudence, our saint died on the 21st of March 1540. Four years after her death, Pope Paul confirmed the institute and the appellation given to it by its foundress. It was particularly esteemed by St. Charles Borromeo; and at his instance, was approved in 1571, by Pope Gregory XIII.; the approbation of it was renewed by Sixtus V and Paul V. Under the latter pontiff, the community was made claustral, and took solemn vows. Thus it became, in the strict sense of the word, a religious order.

Its convents were first established in the Low-countries: and afterwards in France. Its first house there was at L'isle in the Venaissin; others were soon founded at Aix and Marseilles, and finally one on a large scale at Paris. The last was established principally by the munificence of madame de Saint Beave. At the age of twenty-one years, that venerable lady was left a widow without children, and with a very large fortune. This, she immediately dedicated to religion and charity. Her alms to the poor were great; she employed persons in Paris and its suburbs, to discover decent and modest poor, who were in real distress, but shrunk from soliciting alms. To enable her to execute her charitable purposes, she sold all her plate, with the exception of a few spoons, parted with her coach and horses, and dismissed her servants except three maids. She was followed to her grave by several of the most respectable persons in Paris, and by a great concourse of poor, who had been supported or relieved by her charities.

The members of all the Ursuline convents have dedicated themselves, in a particular manner, to the instruction of youth, and have gained universal respect by their edifying and able discharge of this most important duty. One of the most illustrious writers of antiquity* informs us that, "after repeated consider-" ation, he came to an opinion, that those persons are most to " be envied, who, after long years of glorious exertion, close " their lives in dignity and ease." How much more, in the eye of a christian, are they to be envied, who, after dedicating, like

* Cic. de Oratore, l. 1.

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like our saint, the whole of their lives to the sanctification of themselves and their neighbours, leave behind them, an order of persons founded by them, and having perpetual succession, who, while time shall endure, will be animated by their spirit, and continue their edifying labours!

Among these excellent persons, we may certainly rank our saint. Her life was a continued exertion for the glory of God and the service of her neighbour, and since her decease, no catholic country has been without a convent of her Ursuline disciples, by whom her exertions have been perpetuated in the most edifying manner, and with the greatest success. The veneration of her sanctity was general, and it was never discontinued from the moment of her decease. The process for her canonization was instituted in 1763: Pope Pius VI in 1777, formally declared, that she had exhibited an heroic degree of virtue. An inquiry respecting her miracles was then instituted, and several proved: "three prodigious cures," as they are termed in the decree of canonization, "were after the most rigid scrutiny "pronounced by the congregation of Rites, on the 12th of "January 1790, to have been wrought by her intercession, and "to be incontrovertibly proved." In 1807, Pope Pius VII, by a decree of canonization, enrolled her among the saints.

ST. FRANCIS CARRACIOLI, PRIEST:

FOUNDER OF THE MINOR REGULAR CLERKS.

From the Bull of his Canonization and Helyot's Histoire des Ordres Monastiques.

1608.

HE was born on the 13th of October 1573, at Santa Maria de Villa, in the country of Abruzzo. Ferdinand Carracioli and Isabel Baratucci, his father and mother, were both of noble descent, and eminent for their piety. In his earliest years, he shewed a disposition to virtue; he received an excellent education;

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education; his childhood was pious, his youth, virtuous. When he attained his twentieth year, he was afflicted with a leprosy and soon reduced to the last extremity. This long illness led him to reflect seriously on the vanity of sublunary things and the happiness of those, who dedicate themselves entirely to God. Under these impressions, he resolved, if God should restore him to health, to bid an entire adieu to the world, and to live only for God and the service of his neighbour. Recovering from his illness, he went through a regular course of theology, and took the order of priesthood. He entered into a confraternity of pious persons, who particularly employed themselves in preparing criminals for death, and procuring the comforts of religion for prisoners and persons condemned to hard labour; in this holy and useful occupation he acted, with the greatest zeal, through the remainder of his life.

It happened that, about this time, John Augustin Adorno, of an illustrious house in Genoa, was engaged in founding a new order of priests to be equally employed in contemplative and active life. To mature his project, he retired to the solitude of Vallombrosa in Tuscany, and, during ten days, endeavoured, by prayer, fasting and other penitential austerities, to draw down the blessing of heaven upon his designs. He then returned to Naples, and having communicated his views to our saint, and to Augustin Carracioli of the same family, they joined him, and proceeded to Rome, to solicit its approbation by the pope. So great was their reputation, that several cardinals, sent their equipages to meet and conduct them to Rome; but, being aware of the honour thus intended them, the humble priests went to Rome by another road, and reaching it, without observation, placed themselves among the poor, who begged alms at the gate of the convent of Capucins. They afterwards presented themselves to the pope, and laid before his holiness the plan of their institute: he received them favourably, and, on the 1st of June 1588, after much deliberation, confirmed their institute under the title of "*Minor Regular Clerks.*"

The members of the order pronounce the three solemn vows of poverty, chastity and obedience; they also oblige themselves by vow to seek no dignity in the church, or in their order. They make two daily examinations of conscience, preach, hear confessions,

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confessions, and frequently perform missions. Some, attend the hospitals, some the prisons. They abstain from flesh four days in every week, and practise several other penitential austerities. They have houses for the instruction of youth, and forming novices; they also have establishments, which they term "Hermitages," for those who wish to addict them to contemplation and penance, in perfect solitude: but those, who embrace this mode of life, do it from choice, the superior having no authority to compel any person into it.

The congregation rapidly extended itself over Naples, Portugal and Spain. At the end of two years, father Adorno died, and father Francis Carracioli was elected general of the order. He had much to suffer, and at first, many calumnies were heaped upon him: he bore them in silence; at length, public favour returned to him; he was particularly distinguished both by Philip II of Spain, and by Philip III, that monarch's immediate successor.

In the discharge of the functions of his sacred ministry, the conduct of our saint was universally approved; his assiduity and zeal in teaching the catechism and preaching the word of God gave great edification. Instructing little children in the catechism is generally considered the humblest, but certainly is one of the most important duties of the priesthood: a child, who has been taught to repeat his catechism slowly and accurately, and upon whose mind the zealous pastor has, by repeated and solemn explanations, impressed its import and meaning, has received a code of instruction, which he never can forget, and which qualifies him for further information in his future years*.

The sermons of father Carracioli were attended with the best effects. His ordinary conversation was a sermon; and even his look

* This further information, we apprehend, is conveyed by no work so well as "*Fleury's Historical Catechism*," a golden book! It presents a contracted, but distinct view of the principal facts recorded in the Old and New Testament, and of the most important events of the Jewish and Christian dispensations; and also gives a full and accurate exposition of Catholic doctrine on the mysteries of Faith and the Sacraments. Greatly is it to be wished that this invaluable book should be more generally read; those, who can afford to buy one book only, should purchase it; the very largest library will contain few so useful.

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look excited the beholders to devotion. He particularly promoted the adoration of Christ, in the sacrament of the altar: and, with this view, made it a rule of his order, that night and day the sacrament should be exposed in its churches, that every day all the members of the house should pray before it in common during one hour, and that one member should pray, separately before it, during another.

He was both regular and early in his attendance at his confessional. There, at certain hours, the poorest were always sure of finding him. When a priest hears confessions in his own apartment, the access of the poor to him is not always easy. The door of the house must be opened; and it is generally opened by a respecter of persons, whose labours are encreased by the steps of the poor, and whose reception of them is therefore too often such as makes them feel their poverty. Add to this, that an early hour is the only part of the day in which the poor or working part of the community can attend the minister of God, at the tribunal of penance. Those, therefore, to whom the spiritual welfare of the poor is dear, should always, in imitation of father Francis, be in their confessionals at an early hour. When St. John the Baptist sent to enquire of Jesus, if he were the Messiah, Jesus bade the disciples of the Baptist observe,—as one of the marks of the divine mission of him, to whom they were sent,—that "the gospel was preached to the poor."—Where an undue proportion of the church is appropriated to the rich, or the confessionals in it are not filled at an early hour, and for a due length of time, by the priests attached to it, much other good may be done, "but the gospel is not preached to "the poor."

The charity of St. Francis Carracioli to his neighbour was exemplary. Previously to his religious profession, he sold all his property, and distributed in charity all the money produced by the sale. He often begged in the streets for the poor: in very cold weather, he gave them all his inward clothing, and wholly abstained from food, three whole days in every week, to bestow his portions of food among them. He was assiduous in disposing sinners to repentance, and preparing the sick for death.

In the edifying discharge of his public duties, he did not forget

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forget his claustral obligations. He was a strict observer of every rule of his order, perfectly obedient to his superiors, and a model of humility to all. Though superior of the order, he performed, with his own hands, the meanest offices; swept the rooms, made the beds, and cleaned the kitchen utensils.

His virtues were rewarded with the sublime gift of contemplation; several miracles were performed by him, and he often foretold future events. A short time before his decease, he paid his devotions to the virgin mother of God, in her chapel at Loretto. Kneeling before the altar, he humbly begged to be dissolved, and to be with Christ: it was revealed to him, that God granted his prayer. Having finished his devotions, he proceeded to a house of his order in the Abruzzo; and, when he entered it, exclaimed,—"This the place of my mortal rest." He was almost immediately seized with a violent fever; he then made a general confession, and desired the blessed sacrament to be administered to him: he rose out of his bed, placed himself on his knees, and received his divine guest with the most edifying piety. He then dictated a letter, addressing it to all the members of his order: he inculcated in it the obligation of a strict observance of their rule, and exhorted them, in the most moving terms, to the practice of all the precepts and counsels of the gospel. He received the extreme unction with exemplary devotion, bore his sufferings with undeviating patience, and, to the last, had the sacred names of Jesus and Mary on his lips. He announced his humble but firm confidence that Jesus Christ would receive his soul, and place it among those of the blessed. He expired on the 4th day of June 1608, in the forty-fourth year of his age. The concourse of people to view his holy remains was very great: and many miracles were wrought by his intercession. The usual process for his canonization was soon instituted: several miracles performed by him, or wrought by his intercession, were authenticated and approved by Pope Benedict XIV and Clement XIII. He was beatified by Pope Clement XIV. Other miracles were afterwards approved by Pope Pius VI; and his holiness, if he had not been prevented by the troubles in Italy, would have proceeded to his canonization. This was reserved to Pius VII; he pronounced the decree for it on the 24th day of May 1807.

Thus

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Thus has this active and humble priest been rewarded. His birth entitled him to the highest honours; his talents, to the greatest distinctions; his fortune, to many worldly enjoyments. But, when he lay on his last and lowly bed, did he regret that, for the love of God and the service of his neighbour, he had resigned these honours, these distinctions, and these enjoyments?—Certainly not. A member of a religious order, who has been faithless to its rules, bewails in his last moments his infidelity; but no religious person, who has observed the rules of his order, ever lamented that he became a member of it.

S. BENEDICT OF PHILADELPHI, LAY BROTHER.

From the Bull of his Canonization, and the Account of his Life in the Franciscan Breviary.

1589.

"WHEN St. John, the Apostle and Evangelist, contemplated "the holy city of the New Jerusalem, in the Apocalypse, "he saw in it a great multitude, which no one could number, "from all nations, tribes, and peoples, and tongues, standing "before the throne, and in the sight of the Lamb*. From this "the admirable benignity of our God and Saviour appears. He "wishes that all should be saved; and that all therefore should "come to the knowledge of truth; he calls all to the faith, "rejects no one, and, making no distinction of persons, re-"ceives from every nation all who seek him, and bestows his "treasures on all who invoke him. Born an infant in Beth-"lehem, it was his will to be revealed unto the gentiles, and "to receive their adoration. Afterwards, when, according to "the promise of his eternal Father, he received the gentiles "into his inheritance, and his dominion reached the extremities "of

* Chap. x.

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" of the earth, he sent his apostles to preach his gospel to " every creature, and appointed Paul, by a singular vocation, " to be the apostle and director of the nations, that they might " be an acceptable and sanctified offering to God in the Holy " Ghost.

" From the countless multitudes in the nations justified, he " renders some illustrious, by the particular brightness of their " sanctity, to sit in heaven with the princes of his people, and " forms them as a lamp, to shine to all, who are in his house, " to inflame by their example, and assist by their patronage, " those, who yet labour in the earthly Jerusalem.

" Æthiopia, which gave birth to the powerful eunuch of queen " Candaces, whose baptism, and the miracle which attended it, " are related in the Acts of the Apostles,—gave birth also to " the parents of Benedict of Philadelphi. God poured upon " him the riches of his goodness so plentifully, that, during his " conversation upon earth, he was the admiration of all, and " served as a model to all, by his sublime, virtuous, and heavenly " gifts. Wonderfully was it shewn in him, that God resists " the proud, gives his grace to the humble, and chooses the " weak to confound the strong. Benedict was born in a low " and abject condition; God raised him to the summit of per- " fection and holiness: he was uninformed and illiterate; God " gave him the science of the saints: he shunned the looks and " praises of men; God so illustrated him by his heavenly gifts, " that the fame of his holiness was spread over all the nations " of the earth.

" He was born at Philadelphi, in Messina, in Sicily, about " the year 1524; his parents were Moors, and from them, and " his own bodily colour, he was called 'The Moor.' His pa- " rents were slaves, but catholics, and generally respected for " their piety. Their master, to reward their services, offered " to give liberty to their first-born child. Benedict was the " first born of their children; he received a pious education, " shewed an ingenuous disposition, and, while he was very " young, discovered signs of his future excellence in virtue. " He abstained from the usual amusements of youth, and " seemed to think of nothing but piety. He shewed the most " fervent devotion to the blessed Virgin: as soon as he came to

" a proper

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" a proper age, he was admitted to the sacred table: from this " time, his chief delight was to frequent it: he endeavoured to " subdue his domestic enemy, by fasts, hair shirts, and disci- " plines. About the twelfth year of his age, he embraced, by " divine inspiration, a solitary institute, then lately established, " with the permission of the holy see: he previously sold all his " property, and distributed it among the poor. After passing " through his noviciate, he pronounced his solemn vows."

Thus far, we have presented our readers with an extract from the bull of the canonization of this holy man: the remainder of our account of him is taken from the Franciscan breviary.

It appears from it, that the institute, which Benedict first embraced, was abrogated by Pope Pius IV, and that his holiness ordered its members to enter into some approved religious order, leaving the choice of it to themselves. Upon this, Benedict, by divine inspiration, entered into the order of the minor friars. Such was his piety, and such his admirable spirit of mortification, that he soon was considered to be a perfect model of a religious man. He professed himself among the lay-brothers, and constantly chose the lowest and most laborious part of their duties. He rigidly observed all the lents, and all the other severe austerities which St. Francis prescribed; and, throughout the whole year, wholly abstained from flesh. His sleep was short, and always taken on the floor; his garments were of the coarsest kind; his attention to internal and external purity was most strict and never intermitted. His love of God was ardent, his prayer incessant; he was abundantly blessed with the sublime gift of religious contemplation.

So great was the opinion of his virtue, that, though he was merely a lay-brother, he was appointed superior of a convent, and the reformation of it entrusted to him. He discharged the trust with prudence, and, in a short time, introduced into the house a strict observance of the rule of St. Francis in the true spirit of its holy founder. In his sixtieth year, he was taken ill, and foretold the day of his dissolution. Finding that his end approached, he requested the rites of the church. He received the holy eucharist with great devotion; a celestial brightness seemed then to spread over his countenance, and a sweet odour filled the room. Placing his hand upon his breast,

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and raising his eyes to heaven, he often repeated the blessed names of Jesus and his virgin mother;—then, commending his soul to God, in the words of the royal psalmist, he expired. His death happened on the 4th of April 1589. He performed in his lifetime many miracles; and after his decease, many were wrought by his intercession. Three years after his death, his grave was opened with the permission of cardinal Matthias, the protector of the order: his body was incorrupt, and emitted a fragrant smell. He was beatified by Pope Benedict XIV, and canonized by Pius VII, in 1807. "We humbly pray," says his holiness, "that, by his merits and intercession, we shall be "freed from the dangers and calamities of this life; that God "will bestow his graces upon us during our mortal career, and "impart to us in the next the felicity of the saints."

ALPHONSUS-MARIA OF LIGUORI, BISHOP.

From the Bull of his Beatification, and the Vita di Beato Alphonso-Maria de Liguori fondatore della Congregatione del santissimo Redentore; et vescovo di St. Agatha de Goti, dal P. D. Vincenzo Antonio Giattini Postulatore della Causa. Roma, 1816;—And the Article sur la Beatification d' Alphonse-Marie Liguori, in l' Ami de la Religion et du Roi, No. 528.

1787.

ALPHONSUS-MARIA of Liguori, one of the greatest ornaments of the Roman-catholic church in the eighteenth century, was born on the 27th of September 1696, at Marinella, near the city of Naples. Both his father and mother were of noble extraction. Joseph Cavalieri, his paternal uncle, was bishop of Troja, and greatly esteemed for his piety. Alphonsus received an excellent education: it was superintended, during his childhood, by his mother; she instilled into him a tender piety, particularly, a great devotion to the Virgin Mary, and great zeal for

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for the honour of God; she habituated him to truth and regularity. As he grew up, he was placed under the care of excellent masters, and successfully applied himself to the study of the Greek and Latin languages, philosophy, and the civil and canon law: he was also skilled in drawing and music: but he was more attached to the duties of religion. He was thoroughly instructed in its principles, and punctual in the discharge of its obligations; he assiduously attended the church service, and communicated frequently. The purity of his morals and his honour were inviolate: he had an active and an energetic mind; and discovered great talents for public life. Thus he acquired universal esteem, and his parents indulged themselves in the strongest hopes of his future eminence and illustration.

He embraced the profession of the law. When Greece submitted to the arms of Rome, all her useful and ornamental knowledge was transferred to her conquerors: but, in addition to these, the Romans possessed, in a high degree of excellence, a science, which although it requires great mental powers, and conduces more than any other to public and private happiness, had been totally disregarded by the Greeks,—the science of jurisprudence. By the Romans it was studied on the most liberal principles, practised by the most distinguished persons, conferred wealth and celebrity, and led to the highest honours of the state. The importance and almost the name of the civil law were lost in the long era of darkness, which followed the invasion of the barbarians; but the discovery, in 1137, of a compleat copy of the Pandects of Justinian, at Amalphi, restored it to notice, and most nations in the continent of Europe adopted it, if not as the basis, at least as a portion of their jurisprudence. After the revival of letters, the professors of it availed themselves, both in their private studies and forensic warfare, of the learning and philosophy of Greece and Rome. On these enlarged principles, it was studied and practised by Liguori; his success was equally honourable and rapid, and he was advancing to the highest degree of professional eminence, when he determined to abandon all his temporal prospects, and to dedicate himself to the service of God, in the ecclesiastical state. He met with several obstacles: his family, his friends, and even some of the most distinguished members of the Neapolitan government,

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opposed his design. He persisted in it; but, to do nothing with precipitancy, he long reflected on the measure in solitude, and to ascertain, as far as he could, the will of God on the state of life, which he wished him to embrace, he made a spiritual retreat. Feeling himself confirmed by it, in his design, he received the tonsure on the 23d of September 1724, and placed himself under the direction of certain holy priests, who laboured in country missions, and formed young ecclesiastics for missionary labours. He was afterwards ordained priest, and continued to serve on the missions.

Perceiving the great utility of the missionary labours, in which he and his companions were engaged, he determined to perpetuate them, by founding an order of apostolic missionaries, who should spread themselves over the adjoining territories, and preach in them the truths and duties of the gospel of Christ. With this view, on the 8th of November 1732, he founded at Scala in the district of Benevento, *the Congregation of our most holy Redeemer*, nearly under the same rules and observances as that which, in the preceding century, had been founded in France, by St. Vincent of Paul. The number of his associates was small; they led a very penitential life, and gave such edification, that the number of them rapidly encreased, and, in 1742, they began to make simple or private vows. By these, they obliged themselves to obedience to the rector major, or superior of the order, and elected Liguori into that office. Benedict XIV. solemnly approved the institute, by a rescript dated the 25th of February 1749. In the mean time, the missionaries had distinguished themselves so much by their zeal, prudence and activity, that applications for them were made from every quarter of Italy.

The difficult task of governing a numerous community, consisting of persons of different ages and dispositions, Liguori discharged with great prudence and zeal, and in a manner which produced the most beneficial effects, both in respect to the members of the congregation and the public. He recommended to his disciples, the most ready and absolute obedience and the most perfect humility. He himself gave the example of these virtues; he frequently employed himself, under the directions of the superiors of the different departments of the congregation, in

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in subordinate and even menial offices. He particularly inculcated a strict observance of evangelical poverty. This appeared both in the regular places and the private rooms of the College of the Congregation. He was very attentive to the sick; "no members," he used to say, "are so useful to a congregation, as the sick and infirm, as none more feelingly invite the other members to a frequent and heroic exertion of virtue, or draw down upon them greater blessings from heaven." He inculcated to the members of his congregation a strict attention to charity, both among themselves, and in respect to others. "The world," he used to observe, "is never so much scandalized as when they see a priest neglect this duty." All must agree in the truth of this observation: a priest who habitually approaches the altar, and is habitually uncharitable in his judgments, actions, conversation or writings, gives enormous scandal; and even promotes infidelity. The conduct of Liguori was very different: he was slow in judging unfavourably of others; when their failings or offences admitted no doubt and called for his reproof, the language, in which he expressed it, was rather that of admonition than of censure: he avoided every thing which sounded like sarcasm or harshness. His exertions to serve his neighbour both in his spiritual and temporal wants were boundless; throughout his long life, he lived for others and not for himself.

But, while he was thus attentive to his neighbour, he earnestly laboured for his own sanctification. Having chosen, what the author of the Imitation of Christ calls the Royal Road of the Cross, he walked in it to the end of his mortal course, with a fervour that never cooled, with a perseverance that never faultered. Some portion of his time, he dedicated every day to prayer and meditation, particularly to compunctious consideration of the mysteries of faith, and the life and death of Christ; to Jesus present in the sacrament of the altar, and to his sacred heart. It pleased the Almighty to call him to the sublimest heights of holy contemplation: but they had been preceded by vigorous and unceasing efforts to purify his heart from every irregular affection, by long prayer and long and severe austerities.

So many edifying virtues made many dioceses in Italy wish to have him for their pastor; and several bishopricks were proposed

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proposed to him: he uniformly rejected them. At length, Pope Clement XIII named him bishop of St. Agatha of the Goths, a suffragan see of the archbishoprick of Benevento. He long and earnestly strove to decline the charge; but the pope was obdurate: Liguori was consecrated on the 12th of June 1762; and, on the 11th of the following July, took possession of his see. He immediately gave missions in every part of his diocese. Finding the good, which they produced, to be very great, he augmented the number of the members of his missionary congregation. In 1766, he established at St. Agatha, on a corresponding plan, a religious institution of nuns, to be employed in works of mercy, temporal and spiritual, for the benefit of their neighbour. He made frequent pastoral visits of the whole of his diocese, assiduously catechised the ignorant, established parishes, enforced the regularity of his clergy, and practised every other episcopal duty. Poor, abstemious, mortified, and austere in regard to himself, he was abundantly kind to all others, and particularly charitable to the poor. In the famine, with which Naples was afflicted in 1764, he sold every thing that belonged to him, and distributed the produce among the distressed.

Alledging the decline of his health, as a motive, he petitioned of Clement XIV, permission to resign his diocese; his holiness gave his petition an unwilling ear. He was more successful with Pius VI; with his leave, he resigned his see, in 1775, without the usual reservation of a pension, and retired to a house of his order at Noçera. There, he employed himself in preaching and instructing the faithful, particularly the poor. He continued also to superintend the concerns of his order; but at length, resigned the superiority of it to Andrew Villani, who had long been its procurator.

He composed, in the mean time, a multitude of works on dogmatic theology and piety: some of the former involved him in controversies, but all his adversaries did justice to the uprightness of his intentions and religious feelings; an harsh, or even an ungentle expression never fell from his pen: he was one of the ablest antagonists of Febronius; in the short life of Pius VI, inserted in the Appendix to this work, we shall give some account of that celebrated publication. Liguori patronized

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patronized both the devotion to the sacred heart of Jesus, and the devotion to the sacred heart of Mary.

At the age of eighty-five, his infirmities confined him, first to his room, and afterwards to his bed. In this state he received every day the sacred communion, heard confessions, and gave spiritual advice to those who resorted to him. His whole time, except what was thus employed, he gave to prayer and holy meditation. After this long preparation for eternity, he committed his soul into the hands of his divine Redeemer, on the 1st of August 1787, in the ninety-first year of his age.

The nobility and gentry within his diocese, and the adjoining parts of Italy,—popes, cardinals, bishops, princes, and magistrates, expressed the highest opinion of his eminent virtues, both in his lifetime and after his decease. The first steps towards his canonization were taken before the expiration of one year after his death; the proceedings for it were, from that time, regularly continued: a curious and interesting account of them is given in *L'Ami de la Religion et du Roi* *. On the 6th of September 1816, Pope Pius VII promulgated the bull of his beatification; on the 15th of the following September it was celebrated in the church of St. Peter in the Vatican. All the documents were published at Rome, in three folio volumes, 1806—1815. Three miracles wrought by him, or through his intercession, were declared to be authentically proved.

In considering the lives of the holy persons, who, like the blessed Liguori, while the world presented herself to them in all her charms, and held out to them the most alluring prospects of distinction and pleasure, spurned her from them, and entering into the narrow path, persevered in it to the last, it is impossible to contemplate, without a degree of excusable envy, their pleasing and grateful recollections in the close of their mortal pilgrimage. Then, Liguori must often have called to his mind, the hours which he spent in deliberating, whether he should persist in the professional career, which held out to him so many delights and such high distinction, or resign himself entirely to God. There is no doubt that the enemy of man then solicited him, by those arguments which he too often urges with success, to draw him into the paths which are apparently strewed with flowers

* Tom. xxi. p. 84—91.

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flowers, but too often lead into perdition. In deciding between vice and virtue, Liguori seems never to have paused: but probably the tempter also suggested to him, that the profession in which he was engaged, and the projects which his success in it allowed him to indulge in, were consistent with all the virtue that is required of those whom their station fixes in the world. As this was not the state of life to which he was called by the designs of Providence, it is certain that his embracing it would have endangered his salvation, or that he would have become, at best, a lukewarm and imperfect follower of the gospel, like that young man who had strictly observed the commandments, but who, when Christ invited him to a more perfect life, stopped short and refused to follow him. With what joy, with what a transport of pure and unmixed gratitude must Liguori have reflected, in the moment of which we are speaking, that he had resiled from this temptation to be satisfied with a pusillanimous mediocrity, and had taken up the cross, and had, without any qualification or reservation, followed him who had died upon it for the salvation of us all! His conscience must then have suggested to him the pleasing thought, that he had abandoned himself entirely to God; that, for his sake, and to comply with his holy will, he had given up all the honours, all the gratifications of this life, and practised the sublimest counsels of the gospel; that, in consequence of it, the Almighty had, in his infinite mercy, placed him among those who are not only just in themselves, but lead others into justice; and that in the discharge of this high calling, he had spent lustres after lustres in glorifying God, in advancing his reign, and in gaining to him numberless souls, with whom he was soon to sing his praises and bless his holy name through all eternity! Happy are they, who have thus absolutely and undeviatingly corresponded with the first impressions of grace: but, thanks to the infinite mercies of God, the compassionate Father of all prodigal children, infinite and eternal happiness is also the lot of those who, if they have neglected,—even long and long neglected,—his holy graces and inspirations, have, in due time, become sensible of their misfortune, bewailed their offences, and made their peace with him.

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FRANCIS OF POSADAS, O. S. D.

PRIEST.

From the Bull of his Beatification, and Vita del B. Francisco de Posadas, Religioso del Ordine di Santo Dominico, &c. Roma, 1818.

1713.

THE parents of Francis Posadas were poor, and earned a spare subsistence by selling fruit, flowers, and vegetables; they resided in Sama del Arcos, in Castile. But, though they were in these reduced circumstances, their ancestors were noble; on this account, and still more on account of their virtue, they were singularly respected. Francis was born at Cordova, on the 25th of November 1644. His pious parents took the greatest pains to instil into his mind the strongest sentiments of religion; they taught him many religious practices, which, while they amused his infant mind, instructed him, and formed his soul to prayer, to the love of God, and the love of his neighbour. They particularly inculcated to him the advantage of devotion to the Virgin Mary. In his earliest years, he said the rosary every day. In this, he was joined by several children of his own age: they assembled at stated times, and, after saying some prayers, proceeded together in procession, through the streets of the town, and its adjoining roads, singing the rosary, and several devout hymns. Francis was the soul of all these pious employments, and began even then to be noticed for his zeal for the glory of God.

His pious mother had, in the moment of his birth, placed him under the protection of the Virgin Mary, and expressed a strong wish that he might enter into the order of St. Dominic. Persisting in this wish, his parents gave him the best education which their circumstances afforded: his diligence in his studies, and attention to his religious duties, corresponded with their views,

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views, and he made known in a very early age, that he had come to a decided resolution to become a Dominican. From this time, he seemed to have renounced the world, and to have dedicated himself entirely to God. He never joined in the sports or amusements of childhood or youth; he courted solitude, spent most of his time, when he was not at school, in prayer and meditation, frequented the sacraments with the most edifying regularity and devotion, and visibly aimed at qualifying himself for becoming a worthy member of the Dominican order. At length, the time so greatly desired, arrived: in 1663, he was received into the order of St. Dominic, and, after due probation, made his solemn vows. At first, his merit was not known, and he was an object of persecution and calumny: these he bore with great patience; it served to strengthen his virtue: by degrees, this soon became generally known, and he was ordained priest at St. Lucar. The superiors of his order employed him in the sacred office of preaching the word of God; his sermons, accompanied by the holiness of his life, produced the greatest good. He gave frequent missions in the towns, villages, prisons, and hospitals, and converted by them innumerable souls to God. He was equally successful in the confessional; the unction of his words was almost irresistible. His zeal in the service of God was subdued by no fatigue, alarmed by no danger, discouraged by no difficulty. His love of the poor, and his earnest endeavours to procure them spiritual or temporal succours, were never surpassed. His fasts and corporal austerities were surprising. The bishoprics of Alguer and Cadiz were offered to him, but, wishing to live and die abject in the house of God, he refused them. After a long life of the most edifying piety, and of unceasing labour to extend the glory of God, and promote the good of his neighbour, he died, almost suddenly, after saying mass, on the 20th of September 1713. He published several works on dogmatical theology, and several books of devotion. During the last years of his life, he was revered as a saint in all the southern parts of Spain. Proceedings for his canonization were commenced soon after his decease, and regularly continued. On the 4th of August 1804, Pope Pius VII declared that he had possessed the theological virtues in an heroic degree. On the 5th of May 1817, his holiness

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holiness proclaimed two miracles to have been wrought by his intercession. On the 8th of the following September, he declared that the beatification of Francis might be safely proceeded upon; his holiness afterwards promulgated his decree for it, and, on the 20th of September 1818, it was celebrated at Rome with great solemnity.

B. PAUL OF THE CROSS, PRIEST:

FOUNDER OF THE CONGREGATION OF THE DISCALCEATED CLERKS OF THE HOLY CROSS AND PASSION OF JESUS CHRIST.

From the Bull of his Beatification, and the Vita del Ven. Servo de Dio, P. Paoli della Croce, &c. Estretta Fidelmente dai Processi Ordinari dal P. Vincenzo Maria de San Paoli, Sacerdote della Medesima Congregatione, 4to. Roma 1786

1775.

THE biographical narrative of this holy man, to which we have referred, gives, at length, an edifying account of his amiable and heroic virtues: it is very desirable, that a translation, or at least a full abridgment of it, should be published. We can only present our readers with the succinct account given of it in *L'Ami de la Religion et du Roi* *.

" Paul of the Cross was born on the 3d of January 1694, " at Ovada, in the diocese of Acqui, in Piedmont; his name, " before he entered into religion, was Paul Francis Danei. " Being addicted, in his earliest years, to piety, he formed the " design of establishing a congregation in memory of the pas- " sion of Christ; and, with this view, retired to an hermitage, " with one of his brothers. Benedict XIII ordained them " priests in 1727; and Benedict XIV approved their institute, " by

* Number 689, Tom. xxvii.

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" by a rescript, dated the 16th May 1741, and a brief dated the " 28th March 1746. Both Clement XIII and Clement XIV, " protected the congregation. Paul Danei, took, on his pro- " fession, the name of Paul of the Cross; he founded a novi- " ciate, gave missions, established twelve houses of his con- " gregation in different places, and one in Corneto, for women. " He died on the 18th of October 1775, in the most lively sen- " timents of piety, having had the satisfaction of seeing his " institute again approved by Pius VI, by the bull *Preclara* " *Virtutum*, of the 15th of September 1775. His life has been " published by P. V. M. of St. Paul at Rome *. It presents a " high idea of the pious founder, and of the degree of holy " perfection, which he attained; and proves that his name " should be placed among those of the persons, who most dis- " tinguished themselves in the 18th century, by their zeal and " charity; examples, a collection of which is the more precious, " as they are not common, and are a protection against the " corruption, the indifference, and the incredulity of our own " times."

* This is the life to which we have referred. An English catholic reader will be highly gratified with the edifying and fervent wishes which father Paul of the Cross frequently expressed for the spiritual welfare of England, and particularly for her return to the fold of her ancestors. This wish was often uttered by him in his conversations: he often prayed for England, with tears in his eyes: he himself was heard to say that, during 50 years, he had prayed to God for her; and had offered for her the holy sacrifice of the mass.—See the work which we have mentioned, l. ii. c. 1.

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B. JOHN BAPTIST OF THE CONCEPTION, PRIEST:

FOUNDER OF THE ORDER OF THE DISCALCEATED FATHERS OF THE HOLY TRINITY, FOR THE REDEMPTION OF CAPTIVES.

From the Bull of his Beatification,—the Compendio della Vita del B. Giambattista della Conceptione, 8vo. Roma 1819—and Helyot's Histoire des Ordres Religieux, tom. ii. p. 322.

1613.

THIS zealous servant of God was born at Almadovar, in the *Campo di Calatrava*, in the diocese of Toledo, on the 10th of June 1561, of Mark Garcias and Isabella Lopez, both of ancient and illustrious families. His father was owner of considerable estates; and both he and his wife were so remarkable for their virtues, that, when St. Teresa passed through Almadovar, she always fixed her residence in their house.

As soon as John Baptist attained the use of reason, he began to imitate the fathers of the desert, in what is related of their silence, their fasts, and their other austerities. When he attained his 10th year, he increased all his penitential practices, and neither the representations of his father, nor the entreaties of his mother, his brothers and his sisters, could prevail upon him to moderate them. He constantly wore a hair shirt, and took the discipline every day. He slept on wood, with a stone for his pillow. His father happening to see him thus asleep, burst into tears, and carried the child in his arms to his own room; the child, as soon as his father quitted him, returned to his hard bed. He kept almost a perpetual fast, upon bread and water, throughout the year. In this manner he lived during thirteen years; it reduced him at last to a state of great languor; he

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he remained in it, during two years, and this obliged him to moderate his austerities.

At this time, a spirit of contention, and its consequence, a great degree of relaxation, subsisted in most of the establishments of the order of the Trinitarians. The heads of their convents, in Castile, Arragon, and Andalusia, assembled, in 1594, and came to the resolution of erecting, in every province of the order, two or three houses, in which the strict observance of its rule should be established; and that these should be open to all the religious of the order; but, with permission to leave them and return to their former monasteries. The resolution was imperfectly executed. Some monasteries, however, and particularly one at Valle de Pegnas, in the diocese of Toledo, was founded for the new or reformed observance.

Long before this time, John Baptist of the Conception, had made his profession in the order of the Trinitarians: his modesty, silence, perfect obedience, and punctual compliance with all the rules of the order, had acquired the esteem of all the members of the community; he was eminent for his learning, his sermons, and his great zeal for the salvation of souls. The convent at Valle de Pegnas was placed under his direction; but it did not prosper: at first, many members flocked to it, and shewed a considerable degree of zeal; but their fervour cooled, and they dropped off every day. This convinced the good father, that, while the permission of returning to the ancient convents should remain, the reform would not succeed; he, therefore, went to Rome, represented these circumstances to Pope Clement the VIIIth, and obtained from his holiness a bull, which authorized him to establish a perfect reform in the convent of Valle de Pegnas, and other convents. He accordingly established the reform in that convent, and in seven others: the number has since been greatly augmented. He met with great opposition, both from the Spanish government, and the members of the order; but finally succeeded. It was one of the mortifications prescribed by the rules for the reform of the order, that its members should go bare-footed; on this account, John Baptist of the Conception, is styled the founder of the Discalceated Trinitarians. The rest of his life was spent in the government of the reformed houses, according to the principles

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and spirit of the new reform. After a painful illness, in which he received the last sacraments of the church with the most perfect sentiments of religion, he expired on the 14th of February 1613. "Many miracles," says Helyot, "were, and still con-"tinue to be, wrought at his tomb." He was beatified by Pope Pius VII, in 1819.

The Italian biographer of this blessed man mentions, that, a short time before his death, he appeared to be immured in pious contemplation; and was used to say, in a low tone of voice, "Thou, O God! knowest, that I have done all that I could do! "A thousand times happy and fortunate," continues the biographer, "are those, who, in their last moments, can address "these words, without fear, to Almighty God."

THE VENERABLE MARIA-CLOTILDA, QUEEN OF SARDINIA.

From the Acts preparatory to her Beatification—the éloge Historique de la Servante de Dieu, Marié-Clotilde, Reine de Sardaigne publié a Turin, in 1804, 8vo. 1806—*and from several biographical works of the Abbé Proyart.*

1802.

THIS illustrious princess was the sister of Louis XVI, and was sixth in lineal descent from Lewis XIII.

In general, it is little known in England, either how greatly Lewis XIV, the eldest son and immediate successor of that monarch, practised, in the course of his long and checquered life, the sublimest virtues of religion; or, in what a high degree they were practised by several of Lewis the XIIIth's other descendants. We, therefore, think it will not be unacceptable to our readers, that we should premise our account of the princess, who is the particular subject of the present article, by a succinct notice of some persons within this line of royal descent, who were distinguished by their piety, and an exemplary

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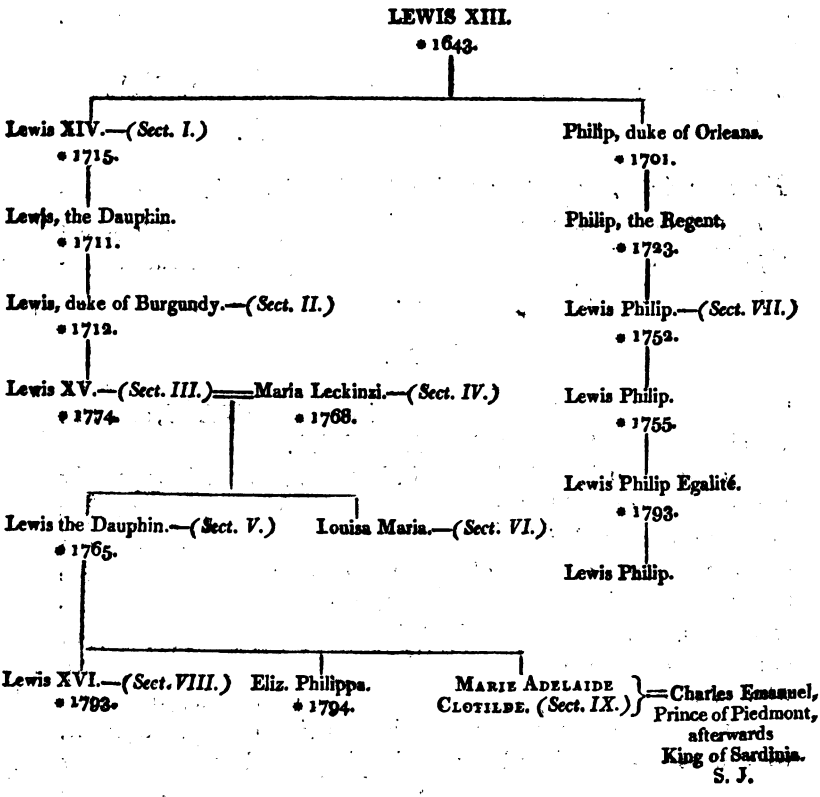
discharge of religious duty. With this view, we shall offer a summary account:—I. of Lewis XIV, both in his prosperous and adverse fortune:—II. And of the Duke of Burgundy, his grandson:—III. We shall then briefly mention the repentance of Lewis XV, his great-grandson, unhappily deferred till his last moments:—IV. Then successively notice Maria-Leckinzi, the queen consort of Lewis XV:—V. Lewis, the prince-dauphin of France, their son:—VI. And the princess Louisa-Maria, their daughter:—VII. We shall then mention the Duke of Orleans, the son of the regent:—VIII. Lewis XVI, grandson of Lewis XV:—IX. This will lead us to THE QUEEN CLOTILDA.

In perusing this article, the reader will perhaps be assisted by the following contracted genealogical table.



S. J.

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I.—*Lewis XIV.*

FEW periods in history present a continued series of greater general splendour, than the reign of Lewis XIV, from its commencement till the treaty of Riswick. Through the whole of this period, it abounded with military glory: the internal administration of the kingdom was conducted on principles of enlightened wisdom and enlarged policy; the arts and sciences flourished; commerce and agriculture were successfully encouraged; and, even in the lowest departments of government, there was an air of grandeur.

The same splendour attended the monarch, in civil life. The ceremonial of the court was imposing; such of his pleasures as were designed for the public eye, were magnificent; his private amusements were elegant; and, even in his most familiar habits and intercourse, the monarch was always pleasing, and always dignified. At the close of this period, Lewis XIV was equally adored and beloved at home, and feared and respected abroad.

It is true, that much of the glory of his reign arose from the great personages, by which it was illustrated. But, as it is a monarch's highest merit to call forth talents, and bring them into action, this circumstance rather increases, than diminishes his praise. His fame is therefore exalted by saying, that few monarchs have been escorted to posterity by such a splendid circle of persons, eminent in whatever confers renown, as Lewis XIV. Before the peace of Riswick, he never employed a general, in the field; a minister, in the cabinet; or an ambassador, at a foreign court—whose abilities proved inadequate to the trust reposed in him. His patronage of literary and scientific talents was equally wise; all his judgments on the artists, the scholars, or the men of wit, whom he particularly distinguished, have been ratified by posterity.

During the whole of his reign, the church of France was in its highest lustre. A wide field of promotion in it was open to learning and virtue. If, on some occasions, the deference, which the monarch was obliged to shew to his ministers, or to the great families of France, prevented his conferring the dignities of the church on those whom the voice of the public proclaimed most worthy of them, yet he uniformly shut every

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avenue of preferment on those whose imbecility or public dissipation either gave, or was likely to give, public offence. The consequence was, that the church of France abounded in religious and literary merit.

" Never," according to La Cretelle *, — and he, certainly, is an authority whom none will suspect of partiality on this subject, — " did the clergy of France display greater dignity of " conduct, or more exalted talents, than under Lewis the XIVth. " A considerable number revived, in themselves, the zeal and " profound doctrine of the fathers of the church; united the " inspired tone of the sacred writings with an happy imitation " of the best models of antiquity; and enforced their authority " still more by their virtues than their writings. Unfortunately, " they engaged in controversies, which led to hatred, intrigue, and " persecution: but, in spite even of these, it was impossible not " to acknowledge, in both parties, great names, virtues that " could not be denied, talents that must be admired. Even in " his old age, when he so often failed in the choice of his " generals, Lewis still chose excellent bishops."

In respect to the monarch himself, " Lewis," says Massillon, in the funeral oration, which he pronounced on him, " brought " into life a fund of religion and a fear of God, which his early " and long irregularities, could never efface. The blood of " St. Lewis, and of so many christian kings, that flowed in his " veins; the recollection, still recent, of a just father; the example of a pious mother; the instruction of an irreproachable " prelate, who presided over his education; a happy disposition, — all seemed to destine him to virtue, as he was destined to the throne.

" But he fell! and his fall brought a deluge of woe on his " subjects.

" The mercy of God, however, awaited him. From the first " moment, in which he returned to God, his virtue was uniform, tender, and constant; and neither his piety, nor the " rectitude of his conduct, ever failed.

" When the long years of adversity reached him, he humbled " himself under the powerful hand of God. He considered " them

* Histoire de France durant le dex-septiéme siècle, livre iv.

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" them as a chastisement of his abuse of prosperity; and, by " his unreserved submission to the divine will, atoned for the " want of gratitude, which he had shewn to God for his early " and long continued favours.

" He died as king, as a hero, as a saint."

A most interesting account of the last days of his life is given by *father Griffet*, in his *Journal Historique de Louis XIV*, published at the end of father Daniéll's History of France. He relates in it, that the monarch ordered the dauphin, then in his fifth year, to be brought to him, and said to him,—" My child! " you will soon be a great king: do not imitate me in the taste " which I have had for war: endeavour to maintain peace with " your neighbours; render to God, what you owe him: ac- " knowledge your obligations to him: make him to be honoured " by your subjects. Always follow good councils: endeavour " to ease the burthens of your people; which I am so unfor- " tunate as not to have done. My dear child! I give you my " blessing from my heart." He took the dauphin in his arms; and twice blessed him; and then, raising his hands and eyes to heaven, he blessed him a third time: both were much affected— the dauphin was taken from him; and they met no more.

He desired his heart to be delivered, after his death, to the Jesuits.

He was born on the 5th of September 1638, in the 23d year of the marriage of Lewis the XIIIth, his father. He began his reign on the 14 of May 1643, and died on the 1st of September 1715.

One of the companions of his irregularities atoned for her failings, by long years of penance: at the age of thirty, the *duchess de la Valiére*, after many months of serious considerations, buried herself in a poor convent of Carmelites; and, having past the usual term of probation, made her solemn vows, under the name of sister Louisa of the Mercy of God. She lived thirty-six years after her profession, practising all the austerities of the order; rigidly observing its rules, and altogether estranged from the world. The latter years of *madame de Montéspan* were also exemplary.

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II.—*The Duke of Burgundy.*

"The duke of Burgundy," says the duc de St. Simon, "was "born terrible, and, during his first years, continued an object "of terror. Hard-hearted; irascible to the extreme of passion, "even against inanimate objects; impetuous to a degree of "fury; incapable of bearing the least opposition to his wishes, "even from time or climate, without putting himself into pa- "roxysms of rage, that made one tremble for his existence,— "(a condition in which I have often seen him);—stubborn in "the highest degree; passionate in the pursuit of every kind "of pleasure; addicted to the gratifications of the table and "violent hunting; delighted, to a degree of ecstacy, with music, "and with deep play,—(in which he could not endure to lose, "and in which it was personally dangerous to be engaged with "him);—in fine,—abandoned to all the passions, and trans- "ported by every kind of pleasure; often ferocious; naturally "carried to cruelty; barbarous in his raillery, seizing the ridi- "culous with astonishing justness; high as the clouds, in his "own opinion; considering other men as atoms, with which "he had no resemblance; and regarding his brothers, though "they were educated on an equality with him, as intermediate "beings, between him and the rest of the human race:—but, "even in his passions, talent beamed from him; his repartees "were surprising; in his answers, there was always something "of justness and depth; he seemed to play with the most ab- "stract subjects: the extent and vivacity of his genius were "astonishing; but they always kept him from attending to any "one thing at a time, and thus made him incapable of learning "any thing. The prodigy was, that, in a short space of time, "under the care of Fénélon, his preceptor, religion and the "grace of God made him a new man; and changed those ter- "rible qualities into all the opposite virtues. From the abyss, "which I have described, there arose a prince, affable, gentle, "moderate, patient, modest, humble, austere only to himself, "attentive to his duties, and sensible of their great extent. "His only object appeared to be, to perform all his actual "duties, of a son and subject, and to qualify himself for his "future obligations."

Fénélon

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Fénélon gave up himself entirely to the duties of his employment; he foresaw, says M. de Baussét, his elegant biographer, that, with the singular disposition which his pupil had received from nature, he would make that rapid progress in science, which none but persons of extraordinary genius can make, and which is not always attainable by the offspring of kings. The difficulty was to subdue the temper, thus forcibly constituted, in such a manner, as to preserve its nobler parts, while all that was too violent in it was removed. It was the object of Fénélon to place on the throne that perfect form of virtue, which he had in his mind, after the example of the great artists of antiquity, who endeavoured to express in their works, that perfect form of beauty, which they carried with them in idea.

Such were the exertions of Fénélon in educating the duke of Burgundy. We have seen what the duke St. Simon, whose evidence cannot be refused on this subject, says of their success. Madame de Maintenon, in one of her letters, gives the same testimony: "We saw all those defects, which alarmed us "so much in the youth of the duke of Burgundy, gradually "disappear. Every year produced in him a visible increase of "virtue. Rallied at first by every one, he obtained, in the "end, the admiration of the freest livers. So much had his "piety changed him, that, from being the most passionate of "men, he became mild, gentle, and complying: persons would "have thought that mildness was his natural disposition, and "that he was innately good." All the writers of the time, who mention the duke of Burgundy, express themselves of him in the same terms.

III.—*Lewis XV.*

The conduct of Lewis XV, the son of the duke of Burgundy, during the first years of his reign, though far from irreproachable, gained him the love of his subjects: it gradually changed for the worse, and his last years present a continued scene of egoism and vulgar vice, redeemed by no one great or good quality. On his death-bed, he recollected that there was a God, whom he ought to have served; and subjects, whose happiness ought to have been his care. In the most public manner, he acknowledged the criminality of his life; but the terms, in

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which he made this acknowledgement, were not well chosen. It was expressed in the following words, which were read aloud by the grand almoner: "Though the king be accountable for "his conduct to God alone, he is sorry to have been the occa- "sion of scandal to his subjects; and declares, that, in future, "he will live for the support of religion, and the good of his "subjects." The rejected repentance of the king Antiochus was certainly much better expressed.

IV.—*Maria Leckinzi, the Queen-Consort of Lewis XV.*

With Maria Leckinzi, virtue herself ascended the throne of Lewis XV.

The house of Leck is one of the most illustrious in Europe. About the 450th year of the Christian æra, a horde of Sclavonians invaded the eastern territories of Europe, under their chieftains, Leckus and Czercus. The latter conquered Bohemia; the former, Poland. During 300 years, his successors reigned, under the title of duke: they were succeeded by the Piasts, and these, by the Jagellons. The throne being elective, princes of different houses succeeded; and about a thousand years after the death of the last prince of the Leckan stem, the throne having then become monarchal, Stanislaus Leckinzi, a prince of that house, was elected king of Poland, under the influence of Charles XII of Sweden. After a long contest, he was expelled, and retired, with the permission of France, to Weissemburgh in French Alsace. There, he lived in great privacy; spending the whole of his time in the education of his daughter and only child. Unexpectedly, as it may be easily imagined, the cardinal de Rohan, bishop of Strasburgh, waited on him, by the order of Lewis XV, to request his consent to his daughter's marriage with the monarch. His consent being given, the cardinal was introduced to the princess. When the proposal was communicated to her, she told the cardinal, that she was penetrated with gratitude for the honour which the king of France did her. "For the rest," she said, "you see my father and "mother; my will is in their hands." As soon as the matter was quite adjusted, she repaired to a convent, and spent in it several days in a religious retreat. After its close, one of her friends

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friends asked her, if she had not been much distracted?—"Indeed," she replied, "I was: I could not help thinking all "the while, how unhappy I should be, if the crown, which the "king of France offers me, should make me lose the crown, "which the King of heaven offers to all, who take up his cross "and follow him." In the midst of her good fortune, she seemed to feel nothing so much, as the joy which it gave her father. Her greatest pleasure in her road to Versailles, was to steal from the crowd, which surrounded her, and write to him. In one of her letters, she remarks, playfully, on the compliments which, according to the custom of the time, she received on her entry into the principal towns through which she passed:—"Here," says she, "I was one of the Graces; there, one of "the nine sisters. In one place, I was the wonder of the world; "in another, a star;—in short, I was in an incessant state of "metamorphosis. But, to undo the charm, I had only to put "my hand to my head, and I soon found myself no other than "your dear little Maruchua;"—the Polish word corresponding to Mary.

Established in her royal rank, her only care was to discharge, in the true spirit of Christian meekness and conciliation, its public and private duties. It was soon observed, that she had no taste for the scenes of splendour and dissipation, in which she was forced to move; but her appearance and demeanour in them, were always such as suited a queen of France; dignified, without haughtiness; conciliating, without familiarity; inspiring cheerfulness, but stopping very short of levity. She made it a rule never to interfere in the concerns of state; the only occasion, in which she broke this rule, was, when a council being convened on the subject of the expulsion of the jesuits from France, she desired the dauphin to attend it, and vote against the measure. She persuaded the king to repress the high play of the court. "That two enemies," she used to say, "should advance, sword in hand, to take one another's life, is "easily accounted for,—as it is a natural effect of hatred car-"ried to excess: but that a person, who professes himself a "friend of another, should sit down to ruin him at play, and "reduce his wife and children to beggary, is altogether incon-"ceivable." In the whole of her biography, not a single instance

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instance of ostentatious virtue is recorded; it was an equable tenor of undeviating rectitude, rational piety, and active but decent and well-regulated beneficence, On one occasion, an officer of state had conducted himself, in her regard, in a very unwarrantable manner, and some persons, in whom she placed great confidence, pressed her to make his conduct known to the king. "Justice," they said, "required that from her."— "True," she replied, "justice seems to require it; but re- "venge so often assumes the appearance of justice, that I am "afraid of the mistake." It was intimated to her by some, to whose judgment she deferred, that she ought to be more liberal of presents to the courtiers. "I wish it were in my "power," she replied, "but, while the courtiers solicit favours, "I hear thousands cry to me for bread." The cries of these she never willingly rejected. Her income was great, but it sunk under her boundless charities. In a season of scarcity, she raised money to supply the wants of the poor, by pledging her jewels. The poor flocked to her carriage in such numbers, as acquired them the appellation of the queen's own regiment. The attention which she gave to the education of her children was most edifying, and they answered to her cares.

The depravity of the king was a poignant affliction to the queen: but she bore it with resignation, and never permitted him to perceive, by her demeanour, that she observed it. Her conduct extorted the admiration of the celebrated marchioness, to whom the king so disgracefully attached himself. "The "queen," she writes, in a letter to the countess de Bashey, "is a saint. The grandeurs and vanities of the world make "no impression on her. I wish I could say as much of myself. "She certainly is the valiant woman, mentioned in the scripture. "She bears age, infirmity, and mortification, for she has her "share of it, with a courage that excites my admiration and "astonishment. She has convinced me, that true devotion is "good for something."

V.—*Lewis, the Dauphin of France.*

The memory of this illustrious prince is dear to every good man in France. In an early period of life, he shewed a strong love of virtue; and, as he advanced in age, discovered a solidity

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solidity of judgment which flattery never could corrupt. The persons with whom he associated, and still more those who were called his friends, reflected honour upon his choice.—Among these, the Mareschal de Muy, his governor, deserves particular mention. On several occasions, he had shewn great military talents; but he quitted the army to superintend the education of the dauphin. He discharged the important office with ability and prudence; and enjoyed through life, the esteem and gratitude of his pupil. He survived the prince, and at his own particular desire, was buried at his feet,—the words *Hâcusque luctus meus*, were inscribed on a modest tombstone, erected over his remains. The dauphin answered his cares.

To qualify himself for the government of the kingdom, entrusted to him by providence, there was no means of acquiring information or enabling him to form right opinions of men or things, which the dauphin did not anxiously seek to discover, or of which, when discovered, he did not avail himself. In the disgusting scenes, which passed around him, he never mixed; the undeviating rectitude and purity of his conduct were a silent censure of them; but he never was wanting in respect to his father. He was twice married; his conduct to each of his wives was a model of conjugal tenderness and fidelity. He made considerable progress in the sciences; he was particularly skilled in architecture. Having delineated the plan of a superb palace for the royal residence at Paris, one of the ministers offered to obtain the consent of the monarch for its immediate construction. "That," said the dauphin, "will destroy the "whole of its merit; for the great beauty of it is, that it will "remain in my drawer, and never cost his majesty's subjects "a penny."

On one occasion, the king offered to augment his pension. "It would be more agreeable to me," he said, "that the taxes "should be lessened by that sum."

He saw through the disorganising views of the modern philosophers, and did every thing in his power to counteract them: but he patronized the arts; and favoured, in a particular manner, the advocates of religion: some of the ablest works written in France against the athiests or deists, were encouraged by him:

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him: to one, (perhaps the most able of these,) *Le Deisme refuté par lui même*, of the abbé Bergiér, he is said to have contributed. His abhorrence of the scandals of the court, its profusions and littleness, kept him from interfering in public concerns; but when the destruction of the jesuits was in agitation, he attended the council, and spoke warmly against the measure: he announced, that the blow aimed at them, was really designed for the ruin of religion, and would produce the most disastrous results.

It was a custom in France, that, when a child, in a direct line of inheritance to the throne, attained a certain age, he was presented to the curate, and his name was inscribed on the parochial register of baptisms. When the late unfortunate Lewis the XVIth attained the age, required for this ceremony, the dauphin presented him to the curate, and the parochial register was produced. The last name inscribed on it, was that of a working mechanic; and the young prince's name was to be written immediately under it. "Observe this!" said the dauphin to his son, "it is in this manner, that we shall stand at "the day of judgment. On that awful day, there will be no "distinction of persons."

With such a character and disposition, it may be easily conceived, that the dauphin was not a favourite with the philosophers or their partisans; they affected to ridicule his retired habits, and, what they termed, his monastic virtues; yet they did justice to the general wisdom and humanity of his views; and the system of order and spirit of economy which his conduct announced. They admitted, that, if he should come to the throne, these would repair the finances of the kingdom; his religious and moral habits, restore decency and honour to the court; and his general spirit of virtue and beneficence, make him the father of all his people.

The dauphin's illness shewed how generally he was beloved. The churches were filled with persons of every rank, who offered up their prayers to heaven for his preservation; and, when the public was informed of his death, "they assembled," says La Crételle, "round the statue of Henry IV, and expressed loudly "their concern for their loss." The accounts, which were afterwards

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afterwards published, of his piety, constancy, and resignation, during his long illness, confirmed them in these sentiments, and gave him the appellation of "The Good Dauphin."

VI.—*The Princess Louisa.*

The excellent education, which the queen-consort of Lewis XV bestowed on her children, appeared by their conduct. In every part of their lives, and in every situation, into which they were thrown, they were respected for their piety, modesty, and beneficence. We have mentioned the dauphin:—her daughters were educated at the convent of Fontévrault. Thither their rank necessarily accompanied them; but it obtained for them neither privilege nor indulgence. The same obedience and regularity were required from them, as the rules of the house exacted from a common pensioner. The slightest expression of haughtiness, either in action, word, or look, never escaped a severe reprimand.

It was universally allowed, that, when their education at the convent was finished, they quitted it with the strongest principles of rectitude and religion. They mixed with the world; but, in all of them, a love of retirement was discernible.

For a considerable time, this was least noticed in Louisa, the youngest. The gradual change of her mind, she herself describes in the following terms: "Often,—particularly when I "partook of the sacrament of the altar, I strongly felt, that, "to please the world, I made many sacrifices, which were of no "value in the eye of God; but which, had they been made on "his account, would have contributed to secure to me a happy "eternity. I admired the queen.—She had great duties to "perform, and was very punctual in the discharge of them; "yet, in the midst of the court, she led the life of a saint. I "could not bring myself to imitate her; but an interior voice "often told me, that I did not do for God, all that he required "of me. I wished to do it; but I seemed, if I may use St. Au- "gustine's words, to fear lest God should speak too clearly "to me; and that I should engage myself too far in his ser- "vice. The death of my sister Henrietta, made a strong im- "pression on me. She lived like the queen, and died the death "of a saint. I desired that my death might resemble her's; "but

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" but I felt, there was little resemblance in our lives. I began " to fear lest death should seize me before I was truly con- " verted; and to feel something like a wish to enter into reli- " gion. Soon after this, the countess of Rupelmonde quitted " the world; and, after a regular noviciate, took the veil. I " assisted at the ceremony, admired her courage, and fervently " prayed to God, to assist me in breaking the bonds which tied " me to the world. The courtiers prophecied, that she would " not persevere; but they proved false prophets. She made " her profession. When I saw her, she spoke to me of her " happiness; and, it was quite evident to me, that she spoke " the language of her heart. The queen often went to the " Carmelites of Campiégne, and spent some days with them, " attending regularly their devotional exercises; and, when " she returned to us, spoke so feelingly of their piety and " happiness, as made me sigh to become one of them. At " length, I mentioned my project, in general terms, to the " archbishop of Paris, who suggested delay. The death of the " dauphin and dauphiness then took place. Every thing I " saw, during their illness, and in their last moments, confirmed " me in my design. My motives for it, were, that I had always " my iniquities before me; that I never ceased considering " what it had cost the Son of God to save us; the necessity of " penance in this life or the next; the difficulty of practising it " in a station of life, in which comfort and pleasure abounded; " the parable of the camel, who can pass through a needle's " eye, more easily than a rich man can enter the kingdom of " heaven; the precept of giving alms, which extends to the " whole of our superfluity,—*and mine was immense*; the wish of " possessing God eternally, and obtaining the heavenly crown, " which he has promised to us. These were the motives which " decided my choice of a religious life."

By degrees, she inured herself, unobserved by any one, to the penitential austerities of the Carmelite rule. Her resolution was, at last, announced to the king, and his consent to it obtained. After passing through a year's noviciate, she made her solemn profession on the 22d of September 1771, in a convent of Carmelite nuns at St. Denis. From the severity, with which the rule of St. Theresa was practised in that house, it was called the

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the *La Trappe* of the Carmelite order: such was its poverty, that the buildings of the convent were in a state of decay, and, a few days before the princess entered, the community had been in want of necessaries. Not the slightest difference was made between her and the other members of the community. There was no rule of the order, which she did not rigidly observe; no practice, however mortifying, humiliating, or distressing, to which she did not punctually submit.

She successively filled the offices of mistress of the novices, sub-prioress, and mother superior. The love and veneration of the community for her could not be exceeded. After spending sixteen years in the exercise of every claustral virtue, she died on the 23d day of December 1787.

VII.—*The Duke of Orleans.*

The memoirs of the cardinal Retz have introduced most readers of this compilation to the duke of Orleans, whom the coadjutor played off, with so much skill, against the court and the cardinal minister. That prince was father of the regent. Being sensible of the near approach of death, he sent for the celebrated abbot de Rancé, whose conversion had just taken place, to prepare him for the awful passage into eternity. At the request of the abbot, father de Mouchy, an oratorian, was also sent for, to assist in the important duty. After a long previous preparation, the duke expired in the most edifying sentiments of devotion. The moment he ceased to breathe, he was abandoned by all his attendants, and father de Mouchy and the abbot de Rancé were left alone with his remains. "Great God!" exclaimed the former, "where now is all the dignity, all the grandeur, which "we have just seen! Distinction, glory, pleasure,—all have "disappeared! Eternity has begun for him; time exists no "more for him! But a moment ago, he stood before the ter- "rible Judge! Sentence is passed! All is over! He is now "happy or miserable for eternity!"

"God," replied the abbot de Rancé, "has mercifully sug- "gested to me the same reflections. What is this wretched "world, to which I still adhere by so many ties, but which I "myself despise; and from which God so often solicits me to "withdraw!

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" withdraw! The delusion is now over! From this moment " I leave the world!"

Such were the circumstances that attended the death of this prince.

The death of the regent, the son of the prince, was sudden. Walking in one of his apartments, he exclaimed, " I am ill!— " terribly ill!" and dropped down dead.

The open profligacy of his life made his death a subject of much reflection: on Lewis-Philip, his son, it made a deep impression. Soon after it happened, that prince quitted his palace to return to it no more, except to hold a council, or on some other solemn occasion; and hired an apartment in the Abbaye de St. Geneviéve. There, he passed the remainder of his life, a period of twenty years, in prayer, penance, and beneficence. A rigid economy enabled him to discharge, in a few years, an immense debt, with which the profusion of his ancestors had charged his patrimonial possessions. It even enabled him to make a considerable addition to them: yet his charities were boundless. He established many schools for the education of the poor; he founded a professorship in the Sorbonne, to teach the Hebrew language, and explain the originals of the sacred text. He regularly attended the divine service of the abbey, and employed almost the whole of the time, which he did not give to prayer, in severe study. Thus, he acquired a complete knowledge of the Greek and Hebrew languages. He left several works in manuscript. L'Advocat, the author of the best historical dictionary that has yet appeared, had seen them, and mentions them in terms of high commendation. One of them is an answer to the *Kissouh Emouma*, or *Buckler of Faith*; a bold defence of Judaism, published by Wagenseil, in the *Tela ignea Satani*:—another, is a reply to the *Hexâples*, a standard work of the Jansenists. " His austerities," says l'Advocat, " and " his application brought on him a long and severe illness. He " met his approaching dissolution with incredible courage and " intrepidity. Firm in the hope of a happy eternity, he expresses " himself in his will, on this subject, in the most affecting " terms. Notwithstanding the decay of his health, it was im- " possible to prevail upon him to moderate his austerities. In " his last moments, he employed all his thoughts on God; and " in

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" in imploring blessings on the duke de Chartres, his son. In " fine, after having followed, during twenty years, a life of " edifying regularity, always uniform, and always animated by " an ardent wish for the good of the public, and of religion, " and without having deviated from it in a single instance, he " died in the forty-eighth year of his age, regretted by multi- " tudes of the good, and by an infinite number of the poor and " afflicted."

VIII.—*Lewis XVI.*

No prince ever ascended the throne with a more earnest desire of the happiness of his people, than Lewis XVI. In many respects he was admirably qualified for his high situation. He had good sense and discernment; he was possessed of considerable information; was just, religious, economical, regular, personally courageous, warmly attached to his friends, obliging to all. If he had lived in a period of tranquillity, or had been blessed with wise and honourable ministers, his reign would have been both glorious and happy, and he would have been transmitted to posterity, as the father of the people. But he lived in a period of convulsion: some of his ministers were false to him; some were very weak; none possessed sufficient talents and energy to repress the disorganizing spirit of the times. The monarch's own views were generally right; but his modesty was often carried to excess, and made him too frequently yield to the councils of persons, who were, in every species of mental endowment, greatly his inferiors.

Among the causes, which produced the calamities of his reign, religious infidelity must be allowed the principal place. Avowed professors of it composed the jacobin club *, by which they are thus described by Le Crétélle †:—

" Near

* Of this we have incontrovertible evidence in the following remarkable confession of the celebrated Condorçet:—" There was a class of men which soon " formed itself in Europe, with a view not so much to discover and make deep " research after truth, as to diffuse it; whose chief object was to attack preju- " dices, in the very asylums where the clergy, the schools, the governments, and " the

† Precis historique de la Révolution Francaise, seconde edition, p. 33.

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" Near the hall of the national assembly, another assembly " met in the hall of the ancient convent of the Dominican, or " jacobin friars, from whom they received their appellation. " They began their sittings in the evening, and continued them " till a very late hour. A few lamps threw a faint light over " the

" the ancient corporations, had received and protected them; and who made " their glory to consist rather in destroying popular error, than extending the " limits of science: this, though an indirect method of forwarding its progress, " was not, on that account, either less dangerous or less useful.

" In England, Collins and Bolingbroke; in France, Bayle, Fontenelle, Voltaire, " Montesquieu, and the schools formed by these men, combated in favour of " truth. They alternately employed all the arms with which learning, philoso- " phy, wit, and literary talent could furnish reason. Assuming every tone " and every shape, from the ludicrous to the pathetic, from the most learned and " extensive compilation to the novel, or the petty pamphlet of the day, covering " truth with a veil, which sparing the eye, that was too weak, incited the reader's " curiosity by the pleasure of letting him surmise what was meant, insidiously " caressing prejudice in order to strike it with more certainty and effect; seldom " menacing more than one at a time, and then only in part; sometimes flattering " the enemies of reason, by seeming to ask but for half toleration in religion, or " a half liberty in polity; respecting despotism, when they impugned religious " absurdities, and religion when they attacked tyranny; combating these two " pests in their principles, though apparently inveighing against ridiculous and " disgusting abuses;—striking at the root of those pestiferous trees, whilst they " appeared only to wish to lop the straggling branches; at one time, marking " out superstition, which covers despotism with its impenetrable shield, to the " friends of liberty, as the first victim which they were to immolate, the first " link to be cleft asunder; at another, denouncing religion to despots as the real " enemy of their power, and frightening them with its hypocritical plots and " sanguinary rage; but indefatigable when they claimed the independence of " reason and the liberty of the press, as the right and safeguard of mankind;— " inveighing with enthusiastic energy against the crimes of fanaticism and " tyranny,—reprobating every thing which bore the character of oppression, " harshness, or barbarity, whether in religion, administration, morals, or laws; " commanding kings, warriors, priests and magistrates, in the name of nature, " to spare the blood of men; reproaching them in the most energetic strain " with that, which their policy or indifference prodigally lavished on the scaffold " or in the field of battle; in fine, adopting reason, toleration, and humanity, as " their signal and watchword.

" Such was the modern philosophy, so much detested by those numerous " classes, whose very existence was drawn from prejudices;—its chiefs had the " art of escaping vengeance, though exposed to hatred; of hiding themselves " from persecution, though sufficiently conspicuous to lose nothing of their " glory."

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"the vault of the hall. To obtain admittance, it was almost "necessary to be poorly dressed; and even the lowest men, "when they entered the hall, assumed still lower manners,— "even the most ferocious, assumed a look of still greater fero- "city. In Paris alone, there were 1,500 members of this "society; a multitude of obscure accomplices filled the tri- "bunes. The sittings opened with revolutionary songs; some- "times dismal, as ushering in scenes of death; sometimes "horridly gay. These were followed by reading their cor- "respondence with the societies of a similar kind, which they "established in every town, and almost every village in France. "Then the list, and the praise, of the massacres followed; and, "after them, the denunciations and proscriptions of those, who "were devoted to death. Then their debates began, equally "burlesque and terrible. Thither, any member of the national "convention, whose violence had received a check, was sure to "repair, and denounce his opposer. Such confusion reigned "in this meeting, that no settled results could be expected "from it: yet no project of crime was ever produced in it, that "was thrown away. No sooner was it proposed, than there "was a contest, who should most eloquently urge, most skil- "fully contrive, or most powerfully conduct its execution. The "strength of this strange assembly lay in discovering and em- "ploying the talents of men, whose stupid, low, and abject "appearance, would have made them the scorn of every other "party. They contrived to put into requisition the vices of "every individual in France. Fanatics were among them; but "the majority of the leaders were the hypocrits of fanaticism. "Some thirsted for blood; some for gold. To the former, "cruelty was a want of the soul; to the latter, a money calcu- "lation. All publicly insulted pity, as the last weakness of "the heart."

Such were the assailants of the throne of Lewis XVI. Scenes of insolence and inhumanity ensued, which no tongue can adequately describe. These are universally known, and the mention of them belongs to the general history of the times. The purity of the monarch's views; the undeviating rectitude of his intentions; his unalterable meekness; his wish to prevent the effusion of blood, and to restore tranquillity; his readiness to

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make any reasonable sacrifices; his personal intrepidity; the firmness, with which he met his death, and the outrages, by which it was accompanied, are acknowledged by all. The religious and resigned, but dignified tenor of his will, has been admired by all Europe.

His sanctioning of the *civil constitution* of the clergy is perhaps the only circumstance, in his long and cruel conflict, for which he can be justly blamed; but his conduct on this occasion admits of extenuation. "The decree of the national "assembly which enjoined its acceptation," says M. Hué, "threw the king into the greatest anxiety. Eldest son of the "church; true to his title of most Christian king,—to the "religion of Charlemagne, and St. Lewis,—to the maxims of "Bossuet and Fénélon,—to those of his preceptor, the bishop "of Limoges; persuaded, like his ancestors, that, in matters of "religion, the church only had the right to dictate, Lewis "feared to compromise his conscience by sanctioning this "decree.—'It shocks,' he frequently said to those near him, "'all my religious opinions. I behold in it a source of endless "'religious persecution in my kingdom!' Full of this idea, he "delayed, as long as circumstances allowed, to give his final "explanation. They pressed him on every side:—still he "paused. At length, they succeeded in persuading him, that, "if he temporized any longer, the people would rise, and carry "themselves to the most seditous extremities, against the "priests and nobles. Then, the king made that sacrifice to "the tranquillity of the nation, which he would not have done "for his own safety. On the 26th of December 1790, he "sanctioned the decree."

By persons, from whom such a conduct could not have been expected, an important document on this subject was concealed from the monarch. The pope had fully, and with the utmost energy, expressed his disapprobation of the civil constitution of the clergy, in a brief addressed to the king, on the 10th of the preceding July, accompanied by two briefs of the same date, one addressed to the archbishop of Vienne, who held the *feuille des benefices*, or the nomination to all ecclesiastical benefices in the gift of the crown; the other, to the archbishop of Bourdeaux, the keeper of the seals in France. The prelates answered

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answered his holiness on the 28th of the same month; but concealed the three briefs from the knowledge of the king, and concealed from the pope their detention of his brief to the monarch.

In the writer's "*Historical Memoirs of the Church of France in the Reigns of Lewis XIV, Lewis XV, Lewis XVI, and the French Revolution,*" he has attempted to give a short account of these important and interesting events; and to these he begs leave to refer his readers. He trusts they will find in it, among many things that will fill them with horror and disgust, many that will instruct and edify them; and much that will shew the principles of the Catholic church, and the conduct of every order of its ministers, to great advantage.

It is known that princess Elizabeth, the sister of the king, shared in his captivity and misfortunes, and that, through every stage of her afflictions, her conduct was firm, dignified, resigned, and religious.

Profusion and levity, during the years of her prosperity, may be attributed, with too much justice, to *Marie Antoinette, the queen of France;* but they have been unmercifully exaggerated; and many traits of sense, humanity, and good nature, are recorded of her. That during the trying events, by which her last years were embittered, her conduct was meritorious, edifying, and exemplary, seems at present to be generally admitted. There is every reason to hope, that she sanctified her sufferings by prayer and submission to the divine hand, by whom she was so severely chastised; and that it was to her good, that she was humbled *.

IX.—*Marie-Clotilde-Adelaide-Xavier, Queen of Sardinia.*

This holy queen was born at Versailles, on the 28th of September 1759, of Lewis, the dauphin of France, by Marie-Josephine of Saxony, his first wife,—in the reign of Lewis XV, his father,—and during the pontificate of Pope Clement XIII.

Immediately

* It is remarkable that Dionysius the tyrant inflicted on the son of Dion, the same indignities as those which the French barbarians inflicted on the unfortunate child of Lewis XVI and Marie Antoinette. Corn. Nepos. Imp. Dion. c. iv.

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Immediately after her birth, her pious parents dedicated her to God; and, in her very earliest infancy, endeavoured to sow in her mind the seeds of religion;—of those virtues in particular, which are so honourable and useful to the great in this life, and their best preparation for the next—true Christian beneficence and humility. They placed her under the care of Madame Louise de Rohan-Guimenée, countess of Marsan, one of the many ladies of high rank, who exhibited, in the profligate court of Lewis XV, bright examples of virtue and devotion, and shewed that, in the midst of the disorders, which then prevailed too generally, there were not wanting those, who had not bent the knee to Baal. The young princess behaved to her governess with perfect submission, listened to her instructions with the greatest respect, and practised them with docility. Her behaviour to the different masters, who were employed in her education, was humble and considerate; and it was remarked, that few children shewed such continued and unfaultering attention to the lessons taught them, as were shewn by her. At the proper age, she was successively admitted to the holy sacraments of penance, the eucharist, and confirmation. Her admission to each was marked by a visible increase of piety. This was particularly observed when she made her first communion: her long and fervent preparation for it edified all, who witnessed it, and the impression, which the awful rite made upon her was lasting. It soon became evident that she had dedicated herself in it, to her divine guest, and wished, as far as her lofty rank admitted, to lead a life of retirement and prayer.

Her education being finished, the countess of Marsan resigned the charge of her; and, when she delivered the princess to her parents, spoke in an affecting manner, of the respect which the princess had always paid her, of the exactness with which she had obeyed her slightest councils, and of the sentiments of duty and religion, which she had uniformly displayed. The whole tenor of the princess's life shewed that this eulogium was merited.

Her own inclination and the example of the princess Louisa her aunt, inclined her to a conventual life, so that, at first, it was not without concern, that she heard that Lewis XVI, her brother,

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brother, had promised her to the prince of Piedmont, the presumptive heir of the king of Sardinia. The marriage was celebrated at Versailles, on the 27th of August 1775. Having taken leave of her brother, her aunt Elizabeth, to whom she was particularly dear, and of her pious governess, to whom she expressed her gratitude, in the warmest terms of respect and regard, she proceeded to Savoy. On the bridge of Beauvoisie, which separates that kingdom from France, she met the prince her husband. The respectful modesty, with which she presented herself to him, the feeling manner in which she took leave of her French attendants, the graceful ease with which she accepted the ladies placed about her by the prince, struck every beholder. At Chambéry, then the capital of Savoy, she was received by the king and queen: she fell on her knees before them and assured them she should obey them as her parents and her masters. Twenty days of public festivity ensued: she ornamented them by the elegance and condescension of her demeanour, and by the grateful sense, which she discovered, of the attempts to please her. She was always cheerful and always obliging: but the occasional elevations of her mind to the divine author of all her good, were observed, and gave general edification. From Chambéry she proceeded to Turin: there, she obtained a short respite from dissipation, and in peace and holy retirement formed the plan of that religious, humble and proper conduct, by which she was ever after distinguished.

Every day, all the royal family were present at a public mass, and the princess also heard one, and frequently two others, in her private chapel, if she was not prevented by illness; she kneeled throughout the whole of the ceremony, except when the gospel was said. Every day she gave a considerable proportion of her time to prayer and spiritual reading; and always began the day by a pious meditation. Three times in every week she received the blessed sacrament; once, in every week, she made a sacramental confession.

But her devotions never trespassed on her temporal duties. To the prince, she was ever attentive; she obeyed all his injunctions; consulted all his wishes; and, in several long illnesses, with which he was afflicted, attended him as a nurse, doing every thing in her power to alleviate his sufferings and

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beguile the wearisomeness of convalescence. She particularly endeavoured, but always with prudence and circumspection, that he should make his sufferings meritorious in the sight of God, by the patience and submission to the divine will, which she took every proper opportunity of recommending to him. She shewed the most pleasing and respectful attention to all the princes of the house of Savoy, and to all their connections; there never was the slightest difference between her and any of them. She was particularly careful to preserve peace, union, and regularity, in her household; and availed herself of every occasion to promote both the spiritual and temporal welfare of those who composed it.

She was particularly attentive to the decency of her dress: she used to remark, that the observance of this decency, contributes essentially to internal purity; and that the disregard of it, is too often followed by the greatest irregularities.—At Versailles, the unpretending modesty and simplicity of her attire and demeanor had been admired. In conformity to the wishes of her husband, and her royal father-in-law, she dressed, during some time after her arrival in Savoy, with great magnificence, but decency was ever consulted; and it became evident, that she wished her example to be generally followed. The celestial mildness of her conduct revolted at doing any thing that would wound the feelings of others; but she sometimes shewed, by an appearance of formality and coldness, that she thought greater attention to external decency was desirable in some that approached her. After a few years, she obtained leave, both from her husband and her royal father-in-law, to appear, except on days of public ceremony, in the simple habit worn in Italy by ladies, who publicly dedicate themselves to a life of devotion and retirement. This simple dress she continued after her husband ascended the throne.

She frequently assisted at the divine service in the public churches; visited them on days of particular devotion, and walked in processions. She eminently favoured the *devotion to the heart of Jesus*, and instituted a confraternity, dedicated to that pious object. She also greatly encouraged *The Society of St. Lewis*, established at Turin, to relieve the sick in their own habitations.

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For some time, the misfortunes, under which the heads of her own family so cruelly suffered, did not reach Savoy. Feelingly affected by them, her pious mind led her to think of the sorrows of the virgin mother of God, when she beheld the sufferings and death of her divine son, on Mount Calvary. To spread the recollection of these, the pious queen obtained a papal indult, which prescribed an annual mass to be said in every church of Piedmont, in honour of the virgin mother suffering at the feet of the cross.

Her attention to the wants of the poor was truly edifying. She never participated in any public or private diversion, at which her rank did not make her presence necessary. When she did, she was always good humoured: the only recreation in which she indulged herself by choice, was the conversation of religious persons, or a visit to a monastery. She frequently attended the pious exercises of the nuns, but never would permit any breach of rule to be made on her account. Not an imprudent, not an harsh, not a mistimed deed or word, is recorded of her; she was always pleasing, always charitable, and always pious.

Every saint in the calendar of the Roman-catholic church, every person, whom its members venerate as holy, has been particularly devoted to the virgin, whom, according to her own prediction, all generations have called blessed—mother of God! To her only does that sublime title belong! The queen's devotion to her was most edifying; every day she said, in her honour, our Lady's office and the rosary. In her honour, also, she fasted on every Saturday, and on the vigils of all her festivals. On every occasion, she expressed her duty to the successor of St. Peter; and paid unreserved obedience to his injunctions. She considered, with particular veneration, both the late and the present pontiff; she feelingly participated in their sufferings; and, on every opportunity, proclaimed her admiration of the manner in which they comforted themselves under their severe trials: their heroic fortitude and patience were a subject of great edification to the whole flock of Christ, and approved and praised by every respectable person of every religious creed.

Thus

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Thus universally respected and loved, Maria-Clotida spent, as princess or queen, twenty-three years in Piedmont.

At length, the tornado, which shook, and unfortunately yet continues to shake, all Europe, burst on Piedmont. With a heart agonized by the suffering of Charles-Emanuel, her illustrious husband, she read the decree of the French Directory, against the house of Savoy. But she preserved that divine peace of mind, which virtue alone can confer. In one of the last days of the year 1798, the royal family quitted Turin, and travelled by forced stages, to Parma. After making some stay in that city, and afterwards at Florence, the queen reached Leghorn; there, to use the energetic words, which Strada applies to the emperor Charles V*, when he found himself, after his abdication, deserted by his nobles,—"She felt, for the first "time, the forlornness of her situation." All her attendants, except mademoiselle Clara-Stouper, (her name deserves to be recorded), forsook her. Unmoved, the queen beheld the general dereliction,—"My dear Clara," she said to her faithful companion, "of all the persons, lately in my service, you alone re-"main: but God is with us. May he strengthen our faith." With this disposition, she sailed to Cagliari, the capital of Sardinia. Her husband's ill state of health rendered it necessary for her to attend to the public concerns of the state; and it was universally admitted, that, in the management of them, she displayed both ability and prudence. After a stay of six months, she returned to Florence, remained there eight months, then repaired to Rome, but was soon obliged to quit that city. The royal pair then proceeded to Naples. She continued there till her decease, in the practice of every heroic, but modest and unambitious virtue. In every stage of this reverse of fortune, she was resigned. One of the various projects, for the restoration of the house of Bourbon, which were then agitated, coming to her knowledge, she found that it contained no provision for the restoration of the princes of Savoy. Giving an account of it to a nun, called, in religion, sister Agnes, she tells her, "There is no more mention of us in this treaty, than of "sister

* *Tunc primo sensit nuditatem suam.*

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" sister Agnes. What then?—if it be the will of God, that we " should be restored, our restoration will be equally effected, " whether it be mentioned in the treaty, or not? If it be not " the divine will, that we should be restored, no mention of us " in the treaty, will effect our restoration."

She was sensibly affected by the misfortunes of her family. When the death of Lewis XVI was communicated to her, she sunk in mental agony, and long seemed incapable of receiving sustenance. At last, her royal consort entered the room, with their usual breakfast, divided into two portions, and in terms of command, but great kindness, ordered her to eat the portion assigned to her. She conquered her repugnance, forced a smile into her countenance, and obeyed. From this time, she resumed her usual habits. Availing herself of the opportunity, which her exile and humiliation gave her, she frequented churches, convents, and other places of devotion, in an humble incognito, and there poured forth her soul in prayers, unseen, or at least unnoticed, by all, except the Divine Being, who provides an abundance of eternal reward for those, who, in this life, have found it sweeter to pass an hour before his tabernacles than to pass thousands in the tents of sinners. Those, who persecuted her and the two august families, with whom she was connected by birth or marriage, she freely forgave. A conversation arising on the joys of heaven, she said, " That, one of the greatest of " them must be, to see a former enemy at our side, and feel that " he owes to us his being there."—" Did we but know," said the holy abbé de Rancé, " how to turn one's enemy to account, " one would purchase him with his weight in gold."

On the 1st of March 1802, she paid a visit of devotion to the sacred Heart of Jesus in the church of the Trinity; and, though she was afflicted with a severe headache, remained in prayer before it for a considerable time. On her return home she was seized with a violent fever, and suffered much. " Our " Saviour," she told the priest who attended her, " permits me " to partake of his crown of thorns; but the tranquillity and " peace which I experience are very great." She strove to lessen the fatigues of those who attended her, and always addressed them in terms of humble gratitude. Preserving her regard for modesty to the last, she gave some particular injunctions

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injunctions respecting the linens that were to cloathe her mortal remains, and exacted a promise from the king, that she should not be embalmed.

When the near approach of her death was announced to the king, he appeared inconsolable. At length he called his confessor to him. "My father," said the king to him, "if the "blessed virgin was deprived of her only son—of a son, who "was God, to obey the will of his divine father, how can I refuse "to make a sacrifice of this apple of my eye,—my only support! Yes, I am ready to offer, by way of holocaust, this "my only joy." The confessor informed the dying queen of the religious effort of the king; "Now," she cried, "I depart "in peace, I have now nothing to desire but paradise."

Her sufferings continued: at the beginning of her illness she made a general confession of her sins, and received the blessed sacrament. On the seventh day the viaticum was administered to her. This is the triumph of the Roman-catholic religion. No person, whatever may be his religious creed, can witness this ceremony, or hear the pious and soothing prayers prescribed by the church for this occasion, or behold their effect on the dying person, indifferent and unmoved. Many, without the pale of the catholic church, have wished to die within it; no catholic is known to have wished to die without it.

Just before the ceremony began, the queen made her last confession, and then received, for the last time, the blessed eucharist, with unequivocal marks of true devotion. She answered, firmly and distinctly, all the prayers of the pious rite which the priest read to her. Her voice then failed her: the priest continued to suggest to her acts of faith, of hope, of charity, of contrition, of resignation, and of union with God; she showed that she united herself to them. Finally, without any agony and with the serene smile of holy tranquillity on her lips, she expired, on the 7th of March 1802, aged forty-two years, five months, and fifteen days.

Proceedings for her canonization have been instituted in the Congregation of Rites: and several depositions have been recorded in that court of her heroic virtues, and of miraculous cures wrought by her, or obtained by her intercession. On the 9th of April 1808, the congregation pronounced her *venerable*, and

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and decided that their was sufficient ground for proceeding to her beatification. On the following day, Pope Pius VII approved this decree, and signed a commission to execute the process. M. Lewis Bottigha was appointed postulator of the cause.

The reader now sees how many of the descendants of Lewis XIII were truly illustrious by their piety, and their edifying discharge of moral and religious duty. Many other examples of these virtues might have been brought from the same royal line. We might have called the reader's attention to the twenty last years of the life of the grand Condé, uniformly spent in religious retirement, and in saving money to discharge the immense debts contracted by him in the early part of his life, and to make restitution to those, whom his rebellion against his sovereign had injured. This was distributed individually, when the injured individuals could be discovered: when this could not be done, the object was effected as well as the case admitted, by general distributions among the hospitals and other charitable institutions, which were established in the places into which he had carried the war. The two last years of his life were wholly employed by him in a preparation for death. A few minutes before he expired, his confessor exhorted him to repeat with him the prayer of David: "O God! create in me a "clean heart, and renew a right spirit within my bowels."—The prince seemed lost in thought; his whole attention appeared to be fixed by some great object. Then, raising himself on his bed, and turning to the persons present, he said, "I "never doubted of the mysteries of religion, whatever may have "been asserted to the contrary. Now, I doubt of them less than "ever. How these truths now display themselves! How they "now unfold themselves to me!" Then, lifting his eyes to heaven, he repeated, in Latin, several times the words of the apostle (1 *Cor.* xiii, 12), "Facie ad faciem,—face to face;" and, with those words on his lips, expired.

Beautifully alluding to this interesting scene, Bossuet thus concludes his funeral oration on the prince:—"For me, O "prince! O worthy theme of our praise and regrets! in my "memory, your image will ever live! Not, however, with that

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" air of heroic ardour, which presaged your victories! I desire " to behold, about you, nothing which death effaces. In your " image, as I wish to behold it, I shall see that which is immor- " tal. I shall behold you, as you were seen in your last mo- " ments; when, full of faith and hope, you were under the " powerful hand of God, and his glory seemed to open on you. " There I shall behold you infinitely more triumphant than you " were at Friedberg or Rocroy! Transported with the view, I " shall pronounce the beautiful words of the apostle (1 *John* " v, 4), 'The victory which conquers this world, is our faith!' " May this be your victory! May you enjoy it eternally! May " the eternal sacrifices which is now offered for you, give you " the immediate enjoyment of it! Accept, O prince! the last " effort of a voice which was known to you. Yes, you shall " close these discourses. Instead of bewailing the deaths of " others, I shall henceforth endeavour, in imitation of your " example, to sanctify my own end. Happy! if, taking warning " from these grey hairs, of the account which I must soon " render to God, I shall dedicate to the flock, which he has " committed to my charge, the remains of a voice, which begins " to fail me,—of an ardour, that must soon cease to warm!"— This is the true sublime! the sublime of nature—the sublime of taste—and, what crowns it all, the sublime of religion. We think our readers will excuse our insertion of it, though it adds to the length of an article, perhaps already too long.

Pecuniary restitutions, similar to those of the grand Condé, and on the same extensive scale, were made by his brother the prince of Conti. In the middle of life, that illustrious prince separated altogether from the world, and dedicated himself entirely to prayer, and the education of his children.

What numbers have heard of the profligacy of the royal house, of which we have just been speaking, and heard them with every exaggeration that malice can invent, or credulity swallow? How few, comparatively speaking, have heard of the many bright models of virtue, which the same royal house hath exhibited? Vice loves display, courts notice, and tilts on all she meets: Virtue seeks concealment, and ceases to be virtue as soon as she wishes to attract observation. The consequence is, that

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that both in high and common life, the ambitious and the dissolute are in full view, and draw the public eye, while the humble christian is generally in the shade, unseen or unregarded. How wrong, therefore, is it to judge of any community, by those whose vices or frailties obtrude themselves on our observation! how unjust to affix on the general body, the character of those members of it, whom their irregularities render notorious! Perhaps no family have suffered more by this unjust mode of judging of men and things, than the Bourbons: but justice should now be done them: when the criminality of the early years of Lewis XIV is remembered, the long penance of his later years should not be forgotten: and, while we think with disgust of the regent and his royal ward, let us pay a due tribute of admiration and respect, to their illustrious relatives, whose virtues have been the subject of this article.

One of the greatest calamities which can befal either a nation or an individual, is a general disbelief of virtue. The smallness of the proportion of the good to the bad may be deplored: still,—the number of the good is not inconsiderable:—The day will come when we shall behold "a great multitude, which no man "can number, of all nations and tribes and peoples and tongues, "standing before the throne in sight of the lamb, with palms "in their hands, and crying with a loud voice,—"Salvation to "the God who sitteth upon the throne and to the lamb*." May it be our lot to stand in this countless multitude; in the mean time, let us cherish the belief of their number and happiness, and thus animate ourselves to the practice of those virtues, which will obtain for us a place among them!

It remains to add, that the royal husband of Maria-Clotilda survived her, and died on the 6th of October 1811. About four years before he died, he entered into the society of Jesus, and made his simple vows.

* Revelations, c. vii. v. 10.

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THE VENERABLE ROBERT BELLARMINE,
S. J. CARDINAL AND ARCHBISHOP.

From the Vita Roberti Bellarmini Politiani e societate Jesu, S. R. E. Presbyteri Cardinalis, Archiepiscopii Capuæ, a Patre Fuligati ejusdem Societatis. 8vo. Antwerpiæ. 1631, et la Vie du Cardinal Bellarmin de la Compagnie de Jésu, par le Pére Nicholas Frizon, de la même Compagnie, 4to 1718, Bruzelles: each is a perfect model of sacred biography.

1621.

I.

HIS FAMILY, BIRTH, EARLY PIETY, AND FIRST STUDIES.
1542.

THIS illustrious ornament of the society of Jesus, and the most eminent of the Roman-catholic controversial writers was descended, both on the side of his father and the side of his mother, from noble ancestors. The family of the former had long resided at Monte-pulciano in Tuscany. Vincent Bellarmine his father was governor of that city, and discharged this office equally to the satisfaction of his sovereign and the citizens. Cynthia Cervini, the wife of Vincent, and the mother of Robert Bellarmine, was sister of Pope Marcellus II. Robert was born on the 4th of October in the year 1542. His father being employed in the duties of his office, the education of Robert, during his early years, fell to the care of his mother, a lady of great natural and acquired endowments, and of exemplary piety. Father Broetz of the society of Jesus was the director of her conscience. He conducted her to the summit of a devout life, not by those extraordinary ways, which too often lead to illusion, but by the sure path of the perfect observance or ordinary duty,

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duty. She did not use singular austerities, or attempt sublime prayer; but divided her time between approved practices of devotion, the education of her children, the superintendance of her house, and works of corporal and spiritual mercy to the poor. The elevation of Marcellus, her brother, to the papal chair, appeared to open to her family all the dignities of the court of Rome; all her hopes of them were extinguished by the death of the pope, after the short papacy of twenty-seven days; and it was observed, that she received the news of his elevation and the news of his death with the same equanimity. In these dispositions, it could not but be her constant endeavour to instil into the minds of her children a respect for religion, and a love of piety. At all proper times and in every proper way, she endeavoured to make them sensible that their whole employment in this life should be to know God, to serve him, and to merit a happy eternity. Her instructions made a deep impression on the infant mind of Robert. In a very early hour of his life, he strongly felt the sublime idea, that God is the eternal truth; and in consequence of it had an indiscribable horror of a lie. At an advanced period of his life, he declared that he could not then recollect that, on any one occasion, he had told a falshood, or dissembled a truth. Such were his piety, his undeviating performance of duty, his obedience to his parents, and his attention to his masters, that all his playfellows looked up to him with admiration, and reverenced him as a saint: they never dared to do, in his presence, any thing which was objectionable: his carriage towards them was serious, but so mild and conciliating, that it attracted to him all their hearts. As he grew up, his religious impressions appeared strongly in all his actions: his abstinence and fasts were severe; his prayers long; his approach to the sacraments frequent; he mixed little with society, and secluded himself from the world. Music was his only amusement, but it was always grave; he was never heard to sing an objectionable word. He pursued his studies with ardour and assiduity, and sanctified them by frequent pious ejaculations. Like most youths, who have a literary turn and a classical education, he had a great taste for poetry. The hymn *Pater superni luminis*, as beautiful as it is pious, which is sung in the vespers of the feast of St. Mary Magdalen, was composed by him. His

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proficiency in his studies raised great hopes of his future literary eminence, while his religious turn of mind produced a well founded expectation, that the end and aim of all his studies would be the glory of God, the sanctification of himself, and the service of his neighbour.

II.

HE ENTERS INTO THE SOCIETY OF JESUS—HIS EMPLOYMENTS UNTIL HE IS ORDAINED PRIEST.

1560.

WHEN Bellarmine reached his sixteenth year, he began to think seriously of carrying into execution a design, which had long engaged his thoughts, of embracing the ecclesiastical state. Upon this, he soon determined: but whether he should addict himself to the secular clergy, or become a member of a religious order, was a subject of longer deliberation. He decided for the latter; but was then perplexed in the choice of the institute. This detained him, for some time, in the world. Wishing for the end of his captivity in it, he frequently exclaimed with the psalmist*, "O! that I had the wings of a dove! then would I "flee away, and be at rest." Richard Cervini, the son of Alexander Cervini, the maternal uncle of Bellarmine, was, at this time, a postulant for admission into the society of Jesus. To him Bellarmine opened himself, and the account which Richard gave him of the society put an end to his irresolution. By Richard's advice, he applied to father Laynez, the second general of the society, for admittance into it. The general received his application favourably; but required, as a preliminary to his admittance, that he should obtain for it the consent of both his parents. It is known, that a vow to decline all ecclesiastical dignities is a distinctive mark of the society of Jesus: this particularly recommended it to Bellarmine; but it did not recommend it to his parents. They saw that the great talents and edifying dispositions of their son, and the influence of his family,

* Psalm liv. v. 6.

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family, were likely to advance him to the highest dignities of the church. These, it was evident to them, would enable him to promote, with great distinction, the glory of God and the welfare of his neighbours. In the high illustration which this would give him, they could not but feel, that they, and every member of his family, would participate; and this, they were unwilling to forego. In these dispositions, they consulted Alexander Cervini; he was a nobleman of consummate experience and acknowledged piety; and, at this very time, the vocation of his own son, engaged his thoughts. The parents frequently met; the subject was frequently discussed; and the result of their deliberations was, that, the wishes of the youths to enter into the society of Jesus, should be deferred for one year, and that the interval should be spent, not in the tumultuous gaiety of the world, but in a studious and religious retirement, in a lonely castle, belonging to the Cervini family. The year was accordingly so spent: at the end of it, both the youths signified to their parents, that they persisted in their design, and requested their consent to its execution; begging, at the same time, the leave of their parents to present themselves before them, and receive the solicited permission and their benediction. Their request was granted: and, in an assembly of all the relations of the two illustrious houses, Bellarmine, on his knees, requested his father to give him his consent to enter into the society of Jesus, and to bestow upon him his blessing. The company were dissolved in tears, and the weeping father pronounced a solemn blessing upon his son:—"Willingly," he said, "do I resign you, my dear child, to God; and with you, all "the hopes, in which I have indulged myself upon your account." Thus, like Abraham, the pious father, sacrificed his son to God: We shall hereafter see, that, also, like Abraham, he found his sacrifice of him, a source of benediction to his house.

On the 20th of September 1560, the two cousins entered the noviciate in the college of the society of Jesus in Monte-Pulciano. Thither the reputation of Bellarmine had preceded him; so that he was received with the greatest joy by the masters, the novices, and the scholars. He was immediately placed in the noviciate; and he then, to use his own expressions, thought he was in heaven, as he found himself surrounded

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by companions of his own age, completely modest and completely disciplined, although in the first fire of youth; as disengaged from all wordly things, as if this world did not exist,—as chaste, as the spirits of heaven, and like those, wholly employed in loving God, performing his will, and uttering his praises. According to the usage of the society, Bellarmine, upon his admission into the noviciate, made a spiritual retreat of ten days; at the end of it, he was placed in the kitchen, to serve under the cook: he worked, during two months, in this employment; at the end of them, his superiors, taking into account his previous year's spiritual retirement, terminated his noviciate, and admitted him to make his simple vows. He was then sent to the college of the society at Rome, to complete his classical education. There, he suffered greatly from ill health; but he never permitted it to interrupt his studies, or lessen his application. He afterwards went through a course of philosophy; but, the bad state of his health continuing, his superiors sent him to their college at Florence, to teach the belles lettres. His illness pursued him; the physicians declared their inability to remove it, and his superiors judged him incapable of application, or discharging any office in the order. In this distress, he fixed all his trust in God. Prostrate before the altar, "My "life," he said to the hearer of every humble prayer, "is thine! "You gave it to me; you may resume it, at thy will. You "also may preserve it; and may, if you preserve it, render me "capable of fulfilling the duties of my vocation. You know "that it is for this end only, that I desire my recovery. After "having vouchsafed to me the grace of becoming a Jesuit, is "it your will that I should be such, only in name? that I should "fulfil none of its duties? You do nothing by halves. No "sickness can resist your power: Your goodness always at-"tends to the prayer of thy servants." Then, with the humble, but firm, confidence of Jacob, who declared he would not release the angel until he had received his benediction, he expressed "his humble but firm trust in the Almighty, that, be-"fore he should rise from the altar, the sickness would leave "him." An internal voice assured him that his prayer was granted. He had scarcely ended his prayer, when symptoms of convalescence appeared, and, in a few days he was restored to

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to perfect health. He then began the course of instruction, which was committed to his care. His success in it was complete: he acquired both the affection and esteem of all his scholars: their progress in learning and virtue were great; and their advances in both were a source of abundant joy to their parents and of edification to the whole city. From Florence, he was removed to Mondovi, and there, pursued the same labour with the same success: but his exertions were not confined, in either place, to the college of his order. He preached and catechised, in many churches and private congregations in the town: his sermons were rather instructive than eloquent; but the grace of God was with him, and they produced abundant fruit. No one, who heard them, was not convinced by his arguments, of the truth of what he said; or not moved by his exhortation, to form the most salutary resolutions. The reader will recollect that, at this time, he had not received holy orders, and had not even commenced a regular course of theology. This, his superiors now thought it time that he should begin, and sent him for that purpose to Padua. There, he gave his whole time to sacred theology, and the study of the scriptures: his pursuits were interrupted by an order of S. Francis Borgia, the third general of the society of Jesus, which enjoined him to proceed immediately to Louvaine, where, it was thought, his talents and exertions would be eminently useful, in preserving the inhabitants of the low countries from the new opinions, which the disciples of Calvin were then endeavouring to introduce among them; and where, the university of Louvaine being then in great reputation, he might successfully complete the course of his theological studies. He readily obeyed the injunction of his general, and repaired to Louvaine. He resided in the college of the Jesuits in that city, but regularly attended the university lecture on theology. He rendered every office of use or comfort to his brethren, instructed their scholars, and preached in the public chappels. Being ignorant of the Flemish language, he addressed the people in Latin, yet the churches were crowded with hearers, a circumstance not quite so surprising as it may now be thought; a certain degree of knowledge of the Latin tongue being then common in Belgium among persons even in the lowest rank. All the time, which he did

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not employ in the manner we have mentioned, he gave to the study of the Greek and Hebrew languages; and he acquired a profound knowledge of each. About this time, he was ordained priest; he also took his solemn vows, in the society of Jesus, and thus became one of its professed members.

The examples of Bellarmine and Laurence of Brindisi, which have been noticed in our account of his life, shew that, in the time of which we are speaking, persons not in holy orders, were sometimes permitted to preach in the public churches. What permission for this was usually required, and under what limitations it was usually given, we have not been able to discover: but we find that, at least speaking generally, such preachers were not permitted to ascend the pulpit; that they wore the surplice, but did not wear the stole.

The good effects produced by the sermons of Bellarmine in Italy, attended them in Flanders: nothing can be more humble than his own opinion of his sermons, nothing more judicious than the advice which, from his own experience, he gives to preachers. "Of ourselves, we can do no more," he justly observes, "than make a noise, and render the word of God audible "to those who listen to us. God alone can imprint it on their "hearts. We lose too much time in rounding periods and arranging words; a fervent prayer to God to give effect to our "words, would often make them produce greater effect: this "my own experience tells me. I have often prepared, with great "care, sermons which have produced more applause than fruit; "while a sermon, which cost me no pains, has done great good. "Never will the precepts of eloquence convert a single soul; "this conquest is reserved to Jesus Christ, and to the efficacy "of his word. Still, every person who is to announce the word "of God, should respect it; he should not weaken it by bad "reasoning, or render it disagreeable by barbarous language. "On the other hand, he must not dry up the unction of the "divine word by polishing it too highly, or by using profane "ornaments; or by too great subjection to method. The word "of God should always carry with it, in the mouth of the "speaker, something of its divine original. God alone can "bestow upon it that simple and awful majesty which it had "in the mouths of the prophets; and invest it with that mild

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" but all-commanding power, which persuades the most in-
" credulous, and triumphs over the most determined rebels to
" the law. The best preacher is not he whose discourses are
" most polished, but he, whose diffidence in himself and trust in
" God gain most souls to heaven."

III.

FROM HIS RECEIVING THE ORDER OF PRIESTHOOD, TO HIS BEING NAMED CARDINAL.

III. 1. Immediately after he received the order of priesthood, Bellarmine was appointed *professor of theology* in the house of his order at Louvaine. His lessons were clear and methodical, and calculated both to inflame the heart to piety, and to inform the understanding; they were generally admired, and they greatly increased his general reputation.

III. 2. While he filled this office, an event took place which was the origin of troubles that have ever since distracted the church, and unfortunately yet subsist. *Michal Baius*, chancellor of the university of Louvaine, and professor of theology, was, at this time, deservedly esteemed for piety and learning. He had attended the council of Trent, as one of the three theologians deputed to it by Philip II, and appeared at that celebrated assembly to great advantage. On his return, he published some works, from which seventy-nine erroneous propositions were extracted. They were condemned by St. Pius V, soon after his election to the pontificate. Baius asserted that the bull for their condemnation had been obtained surreptitiously and by misrepresentation, and continued to maintain the propositions which it condemned. The situation of Bellarmine placed the defence of the truth in his hands. Before he took any step in it, he deliberated much, and often prayed to heaven to direct his steps. His proceedings were dictated by that spirit of meekness and conciliation which those, that listen to the divine teacher, who described himself to be meek and lowly of heart, ever follow. In combating the proposition of Baius he used the gentlest

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language, avoided personalities, he even abstained from mentioning the name of Baius; he never aggravated the errors which he was obliged to point out, and while he explained their heterodox nature and results, he never described them by harsh expressions. Baius had many friends; all were pleased with Bellarmine's proceedings; they even admitted the justice of his arguments, and a tacit submission was shewn both by them and by Baius himself, to the bull. The matter then appeared to be quieted; but, after Bellarmine's departure from Louvaine, the dispute was revived. Then Pope Gregory XIII, the immediate successor of Pius V, thought himself called upon to condemn them publicly. This he did, by a new bull. To this Baius immediately and unreservedly submitted; he retracted all his errors, without any qualification, and in the most public manner. Bellarmine's success in this dispute made him the oracle of the university. Whether he taught in the schools, or harangued from the pulpit, his audience was always crowded, notes were taken in writing of what fell from his lips, and were sought for with the greatest avidity.

Bellarmine continued, during seven years, to teach divinity in the university at Louvaine. All the time which he could spare from this duty, and from his other employments, he employed in the most profound study of the sacred scriptures, ecclesiastical history, and the writings of the holy fathers. By his assiduous application, he treasured up an immensity of sacred and profane learning, which enabled him to enrich the world with those inestimable works, which we shall afterwards mention. His reputation in the university was always on the increase, and Louvaine hoped to possess him for the whole remainder of his life; but an order of Everardus Mercurianus, who succeeded St. Francis Borgia in the generalship of the society, recalled Bellarmine to Italy. In obedience to this order, he returned. He stopped a short time at Monte-Pulciano. Our readers will easily conceive the joy, with which his noble and pious parents beheld a son so endowed, so amiable, so favoured by God, and so respected by the most respected persons in christendom.

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III. 4. Proceeding to Rome, his first duty was to throw himself at the feet of the successor of St. Peter. He was received by his holiness, and the sacred college, with every demonstration of esteem.

During his residence in Louvaine, a *professorship of controversial theology* had been established at Rome: the object of its founder was to instruct those, who were designed for the church, in every branch of learning connected with the questions then agitated between the members of the church of Rome and the separatists from her. This professorship was conferred on Bellarmine: he executed its duties with a wisdom, ability, and diligence, which were universally admired. The fame of his lectures resounded throughout Europe, and numerous letters were addressed to Everardus Mercurianus, then the general of the society of Jesus, requesting him to enjoin Bellarmine to print and publish them, for the benefit of the whole christian world. The injunction was accordingly given to Bellarmine: he received it with equal surprize and concern; but his sense of the duty of obedience prevailed over his humility; and in 1581, 1583, and 1593, *his Four Volumes of Controversies*, often printed in three tomes, successively issued from the press. When he began the work, he was in the thirty-fourth year of his age.

In the present general indifference of the world to religious polemics, we can scarcely conceive the interest and avidity with which, during the century which followed the reformation, publications on any subject of religious controversy were received. Few made the sensation which was produced by "The Controversies of Bellarmine." They were universally read, and soon became the text-book of the polemic writers on each side. Catholics looked up to them as the armoury of David, which contained an inexhaustible store of weapons, to be used in defence of their cause: Protestants considered Bellarmine as the champion of the catholic faith, with whom it was singularly honourable to break a lance either of stern defiance, or gentle courtesy. Year after year, he was assailed by the ablest pens of the protestant schools. They universally acknowledged both the power and the fairness of the work; they admitted that Bellarmine stated fully and perspicuously the objections of his adversaries, and the arguments which they used for their support.

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support. Some even contended that the justice which he did the protestants, and the occasional feebleness of his answers, injured his cause. It was even asserted, that, on this account, the catholics lamented the publication of the work. Some expressions of this nature being attributed to the celebrated cardinal du Perron, his eminence gave them an absolute contradiction, by a letter which he addressed to Bellarmine, and which, by permission of the cardinal, was published, and extensively circulated. In this letter, his eminence bestows the highest commendations on this work of Bellarmine, and treated the charge of his having injured the catholic cause by the strength which he had given to the objections of his adversaries, and by the feebleness of his answers to them, with the greatest contempt. In fact, the charge is completely answered, by this circumstance, that there is no controversial work which, from its first appearance to the present time, has been more frequently or more confidently praised, produced, and relied upon, by this Roman-catholics of every nation. It made Bellarmine one of the most marked and conspicuous characters of the age.

III. 5. This probably induced Pope Sixtus V, when he appointed cardinal Cajetan his legate to France, to confer on Bellarmine the rank of *Theologian to the legation.* Beyond the limits which this important character prescribed to him, Bellarmine never moved. In the various political questions, which arose in the business of the legation, and which were frequently discussed in the presence of Bellarmine, he could never be induced to join; and even on questions of theology, he was slow to speak, but what he said was always heard with respect, and generally acquiesced in.

About this time he published two dissertations; the first, on *The Translation of the Greek Empire to the west, in the person of Charlemagne*; the other, on *The elevation of Hugh Capet to the throne of France, on the extinction of the Carlovingian dynasty.* In almost every subsequent period of the French history, and even in our own times, both these events have been subjects of literary discussions, strongly imbued with the politics of the day*.

* These controversies are briefly stated in the writer's *Revolutions of the German empire.*

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III. 6. The death of Sixtus V recalled Cajetan and Bellarmine to Rome. Soon after his return, Bellarmine was appointed *Rector of the Roman College of the Society of Jesus.* He held that office during the space of three years; when these expired, he was appointed *Provincial of the Members of the Society of Jesus in the Neapolitan territory.*

Nothing is more pleasing or edifying than the account which the biographers of Bellarmine give of this part of his life:—the unpretending simplicity of his manners, his fervent but mild piety, his gravity without loftiness, his chearfulness without levity, his pleasing demeanour to the students, the general facility of access to him, his delight in forming the novices to virtue, his care of the sick, his angelic devotion at the altar. He was equally respected and loved, not only in the Roman college, but in the whole city of Rome: it was universally considered that, among the most eminent characters with which the church of Rome abounded at this time, there was not one more learned, more pious, more amiable, or more truly humble than Robert Bellarmine.

Clement VIII was the fourth successor of Sixtus V. He aggregated Bellarmine to an illustrious body of learned men who were engaged, at this time, in preparing a new edition of the *Latin Vulgate Translation of the Old and New Testaments,* under the patronage and expence of the holy see.

An attempt has been made by the writer of these pages, in his Horæ Biblicæ*, to give a succinct historical account of the Vulgate, as it is considered to have appeared in the exemplar mentioned, as the *Vulgata or Vetus Italica,* by St. Augustine;—in the edition of it by St. Jerome:—in the manuscripts of the middle ages;—and in the editions of it, which were published before the council of Trent. That council having decreed that a new edition of it should be published, and having placed it under the care of the pope, such an edition was accordingly published by Sixtus V, in 1590; but, being found very erroneous, the whole impression was called in, and a new edition of the Vulgate printed, under the auspices of Clement the VIII, in 1591, and afterwards, with some variations, in 1592. This edition

* Part 1. s. xiv.

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edition is the actual Vulgate, used by the Roman-catholic church: it is called by biblical scholars, the *Clementine edition*, to distinguish it from the Sixtine, and the editions and exemplars by which that edition was preceded. That it contains errors; that none of these are contrary to the faith, the discipline, or the morality of the church; that it is valuable in the highest degree; and that it will not suffer in comparison with any other version, appears to be universally admitted both by catholics and protestants. It has even been plausibly contended by some respectable writers, that in the part of it which contains the New Testament, it expresses more of the text of the originals or autographs of the sacred penmen, than any Greek text which has yet appeared, or can be framed from any materials which have yet been discovered. In the publication of this edition, Bellarmine took a leading part; and it must be pleasing to an Englishmen to hear, that his countryman cardinal Allen was one of his most active collaborators. Some errors unquestionably remain, even in this edition. A correspondence on these took place between Bellarmine and the learned Lucas Brugensis. In this, Bellarmine conceded explicitly, that the Clementine edition might have been more perfect; and, that the persons who superintended it, purposely permitted, for just reasons, some imperfections to remain *.

The exertions of Bellarmine in this important publication, recommended him to Clement VIII; his holiness fixed Bellarmine near his person, and appointed him to the important *office of Penitentiary*. Bellarmine accompanied him in a journey, which, about this time, his holiness made, on a matter of the highest importance, to Ferrara; there, he found cardinal Baronew: they made a journey to Padua, to pay their devotions to the remains of St. Anthony, its former archbishop, which are preserved with the greatest care and respect, in a church within that city.

* On the actual state of the Vulgate, and the sense in which the council of Trent declared it to be authentic, a note at the end of the 2d edition of Mr. Phillips's "Life of Cardinal Pole" may be usefully consulted.

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IV.

THE DIGNITY OF CARDINAL IS CONFERRED ON BELLARMINE.

1599.

TO this eminent rank in the church of Christ, Bellarmine had long been called by the public voice of every part of Catholic Europe. Not only his learning, but his great prudence and discretion, were universally known and acknowledged, and they pointed him out as a proper person to hold a place in the sacred college. On the 3d of March 1599, the pope nominated 13 cardinals: Bellarmine was in the number, and when the pope announced his name, "Him," he said, "I have chosen, because "the church of God has not his equal in learning; and because "he is the nephew of a great and holy pope, to whom I owe "this mark of gratitude." Knowing his great humility and unwillingness to receive any mark of distinction, his holiness ordered him to accept, without any resistance, the dignity then conferred upon him. He obeyed; but it was visible that his obedience was a painful sacrifice.

To the command of the pope, Aquaviva, the general of the order, added his injunctions; but the circumstance was as unwelcome to Aquaviva as it was to Bellarmine, the general naturally fearing that it would shake the fundamental principle of the society, not to receive or even to admit into their hearts a wish for any dignity or rank in the church. Aquaviva apprized the members of the society of Jesus of Bellarmine's elevation by a circular letter, which he addressed to every house of the order. He expressed in it his hope, that "they all par-"ticipated in his concern at seeing the door to ecclesiastical "dignities thus opened to the society;" he assured them that, "he had done every thing in his power to induce the pontiff to "abandon his views in respect to Bellarmine; and had used every "means to preserve inviolate this important and distinctive rule "of the order. We have lost Bellarmine," says the general, "but we have lost him to the God from whom we received "him, and into whose hands we now restore him. We know "that he will promote the glory of God in the situation to "which

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" which Providence has thus called him; that he will not forget " the tenderness which the society ever showed him, and will " protect by his credit a company who has educated him with " so much care, and to whom he has done so much honour by " his writings and edifying piety."

In consequence of his new dignity, he had a decent equipage and some servants; but, in the midst of his new honours, his humility and simplicity of manners remained. The short sleep, the early hour, the regular meditation, the spare diet, and even the obedience which he practised as Jesuit, he undeviatingly observed as cardinal. He took a small house adjoining to the Jesuits college; it rejoiced him to hear the college bell, and to join in spirit the prayers and duties to which it was a summons. In every country, in all circumstances, and in every vicissitude of fortune the affection, which every Jesuit bears to his order, has always been discernible. " See how they love one another," was said of the first christians. And if this did the first christians honour, surely it does equal honour to the disciples of Loyola. But, though Bellarmine's establishment was raised, it was placed on the smallest scale that decency allowed. When a cardinal's cap is bestowed on any person in straitened circumstances, it is generally accompanied by a rich benefice. Nothing of this was received by Bellarmine: his only means of subsistence, was a moderate annual sum of money, called " The Cardinal's pension:" but *Magnum vectigal est parsimonia,* thrift is a great bank, and even out of this he contrived to do charity and to be liberal. One-fourth of it defrayed his modest establishment; one, he bestowed among the poor; one among some indigent members of his family; and one, in gifts to churches, convents and other religious societies.

He was assiduous in attending the meetings of the sacred college, and several of the Roman congregations. In the general order of his life, he prescribed to himself the following rules,—1. To observe, as far as his situation allowed, the institute of the society of Jesus: 2. To amass no money: 3. To ask no favours for himself or his family: 4. To receive no pension from any foreign prince. That these rules were wise, all must allow; that he observed them most strictly, we are assured by all his biographers.

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V.

BELLARMINE IS APPOINTED ARCHBISHOP OF CAPUA.

1602.

DURING three years, after Bellarmine's appointment to the cardinalate, he remained without any ecclesiastical preferment. At length, several persons of great distinction suggested to the pope, that it was inexcusable that one, who had served the church so essentially, and who was so highly venerated in every part of Christendom, should be allowed to continue so long without an income suited to his rank and character. These suggestions were repeatedly conveyed to the ears of the pope by cardinal Baroneus: they were favourably received, and the archiepiscopal see of Capua falling vacant, his holiness, notwithstanding the intreaties of Bellarmine to be permitted to decline it, conferred it upon him. He was consecrated on the second Sunday after Easter, in the year 1602. The archbishop of Capua has nine suffragan prelates, and jurisdiction over ninety parishes; the religious communities and other religious establishments in it are very numerous, and its revenues are very considerable.

Great was the joy of the Capuans at the nomination of Bellarmine. His respect for virtue and holiness was so well known, that all, who were likely to be connected with him, or to expect favours from him, began to assume a virtue if they had it not; and thus a silent but visible improvement of manners became discernible in Capua, before Bellarmine had set his foot within its walls. For some time he abstained from any measures, that were likely to attract notice, and contented himself with procuring information, hearing opinions, and forming plans. But, on his first entrance into his diocese, he preached to his flock, and never afterwards neglected to ascend the pulpit on every Sunday and festival. Being, in right of his see, one of the canons of the archiepiscopal church, he never absented himself from the mattins and lauds, which were sung every night, in the cathedral. He also regularly attended the cathedral mass on Sundays and feasts of obligation; the cathedral vespers, and sometimes, when his duties allowed, he attended the psalmody

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psalmody of the smaller hours. He took particular care that the service of the church should he performed with great solemnity; that the ceremonies should be accurately observed; that the music should be grave, and well executed; that the congregation should be properly accommodated; and that silence and regularity should be uninterruptedly observed. He held a provincial council; and, upon his suggestion, no new regulations were enacted by the assembled prelates; but several ancient canons were adopted, and a strict observance of them recommended. He treated his clergy with the greatest respect: when they came to Capua from the country, he received and entertained them in the episcopal mansion, and often supplied such of them as stood in need of it, with money. To all the religious orders in his diocese, he shewed the greatest attention. He repeatedly visited every part of his diocese. He sent missionaries before him to prepare the way: then, accompanied by several ecclesiastics, he proceeded to the parish church, and preached. The churches were sometimes too small to receive the large numbers who sought to hear him; he then preached in the open air. To prevent an unnecessary loss of time, he refused all invitations to dinner, and took a solitary and abstemious meal in some retired house. The whole expense occasioned by these visitations was defrayed by himself. Wherever he moved, his flock were charmed by his apostolic zeal, and his meek unassuming manners. When they considered his high rank in the church, his talents and celebrity, and experienced, in the manner which his been mentioned, his charity and humility, he appeared to them an angel descended from heaven; they called him their saint, their apostle, their father, and were often seen to burst into tears when he quitted them. His other episcopal duties he discharged with equal charity and assiduity; he instructed the ignorant, comforted the afflicted, relieved those that were in want. It was enough for a person to say that he wanted relief, to be admitted into his presence; his case was immediately heard, and, when it was in the power of the prelate, was relieved.

He held frequent synods; and always treated the clergy assembled at them, as his equals: he was earnest in his exhortations, and strictly required the performance of duty: but, in all he

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he did, there was evidently so much love of God and his neighbour, so much kindness towards those with whom he acted, that, even when he reproved he attracted the heart. He particularly enforced to his curates, the duty of instructing their flocks in the catechism. This, he himself invariably taught to the children wthin the parochial precinct of the cathedral, and within the parishes, which he visited, and, when it was consistent with their other obligations, he made the clergy of the parish attend him. For the use of his flock he composed a short catechism; at a subsequent time he enlarged it. Thus enlarged it was revised and solemnly approved under the title of "*The Catechism of Christian Doctrine,*" by Clement VIII, and published under his auspices. In imitation of Jesus Christ, it was his practice, upon every Maundy Thursday, to wash the feet of twelve poor persons, he also furnished them with a complete suit of clothes. On one occasion, a man, who had reached his hundredth year, was in their number. The archbishop addressed to him a few sentences full of unction, and then desired him to repeat the *Creed of the Apostles.* This the old man declared himself unable to repeat, and added "that he never could repeat it, "as it never had been taught to him." Struck with horror, the archbishop remained during a short time in silence; then raising his eyes to Heaven he exclaimed in the bitterness of his heart—"O my God! O divine founder of the church of "Christ! Is it then possible that, in the city of Capua, one "man could not be found, to teach a christian the articles of "his faith? Where are the consciences of all these negligent "pastors! what an account must they have to render of the souls "entrusted to them! and whom they thus allow to perish for "want of instruction." This increased his zeal for a strict and zealous performance of catechetical duty throughout his diocese.

It increased also his attention to admit to sacred orders, those only, who in addition to regularity of life and competent learning, shewed both piety and zeal. When they were to fill only simple benefices, or those benefices to which no care of souls was attached, he did not require particular learning, or particular zeal, but never dispensed with regularity or piety.

One of the wealthiest, and, before the time of which we are now speaking, one of the most edifying convents in Capua,

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had fallen into a state of extreme irregularity; the report of it had reached Rome,—there, the conduct of the community was severely condemned, and they were prohibited from receiving novices. Thus the house fell into total discredit; the members died away; six only remained, the victims of bad conduct and plunged in despair: but they took a noble resolution. They assured the archbishop of their firm purpose of amendment, and earnestly requested him to celebrate high mass, attended by his clergy in the church of their convent. The good shepherd accordingly repaired to the straying flock. There, before the whole assembled multitude, the six unhappy nuns prostrated themselves before the prelate, and one of them, in the name of all, read a declaration, in which they unequivocally acknowledged the disorder of their lives, and the scandal which they had given; they deplored it bitterly, and announced their firm determination to amend their conduct, their willingness to perform any penance, which the archbishop might enjoin, and to receive any superior whom he should impose upon them; they even offered to be placed in a state of repentance in other convents. Moved even to tears, the good archbishop spoke the words of peace to them, "God," he assured them, "would "accept their contrite and humble tears:" he promised to obtain the recal of the order, which prohibited them to receive novices, and to reinstate them in the good opinion of the holy see: the only alteration, which he made in the establishment, was to introduce into it from another convent, two nuns of experienced virtue, to assist them, he said, in the instruction of the novices; but with a secret direction to give a general attention to the affairs of the community. The good work prospered: the garden of the holy spouse, was soon seen to flourish; twenty-one novices were received into it, as so many young plants; they bore flowers, and afterwards fruit; they were professed, and in a short time this monastery, so long deserted, and dishonoured, became the glory of the province, the edification of the people, and the example of all the convents at Capua. Other convents experienced equally his paternal care.

He was extremely attentive to the poor nobility of his diocese and to the education of their children. Being informed that a nobleman, at the point of death, suffered so much mental anguish from

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from the thought of the distress, in which he should leave his three infant daughters and only children, that he could not compose his mind, for the acts of devotion, and the sacred rites, which his situation required; the holy archbishop immediately hastened to him, assured him he would provide for his daughters in a manner suitable to their rank. Heaven and all its mercies then appeared to the afflicted parent to open to his view. He made his confession, received extreme unction and all the rites of the church with great devotion, embraced his children, placed them in the hands of the archbishop and died in peace;—the promise which he had made to the dying man, the archbishop most punctually performed.

But the very poor were the archbishop's greatest favourites:—When Jesus Christ in the words of the Psalmist *, announced, that, "he would be the protector of the poor, and the saviour "of their lives, that he would deliver them from the hands of "the extortioner and the man of iniquity; and that the poor "should be precious in his eyes," he described the good, which he wished the prelates of his future church, to perform. It was most edifyingly performed by Robert Bellarmine. "They "are my brothers, and my children," he said to his brother: "I love to have them about me." This, they soon discovered: wherever he went, they accompanied him; he directed that their near approach to him, should never be prevented, and whenever it was in his power, he gave them the bounty, which he designed them, with his own hand. This was the delight of his life; but, he was careful not to encourage idleness. Persons employed by him for this purpose, ascertained the real objects of charity; and to these, speaking generally, his charity was confined. Many public works of expence and magnificence were raised by him: many were encouraged; all his accounts were most regularly kept, and one of his greatest objects was to find himself at the end of the year, without money and without debts.

In every exercise of public duty, he attended most carefully to the sanctification of his own soul. Some fathers of the society of Jesus, always resided in his archiepiscopal palace: with these

* Ps. lxxi.

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these, he rose at the Loyolan hour; and, with an amiable recollection of an office, which he had discharged in his youth, he insisted on calling them up; and when the mornings were dark, he lighted their candles. Then he said mass: they met again at dinner; and, unless he had particular orders, it was at the same hour, and attended with the same pious reading, as in the convents of their order.

The extensive possessions, and ample privileges of the archiepiscopal see of Capua, involved him in some controversies; his conduct in them was both firm and conciliatory; it gained him friends, and never made him an enemy. Whenever he could effect it, he procured an amicable adjustment of these disputes, or procured a settlement of them by arbitration. To the censures of the church he never resorted, except in cases of extreme necessity; he never threatened them when it could be avoided.

Such was the conduct of Bellarmine, as archbishop of Capua; he was viewed with a veneration, that is only bestowed on the greatest saints—the Gregories, the Basils, the Ambroses, the Augustines, and the Borromeos. It was a frequent saying among the wise and the learned of Capua, that, to place him among the fathers of the church, nothing was wanting to him but antiquity.

The death of Clement VIII necessarily called him to Rome.—Before he quitted Capua, he ascended, for the last time, the archiepiscopal pulpit, and mentioned to his flock, the cause of his absence; and he intimated to them, that he then probably addressed them for the last time. When he left his palace to proceed on his journey, there was all that demonstration of affliction which attended St. Paul* when he quitted the church, which he had founded at Miletus; an immense multitude assembled in the court of the palace; all would approach him, receive his parting look and parting blessing. This he solemnly pronounced over them, and assured them that his heart would ever be with them. He was greatly affected by the affection which his flock thus shewed him. While his coach could be discerned, they kept their eyes upon it; and the hearts of all his flock followed him to Rome.

* Acts xxii.

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VI.

HE RESIGNS THE ARCHBISHOPRIC OF CAPUA; ADMINISTERS THE DIOCESE OF MONTE-PULCIANO, IN THE ABSENCE OF ITS PRELATE.

1. POPE CLEMENT VIII was succeeded by Leo XI; this pope had Paul V for his successor, and Paul was succeeded by Gregory XIV. Each of these popes had the greatest respect for Bellarmine, and each shewed the greatest deference to his councils.

In the conclave, which followed the decease of Clement, the general inclination of the cardinals were strongly expressed in favour of Bellarmine. He had a majority of votes in the first scrutiny; and, for some time, his election appeared to be very probable: cardinal Baroneus particularly exerted himself in his favour. But Leo was elected; and immediately after his election, he signified his orders to Bellarmine to remain in Rome, that he might have the benefit of his councils: the same injunction was laid on Bellarmine by both the other popes, on their respective elections. When Leo commanded him to remain in Rome, Bellarmine called to his mind the canonical obligation of residence, and apprized his holiness that, if he insisted on his stay in Rome, he should think himself conscientiously obliged to resign his see of Capua. Accordingly, on the determination of Leo to preserve him near his person, Bellarmine resigned his see into the hands of his holiness, and signified the measure to his flock, by an edifying letter: their concern at it was universally and unequivocally expressed.

2. Being now fixed for life in Rome, his primary care was to attend assemblies of the sacred congregations, and to assist at the councils of the holy see. But an unexpected increase of labour was soon thrown upon him. Cardinal Ubaldini, the bishop of Monte-Pulciano, being sent by Pope Leo as *legate à latere* into France, the united request of his eminence and the pope induced Bellarmine to charge himself with the superintendence of that diocese: but it was distinctly understood, that it did not impose on Bellarmine episcopal obligation, but

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merely that duty of exertion, which might be expected from a grand-vicar, possessing the confidence of his prelate in the highest degree, and entrusted with the administration of his diocese. These exertions Bellarmine accordingly made, and great were the fruits which they produced in the diocese at Monte-Pulciano.

VII.

OTHER WRITINGS OF BELLARMINE,—PARTICULARLY, 1. HIS TREATISE ON THE POWER OF THE POPE;—2. HIS CONTROVERSY WITH JAMES I OF ENGLAND.

THE subject now calls upon us to mention other writings of Bellarmine: but we shall notice, particularly, two only of them.

1. The first is his celebrated treatise, *de Potestate Pope*,—on the power of the pope. In this work, the learning, the discernment, and the tone of moderation, which gave so much celebrity to his "Controversies," are eminently discernible. But it now appears to be admitted in every part of the catholic world, that his doctrine respecting the divine right of the pope to the exercise of temporal power, to effect a great spiritual good, cannot be supported, either upon principle, or by such examples as, in a case of this nature, should prove a right by proscription. His doctrine was, however, embraced by many: but it has been completely proscribed by the unanimous declaration of the Gallican clergy, in 1682 *,—the formal and solemn declarations of the whole body of French Jesuits, in 1611, 1626, 1713, and 1761 †,—and by the English, Irish, and Scottish, in the oaths prescribed to them by the parliaments of his late majesty.

But the error of Bellarmine considerably advanced the cause of truth. Before his time, the notion of the divine right of the pope

* See the writer's Historical Memoirs of the Church of France, c. iv. s. 4.

† See the Historical Memoirs of the Jesuits in the Appendix to this work, sect. ix. p. lxxvi.

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pope to direct temporal power, had been maintained by many divines; and was, with some modification, generally prevalent. These strange errors the work in question totally rooted. Hence, clamours were raised on each side against Bellarmine. At Rome, some courtly theologians denounced his doctrine to the index: at Paris, the parliament formally condemned it *. But the respect that was felt to be due to the name of Bellarmine, saved his character from insult. The denunciation of his work to the index was rejected; and the king of France revoked, by an edict, the arrêt of the parliament. An advance to truth is always important: when the erroneous doctrine of Bellarmine is adverted to, the space between it and the extreme opinions combated and silenced by him, should not be forgotten.

2. In 1606, he found a royal adversary. In that year, James I of England caused to be inserted, in an act of parliament, an oath to be tendered, under its provisions, to all Roman-catholic recusants. It was condemned by two briefs of Pope Paul V: a warm controversy ensued †. The monarch announced the oath by a publication, expressed in moderate and conciliating terms. Mr. Blackwall, who then held in England the office of archpriest, addressed to the general body of the English catholics, a letter, in which he expressed his approbation of the oath, and recommended the catholics to take it. This produced "*A Letter to the Archpriest*," from cardinal Bellarmine. Then James himself entered the lists, and published "*Triplici nodo triplex cuneus, or an Apology for the Oath of Allegiance, against the Two Breves of Pope Paulus Quintus, and the Letter of Cardinal Bellarmine to the Archpriest.*" To this, Bellarmine opposed his "*Responsio ad Librum Jacobi Magni Regis Britanniæ de Sacramento Fidelitatis.*" In the true spirit of an author, James would not permit the controversy to drop, but published a new edition of his apology, prefixing to it a "Præmonition to all the

* "Ayant pris un sentement mitoyer touchant ce prétendu pouvoir du pape sur le temporel du de Roi, a ne plut ni à Rome ni en France."—L'Advocat, Decl. Hist. Article Bellarmens.

† In his "Historical Memoirs of the English Catholics," ch. xlvii, the writer has given a true, and he believes an important account of this controversy.

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the most mightie Monarchs, Kings, free Princes and States in Christendom."

Bellarmine, however, met with an abler adversary, on this occasion, in *Roger Widdrington*, a Benedictine monk of great learning and ability; and a full discussion of the oath took place between them: both wrote as gentlemen and scholars.—No further mention of the controversy is necessary.

The severe acts, which the parliaments of queen Elizabeth and king James passed against their Roman-catholic subjects, and particularly against such as were priests and jesuits, drove many into foreign parts. Numbers of them proceeded to Rome; they uniformly experienced the paternal charity of the common father of the faithful, and found, in Bellarmine, a zealous and able advocate.

Previously to Bellarmine's controversy with James I, he had advocated the cause of the pope, in one of the most important disputes, in which the see of Rome was ever engaged: it called forth all his powers. In consequence of the refusal of the senate of Venice to release from prison two ecclesiastics, who had been sentenced to prison for murder, Paul V laid the whole territory of Venice under an interdict; and continued it during a whole year. The senate paid no regard to the interdict, ordered all ecclesiastics within the state to continue the celebration of the divine mysteries, and the exercise of their other functions, and banished the refractory. Through the mediation of Henry IV of France, the matter was adjusted amicably: the pope recalled the interdict, and sent the cardinal de Joyeuse, as his *legate à latere*, to announce the recal. The senate received him with the greatest demonstrations of respect, but refused to make the slightest submission or apology, or even to accept the absolution which the pontiff offered. During the whole of this contest, Italy was inundated with publications on each side; the celebrated Fra Paolo leading the Venetian, cardinal Bellarmine the pontifical array. The profound learning and discernment, which Bellarmine displayed on this occasion, were universally admired, and great praises given to the moderation and discretion of his general language.

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VIII.

BELLARMINE RETIRES FROM PUBLIC LIFE—PREPARES HIMSELF FOR ETERNITY—SEVERAL WORKS OF PIETY COMPOSED BY HIM.

1620.

THE learned and holy cardinal now began to feel that he approached the end of his mortal term: he prepared himself for it by retirement, prayer, and penitential austerity. By degrees, he prevailed on his holiness to accept resignations of his public employments, and, after repeated solicitations, always unwillingly listened to, his holiness permitted him to decline public business altogether, and to retire to pious solitude. On the 16th of August 1621, he bade an eternal adieu to the

Fumum et opes strepitumque Romæ,

and buried himself in the house of a noviciate of the society of Jesus in that city. There in his early years, he had prepared himself for a virtuous life; thither he now repaired, to prepare himself for a happy death. His whole mortal course had been a distant preparation for it. With this view, he had composed, at different times, several works, the sole, or at least the principal object of which was to excite those sentiments of rejection of the world, and of adherence to God alone, which are the best preparation for the awful passage into eternity.

Such was his *Commentary on the Psalms*,—full of learning and unction. The present writer believes it will not suffer in comparison with any commentary upon this part of the scriptures, which either catholic or protestant pens have produced. Learning and piety are spread over every part of it, but THE MIND of the writer must excite the admiration of all his readers; they must be struck with his noble conceptions, his eloquent expansions of the Psalmist's language, his magnificent descriptions of the power and the mercies of the deity, and the ardent and tender piety with which every part of it is animated. The scholar and the man of pious leisure will always think it a treasure; but it is too long for common use: a person would deserve highly both of the English catholic clergy and the English catholic laity,

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laity, who would favour them with an abridgment, (but it should not be too contracted), of this excellent work.

The piety of Bellarmine is equally discernible in *Five short spiritual tracts**: which deserve to be much more generally known: 1. The first,—*The Ascensio merites in Deum,—The ascent of the soul to God*; points out the mode of sanctifying our occupations in the world by frequent pious aspirations; thus making the earth itself a kind of ladder to God: 2. The second,—*De æternâ felicitate sanctorum,—Of the eternal happiness of the Saints*, is addressed to cardinal Farnese, who was then employed in constructing a magnificent college for the Jesuits; it is a beautiful expression of gratitude to the cardinal, and as instructive as beautiful; describing, with exquisite elegance, the eternal tabernacles, and elevating the mind to the unspeakable glories and bliss of their inhabitants: 3. The third,—*De Gemitu Columbæ,—Of the moaning of the Dove,*—is an affectionate effusion of his religious attachment to the society to which he belonged, and an exhortation to compunction and pious tears: to those tears, which he describes St. Ignatius, St. Francis Xavier, and St. Lewis Gonzaga to have abundantly shed: 4. The fourth,—*De septem verbis Christi,—Of the seven words pronounced on the cross by Christ,*—is a pious commentary upon those last expressions of the divine love which Christ bore us: 5. The last,—*De arte benè moriendi,—Of the art of dying well*; was composed at the end of one of his annual retreats. It is pleasing to see in those treatises one of the greatest scholars of the age, who had long bade adieu to the gauds of life, thus throwing off even his learning, and, by the sublimest and humblest devotion, purifying his soul from all that remained in him of earth and earthly affections, and raising her to the contemplation of Him whom she was soon to behold face to face.

* There is an Elzever edition of them in five small duodecimo volumes.

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IX.

HIS DEATH—THE PROCESS INSTITUTED FOR HIS CANONIZATION.

1621.

In every stage of his life, Bellarmine enjoyed the friendship of the wisest and holiest men of his age; among them we should particularly mention St. Francis of Sales, and St. Philip Neri: the canonization of the latter was, with one exception, the only public business, to which Bellarmine attended, after his retirement from the Roman court. Returning from the Congregation of Rites, he was seized with a violent fever; and the physician announced to him, that it was highly dangerous: the cardinal received the information with joy.—"I am rejoiced," he said with the Psalmist *, "in what is told me! we shall soon go into "the house of the Lord." From this time, his soul appeared to be wholly consecrated to God. He permitted nothing of a temporal nature, either public or private, to be mentioned to him; pious meditation, particularly on the passion and death of Christ, and devout prayer, were his sole employment. Some times his fever was so high, as to produce delirium; but, even then, the devotional turn of his mind shewed itself: he talked incoherently, but always piously. The fever quitted him, but left him in a state of debility, that prognosticated his speedy dissolution. He never complained; his most frequent exclamation was that of St. Paul †, "Ardently do I desire to be dissolved, "and to be with Christ." Sometimes he was filled with fear at the thought of the king of tremenduous majesty, in whose presence he was soon to stand; but hope always came to his aid, and quieted his agitation. The persons in Rome most distinguished by rank and piety, attended to receive his blessing. Among them, was Pope Gregory XV: "I come," said his holiness, "to tes- "tify to you, the high regard I feel for you. I wish I saw you "in a better condition: your illness gives me great concern; "but your patience and resignation comfort me." He then gave

* Psalm cxxi. † 2 Philip, c. ii. v. 23.

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gave the dying man his blessing; the dying man returned it; they thrice embraced each other. Both wept, and both expressed their humble hope of meeting in a happy eternity. Cardinal Barberini, afterwards pope, under the name of Urban VIII, and several other cardinals, waited upon him, and received his blessing.

On the ninth day of his illness, which was the feast of the nativity of the blessed Virgin, Muzio Vitelleschi, then the general of the society of Jesus, announced to him that his death was near: he heard it with a transport of joy, and immediately desired the last sacraments. Soon afterwards the general brought to him the Holy Viaticum: then, summoning all his strength, he rose from his bed, and, supported by some of his attendants, knelt on the floor, and received his divine visitant with a devotion that edified all the spectators. He then expressed a wish to be left alone; and remained, during some hours, in prayer. At the end of it, he requested Extreme Unction; he answered the prayers, used on this solemn occasion, with a firm voice, and, on each application of the holy oil, expressed the most humble and fervent contrition for the sins, which he had committed by the misuse of the sense, to which the oil was applied. The pope sent him, by one of his cardinals, his benediction *in extremis*, and granted him a plenary indulgence. Bellarmine expressed his gratitude for this attention, and prayed most devoutly for his holiness and the whole college of cardinals. The foreign ambassadors at the Roman court requested his blessing on their respective sovereigns. On hearing their request, Bellarmine solemnly raised his hands to heaven, and begged "the Father "of all mercies to bestow the plenitude of his graces upon these "crowned heads; to protect their royal persons; to defend "their states, and to preserve their subjects from heresy." Individuals of high rank, or members of his own order, were not the only persons who took an interest in Bellarmine. Angelo Baguarea was, at this time, one of the most celebrated physicians in Rome; he had attended St. Lewis of Gonzaga, and the venerable John Berchman, in their last moments. He always mentioned their edifying deaths in the most feeling terms: he also attended Bellarmine through the whole of his last illness, and spoke with admiration of the tender and lively sentiments

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sentiments of piety, then expressed with such animation and fervour, by one so far advanced in life, and the sentiments, worthy, he said, of being written in gold, which then fell from him. He was struck with the interest which all ranks of men took in Bellarmine's condition. " I come," he told the Jesuits assembled in the noviciate, " from making my usual me-" dical round. In every quarter of Rome, I heard of nothing " but Bellarmine; every one asked me how he did?—if there " were no possibility of his recovery? Every where they call " him the holy cardinal—the second St. Francis!"

All this while Bellarmine lay upon his humble bed, his eyes fixed upon the cross, resigned, contrite and united to his God. He had always wished to die on the feast of the Stigmata of the St. Francis, the 21st of September, and had foretold that his death would arrive on that day. At midnight his agony commenced; but it was gentle, and he preserved to the last the full vigour of his mind. He said in a low, but audible voice, the *Our Father, the Hail Mary, the Apostles creed,* and *the Miserere.* The general, all the novices, and many other members of the order were in the room. He gave them his blessing: then making a final effort, he repeated, in the following manner, the words of the petition in the *Hail Mary,*—" Holy Mary! Mother of " God! Pray for me, a sinner now in this the hour of my death." The persons present could no longer contain themselves; tears fell from every eye, and the room was filled with lamentation. To soothe their affliction, he once more gave the by-standers his benediction: he then uncovered his head, took the crucifix into his hands, bowed to it, kissed it several times, placed it on his breast, pronounced distinctly and with indescribable devotion, thirty times, the name of Jesus, and with that holy name on his lips—expired. The general of the society closed his eyes. He was in the seventieth year of his age.—His character, the marks of veneration shewn to his memory, with a particular account of his writings, are fully mentioned by his two biographers: to these the limits prescribed by the nature of this work oblige the present writer to refer his readers.

Proceedings for the canonization of Bellarmine were commenced soon after his decease: several miracles, wrought by him or through his intercession, and several predictions of future events

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events made by him, and afterwards fully verified, were proved. The cause was formally brought before the Congregation of Rites, on the 27th of July 1627, and two-thirds of the consultors present pronounced in favour of his beatification.

The best edition of his works was published in his lifetime, and under his inspection, at Cologne, in seven volumes in folio, in the year 1600.

THE FESTIVAL OF THE DEVOTION TO THE SACRED HEART OF JESUS.

From the Pastoral Letter of the Bishop of Boulogne, on this Devotion, dated 17 *July* 1765; *and L'ami de la Religion et du Roi*, tom.* 21, *No.* 541, *and tom.* 22, *No.* 570, 575.

THE DEVOTION TO THE SACRED HEART OF JESUS has long been received in many parts of the catholic church; its propriety and usefulness have often been a topic of discussion; and recently, it has been formally approved by the holy and apostolic see. We shall attempt, I. To state, 1st, *The subject* of this devotion; 2dly, *Its design*; and, 3dly, *The means* by which this is accomplished:—II. We shall then give a succinct historical account of its rise, progress, and establishment:—III. And then explain the nature of the devotion to the sacred heart of Mary.

* As this probably is the last time, in which the present writer will ever have occasion to mention this work, he begs leave to express his gratitude for the assistance which he has derived from it, and from the same author's "Mémoires pour servir à l'histoire ecclesiastique pendant le dixhuitième siècle, 2de edition, 4 vols. 8vo. Paris 1815, both in the composition of these pages, and his "Historical Memoirs of the church of France during the reigns of Lewis XIV, Lewis XV, and Lewis XVI, and during the last revolution."

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I.

THE DEVOTION TO THE SACRED HEART OF JESUS.

I.—1. *The subject* of this devotion is the material heart of Jesus, united hypostatically to The Word, or Second Person of the blessed Trinity.

I.—2. *The design* of this devotion, is to raise in us the love of Jesus, by the consideration of his love of us.

I.—3. This existed equally in the heart, and in *all else* of Jesus; but, as, in the human frame, the heart is always considered to be the seat of the affections, the attention is particularly directed in this devotion, to his sacred heart. This direction of the attention, is *the means* by which the devotion is primarily intended to operate for the effecting of its design.

According to the doctrine of the catholic church, there is a substantial, indissoluble, and everlasting union, in the person of Jesus Christ, of God and man. He is the second person of the Trinity: the divine nature and the human nature are united in him; and this union takes place in all and in every part of his human frame. This has not a particle, which does not, in the same manner, as any other part of his human nature, or as its whole, contain all the divine and all the human nature of The Word. Still, though the two natures are united, they are not confounded; but the mode of this union, or the manner in which it takes place, is incomprehensible; it neither can be represented to our ideas, or expressed by language: all we know is under the authority of the church; and this has declared it to be of faith, that there is no separate existence of divinity or humanity in the person of Christ; and that they have no exclusive existence in any part of his sacred person.

It follows, that the subject of the devotion to the heart of Jesus, is not, his humanity abstracted from his divinity,—or his divinity abstracted from his humanity,—or of both, or either, as existing in his heart abstractedly from their existence in the whole or any other part of his sacred person: to assert any of these suppositions, would be an heresy, formally condemned by the church.

But the mind may be singly directed to the divine, or the human nature of Christ, or to any part of his sacred form,—not as

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as possessing, exclusively or preferably, his divine or human nature, but as separately suggesting holy and salutary reflections to the understanding, and affections to the heart. Thus, in every age of christianity, and in the most approved devotional writers, we find addresses to the sacred head of Jesus, crowned with thorns, to the wounds on his hands and feet, to the wound in his side, or to his heart, or some other reference to them, not on a supposition, that they possess his divinity or humanity in a higher or different degree, or that they are entitled to a higher or different degree of adoration or love, than the rest of his sacred form, but as suggesting in a particular manner, motives for pious sentiments or considerations.

In the human frame, the soul is supposed to convey its operations primarily and principally to the heart: hence, the heart is said to be dilated by joy, to be contracted by grief. On this account, joy, grief and the other feelings of the soul are figuratively imputed to the heart; and thus, the heart is figuratively considered to be the seat of the affections; yet, to assert this of the heart of man, in the strict sense of the word, would be materialism.

But it is not so with respect to the sacred heart of Jesus Christ. This possesses the plenitude of his divinity and humanity; it therefore possesses all those feelings of love which he had for us, from the moment of his incarnation, and will retain for us in all eternity. Thus, *his* sacred heart is a legitimate object of our adoration and love. In this devotion, therefore, we direct ourselves to it, not as entitled to our homage, more than the entirety, or than any other portion of his sacred person; but, because we are accustomed to ascribe, figuratively, the emotions of the soul to the heart; and on this account, the heart of Jesus excites in us, in a particular manner, the memory of the love, which he showed for us, from the first moment of his conception till he expired upon the cross.

" Thou shalt love thy God, *with thy whole heart*," says the first and greatest commandment:—with *his* whole heart, has God loved us;—to *his* heart therefore, we offer our devotions;—and praised and blessed be *his heart* by all and for evermore! *.

* We shall afterwards cite a passage in the Bull " *Auctorem fidei*," which expresses this doctrine:—here we shall transcribe a passage from Benedict XIV, *de Canonizatione Sanctorum*, Lib. iv. ch. 31. " *Cultus sacri condis non consistit in* " *corde*

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II.

RISE, PROGRESS AND ESTABLISHMENT OF THE DEVOTION TO THE SACRED HEART OF JESUS.

THE devotion to the sacred Heart of Jesus, in the sense, in which it is now mentioned, seems to have had its rise towards the middle of the seventeenth century. *Father Eudes*, a secular priest of eminent virtue, who lived about that time, found it already established, but in a very limited extent. He recommended it strongly; and his zeal and high reputation for sanctity gave it considerable circulation. Several prelates adopted it; several doctors in divinity approved it, and father Eudes, having founded a congregation of secular priests living in community, established the devotion to the sacred Heart in all the chapels of the congregation. Long before this time, expressions of the most exalted piety and even of adoration had been applied by eminent spiritualists and even by sovereign pontiffs to the sacred Heart of Jesus; but they do not imply the special worship of it which is the object of the devotion to the sacred Heart, as that devotion is now established.

In 1671, Marguerite-Marie, a pious nun in a house of the order of the Visitation *, in the town of Paray le Momale, and father Colombiére,

" *corde ipso nude at solitarie sumpto; sed in corde Jesu humanitati sacro sanctæ, sive* " *divino corpori unito, et consequenter, rem unam cum animâ et divinâ personâ* " *constituentem.*"

* Her life has been written by *M. Languét, Archbishop of Sens;* L'Advocât, in his biographical dictionary, says, " that it is unworthy of the archbishop;" and Feller, in his dictionary, speaks of it slightingly: it certainly contains exceptionable passages, and some suspicious revelations: " But," to use the words of the author of ' *L'ami de la Religion et du Roi,*' who has discussed the nature, object, and history of this devotion with singular precision and ability,— " in the first place we lay no stress on these revelations, to prove the lawful- " ness of this devotion; the popes have never mentioned them, the name of " this nun is not to be found in their decrees, and divines have formally ex- " amined the question, without discussing accessary facts or unauthorized " revelations. There may have been writers, who have insisted on sister " Mary-Margaret's revelations; but, if they have gone too far, in this respect, " the church is not answerable. The devotion to the sacred Heart is not, on " this account, less respectable; and the witticisms of our adversaries on the " revelations to sister Mary-Margaret, are not the less misplaced. Let us " examine

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Colombiére, a French jesuit, deservedly renowned both for his piety and the eloquence of his sermons, gave it considerable currency; and, from this time, it has generally been upon the increase: several confraternities in honour of the sacred Heart of Jesus have been established; and indulgencies conferred on them by the holy see. Several prelates have caused festivals in honour of the sacred Heart of Jesus to be celebrated in their dioceses: among these, we should particularly mention M. de Belzunçe, the good bishop of Marseilles, who, when his flock were dreadfully visited by the plague, devoted himself to their service, in a manner that raised both among catholics and protestants, the admiration of all Europe.

In an early part of the month of July 1720, this calamity was formally announced to exist in the city of Marseilles; its virulence unceasingly increased during the summer months. Fortunately, several virtuous and intrepid persons devoted themselves to the service of their neighbour on this trying occasion. The sheriffs of the city, and many physicians, ecclesiastics, and persons in the religious orders, strove, with honourable emulation, which should exert most zeal or charity. The priests were seen moving in every direction, to convey the comforts of religion to the sick and the dying. M. de Belzunçe, the bishop of the city, placed himself at the head of every enterprize or association, that was formed to give spiritual or temporal aid to the inhabitants. Great pains were taken, and many plausible arguments used, to persuade him to quit the city, and retire into the neighbourhood; but he resolutely declared from the first, that he would remain in the midst of his flock. He personally attended all the hospitals, and caused temporary sheds to be erected for the sick, and visited them regularly; he procured alms, medicines, and provisions for them, and personally attended to the distribution of them. When there was not a more urgent call upon him, he himself attended the dying, and prepared them for death. God preserved his health; but 250 priests and members of religious orders

" examine these revelations:—to this, we cannot object;—but let us leave to " the impious, all ridicule which hurts the souls of the pious." The writer of L'ami de la Religion et du Roi, also accuses M. Languét of having misapprehended the true object of the devotion.

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orders perished, from the contagion. During the first days of September, it was at its height. On the seventh of that month, the sheriffs made, in the presence of the archbishop, and placed in his hands, a solemn vow, by which, in the name of themselves and the town, they bound themselves to build and endow an hospital for orphans. On the first of November, there was a solemn procession to appease the anger of God. The bishop, with a halter round his neck, on his bare feet, celebrated the sacrifice of the mass upon an altar erected in the open air; and, after having exhorted the people to propitiate the divine wrath by prayer and charity, he consecrated the city to the Heart of Jesus. On the 15th of September, he caused the people to recite a form of prayer, which had been approved by Pope Clement XI, to be offered to God, in favour of the wretched inhabitants of Marseilles; and then ascended the loftiest steeple of the town: he knelt down, and for some time prayed in silence; he then arose, raised his face and hands to heaven; then, holding his crozier in his left hand, he slowly and solemnly made with his right, the sign of the cross over his prostrate flock, and pronounced his benediction on them; then, again raising both his hands and his crozier, to heaven, he called on the Father of Mercies, the God of all consolation, to ratify the blessing which he had pronounced upon his flock. Immediately, all the cannon of the town were discharged, and a numerous procession accompanied the holy prelate to his home.

From this time the plague diminished sensibly, but gradually. On the feast of Easter 1721, it was so far subdued, that the churches which had been shut, while the contagion lasted, were re-opened—then it declined rapidly. On the 20th of June, the feast of the devotion to the sacred Heart of Jesus was celebrated with the greatest solemnity. On the 20th of August, the prelate published a pastoral letter, in which he solemnly announced the cessation of the dreadful visitation. In the pastoral, which he published after the plague had ceased, he stated explicitly, that it had visibly began to diminish immediately after this ceremony.

In this dedication of the city of Marseilles to the sacred Heart, all the constituted authorities of that city concurred; and the

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the devotion to the sacred Heart was sanctioned by all the prelates of the neighbouring country; the confraternities in its honour were greatly multiplied, and different popes granted them indulgences. The king of Poland, the king of Spain, the bishop of Cracow, and other Polish bishops, several other prelates, several congregations, the arch-confraternity of the sacred Heart, and many other confraternities, earnestly solicited a festival in honour of the sacred Heart throughout the universal church. Their petitions were referred, as is usually done, in such cases, to the Congregation of Rites, and that congregation took the matter into serious consideration.

On the 26th of January 1765, the congregation promulgated the following decree:—

"The greatest part of the right reverend bishops of the kingdom of Poland, and the association of the city, which bears the title of the Arch-confraternity of the most sacred *Heart of Jesus*, having united their instances for a proper office and mass of *the most sacred Heart*; the Congregation of the sacred Rites, held on the 25th of January in the current year, well apprized that the devotion of *the Heart of Jesus*, under the favourable aspect and influence of the sacred bishops, have been extended through most parts of the christian world, and frequently honoured by the see apostolic with thousands of briefs and indulgences, granted to almost innumerable confraternities canonically erected under the title of *the Heart of Jesus*; as also understanding that, by the petition of the said office and mass, nothing more is intended than an extension of the devotion, and under that symbolical figure, of a renewal of the memory of that divine love, with which the only begotten Son of God took on himself our nature, and being obedient even unto death, exhibited himself as he teaches us, a pattern of mildness and humility of heart: and upon these considerations, at the motion of his eminence the right reverend lord cardinal bishop of Sabino, and having first heard the reverend father doctor Cajetan Forti, promoter of the faith, notwithstanding the previous decision of the 30th of July 1729, the said congregation hath judged it proper to accede to the supplication of the bishops of the kingdom of Poland and the above-mentioned arch-confraternity

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" of this city, reserving to itself, in due time, the deliberation " and approbation of the petitioned office and mass*."

Soon afterwards, this decree was taken into consideration by Pope Clement XIII, and on the 6th of February 1765, his holiness formally approved it.

This extended the devotion; but it met with opposition, and became a subject of great and heated controversy. It certainly had some respectable opponents; but the generality of those, who opposed it, were attached to the *nova disciplina*, or new discipline of some German divines and canonists, who about this time, were particularly active in disseminating their novelties.

In a subsequent part of this work, we shall mention the celebrated synod of Pistoia:—there, the devotion to the sacred Heart of Jesus was explicitly condemned by its 62d and 63d articles.

The chief objections to it were, that it directed the attention and devotion of those who practised it to the material heart of Jesus, abstracted from his divinity; and that, however the contrary, or in other words, the symbolical nature of the devotion, might be known to persons of learning and discernment, the people in general would think differently, and direct their devotion exclusively to the material heart.

We shall also mention, that Pope Pius VI, by his bull *Auctorem Fidei*, condemned the proceedings of the synod, specifying the objectionable articles, and affixing to each its appropriate term of censure. His holiness notices the objections made by the synod to the devotion of the sacred Heart, and condemns them as " false, captious, detracting from and injurious to the pious and due worship which is paid, and ought to " be paid, by the faithful to the humanity of Christ." His holiness also declares, that " the objection to this devotion,—that " the faithful who use it, adore the heart of Jesus as separated " or abstracted from his divinity,—is captious and injurious to " the worshippers of the heart of Christ; as they adore it, as " the heart of Jesus;—that is, as the heart of the Person of " the Word, to which it is inseparably united."

The

* Transcribed from " The Devotion and Office of the Sacred Heart of our Lord Jesus Christ." Printed for Keating and Brown, 12mo. 1821.

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The bull *Auctorem Fidei* appears, as we shall take care to notice, to have been either formally or tacitly received by the whole body of the pastors of the church. Thus, both the soundness and the utility of the devotion are now incontrovertibly established.

Ever since the return of the Bourbons to the throne of France, the French prelates and the whole body of the French clergy have exerted themselves, in the most edifying manner, to repair the breaches which the revolution made in the national religion; and have availed themselves of all means in their power, to promote this salutary object. With these laudable views, they have encouraged the devotion to the sacred Heart of Jesus: it had not, even in the worst of the preceding anarchy, been wholly neglected. The faithful have corresponded with the wishes and views of their pastors:—many new confraternities* in

* Religious confraternities are associations, the members of which oblige themselves to say certain prayers, or perform certain other pious exercises, prescribed by the rules of the confraternity, and hope to be excited to a regular observance of them by mutual example, and to be benefited by their mutual prayers. The catholic church has long favoured these institutions. St. Pius, the fifth pope of that name, conferred an indulgence of 40 days on all persons, who, having properly confessed their sins, and worthily received the sacred communion, should enter into any confraternity for the education of poor children, in the christian faith. Many confraternities for the like purposes were instituted by St. Charles Borromeo. Sometimes the appellation, which confraternities assume denotes their object, sometimes it is the name of some saint, whose virtues they particularly desire to imitate, and whose patronage they particularly seek to obtain. The discipline of the catholic church has long required that no such confraternity should be instituted without the permission, at least tacit, of the Bishop*, and has made it a part of episcopal duty, to examine the rules of confraternities, their books of devotion and the indulgences which they claim, and has authorized the bishop to make such regulations respecting confraternities, as circumstances appear to him to require. None are to be allowed which interfere with the divine service of the parochial church, or where there is no parochial church, with the service of the public chapel of the place in which the confraternity is proposed to be established.

The discipline of the church also both empowers and enjoins the bishop to inspect the prayer books used by the faithful of his diocese, and to examine miracles

* This is particularly enjoined by Pope Clement VIII.

In France the permission of the sovereign for the erection of every confraternity, either for secular or religious purposes, was made necessary by an edict of August 1749.

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in favour of this devotion have been established. Thus, the devotion has become popular, and has been attended with the best consequences.

In his Appendix to "The Devotion and Office of the *Sacred Heart* of Jesus," Dr. Milner informs his readers, that the festival of the *Sacred Heart of Jesus* is kept on the Friday immediately following the octave of the feast of Corpus Christi. Dr. Milner has inserted, at the end of this Appendix, an indult, dated the 27th of June 1814, by which his holiness, on the application of his lordship, extended the indulgences accompanying this devotion to the English catholics within the midland district.

III.

THE DEVOTION TO THE HEART OF THE BLESSED VIRGIN MARY, is of a nature totally different from that to the Heart of Jesus. It has been explained that the humanity of Jesus is hypostatically united to his divinity,—and it is universally known by all the faithful, that this is the dogma of the church *, and thus the devotion to the sacred Heart of Jesus is strictly correct. But the humanity of Mary has no such divine association;

miracles, which are alleged to be wrought in places within his jurisdiction. Until the bishop of the diocese declares the miracle to be sufficiently proved, the greatest discretion in the mention of it should be used, and nothing like publicity given to it. How strong and unobjectionable the evidence proving a miracle should be, is evident from the strict and multiplied examinations of miracles in the process of canonization. The rigorous scrutiny, which they undergo, has sometimes excited the surprize of intelligent protestants; many miracles, which seemed to them to be proved to the highest degree of demonstration have to their astonishment been rejected. In this process of examination the bishop's approbation of it is not received as a proof of the miracle: it is considered merely as a grave opinion; as an opinion of weight sufficient to induce the pope or his delegates to enter into a regular examination of its authenticity. This shews how extremely cautious individuals should be of proclaiming any miracles before the bishop's opinion of it has been declared.

* "Sancta sedes," says Pius VI. in a letter to the bishop of Pistoia, "modum jam turbis et questionibus imposuit, satisque declaravit quo, substantia illius devotionis, ab omni certè superstitionis materialitate communes, revera spectat, ut in simbolicâ cordis imagine, immensam charitatem effusumque amorem divini redemptoris nostri meditamur atque veneremur."

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ciation;—it is the humanity of a creature,—infinitely elevated it is true, above every other,—but still a mere creature. It follows that latreutic adoration of the heart of Mary is idolatry. In this respect, therefore, the devotions essentially differ.

The true and the only ground of the devotion to the heart of Mary is, that, the heart being, as we have before observed, the seat of the affections, and the affections of Mary being those of the most perfect charity, the contemplation of it calls our attention in a particular manner, to that perfect charity, and to every gift and grace, which Mary received from Heaven; to the power also of her intercession with her divine son, and to her wish to exert it for us whenever it is properly asked. This is certainly both a legitimate and a salutary object of prayer and pious contemplation.

We do not know that the devotion to the heart of Mary has been formally approved by the holy see; it has certainly been approved by many respectable prelates, and it is said that confraternities for it have received indulgences from the holy see. The cardinal of Vendome, the pope's legate in France, sanctioned the devotion to the heart and name of Mary, and Pope Clement X, in 1674, authorized father Eudes, to establish in the chapels of his congregation, confraternities in honour of the hearts of Jesus and Mary.

It must now be considered that the devotion to the Heart of Jesus has been formally approved by the successor of St. Peter, and that his approbation of it has been tacitly received by the body of the pastors of the church. Still the regulation of it is subject to the episcopal authority, and according to the received discipline of the church, should never be practised, at least with any thing like publicity, without the sanction of the prelate of the diocese. His sanction should also be obtained for the books, in which the nature of the devotion is explained, and the forms of it are proposed. This is particularly desirable in countries, where, either from want of instruction, or on account of existing prejudices, the nature and tendency of the devotion are likely to be mistaken, and the terms and language used in it, are likely to be misconstrued.

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APPENDIX.

FRANCIS XIMÉNES CISNEROS, CARDINAL AND ARCHBISHOP.

From his Lives, by Flechiér, Bishop of Nismes and Marsolliér, Canon of Usès.

1517.

IN the geography of Greece, Rome and the middle ages, Spain was considered to comprise the whole of the spacious territory which is separated from Gaul by the Pyrenese, and washed on every other side by the Mediterranean; and is now divided into the kingdoms of Spain and Portugal. From the river *Ebro*, the Greek writers called it *Iberia*; from its lying on their south, they gave it the name of *Hesperia*. For the same reason they had before given the same name to Italy, and they afterwards gave it to the Canary Islands, and perhaps to America. Spain is said to have been the term of the conquest of Sesostris. It became subject to the *Carthaginians*. From them the Romans conquered it about 220 years before Christ; and it continued nearly 600 years to be a part of the *Roman empire*. About the beginning of the fifth century, the *Suevi, the Alani, and Goths*, expelled the Romans from it, and reigned in it nearly during 300 years. In 712, they were expelled from it by *the Saracens*; these continued masters of large portions of it during more than 500 years. For a considerable time the whole Saracenic territory in Spain was subject to the dynasty of the *Ommiades*, founded in 751, by Almanzor, a prince of that family. He assumed the title of Caliph, and fixed his throne at Cordova. This dynasty failed in 1038, and was succeeded by the *Almoravides*. Some time after the accession of this dynasty, Spain became divided into almost as many petty kingdoms as it contained towns; Cordova, Toledo, Seville, Jaen, Lisbon, Tortosa, Valencia, Murcia, Almeria, Duria, and the Balearic Islands, had their

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respective sovereigns. *The Christian princes* took advantage of these divisions, and by degrees conquered Castile, Arragon, Navarre, and Portugal, from the Mahometans; nothing then remained to them, but the kingdom of Grenada, and this was conquered from them in 1492, by Ferdinand and Isabella: the former was king of Arragon, the latter was the sole heiress of the kingdom of Castile. They had only one daughter, Joanna, who married Philip of Austria: both kingdoms centered in her, and were transmitted by her to the emperor Charles V. her eldest son. In the mean time, Lisbon and the whole kingdom of Portugal, had devolved to John III. the eldest son of Emmanuel the Great. This short historical deduction will, perhaps, serve to explain some passages in the Life of *Cardinal Ximénes*, which we now present to our Readers; some in that of *the blessed Ribéra*, by which it has been preceded; and some in that of *Bartholomew de Martyribus*, by which it is immediately followed.

The life of Cardinal Ximénes is naturally divided into seven periods: I. That, which preceded his nomination to the archbishopric of Toledo: II. His conduct as archbishop: III. His foundation of the university of Alcalá, and his patronage of sacred literature: IV. His appointment to the dignity of cardinal: V. His expedition into Africa: VI. His regency of Spain. VII. His death.

I.

The Life of Ximénes until his Election to the Archiepiscopal See of Toledo.

HE was born in 1437 at Torrigulana, in the province of New Castile, of a noble family, which had long been established at Cisneros, in the province of Leon, and was then in reduced circumstances. He received in baptism the name of Gonzales. His parents gave him a virtuous education, and caused him to be taught the Latin language; and sent him, at a proper age, to Salamanca to be instructed in the civil and canon law. Of his infancy and youth, we know little; but that little, is to his honour. He was serious in the practice of religious duty, diligent in his studies, and obedient to his parents. He acquired some money—at first, by teaching his fellow students, and afterwards by practising the law. All that remained of his gains, after deducting from them what was necessary for his own subsistence, he appropriated to the support and comfort of his parents. Rome was the scene of his professional labours. Hearing of the death of his father, he hastened to the relief of his mother; but, previously to his quitting Rome, he entered

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entered into the ecclesiastical state, and obtained from the Pope a bull, which conferred upon him the first living in his native country which should fall vacant. It happened that the first vacancy of a living took place on the decease of the archpriest of Uçeda, in the diocese of Toledo. Ximénes took possession of the benefice, in virtue of his bull. The archbishop of Toledo was highly offended, and confined Ximénes in prison during six years, to extort from him, by this severity, a resignation of his benefice. But the firm mind of Ximénes was not to be thus subdued. He remained inflexible; and dedicated his time to prayer, and to a profound study of the Greek and Hebrew languages.

After his liberation, he removed into the diocese of Siguenza; his merit was soon discovered: Gonzales, cardinal of Mendoza, the archbishop of Siguenza, appointed him his grand vicar, and confided to him the superintendence of the diocese. About the same time, the count of Cifuentes, who had been taken prisoner by the Moors, committed to Ximénes the administration of his extensive estates. The brightest prospect of worldly advancement now seemed to open to him; but, wishing to dedicate himself to God alone, he renounced them, and entered into the order of St. Francis: in the year 1483, the 46th year of his age, he made his solemn profession, and took the name of Francis. He observed, in the strictest manner, all the rules of his order, and added considerably to its austerities. With the leave of his superiours, he built, with his own hands, an hut in a thick unfrequented wood of chesnut-trees, and frequently spent in it many successive days in prayer and study. This, he always described to be the happiest part of his life; in a late period of it, he declared, that he would willingly exchange all his dignities for his hut in the chesnut wood. He gained the esteem and love of all the members of the community to which he belonged, and of all to whom the concerns of the order carried him; they became sensible of his great talents for business, and frequently sent him on affairs of importance to Toledo. Gonzales, his former diocesan, had been transferred to the archiepiscopal see of that city. Isabella, the queen consort of Ferdinand, having requested that prelate to recommend to her a confessor, the archbishop proposed Ximénes; it was contrived that he should be introduced to the queen, as a lady belonging to the court, without being apprized of her real condition. Isabella possessed extraordinary talents and discernment: a long conversation took place between them; she conceived from it a higher opinion of the elevation of character, good sense, and piety of Ximénes than even the favourable representation made of them by the cardinal had led her to expect. She mentioned the occurrence to Ferdinand, her royal husband; and, a

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few days afterwards, she appointed Ximénes to the office, and soon began to consult him on the most important concerns of the state.

The Franciscans chose him for their provincial. He immediately meditated a reformation of the order throughout the province. Great were the difficulties which attended the undertaking; but his talents, address, and perseverance subdued them, and he proceeded very far in accomplishing his object. Notwithstanding his employment, and frequent residence at court, he punctually observed the austerities of his order. He would even go on the quête: but there, he was miserably unsuccessful. "Providence," one of the friars said to him, "confers on each his peculiar gift. To beg, is a gift not imparted to "you: you were formed to bestow, not to ask."

The archiepiscopal see of Toledo becoming vacant, the queen, to whom, as hereditary sovereign of Castile, the nomination to it belonged, determined to appoint Ximénes; and, without informing him of it, obtained the necessary bulls of consecration from the pope. As soon as she received them, she sent for Ximénes, made him sit near her, put the bulls into his hands, and desired him to read them. Ximénes received them, and bowing his head, from respect to the high authority from which they came, kissed them: then, looked on the superscription; found they were addressed, "To our venerable brother, "Francis Ximénes Cisneros, archbishop elect of Toledo." He appeared to be discomposed, and returned the packet unsealed to the queen, saying, "Madam! these letters are not designed for me." He instantly quitted the room; the queen quietly said, while he was retiring, "Father, "you will not object to my seeing what the pope says to you," and let him depart. It was the earnest wish of Ximénes to avoid the charge, and he used all means in his power for this purpose; but the queen was resolute: she obtained a bull from the pope, which enjoined him, under pain of canonical censures, to accept the see. He then submitted; but stipulated, that he should be permitted to reside constantly in Toledo; that the possessions of the see should be charged with no pensions, during the time that he should hold it; and that its rights and immunities should never be infringed. The people were delighted with his nomination, and his consecration was performed with the highest degree of magnificence: both the king and queen attended it. Toledo is supposed to be the wealthiest see in Christendom. The writers contemporary with Ximénes, estimate its income at 200,000 ducats; an immense sum, if we consider the difference in the value of money at that time and the present. Ximénes was in the 59th year of his age, when he was advanced to the see of Toledo.

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II.

The Conduct of Ximénes in the Administration of his See.

HIS first object, after his consecration, was to form a settled plan for the regulation of his own conduct. He continued to wear the habit and practice the austerities of his order. He rose every morning at three o'clock. The apartments, which he occupied, in the archiepiscopal palace, were most simply furnished; neither gold nor silver appeared in them. He daily said the office of the church, and offered the sacrifice of the mass; and, at first, nothing beyond a Franciscan diet was to be seen on his table; but afterwards, upon urgent suggestions from his episcopal brethren, countenanced by the pope, some advance towards modest elegance was admitted both in his apartments and on his table. He kept a decent equipage for the use of his visitors; but he himself always travelled on a mule, with some clerical attendants, and a few domestics. One entire half of his whole income was devoted by him to the poor; and from them it was not, even once, diverted. In the distribution of it he was extremely vigilant; he disposed of it with wisdom and thrift, and took care that it should not occasion idleness. He had civil jurisdiction over a considerable part of his diocese. He made strict enquiries into the conduct of the justices and other civil officers, removed delinquents, and substituted in their stead persons of approved character. He prescribed the amount of their fees, and strictly forbade their taking larger upon any pretence. He placed all his temporal concerns under the management of proper persons; took care that his estates should be cultivated with industry and skill, and was always ready to advance money for permanent improvements. His domestic economy was conducted with care and prudence; the greatest regularity was observed by all his household, both in the discharge of their ordinary duties, and in spiritual observancies. Every day they heard mass, and attended family prayers both in the morning and at night.

Having thus regulated his own concerns, he turned his attention to those of his diocese; he began with his clergy. He required from the prebends of the episcopal and collegiate churches, constant attendance at the divine service; and enjoined them, when the office was sung, to join in the chaunt. "The minor canons," he used to say, "were "intended to assist, not to be substitutes for the prebends." To the parochial clergy he was particularly attentive; he took care that their churches, and the buildings attached to them, should be in a proper state of condition and repair, and that the churches should have suitable

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suitable vestments and ornaments. He was careful to admit no person into the orders, who was not sufficiently qualified for the priesthood, both by learning and virtue. He ordered that every curate should, on every Sunday and holiday, explain, after mass, the gospel in a plain familiar manner; and instruct his congregation, after vespers, in the Christian doctrine. He held a synod at Alcala, another at Talavéra, and at each made several regulations: they were invariably observed by his successors, and some were adopted by the Council of Trent. He allotted a large house in the neighbourhood of the archiepiscopal palace, for the reception of the clergy, secular or regular, who should come to Toledo for the purpose of consulting him. His object was to estrange them, as much as possible, from too much commerce with the world.

The reform of his order, the commencement of which we have mentioned, he now completed, to the great edification of all Spain. Every person, who requested an audience from him, obtained it; all, who wrote to him, had answers. Though he expected from his clergy an edifying discharge of duty, he was slow in proceeding against them; and, whenever it could be done, he kept the failings of the delinquents from sight. In his general demeanour, he was firm and serious, but humble, conciliating, and accommodating. The ascendancy which one mind sometimes possesses over the minds of others, was never more discernible than in him. There does not occur, in his eventful life, a single instance of a person, whatever his rank or his talents might be, over whom he did not obtain, almost immediately, an irresistible ascendancy, and who did not look up to him with reverential awe.

Having, as we have seen, appropriated one half of his princely income to the poor, and having defrayed, out of the other half, the expenses of his spare establishment, a large portion of it still remained. This he uniformly dedicated to purposes of wise and enlarged beneficence. He founded two establishments for women, upon a very large scale; one for the education of the daughters of the nobility and gentry in indigent circumstances; the other, for the general education of females. To this, he afterwards added a convent for the reception of young women who wished to enter into a religious life, but who were not possessed of the portion required upon their admission.

He paid the greatest attention to the temporal welfare of the inhabitants of his diocese. He took great care that the towns within it should be supplied with water, and with good provisions, at a low rate; and that the roads should be kept in proper repair. On two occasions, he foresaw a famine; to prevent its dreadful consequences he built large granaries, and caused them to be stocked with corn of every kind: and

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thus, till the usual plenty returned, the whole of his diocese, was supplied with corn at the usual price.

We have noticed, that the conquest of Grenada, by the arms of Ferdinand and Isabella, completed the subjugation ot the Moorish kingdoms in Spain. Some time after this event, Ferdinand and Isabella, caused a consultation to be held at Grenada, on the proper means of converting the Moors to the Catholic faith. To this consultation, Ximénes was invited. The measures which he proposed, met with universal approbation; and the carrying of them into execution was entrusted to him, with the concurrence of the archbishop of Grenada. Ximénes was eminently successful: a great number of the Moorish priests and doctors almost immediately embraced the faith; many of the people followed their example, so that 4,000 of them received baptism in one day. On account of their number, it was conferred on them by aspersion. Many, afterwards, returned to Mahometanism; and those who had not been converted, or who, having been converted, had afterwards relapsed, rose in rebellion. They were subdued, and the alternative of conversion or death, was offered them; they preferred the former; but numbers adhered secretly to their ancient errors. The consequences which followed, have been mentioned in our account of Archbishop Ribéra.

This circumstance gave rise to three questions, which were much discussed, both in the councils of Ferdinand and Isabella, and by the Spanish public:—whether any means can conscientiously be resorted to, for compelling adult persons to receive baptism; whether baptism can thus suddenly, or without considerable preparatory instruction, be conferred upon adults; and whether a translation of the Bible should be made for the Moors, and placed promiscuously in their hands. Ximénes decided on the two first points, for the affirmative; on the last, for the negative.*

* At the revocation of the edict of Nantes, Bossuet and the other ecclesiastical counsellors of his majesty thought differently.—"Government, by the direction of "Bossuet, printed 50,000 copies of the translation of the New Testament by Father "Amelotte, and the same number of the prayers of the liturgy translated into "French. By the king's order they were distributed in the provinces."—*Cardinal Bausset's Life of Bossuet*, tom. iv. p. 83.

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III.

Ximénes founds the University of Alcala,—his Patronage of Sacred Literature.

TO provide throughout futurity for the good education of young men, Ximénes established the university of Alcala, on so large and perfect a plan, that, when Francis I. of France passed through Alcala on his return from his captivity, and visited the university, he exclaimed in astonishment, that "the university of Paris was the work of many "kings, but that Ximénes had himself, in a few years, raised and "completed its equal."—From every part of the world, he drew professors to it, founded schools for them, and endowed them with liberal stipends: they formed an assemblage of science and literature, that could not any where else be met with. He successively built in the university eight colleges: that of St. Ildefonsus, is one of the noblest, in the universe.

The effect of this splendid establishment appeared in the Polyglot Bible of Alcala, generally called the *Complutensian Polyglot*, one of the noblest works that have issued from the presses of any country. It is divided into six parts, and is usually comprised in four volumes folio. The three first contain the Hebrew, Latin and Greek of the Old Testament in three distinct columns: the Chaldaic paraphrase, with a Latin interpretation, is at the bottom of the page, and the margin is filled with Hebrew and Chaldaic radicals: the fourth or last volume contains the Greek New Testament, and a Latin translation. This splendid publication was began in 1502; the whole impression was printed off in 1517, and was published in 1522. The expense of the work, the whole of which was defrayed by Ximénes himself, amounted to 50,000 ducats. The principal persons employed by Ximénes in the work, were Ælias Antoninus Nebrissensis, Demetrius Cretensis, Ferdinandus Pincianus, Lopez a Stunica, Alphonsus, a physician of Alcala, Coronel, Zamora, and Vergara. The cardinal himself minutely superintended the work:—he incessantly urged the learned collaborators to diligence and activity:—"Hasten! my friends," he used to say to them, "hasten! lest I fail you, or you fail "me: for you need such patronage as mine, and I equally want such "assistance as you."—It was printed by Arnoldus Broccarius: "I have often heard," says Gomecius, the cardinal's earliest biographer, "John "Broccarius, the son of Arnoldus, relate to his friends, that, when his "father had put the finishing stroke to the last volume, he deputed "his son John to carry it to the cardinal. John was then a lad; and having

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" having dressed himself in a very elegant suit of cloathes, he ap-
" proached Ximénes and delivered the volume into his hands.
" ' I render thanks to thee, O God!' exclaimed Ximénes, ' that thou
" ' hast protracted my life to the completion of these useful labours.'
" When he conversed with his friends, the cardinal would also observe,
" that the various difficulties of his political situation, which he had
" conquered, did not afford him so much solace, as that, which arose
" from the finishing of the Polyglot." Six hundred copies only were printed. A small number,—it is thought not more than four,—were printed on vellum. One of these was purchased by Mr. Macartney, at the sale of the Pinelli library, for 483*l.* The Complutensian Polyglot was followed by the *Polyglot of Antwerp*, printed in that city, in eight volumes folio, in 1569–1572; by the *Polyglot of Paris*, printed in that city, in 1628–1645, and the *Polyglot of London**, the most

* It is observable that, in the first set of treatises forming the *Apparatus Criticus*, to the London Polyglot, there is an anonymous treatise, intitled, *Explicatio Idiotismorum seu Proprietatum linguæ Hebraicæ et Græcæ, quæ sæpius in scripturis occurrunt.* The author enquires, in what manner the sense of scripture is to be determined? To this question, he gives five answers. Over the fourth and fifth answers, a paper, containing other fourth and fifth answers, is pasted. The original fourth and fifth answers are expressed in the language of a Roman Catholic; the pasted fourth and fifth answers are expressed in the language of an High-Church Protestant of the Church of England. Who was the author of the treatise is unknown. In the last page of sheet B of the preface, Doctor Walton says, " *His annectimus variorum auctorum* " *tractatus utilissimos, Edwardi Brerewood, Jacobi Tyrini, &c. &c. de veterum nummis,* " *Hebræis, Græcis, Latinis, et de ponderibus et mensuris; (quibus quædam de variis* " *siclorum figuris eorumque explicatione ex propriis observantionibus adjecimus;) de* " *Idiotismis etiam præcipuis et proprietatibus scripturæ peculiaribus.*" It seems, therefore, clear, that the treatise in question was not written by bishop Walton, who presided over the work: and appears probable from the last sentence, that it was written by some unknown hand, included by Walton in the *et cetera* after *Jacobi Tyrini.*

The original text is thus expressed.

Quartò,—ex traditione, vel interpretatione S. Ecclesiæ, ex decretis conciliorum, vel summorum Pontificum, ex consensu S. S. Patrum, et horum vel multorum vel paucorum, sanctitate et eruditione prælustrium, ex unanimi conspiratione Doctorum et interpretum, sæpe constare potest de vero et literali sensu scripturæ.

Quinto,—conferre antecedentia et consequentia cum loco, cujus sensus est dubius, plurimum juvat ad eundem elucidandum: et, si quidem omnia rectè congruant, sensum habebis genuinum et literalem. Quod si omnia cum pluribus sensibus recte conveniant, plures erunt loci illius sensus literales: et vel omnes æque immediate intenti à spiritu sancto, vel unus primariò, vel alii secundario, seu mediantè priori sensu, cujus quodammodo sunt appendices.

Ubi hæc omnia adminicula vel desunt, vel non juvant, ex idiotismis Hebraicis Græcisve, quos jam exposui, subsidia quærantur: quærantur etiam ex doctorum commentarii. Spero nullum

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most perfect of them, printed, in that city, in 1653–1657. Each of these Polyglots excels the Complutensian; but none of them would have existed, if the Complutensian had not previously appeared.

Another undertaking of great importance to sacred literature, which has done great honour to the memory of cardinal Ximénes, was his restoration of the *Mozarabic Liturgy*. Spain received both the Catholic faith and her original liturgy from Rome. The Goths, after their conquest of Spain, established in it the liturgy, which Ulphilas, to whom they owed their conversion to the faith of Christ, composed for them. This was retained by the christians, who submitted to their Arab conquerors, and who, on that account, were said to be mixed with the Arabs, *mixti-arabés*. From this circumstance, it received the name of the Mozarabic Liturgy. It is supposed to have been penned in the sixth century. It accords in every thing substantial, with the Roman Liturgy. To preserve the memory of this important fact, Ximénes caused the Mozarabic Liturgy to be used throughout the year, in one of the chapels within the episcopal basilisc of Toledo, and to be used, in seven other churches, in the same city, but only on the feast of their respective patron saints.

IV.

The Appointment of Ximénes to the Dignity of Cardinal.

ON the 26th of November 1504, queen Isabella died. When Ximénes learned of her death, he exclaimed with tears, " Spain has " had a great loss; she has lost a queen whom she cannot too much " regret. I have had many occasions to know the soundness of her " understanding, the goodness of her heart, the purity of her con- " science, and her impartiality in the administration of justice."

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nullum Bibliorum locum non sat enodatum elucidatumve, quantum fert humani ingenii tenuitas, ab accurato lectore deprehensum iri.

The pasted text is thus expressed :—

Quartò,—Ex traditione, vel interpretatione S. Ecclesiæ ; ex decretis conciliorum, &c. ex consensu SS. Patrum, et illorum vel multorum vel paucorum sanctitate et eruditione prælustrium, ex unanimi conspiratione Doctorum et Interpretum, sæpe constare potest de vero et literali sensu sacræ scripturæ.

Quinto,—Conferre antecedentia et consequentia cum loco, cujus sensus est dubius, plurimum confert ad eundem elucidandum, &c.

Ubi hæc omnia adminicula vel desunt, vel non juvant, ex idiotismis Hebraicis, Græcisve, quos jam exposui, subsidia quærantur.

Every copy of the Polyglot examined by the writer or his friends, has the pasted text: *he has heard* that twelve copies, and twelve copies only, are without it.

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She left Joanna, an only child. Unfortunately, this princess was deranged in her intellects, and utterly incapable of administering the concerns of government. Joanna had two sons, Charles, afterwards the fifth emperor of Germany who bore that name, and Ferdinand his brother; both were at this time in tender years. Isabella constituted six executors of her will,—Ferdinand, her royal consort,—Ximénes, and four others; she appointed Ferdinand to be regent of the kingdom, till Charles should attain twenty-one. This appointment gave great umbrage to the Castilian nobility; they considered that, Joanna was their actual sovereign, and that the appointment of a regent during her mental disability, belonged of right to them. By extraordinary exertion of talent, prudence, and discretion, Ximénes procured the regency to be solemnly confirmed to Ferdinand. That monarch was more attentive to his hereditary dominions in Arragon and Italy, than to his territories in Castile. He therefore committed the government of Castile, almost entirely, to Ximénes. Such was the monarch's high opinion of the exalted character and integrity of Ximénes, that in 1507, he obtained for him, from Pope Julius II, the dignity of cardinal, with the title of Cardinal of Spain, and appointed him Grand Inquisitor, an office of such eminent dignity and power, that it sometimes appeared even to overshadow royalty. During the joint sovereignties of Ferdinand and Isabella, Ximénes had been much trusted: from this time, he became the soul of the Spanish councils. The cardinal,—such we shall in future call him,—at the time of which we are speaking, had reached his seventieth year.

V.

The Expedition of Ximénes to Africa.

ONE of his first enterprises was equally grand and salutary. It is known to persons conversant in modern history, that, upon the dismemberment of the Mahometan empire in Africa, the northern front of that division of the globe, was split into a number of states, subsisting by piracy upon the neighbouring seas, and by piratical plunder of the opposite shores. By these, all the christian states, which bordered on the Mediterranean, suffered considerably; but Spain more than the others, on account of her situation, and the co-operation, which the invaders often met with, from the open or concealed Moors within her dominions. To remedy this evil, the cardinal projected to establish in the part of Africa, opposite to the southern part of Spain, a maritime colony, that should prevent these piratical aggressions, either by sea

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sea or land; and which should, by degrees, increase to such a size, as with the concurrence of the other European powers, might clear every part of the Mediterranean of these Mahometan marauders, and at no very distant time, expel them altogether from their settlements on the African shores. Ximénes long meditated upon the project; he caused charts and maps of every shore and every place, that was likely to be the scene of action, to be prepared; and waxen representations to be made of every fortified city or citadel, an attack of which was probable. He finally determined to make himself master of the port of Marcarquivir, the principal resort of the pirates. He communicated his project to Ferdinand; it was coldly received. He then offered to defray the whole expence of the expedition, during two months; the monarch then accepted the offer; on the 15th of September 1506, the fleet sailed from Malaga; on the 4th of the following December, the port surrendered unconditionally, to the Spanish general.

The cardinal then determined on the siege of Oran, a city at a small distance from Marcarquivir, and of extreme importance to the sovereign of Barbary. It was situate on an eminence, from which there was an extensive prospect over all the neighbouring country, and a distinct view of the sea, which divides Africa from Spain. Many of the principal Moorish families resided there; a considerable traffic was carried on in the town, and it was the chief mart for the sale of christians taken on sea or land by the Moors.

The cardinal proposed the siege of it to Ferdinand: the monarch was averse to any measure that diverted any part of his forces or treasures from Arragon or Italy: he therefore discountenanced the project, and assigned the low condition of the finances of the state, as the principal ground of his objection. To remove it, the cardinal offered to bear the whole expence of the enterprise, on the condition of being repaid, when the state could afford it, or Oran's being annexed to the see of Toledo. His enemies suggested that such an expence greatly exceeded his pecuniary resources. In answer to them, the cardinal produced documents, which clearly shewed that his resources were amply sufficient to answer the whole expence, and to leave a surplus of 10,000 ducats, which he projected to give to the poor, on the close of the enterprise, if it should please the Almighty to crown it with success. The king was then satisfied, and the enterprise received the royal sanction. The cardinal met with much further opposition, but it was subdued by his firm and overpowering mind. The chapter of the archiepiscopal church, many other ecclesiastical bodies, and several high dignitaries both in church and state, contributed towards the expence with great liberality. The expedition was now formally announced

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nounced, and became extremely popular; the land force destined to it consisted of 10,000 foot, and 4,000 horse; the naval armament was composed of 24 ships, 10 gallies, and a number of smaller vessels. The cardinal commanded the enterprise in person. A day was appointed for a general rendezvous both of the land and sea forces, at Carthagéna. From every part of Castile, and the adjacent territories, different bodies marched to that city. The main body was encamped before Toledo. Towards the middle of the month of April, Ximénes, after hearing a solemn high mass, which was celebrated in the cathedral church, proceeded towards the encampment, in the midst of a vast concourse of troops. The spectacle was magnificent: a complete silence universally prevailed; every eye was directed towards the cardinal, and watched his slightest movements. He was seated on a white mule, richly caparisoned, and advanced, with a considerable number of the ecclesiastical dignitaries of his diocese, towards the troops. Raising his hands to heaven, he called down its benedictions upon the undertaking, and solemnly blessed the array. The banner of the cross was then unfurled, and a thousand voices sung the *Vexilla regis prodeunt:* the air was rent with the acclamation of the spectators; and, thus accompanied by the admirations, prayers and good wishes of them all, the cardinal moved, at the head of the troops, to the road, which was to lead them to Carthagéna. Nothing could surpass the order of the march: the houses, the corn, and the cattle on the various lands, over which they passed, were universally respected; the marches were slow but regular; wherever the troops stopped, everything was found ready for their reception; they successively passed the Guadiana and Guadalquivir; on each, they found bridges of boats ready for their reception. They arrived a considerable time before the day appointed, at Carthagéna. There, all the forces were mustered, the cardinal harangued them; few could hear distinctly his promises, his threats, or his exhortations, but his figure was imposing, his gesture dignified and authoritative, and when, with his own arms, he unfurled the sacred banner, and raised his right hand to heaven, and then slowly lowering it, gave his blessing to the troops, every heart swelled with religion, hope and valour.

For some time, the weather was unfavourable; but on the 15th of May, the sky was serene, the water smooth, and the wind blew towards Africa: the troops were immediately embarked, and on the 17th, the feast of the Ascension, the fleet anchored in the harbour of Marcarquivir. On the following day, they were drawn out in the full view of the city of Oran, and of the troops congregated on its ramparts for its defence. The cardinal advanced towards them, harangued them,

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them, declared his intention to place himself in the first line, and to conquer or die with them. This being announced to the soldiers, they raised a shout expressive of the interest which they took in the cardinal, but compelled him to retire: he did so, but again blessed them, and they received his blessing on their knees. He then repaired to an oratory in Marcarquivir, dedicated to St. Michael, and waited in prayer and silence the issue of the battle. The assault was deferred on account of a skilful movement of the Moorish army, which made it necessary for the christian troops, before they could attack the city, with any prospect of success, to cut their way through a large and chosen body of Moorish soldiers, placed on an eminence to repel them. The officers were perplexed; and the commander in chief rode to the cardinal, and suggested to him the propriety of delaying the attack, until the troops, wearied by their voyage, should receive their full strength. The cardinal would scarcely hear him:—"fight," he exclaimed, "fight! God is with you."—The cardinal's answer was reported to the troops. Such was their ardour, that they would scarcely wait for the word of command. As soon as it was given, "St. James" (the tutelary saint of Spain) "and Ximénes," were shouted by every mouth, and the army rapidly marched to the enemy; every man in every division of it, being determined to triumph or to die.

The troops, to whom the attack of the hill had been assigned, stopped at its foot during a few moments, to recover their breath, and then ascended the hill with the greatest valour. Every inch of the ground was disputed, and many lives on each side were lost; the Spaniards at length gained the ascent, but found a large body of fresh troops drawn up to receive them. Still their courage and energy remained, but the issue might have been doubtful, if the well known banner had not been seen to ascend, and "St. James and Ximénes" had not been heard on the opposite side of the hill; the cardinal had directed a large party of horse to attack the Moors in their rear. Astonished at the unexpected sight and sound, the Moors sought their remedy in despair, and fought valiantly; but, being hemmed in, upon every side, they were all cut to pieces.

Still, the battle raged on the ramparts of the town: at length, the whole christian army made a simultaneous attack on it, in different sides, and overpowered every resistance. Six triumphant banners were planted on the walls; the victorious names of "St. James and Ximénes" were soon heard in every part of the town; and, at length every gate of it was opened by the trembling inhabitants to the conquerors. The night was spent by the cardinal in prayer and thanksgiving, before the blessed sacrament. On the following day, the army

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army marched out to meet him, and presented him with the keys of the city.

In the capacious mind of Ximénes this important conquest was viewed as a prelude to atchievements of still greater importance; but the mind of the king was inferior to that of his minister; and with the brilliant and momentous conquest of Oran, the royal mind was satiated. On the cardinal's return to Spain, he was received by Ferdinand with every mark of favour and regard; the greatest men in Spain shewed him every demonstration of respect; the 10,000 ducats were given to the poor, and the cardinal was idolized by the people. From these honours he quietly retired to his diocese, and was evidently desirous of obtaining that, which every good man should desire—an interval between the turmoil of business and his last days, to prepare his soul, in the interval, for her passage into eternity. But Providence designed him for greater deeds than any he had yet performed.

VI.

Ximénes is appointed to the Regency of Spain.

FERDINAND possessed great talents; but, unfortunately, they were considerably tainted by duplicity. On several occasions he meanly thwarted the cardinal; but, generally, did justice both to his talents and his integrity. Observing his grandson Ferdinand walking in company with the cardinal, he was pleased with the sight; and calling the prince to him, "My child," he said to him aloud, "you are in "good company; be assured of it; and, if you will believe me, you "will never be out of it."

But the greatest mark of the monarch's esteem of the cardinal was expressed by him when he lay on his death-bed. He assembled his counsellors, and desired their advice on the appointment of a regent, during the minority of Charles, his grandson. The cardinal was proposed: the monarch paused. "Know ye not," he then said, "the "severe temper of the cardinal; he cannot yield, and drives every "thing to extremes." The monarch again paused:—"Nevertheless, "he is," said the monarch, "a man of worth; he is equally incapable "of doing and brooking an injustice. He has neither parents nor "family; he will be entirely devoted to the public good; and holding "all his fortune from queen Isabella and myself, he must, from grati- "tude, respect our memory, and see our wishes executed." A more honourable testimony to the worth of the cardinal cannot be imagined. The monarch accordingly appointed him regent, till the archduke Charles

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Charles should repair to Spain. The monarch died the following day, the 23d day of January 1516.

Ximénes was then in his 80th year; his body had felt the effects of age; but it yet retained much of the vigour and activity of youth, and the energy of his soul had suffered no diminution. He was perfectly aware of the importance of the dignity conferred upon him; of the open hostility and secret artifices, which he should have to encounter, and the various dangers to which he should be exposed: but the means, which it would furnish him, of promoting religion and the good of his country, occurred to him; — these, and the natural intrepidity of his mind, induced him to accept the office without hesitation. The new monarch injudiciously sent Adrian of Utrecht, who had been his preceptor, into Spain, with full powers to assume the name and authority of regent. The cardinal treated him with great respect, appeared to consider him as joint regent with himself, but retained the whole power in his hands. By the advice of his Flemish counsellors, Charles unwisely assumed the title of king: this gave great dissatisfaction to the whole Spanish nation, as they considered that Joanna, although her mental derangement rendered her personal administration of government impossible, was still their lawful sovereign. The cardinal remonstrated against this step; but, after it was taken, procured the title of Charles to be universally recognised in the kingdom of Castile. The archbishop of Saragossa, to whom Charles had delegated the conduct of this measure in Arragon, not being endowed with the talents of Ximénes, failed of success; so that Charles was acknowledged by his Arragonese subjects in no other character than prince, until his arrival in Spain.

The cardinal immediately began to unfold and carry into execution his schemes for extending the royal prerogative; they were of the boldest character, but they were wisely planned and ably executed. The nobles were irritated; the most powerful of them entered into a confederacy to oppose the cardinal, and sent a deputation to him to examine the powers, under which he exercised such high acts of authority. He received them with cold civility, and produced the will of Ferdinand, and its confirmation by Charles; with these, they professed to be dissatisfied. As the conversation grew animated, the cardinal led them insensibly to a balcony; they beheld from it a large body of troops, and a large train of artillery. "These," said the cardinal, "are the powers, with which I govern Spain, and will govern it, until the king, your master and mine, takes possession of his kingdom." The deputies retired, and reported to the confederate members what they had heard and seen. Astonished and dismayed, the members

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members retired, one after another, from the meeting, and every thought of opposing the cardinal was wholly laid aside. In addition to these counteractions, the cardinal had to support the burthen of a war in Navarre, and an expedition to Africa. In the first he was victorious; in the second, he was less successful. In the mean time, he never relaxed in his punctual observance of his religious duties; never lessened his rigorous abstinence, or any of his other penitential austerities; and, although all the civil, military, and ecclesiastical concerns of the whole kingdom were under his inspection, and he directed them all, he, every day celebrated mass, said the office of the church, and spent some time in other prayers. His alms were always on the increase.

Such was the Cardinal Regent's administration! a theme of admiration and praise in all succeeding times. But the Flemish councillors of Charles persuaded him into many unwise measures; and the rapacity of these unwise men, and their adherents, disgusted the nation. The cardinal incessantly exhorted Charles to visit his Spanish dominions; the monarch delayed it till it was almost too late. At length he commenced his journey; the cardinal advanced to meet him. Unfortunately, a violent disorder seized him; he wrote to Charles a long letter; it contained a full account of his administration; he detailed the embarrassments of the country, when the government of it was placed in his hands; he shewed that he had completely removed all its difficulties; that the royal authority was placed on a firm basis; that the finances were in a flourishing condition; and that every department of the state was excellently organized, and filled with wise and honourable men; so that, he now delivered to his majesty, his hereditary kingdom, more glorious, more wealthy, more united, and more happy, than it had been held by any of his royal predecessors. He closed his letter with an account of his illness, and a request of an interview. This the Flemish councillors, and the discontented nobles of Spain, joined to prevent. They attempted to prejudice the young mind of Charles against the cardinal: it is painful to add, that they succeeded. The monarch permitted them to shew the cardinal many indignities. At length, they prevailed on Charles to write him a letter, in which, after a few cold and formal expressions of regard, "he recommended the cardinal to retire to his diocese, and "close his life, after his long labours, in tranquillity." The cardinal felt this unworthy treatment; it preyed on his spirit, wasted his remaining health, and hastened his dissolution.

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VII.

The Death of Ximénes.

RELIGION, to which, in every stage of life, Ximénes had been truly faithful, and which never deserts those who adhere to her, though all the world forsake them, now came to his aid. To her, he resigned his whole mind; spent all his time in prayer, and received the rites of the church with the most edifying sentiments of devotion. A few hours before he died, he observed to his friends who stood round him, that "he took with him this testimony of his conscience, that, in the distribution of rewards and punishments, he "had never, either from favour or aversion, passed the bounds of "equity; and that he had never had a personal enemy who was not, "notoriously, at the same time, an enemy of the state and the "public."

He waited his last moment with the most religious calm; at length, on the 8th of November 1518, in the 81st year of his age, he died, repeating the words of David, "In thee, O Lord! have I trusted, and "I shall not be confounded." His funeral obsequies were performed with great magnificence; his body was conveyed to Alcala, and buried in the church of his college of St. Ildefonsus. "The variety, the "grandeur, and the success of his schemes," says Dr. Robinson*, "leave it doubtful whether his sagacity in council, his prudence in "conduct, or his boldness in execution, deserve the greatest praise. "His reputation is still high in Spain, not only for wisdom, but for "sanctity; and he is the only prime minister mentioned in history, "whom his contemporaries reverenced as a saint, and to whom the "people under his government ascribed the power of working miracles." If we compare him with his two only rivals in political fame, we shall find that he had all the genius of Richelieu, without his vindictiveness; all the dexterity of Mazarin, without his duplicity.

* Life of Charles V. Book 1.

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BARTHOLOMEW DE MARTYRIBUS.

Among the early writers of the life of this holy prelate, particular mention should be made of the celebrated Lewis of Grenada, of Lewis Cacegas, and Lewis de Sousa, all of the order of St. Dominic; and of Don Roderick de Cunha, one of the archbishop's successors in the see of Braga. From these, especially the last, M. Isaac le Máitre de Saçy composed his Life of the prelate in the French language: for purity of style, exactness, order, and perspicuity of narration, it has never been surpassed, and not often equalled. Of all these authors, Father Touron has ably availed himself, in his succinct account of the archbishop, in his "Histoire des Hommes illustres de l'Ordre de Saint Dominic," livre xxxi.

1590.

THIS truly respectable prelate is universally allowed to have been one of the brightest ornaments of the church of Portugal. We shall attempt to give a succinct biographical account,—I. Of that part of his life, which preceded his attendance at the Council of Trent: II. Of his conduct at the Council: III. Of the subsequent part of his life: IV. And of his resignation of his see, and death.

I.

That Part of the Life of Bartholomew de Martyribus, which preceded his Attendance at the Council of Trent.

THE parents of Bartholomew were of humble extraction, but, at the time of his birth, were wealthy. He was born in May 1514: he received, in his baptism, the name of Bartholomew; and to this the patronymic words, "de Martyribus," were added, from the title of the church in which he was baptized, and which was called "the "church of our Lady of the Martyrs." His parents gave him a virtuous and pious education: they were particularly careful to insinuate into his infant mind the seeds of the love of the poor, for which he was afterwards so eminent. With the father of Tobit*, they often said to him,

* Tob. iv.

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him, " Never turn thine eyes away from the poor, that God may not " turn his eyes from thee: if thou hast much, give much to the poor; " if thou hast a little, give, with a cheerful heart, that which thou " canst afford to give them out of that little." The parents of Bartholomew were themselves perfect models of charity, and they received its reward. " Have you a child," says one of the fathers, " adopt " Jesus, in the person of the poor, for another: if you become a father " to his children, he will be a father to yours." The parents of Bartholomew observed this rule, and in him they received their recompence. In his earliest years, he was modest, obedient, diligent in his studies, and devout. His conduct at church was edifying, and, in his first years, he discovered the most charitable dispositions. His virtues increased with his years; he shewed an early wish to dedicate himself to religion; his parents, having convinced themselves that it proceeded from the inspiration of heaven, resigned him, with cheerful hearts, to God. As soon as he received their consent, he presented himself to the prior of a convent of Dominicans at Lisbon. His character soon opened the gates of it to him; he was admitted into the novitiate, and, on the 20th of November 1529, made his solemn profession. He went through regular courses of philosophy and divinity, and distinguished himself in each; he was afterwards employed in teaching. Some important offices of the order were conferred on him, and he was afterwards honoured with the degree of doctor in divinity. But prayer and holy meditation continued his favourite occupation. Like Thomas of Kempis, he thought a pious book in a retired corner the greatest pleasure in life.

Dom Lewis, the son of Emmanuel, king of Portugal, and brother of Dom John II. who, in consequence of the death of Lewis, had succeeded Dom Emmanuel in the throne, destined Dom Anthony, his son, to the church. Having heard what was universally said of Bartholomew's great learning, discretion, and piety, the prince wished him to give lessons on theology to his son; and, upon an application from Dom Lewis, the superiors of the Dominican order enjoined Bartholomew to undertake the task. He accepted it with unwillingness, but discharged it in a manner that completely satisfied Dom Lewis, and increased the great reputation, both for talent and virtue, which he had before acquired. He then returned to his convent, and taught divinity. He frequently preached, converted many sinners, and confirmed many just in the path of virtue. He was appointed prior of the convent. All Lisbon began to look up to him with veneration, and he was frequently visited and consulted by the princes of the royal line. He managed the concerns of the convent with great prudence and

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and ability; but his attention was principally directed to its spiritual concerns. He was eminently charitable to the poor; and more than once, during a scarcity, distributed all the provisions of the convent among them.

In 1558, the archiepiscopal see of Braga, the most considerable in Portugal, becoming vacant, Catherine, who at this time was widow of John III. and regent of the kingdom, during the minority of Sebastian, her grandson, the actual monarch, solicited the celebrated Lewis of Grenada to accept it. This he absolutely refused, and strongly recommended the appointment of Bartholomew. The queen-regent, after much consideration, determined to confer it upon him, and caused this to be signified to him. Great and pertinacious was his resistance: it was only overcome by the express and solemn command of his superiors. At first, his nomination displeased many; but it soon gave general satisfaction. On the 3d of September 1559, he was consecrated, and received, about a month after his consecration, the pallium from Rome.

His first concern was to regulate his establishment. He placed it on a scale very little above that of decent poverty. He rose every morning at three o'clock, and, till eight, spent his whole time in prayer, in saying the church office, in meditation, and in studies suited to his situation. At eight he said mass, and then dedicated the whole of his time, until dinner, to the concerns of his diocese. All who requested an audience from him, received it: when the audience was finished, he retired, with an auditor of his council, to a private room, and, during the remaining part of the morning, transacted business with him, and answered letters. He dined at twelve: from that time till the bell sounded for the Angelus, (probably about four o'clock), he received, promiscuously, all who wished to speak with him, still giving the poor a preference. "Their time," he used to tell the nobility, whom he postponed to them, "is taken from the hours of that labour, "on which their subsistence depends: yours is taken from your amuse- "ments. Justice, therefore, requires, that they should be detained "from their labour as little time as possible." With the Angelus, the business of the day was closed: the rest of it, till the hour of his short sleep arrived, was dedicated by the archbishop to prayer, and other devotional exercises. This economy of the day was necessarily often interrupted by the imperious calls of episcopal duty; but pleasure never deranged it.

He frequently made pastoral visits of the whole of his diocese; no danger, no badness of road, no inclemency of weather, hindered him from this important duty. Once, on the ridge of a mountain, in the

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midst of a heavy fall of snow and bitter wind, his attendants entreated him not to proceed. Looking round him, he beheld a poor sickly shepherd boy, badly clothed, and without shoes, standing exposed to all the inclemency of the weather, although an opening in a rock near him offered him shelter, the archbishop asked him, why he did not repair to it? "My lord!" said the poor boy, "I know that a wolf is "in the neighbourhood, and only waits my retiring a few paces, to "seize and run away with one of my sheep." "What a lesson to us!" exclaimed the archbishop, "does this poor shepherd give! He "suffers more than we do, yet utters no complaint. His object is to "save a single sheep; ours, to save many souls, for whose salvation "Christ expired on the cross, and for whom we must answer to him!" While he made these visits of his diocese, he rose early; and every day said mass, and preached. His sermons turned on the great truths of salvation: they were expressed with great simplicity; were delivered without much emphasis or gesticulation; but they were instructive and affecting, and delighted his hearers.

He treated his curates with respect; if he found them zealous in the discharge of their duty, he distinguished them in a manner that raised them in the opinion of their parishioners, and secured to them the attachment of their flocks. If they deserved blame, he admonished them of their faults; but strove to shroud them with his own mantle from public observation. To sinners he was indulgent; but, when they gave public scandal, he publicly reproved them. On one occasion, he invited a nobleman, who openly led a profligate life, to dine with him; he gave directions that the table should be well appointed, placed the nobleman on his right hand, shewed him the greatest respect, and said and did every thing to enliven the conversation. After dinner they were left alone; the archbishop then fell on his knees—"Pardon "me, sir," he said, "if I express to you my great affliction on your "account. Charity may be importunate, but should always be ex-"cused. I am your friend; I wish to make God your friend. I en-"treat you to pity me, and to pity yourself. I shall never know joy "or rest, while I behold you in this dreadful situation." This moving address gained the nobleman to God. By his persuasive eloquence, but still more by his prayers and edifying life, the good archbishop wrought numberless other conversions.

One of his greatest cares was, that both the clergy and laity of his diocese should be well instructed. He was particularly attentive to the education of the children of the poor. He composed a catechism for their use. Perceiving that the number of parish priests in his diocese was insufficient for the spiritual demands of his flock, he sent to their

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aid several priests of his own order; and still finding a deficiency, he provided further supplies from the college of the Jesuits, which had been recently established at Coimbra. Notwithstanding the scarcity of pastors was thus severely felt throughout his diocese, he was extremely strict in the admission of persons into holy orders. He required in all, learning, habitual piety, and habitual recollection. "The danger," he used to say, "is, that, if piety be wanting, they will make a bad use "of their learning; if learning be wanting, they will make an im- "prudent use of their piety; and if recollection be wanting, they will "lose both." He wished priests to consider, that they were segregated from the general flock of Christ, for the purpose of administering to their spiritual wants. He allowed them cheerful and good humoured intercourse with their neighbour; but he wished them always to respect themselves, and to reflect that their constant celebration of the divine mysteries required as constant preparation for it; and therefore, that during every day, their demeanor should be that which they themselves would recommend to their penitents for the days immediately preceding their communions.

His friends thought he carried his personal exertions and the parsimony of his establishment too far, and pressed him earnestly to procure a coadjutor, who might ease him of part of his labours, and recommended to him some increase of comfort and elegance in his establishment. Lewis of Grenada himself joined in these suggestions, but the archbishop would not acquiesce: "God," he said, "has "entrusted the diocese of Braga to my care, and until he himself "shall signify this to be his pleasure, I will not entrust it to another. "My revenues belong to the church and the poor; whatever is neces- "sary for my subsistence I may lawfully take; but beyond this, the "church and the poor are entitled to them, and to subtract their dues "from either must be robbery."

No part of the archbishop's conduct obtained for him so much veneration, as his boundless but well-regulated charities. Soon after his consecration, he employed proper persons to frame a list of all the public establishments in his diocese, that wanted aid; and to ascertain the average number of its needy individuals; accompanying their statement with such observations, as they thought likely to be of use to him in the distribution of his proposed charities. On these lists and statements, he conferred, when he made the visits of his diocese, with persons best qualified to form a proper judgment of them. He regulated his charities by the result, but still retained a large fund for cases of particular hardship, and to answer emergencies. Thus he employed a large portion of his income; the rest he dedicated to other purposes

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of beneficence. He built and endowed a large hospital, and purchased a large house contiguous to his palace, in which all persons who resorted to him upon business, or to whom he owed the duty of hospitality, were economically, but liberally, entertained. The clergy were received with particular attention. He wished to keep them from too much conversation with the world. It should be added, that he kept his accounts so accurately, that, at the end of the year, he had scarcely any money in hand, or a debt unpaid. It was a common saying at Braga, that "the archbishop was avaritious in his own regard, liberal "to his friends, and prodigal to the poor." A gentleman inquired who was the archbishop's banker at Braga; "Sir," replied the person of whom the inquiry was made, "the archbishop has at least 10,000 "bankers in Braga. There is not in it one poor man or poor woman "with whom he does not keep an account, payable a hundred fold in "heaven."

II.

The Conduct of the Archbishop at the Council of Trent.

WE proceed to mention a memorable event in the life of the holy archbishop,—his conduct at the Council of Trent. We shall first give a short statement of the convocation and proceedings of the council; then, notice the principal occasions, on which the cardinal appeared in it with distinction.

II. 1.—Those who wish to form an accurate notion of the history of this important council, will find it useful to consider successively, 1st, The events, which took place, from the first general agitation of the measure, till the opening of the council; 2dly, Its proceedings from its opening till its first suspension; 3dly, Its proceedings from its second opening till its second suspension; 4thly, Its proceedings from its third opening, till its conclusion; 5thly, Its conclusion; 6thly, Its historiographers;—and, 7thly, Its reception by the Catholic states of Europe.

1. The assembly of a general council was first seriously agitated during the pontificate of Clement the seventh. Two opinions were entertained of the prudence of the measure. Its advocates contended, that the state of the public mind, in every thing which respected religion, imperiously called for a decision of the church on the points in dispute; and for a general regulation of her discipline: Its opposers contended, that the minds of men were in too great a ferment, to render it probable, that the members of the Protestant churches would acquiesce

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in the decrees of the council; and that, if they did not acquiesce, the distinction between them and the church of Rome would be indelibly marked, and preclude every hope of a future union: but that, if matters were permitted to remain for some time in their unsettled state, the violence of party would insensibly abate, and a time arrive, when healing measures might have their effect. This was the language of the chancellor l'Hôpital, the president de Thou, and many other distinguished personages; and pope Clement himself, when he found there was no hope of obtaining, from the Protestant churches, a promise of obedience to the council, seems to have inclined to this opinion.

On the death of Clement, in 1534, cardinal Farnese was elected pope under the name of Paul the third. From the moment of his election he made strenuous exertions to procure the assembly of the council; but, from every side, he met with resistance. It was found difficult to fix, even on the place of meeting. Mantua was first thought of; but the duke of Mantua insisted on conditions, with which the pope could not honourably comply. The emperor Charles the fifth wished the council to sit in Germany. To this, Francis the first, the emperor's great antagonist, would not consent: at length, the city of Trent was fixed upon; but the incessant wars between the emperor and Francis still procrastinated the meeting. Peace was concluded between the monarchs in 1544. Some difficulties however still continued, and retarded the council.

2. At length, on the 13th of December 1545, eleven years after the election of pope Paul the third, the council opened. The matters for the discussion of the assembly were proposed by the legates of the holy see; then discussed, first in separate, and afterwards in full congregations. They were finally decreed at the sittings of the council. Little was done in the three first sessions; but, in the four subsequent sessions, the points respecting the canon of the holy books, original sin, free will, justification, the sacraments in general, and baptism and confirmation in particular, were decided. An epidemical disorder breaking out at Trent, the council, at its eighth session, translated itself to Bologna. The ninth and tenth sessions were held in that city; but nothing was decided in either of them, and the pope, being then very aged and infirm, suspended his proceedings. He died in 1549.

3. With infinite difficulty, Julius the third, the immediate successor of Paul, effected the second opening of the council, on the first of May 1551. The eleventh, twelfth, thirteenth, fourteenth, and fifteenth sessions were held during his pontificate. The two first of these sessions were employed in preparatory proceedings. In the fourteenth and fifteenth, the council propounded the Catholic doctrine on the eucharist

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charist, penance, and extreme unction. At the fifteenth, the Protestants were invited to the assembly, with an offer of safe conduct. At the sixteenth, the council again broke up in consequence of the war in Germany.

4. Julius the third died in 1555. He was succeeded by Marcellus the second. The pontificate of Marcellus lasted only one month, and he was succeeded by Paul the fourth, of the illustrious house of Caraffa, the dean of the sacred college. Much was expected from him; but, in 1559, he died without having re-assembled the council. The cardinal de Medicis, by whom he was succeeded, under the name of Pius the fourth, exerted himself, with success, in effecting a third re-assembly of the council, and bringing it to a conclusion. By an uncommon union of prudence, zeal, and moderation, he effected his object, and the third opening of the council took place on the 18th of January 1562. On that day, the seventeenth sessions of the council met: and it was attended by several cardinals and by 102 bishops. On the 18th, the censure of heretics was discussed, and a safe conduct granted to Protestants. Nothing was decided at the eighteenth and nineteenth sessions. At the twenty-first, the council decided upon communion under both kinds; at the twenty-second, on the sacrifice of the mass; at the twenty-third and twenty-fourth, on the sacraments of holy order and matrimony; and, on the twenty-fifth, on purgatory, devotion to holy images, the invocation of saints, and indulgences.

5. Here the council closed. Its decrees were signed by 255 fathers: four of these were legates of the holy see; two, cardinals; three, patriarchs; 25, archbishops; 168, bishops; 39, deputies of absent prelates; seven, abbots; and seven were generals of religious orders. It was subscribed on separate schedules, by the embassadors of the Catholic sovereigns.

It was earnestly wished by the pope and the Roman Catholic states, that the Protestant princes and their divines should attend the council; but they insisted on a deliberative voice: this, the council uniformly refused. On this point the negociation between them unfortunately failed; and, in a consistory, held on the 26th of January 1564, the pope, having taken, in the usual form, the advice of the cardinals, confirmed the proceedings of the council. He died in the following year, and was succeeded by St. Pius the fifth.

That a considerable proportion of the prelates, by whom the council was attended, were distinguished by learning, virtue, and enlightened zeal for religion, has never been denied. Perhaps no civil or religious meeting ever possessed a greater assemblage of moral, religious, and intellectual endowment.

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6. In the different atmospheres of Venice and Rome, the history of the Council of Trent has been written by the celebrated Fra Paolo, of the order of *Servites*, (the translation of whose work, with notes, by Dr. Courayer, is more valued than the original), and by cardinal Pallavicini, a Jesuit. The cardinal does not dissemble, that some of the deliberations of the council were attended with intrigues and passion; and that their effects were visible in various incidents of the council: but he contends, that there was an unanimity in all points, which related to doctrine, or the reformation of manners: and Dr. Courayer, in the preface to his translation, concedes, "that, in what "regarded discipline, several excellent regulations were made, according to the ancient spirit of the church;" and observes, that, "though "all the disorders were not reformed by the council, yet, if we set "aside prejudice, we may with truth acknowledge, that these were "infinitely less than they were before." The classical purity, and severe simplicity of the style, in which the decrees of the council are expressed, are universally admired; and are greatly superior to the language of any part of the Justinianean compilation.

In what concerns faith or morals, the decrees of the council have been received without any restriction, by every Roman Catholic kingdom: all its decrees have been received by the empire, Portugal, the Venetians, and the duke of Savoy, without any express limitation. They have been received by the Spaniards, Neapolitans, and Sicilians, with a caution as to such points of discipline as might be derogatory to their respective sovereignties. But the council was never published in France. No attempt was made to introduce it into England. Pope Pius the fourth sent the acts of the council to Mary queen of Scots, with a letter, dated the 13th of June 1564, urging her to have the decrees of the council published in her dominions; but nothing appears to have been done in consequence of it. See *Histoire de la Reception du Concile du Trente, dans les différens Etats Catholiques:* Paris, 2 vols. 8vo. 1766.

The Council of Trent had recommended to the pope to publish a *catechism*. By the pope's recommendation, a catechism was composed, under the direction of cardinal Borromæo, by several eminent theologians, principally by father Francis Foreiro, a Dominican friar, who had attended the council, in quality of theologian to the king of Portugal. The style was afterwards polished by Julius Poggiani. It is indifferently called, *The Catechism of the Council of Trent*; *The Roman Catechism*; and the *Catechismus ad Parochos*.

It was first published at Rome, in one volume octavo, by Paulus Manutius,

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Manutius, under the title, "*Catechismus Romanus, ex decreto Concilii "Tridentini, ad parochos, Pii V. Pontificis Maximi, editus.*" It is recommended by the erudition, exactness, and conciseness, with which it is written; and by the neatness and elegance of its style. It is, perhaps, the best work which a person, who seeks to obtain a clear and comprehensive knowledge of the Roman Catholic creed, can peruse.

II. 2.—In consequence of the bull of Pius IV. the archbishop of Braga, with the permission of his sovereign, set off on his journey to the council. Previously to his leaving his diocese, he placed it under the direction of his grand-vicar, and gave him minute directions for its management, during his absence. The archbishop was accompanied to Trent, by a small number of attendants: all, except Father Henry de Tabora, a young Dominican, whom he himself, while he was prior, had received into the order, and in whom, on account of his many amiable and estimable qualities, he particularly confided, he sent before him; he himself, and father Tabora travelled as simple members of the order, without making known either his name, or his dignity. As much as it was possible, he avoided inns, and sought hospitality in the convents of his order; merely as a religious man, travelling with the permission of his superiour. He often passed undiscovered; but accident frequently betrayed him. When he reached a river near Braganza, which was the term of his diocese, he turned his face towards the scite of Braga; then fell upon his knees, and raising his eyes and hands to Heaven, implored the Almighty, with a zeal and fervour truly episcopal, to guard his diocese, and to be himself her shepherd, during his absence: he closed his prayer with the affecting address of Christ, when he was just entering upon his passion.—"O holy father! I pray thee for those, whom thou "gavest me; for they belong to thee; preserve them for the glory of "thy name." The archbishop then pronounced a solemn blessing upon his diocese.

He reached Trent some time before the council was opened; and immediately buried himself in religious solitude; neither paying nor receiving visits, which could be avoided, and spending all the rest of his time in prayer, study and meditation.

The first proceedings of the council were to verify the titles and powers of the persons claiming admission to its meetings, and to adjust their rank. As archbishop of Braga, and therefore, (as he contended), primate of the whole of the antient Spanish territory, he claimed to precede all the assembled prelates. The pope appeared inclined to favour his claim; but afterwards, to prevent the complicated and interminable disputes, which he foresaw must otherwise take place, his holiness

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holiness directed that the prelates should rank according to the time of their respective promotions. In this, but with a saving of their rights, all the prelates acquiesced.

A committee was almost immediately formed for devising means to prevent the publishing and circulation of bad books: in this, the archbishop bore a leading part.

A discussion then took place, on the order, in which the subjects to be discussed should be treated. The archbishop contended that the council should first take into consideration the proper measures for effecting a reform of the clergy: on this point, there was a great difference of opinion among the members of the council; the archbishop supported his opinion by a speech of great eloquence, and bearing, in every sentence, the true episcopal character. The measure being carried, a question then arose,—whether, in the discussion of this reformation of the clergy, the cardinals should be comprized: the archbishop contended for the affirmative;—"The very illustrious cardinals "appear to me," he said, "to stand in need of a very illustrious re-"form."—The opposition was strong, but the archbishop carried the point; "and thus verified," says one of his biographers, "the truth "of the saying of St. Gregory, that the bishop, who belongs altogether "to God and his church, and fears the anger of the sovereign truth "that is in Heaven, more than the judgments and powers of men upon "earth, is supported by the strength of God."

Soon after this proceeding, the cardinal of Lorraine and the French bishops arrived at Trent, and took their seats in the council: the cardinal particularly attached himself to the archbishop.

The question on the obligation of bishops to reside in their dioceses was then proposed, and many attempts made sometimes to delay and sometimes to get rid of it altogether. On one occasion, the opposition to it appeared to prevail: here, the archbishop could not restrain his indignation:—"We stand," he said, "on an elevation; we are a spectacle to "God, to the faithful, and to heretics. What we do, all will see, and "all will judge. If the consideration of our duty and our own character "be not of sufficient force to make us fulfil the expectations formed of "us, let us at least fear the threats of the Almighty, who has declared "that he will judge those who judge others, in all the severity of his jus-"tice. Let us fear the tears and the groans of those souls, whom we dis-"tress and desolate; and who, as the scripture informs us, will rise against "us before the throne of God. Let us fear to supply the enemies of the "church, with arms against her. Let us fear to give occasion to "their envenomed tongues to deride the reformation, so loudly pro-"mised to christendom; let us fear being told by God, as he told the "Jews

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"Jews by the prophet, 'you are the cause that my name is dishonoured among the Gentiles.'"—This discourse influenced many votes; the measure was carried by a large majority, and the drawing up of the decree was entrusted to the archbishop; on his suggestion also, some resolutions were afterwards passed, by which sovereigns were admonished of the nature of their rights and duties, in the nomination to bishoprics and ecclesiastical dignities;—other resolutions, by which bishops were admonished of the exemplary piety, charity, frugality, and moderations, which the canons require from them; and others, by which the second order of clergy were admonished of their parochial duties, and clerical obligations. In many other proceedings of the council, the archbishop took a lead, and in all that he did, he is universally acknowledged to have acted a highly honourable part.

The council having prorogued its sittings, the archbishop employed the interval in a visit to the threshold of St. Peter. He was received with the utmost respect and affection by Pius IV. the actual pontiff, and by St. Charles Borromeo his illustrious nephew; every rank and order of persons vied in demonstrations of the veneration, in which they held him. The cardinals were particularly attentive to him; yet, he used the liberty, which his high rank and eminent character gave him, to advise them to greater severity of manners, and to the observance of greater piety; he even hinted to his holiness the wisdom of lessening the magnificence of his court, and abstaining from some buildings, which he meditated. Finding it was a custom at Rome, that, on some occasions, the bishops should stand, while the cardinals sate, he remonstrated against it, and prevailed on the pope to alter the custom. The edifying conference between him and St. Charles Borromeo on the wish entertained by the latter, to resign all his dignities, and embrace the monastic state, is related by Mr. Alban Butler in his excellent life of St. Charles. But, though the archbishop dissuaded St. Charles from such a step, he himself most earnestly entreated the pope to allow him to resign his see. The pope was inexorable; but there was no mark of esteem, no expression of regard, which the archbishop did not receive from him. When he quitted Rome, his holiness presented him with a diamond cross of great value, as a memorial of his esteem, and recommended himself to his prayers; his holiness also gave him his own mule, completely harnessed, to convey him back to Trent. When the proceedings of the council were resumed, he returned to it, and attended it to the last, displaying to its conclusion the greatest wisdom, prudence and energy. He then returned to his diocese, and was received with the warmest demonstrations of universal esteem and attachment.

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III.

Subsequent conduct of the Archbishop.

HIS first care was to establish a seminary in the manner prescribed by the council. He then made an episcopal visit of the military orders within his diocese; he met on this, and other occasions, some resistance from the secular power, but overcame it by his firmness and prudence. His next care was to visit, the wildest and most abandoned parts of his diocese; he spent a considerable time in them; he gave very large alms to the inhabitants; and settled a regular parochial clergy among them. In a few months, the whole face of this portion of his diocese was altered, the service of the church was decently performed, the sacraments properly administered, and the young and aged regularly instructed.

It might have been expected that a person, at once so eminent, so virtuous and so unpretending, as the archbishop of Braga, would escape calumny; but these were not wanting, whom his merit burned by its transcendant brightness; those, who felt his exemplary virtue a satyr on their lives; and those, in whom his reproofs of their conduct, had kindled bitter enmity. All these rose in arms against him, and pursued him with the most unfounded calumnies, both at the court of Lisbon, and the see of Rome. At first, they found hearers,—but it soon appeared, that the charges, which they brought against the archbishop, were absolutely unfounded; and the public voice declared itself unanimously in his favour. While the trial lasted, the holy archbishop possessed his soul in peace; trusted his cause to God, and the time and mode of his defence to him.

We have mentioned that, on the death of John III., Sebastian his grandson, and then a minor, succeeded to his throne; as soon as his minority ended, he assumed the reins of government. The archbishop, at the head of his clergy, did homage to the monarch, and was almost immediately afterwards required to attend a council, in which a matter of extreme importance was to be discussed and decided.

The brilliant era of the history of Portugal commences with John I. surnamed the father of his country. During his reign, the Portuguese, under the auspices of Prince Henry, passed successively Cape Non, Cape Bodajor and Cape de Verd, on the western shore of Africa; and discovered and took possession of the island of Madeira. Under the reign of Alphonso V. his grandson and second successor to the throne, they discovered the Cape of Good Hope. They passed it in the reign of Emmanuel the Great, his second son, and second successor; under

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under his auspices, they made several establishments in the East Indies, and became sole masters of the commerce of that part of the world. These and the other atchievements of Emmanuel raised Portugal to the highest pitch of glory: the reign of this monarch is called its *golden reign*. He was succeeded by his son John III. During his reign, Japan was discovered, and St. Francis Xavier sent to the East Indies. On the death of Emmanuel, Sebastian, his grandson, succeeded equally to his throne, and his projects, but unfortunately, inherited neither his wisdom nor his talents. Full of war and conquest, he determined upon the invasion of Africa. His council was convened, but rather to hear his resolution than to deliberate upon the measure. The archbishop argued forcibly and pathetically against it: he predicted the disaster which followed, and both its immediate and remote consequences; these, he announced in explicit but respectful terms, to the infatuated monarch. The result is known: escorted by the flower of the Portuguese nobility, Sebastian, at the head of a powerful army, landed in Africa: on the 14th of August 1578, a most sanguinary battle was fought at Alcazar in the kingdom of Fez; the troops of Sebastian were defeated, and the monarch slain.

This calamity gave occasion to an act of heroic virtue, which scarcely has its parallel in history.—Thomas of Jesus, an Augustinian friar, of the illustrious house of Andradè, was among the prisoners taken by the Moors. Insensible, in a manner, to his own sufferings, he spent his whole time in soothing and administering the comforts of religion to his companions. This irritated his Moorish masters, and they flung him into a dungeon; there, he composed, in the Spanish language, his "Sufferings of Christ," a work universally admired, and translated both by catholic and protestant pens. He was afterwards released and allowed to resume his charitable labours, among his fellow sufferers. The countess of Lenarez his sister, heard of his situation, and sent him money to purchase his ransom. He thanked her, but returned the money with a declaration that "so long as he could serve his fellow "sufferers, by remaining with them, he should prefer slavery in the "dungeons of Morocca, to the enjoyment of his liberty in Portugal." In these dungeons, therefore, he passed four years, the remainder of his life, and died on the 17th of April 1582, venerated by his companions, and respected even by the Moors.

On the death of Sebastian, the crown of Portugal, as he died without issue, devolved to his great-uncle, Henry the brother of John III., Sebastian's grandfather. Henry was a cardinal, and in his 78th year. As it was foreseen that he would die without issue, it was hoped that he would provide for the royal succession. He called for this purpose, a convention

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a convention of the states of Portugal; but died before they came to any resolution. Philip the second in right of his mother Isabella the consort of Charles V. claimed the crown, sent a large army into Portugal, and obtained possession of the throne. He summoned the nobility to do homage to him at Thomar, and, by his express injunctions, the archbishop of Braga presided at the ceremony. It was performed on the 2d of April 1581.

IV.

The Archbishop's resignation of his See.—His Death.

IN the interval between the death of Sebastian and this period, the archbishop incessantly laboured in the discharge of his pastoral duty. At length, wearied with fatigue, and earnestly desirous of dedicating his few remaining years to God only, he obtained permission from Pope Gregory XIII. to resign his see. As soon as this permission was obtained, he resigned it with all proper formalities. The marks of esteem and affection which he received, on this occasion, from all descriptions of persons, were most honourable to him, and shewed that he was universally respected and beloved. He had petitioned for the small pension of 50 ducats; but both the pope and the sovereign insisted that the possessions of the see should be charged with the payment to him of an annuity of 2,500 livres. The poor only were the gainers by this increase.

The archbishop retired to a monastery of his order, at Viâne, in the neighbourhood of Braga. There, in the uniform practice of prayer, meditation, penitential austerity and charity, he spent the eight last years of his life. In this retirement, he soon forgot all the bustle and fatigues of the various scenes in his former life; and to use the language of Dr. Archer in one of his admirable sermons, "the tender, "amiable and endearing attributes of the deity presented themselves "before him, and calmed the agitations of his soul. With the eye of "faith he pierced through the earthly tabernacle, in which he yet "dwelt, and beheld the heavenly Sion which the God of his fathers "fills with the splendour of his presence; where he inebriates his "elect with a torrent of pleasures, and makes them feast on those deli-"cious and incomprehensible enjoyments, which he has prepared for "those who love him."—Whatever he saw in his past life, which his rigid and exact conscience suggested to him to have deserved blame, he washed away by tears of true contrition; whatever imperfection of humanity still remained in his heart, he purified by the most ardent

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acts of humility and divine love: thus he made every day a preparation for his last hour.

In the beginning of July 1590, he felt the first attacks of his mortal illness; it soon exhibited symptoms which denoted the near approach of his death. On this day, he said his last mass. Returning from the altar to his cell, he said to father Andrew of the cross, his particular friend: "Rejoice with me! I believe the Almighty will soon grant "the prayer I have made to him so often, to take me to himself. "Pray for me! for I never stood so much in need of prayer!"

His successor in the see of Braga was no sooner informed of his illness, than he waited upon him, to prepare him for death, and to administer to him the last rites of the church. He was almost speechless, but was sensible to the last: he received the viaticum and extreme unction with the greatest devotion: his last effort was to give, in the best manner which his infirmities allowed, his solemn benedictions to the archbishop, to his former flock, and to the members of his order. On the 16th of July 1590, he died, in the 73d year of his age. All his biographers (and no person has ever had more respectable), relate several miracles which were performed by him in his lifetime, and through his intercession after his decease. His body was interred in the church of the Dominican convent at Viâne. His holy relics were afterwards translated to a magnificent mausoleum erected in the same church for their reception. The concourse of the faithful at this ceremony was very great; several bishops, and all the chapter of the cathedral of Braga, attended the ceremony. The expenses of the translation, and of the mausoleum, were defrayed by Philip III. of Spain, by the viceroy of Portugal, and by other distinguished personages.

The holy archbishop composed several works; the principal of these, his *Stimulus Pastorum*, was written at the request of Saint Charles Borromeo; it has been frequently printed, and is greatly esteemed. On the application of Philip III. proceedings for his canonization were commenced, his writings were examined, and were declared to be free from theological error. Here, the proceedings were discontinued; but it is expected that they will soon be resumed. This was one reason for assigning, in these pages, a place to a biographical account of his life: the writer earnestly wishes that the venerable prelate had an abler English biographer.

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PIUS VI.

A WELL executed history of the pontificates of this illustrious pope, and his equally illustrious successor, would certainly be highly acceptable to all our readers. Until they are supplied with it, they are requested to accept the following biographical minutes. They contain,—I. Some account of the state of religion at the end of the seventeenth century: II. And during that part of the eighteenth century which preceded the pontificate of Pius VI. Some mention will then be made,—III. Of the disputes occasioned, in the catholic states of Germany, by the advocates of the *Nova Disciplina* in matters of religion,—adverting particularly to the publication entitled *Febronius*,—and the congress at Ems: IV. Of the election of Pius VI.: V. Of his spiritual government: VI. Of his temporal government: VII. Of his drainage of the Pomptine marshes: VIII. Of his journey to Vienna: IX. Of the synod of *Pistoia*: X. Of his condemnation of the civil constitution of the clergy, promulgated by the national assembly of France: XI. Of the usurpation of the dominions of the pope by the French directory: XII. And of his captivity and death.

I.

State of Religion at the end of the Seventeenth Century.

WITH some unhappy exceptions, the general cast of the Roman catholic portion of Europe, was during the seventeenth century, decent and religious. Sovereigns and subjects, the high and the low, the learned and the ignorant, respected christianity; and, even when they unhappily gave way to their passions, this feeling of respect did not entirely desert them. A laudable emulation seemed to subsist in every class of society, which should most and best promote religious and charitable projects, useful institutions, and pious foundations. Every rank contained bright examples of virtue, and shewed a disposition both to practise the duties of religion and to promote its interests. The love of the arts and sciences did not lessen the religious principles of those, by whom they were cultivated; and that presumptuous spirit, which often leads into roads that end in precipices, was little known. Men had not yet lost their respect for antient notions or establishments;

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nothing like a general indifference respecting religion appeared: the greatest men of the time avowed their respect for revelation.

Bacon, to whom the unanimous voice of all the learned has assigned so high a place in the temple of fame, was eminently christian: many parts of his writings are profoundly religious. He professes the greatest veneration for the sacred writings; to them, he says, we are indebted for all our knowledge of the origin of the world, and of man. His deep and extensive investigation of nature led him to admire and to bless the author of its wonders; and the notions, which he inculcates of the divine being, are always noble. We find many passages in his works, in which, though a protestant, he appears to incline much to the catholic religion *.

Descartes,—not only knew, but believed and defended the doctrines of christianity. This has been shown by M. Emery in his *Pensées de Descartes*. From this publication, the philosopher appears to have been generally exact in the practice of the duties of the catholic religion. The numerous extracts given in it from the works of Descartes on the existence and attributes of the Deity, on the immateriality of the soul, shew, says M. Picot in his introduction to his excellent memoirs †, not only that Descartes was orthodox, but that he earnestly wished to inculcate orthodox doctrines, and shew their conformity with sound reason.

Sir Isaac Newton,—took every occasion that offered, to raise men from nature to nature's God. This particularly appears in his *Principia and Optics*, which are full of the most explicit acknowledgments of his belief of the existence of the divinity, and have always been considered to be a strong rampart against atheism and irreligion. All his works exhibit his adherence to christianity, his respect for the sacred writings, his attachment to several of the great principles of religion, and his profound veneration of God.

Every part of the writings of Leibniz indicates that he was eminently religious. His system of metaphysics is so mixed with religion that it is impossible to separate them. He abounds in noble reflections upon God, the soul and liberty: he avails himself of every opportunity to pay homage to christianity. In the *Exposition de la doctrine de Leibniz sur la Religion* ‡, the reader will perceive that he approved of the doctrines of the catholics on many points, in which they

* The "*Christianisme de Bacon*, 2 *vols.* 12*mo. Paris* 1799," by M. Emery, supervisor general of *St. Sulpice*, contains a very interesting life of Bacon, and shews how conformable his doctrines are to those of revelation. A pleasing account of M. Emery's own life was published at Paris under the title "*Notice sur la vie et les corits de des Emery*, 8vo."

† Page x. ‡ Paris, 1 vol. 8vo.

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they differ from those of the protestants. He wishes the supremacy of the pope to be restored throughout christendom; he replies forcibly to the charges brought against the catholics on their doctrines of transubstantiation, and the invocation of the saints. What he says on the beauty of christianity, the high nature of its mysteries, the eternity of the joys of heaven and the pains of hell, is excellent. He foresaw the tendency of the doctrines, which the new philosophers then began to disseminate,—he announces that "they would set fire to the four "corners of the earth and were disposing all things for a general re-"volution *."

Tales cum sitis, utinam nostri essetis!

Every Roman catholic must ardently wish that such men were of his communion: but, it is a great satisfaction to him to be able to class them among the professors and advocates of their common christianity.

Unfortunately, however, some parts of catholic Europe, France in particular, were distracted by the quarrels of Jansenism.

Five absurd and erroneous propositions constitute the sum of this heresy:—1st. That God does not always give, even to the just, grace sufficient to observe his law, so that it is sometimes impossible for man, in his actual strength, to keep the precepts of God; 2. That man receives no graces, which he can make inefficacious by his resistance; 3. That free will is so subject to necessity, that, if the temptation to vice be stronger than the impulse of grace to virtue, it necessitates the soul to sin: if, on the contrary, the impulse of grace to virtue, be stronger than the temptation to vice, it necessitates the soul to virtue; 4. That, to admit, that even the degree of grace, to which man owes the commencement of his faith, can be resisted, in semipelagianism;—5. And that Christ did not die for all men. These propositions were either expressed or insinuated by Jansenius, bishop of Ipres, in a work, which, from his allegation that it contained the doctrine of St. Augustin (a groundless assertion), he intitled *Augustinus*. The intelligent reader will readily perceive that the doctrine contained in these articles, is divided from that of Calvin by thin partitions. The five propositions, which we have mentioned, were condemned by Pope Urban VIII. in 1641, by Innocent X. in 1653, by Alexander VII. in 1656, and ultimately by Clement XI. in 1705.

An

* Among the philosophers, who were attached to christianity, the celebrated LEONARD EULER may be justly reckoned: this appears particularly in his *Défense de la Revelation contre les objections des Esprits forts, Paris*, 1805, *octavo*. This work contains many passages favorable to religion, which were inserted by Euler in his own edition of his "*Lettres a une Princesse d'Allemagne*," but which the celebrated Condorçet, in his edition of these letters, most disingenuously suppressed.

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An immense majority of the pastors of the church subscribed to the condemnation of them; and the general body of the faithful preserved their integrity. In France and the Belgic provinces, Jansenism obtained a footing; but it made no progress in Italy, Spain, Portugal, or Germany, or among the English or Irish catholics.

In every other respect, the church flourished in every part of catholic Europe; and efforts were made, both with zeal and prudence, to extend the boundaries of faith by the propagation of the gospel in the schismatical and infidel nations of the East, and over the continent of America.

II.

State of Religion, during that part of the Eighteenth Century which preceded the Pontificate of Pius VI.—Jansenism—Modern Infidelity —Destruction of the Jesuits.

BY the bulls which we have mentioned, and the exertions of Lewis XIV. to enforce a compliance with them, Jansenism seemed to be almost extinguished in France, and hostilities between them and their adversaries were suspended: but unfortunately an event happened which re-kindled the war. In the lifetime of Lewis XIV. father Quésnél, a French oratorian, published his *Moral Reflections on the Gospels.* In this work, amidst a multitude of pious and edifying passages, he secretly insinuated the five propositions, which we have mentioned. At the prayer of Lewis XIV. Clement XII. published, in 1713, his famous Constitution *Unigenitus*, in which he condemned 101 artful propositions contained in Quésnél's publication. The bull was received and registered by all the parliaments and universities of France. Thus the condemnation of this celebrated work appeared to be complete; but the indulgence shewn by the regent to the Jansenists, brought the work again into notice: they proclaimed, that it had been condemned unjustly; and, in 1717, the four bishops of Mirepoix, Boulogne, Montpéllier, and Sénéz, published their act of appeal from the pope's bull, to a future general council. They were joined by too many; and a scene of discord began, which has since continued, and which still agitates the church of France.

A serious, and certainly an impartial, examination of the proceedings of the Jansenists, has led the writer to think that they were uniformly wrong. This was the decided and avowed opinion of Bossuet, Fénélon, Massillon, Fléchier, and Fleury; and the opinions of these eminent lights of the church, are of the greater weight upon this point, as, with the exception of Fénélon, all of them abstained from the controversy.

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The Jesuits were the most formidable adversaries of Jansenism. They reduced the Jansenists to the defensive; but, unfortunately, two powerful auxiliaries came to their aid:

1. In a very early part of the reign of Lewis XV. serious disputes took place between that monarch and his parliaments; these, in general, sided with the Jansenists, and each served the cause of the other.

2. In the mean time, modern infidelity had arisen and acquired strength and consistency. Its first disciples appeared in Italy*; thence they passed into France, and there made a settlement, from which they have never been dislodged. *Bayle's Dictionary* operated as a signal to call them into action; the writings of *Voltaire* surprisingly increased their numbers; the *French Encyclopedia* embodied them: after this, it became too evident, that, in the higher orders, and even the magistracy of France, infidelity had too many friends.

The parliament, the Jansenists, and the modern infidels, formed, each of them, a powerful body; the ultimate aim of each was widely different, but, in one intermediate object, the destruction of the Jesuits, all were agreed.

They pursued it with address and energy. The Jesuits were successively expelled from Portugal, France, Spain, Naples, Parma, Malta, and Austria; and were wholly suppressed by Pope Clement XIV. in 1773. That the suppression of the order, facilitated the progress of infidelity, and remotely, at least, prepared the way for the French revolution, admits of no doubt.

III.

The Nova Disciplina, or New Discipline of the German Curialists, in Religious Concerns.

IN the mean time an intemperate spirit of religious innovation began to appear in Germany. It originated in the system of religious innovation which appeared in Vienna about the year 1753. It is said, that, in this year, the empress Maria Theresa, admitted to her confidence, her two physicians, Van-Swieten and De Haen; that the families of each had long been attached to Jansenism; that Van-Swieten and De Haen successfully laboured to introduce its principles into the ecclesiastical councils of Vienna, and to recommend them to the empress and her ministers; that, in consequence of it, several persons, by whom

* Gibbon's Hist. chap. 56, note 16.

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whom these principles were professed, were appointed to professorships of theology and canon law; and works, in which they were inculcated, were put into the hands of the students. Stock, bishop of Rosona, president of the faculty of theology at Vienna, De Trauttmansdorf, bishop of Koningsgratz, De Spawn, bishop of Brixen, De Pergen, bishop of Mantua, and De Salm, bishop of Gurck, are mentioned, as the principal leaders of these innovations. It seems to be admitted, that they suggested some salutary reforms; and that, on this account, they were at first favoured by several respectable persons; but, in proportion as the ultimate tendency of their views was unfolded, they became subjects of general alarm. Their principal object appears to have been, to effect a vast reduction of the religious orders, to abolish their exemptions from the jurisdiction of the prelacy, to diminish greatly the intercourse, even in ecclesiastical concerns, with the see of Rome; and, speaking generally, to divide the church into a multitude of ecclesiastical republics, commensurate with the territories of the state; all acknowledging a nominal supremacy in the pope; and all completely subjugated, even in their spiritual constitutions, to the temporal power. Without any regard to established discipline, or public feeling, devotion was to be simplified, unpleasant doctrines taught, and the second order of clergy emancipated, in a great measure from the first. Many able writers were employed to accredit this system. In opposition to the established doctrine, it was termed, *Nova Disciplina, the New Discipline.* The principal events to which it gave rise, are the subject of the present section.

These are, I. The disputes on the work of John Nicholas de Hontheim, bishop of Myriophili, *in partibus infidelium*, and suffragan of the archbishop of Trêves, entitled, *Justini Febronii, Juris consulti, de Statu Ecclesiæ, et Legitimâ Potestate Romani Pontificis, Liber Singularis, ad reuniendos dissidentes in Religione Christianos, compositus. Bullioni apud Guillelmum Evrardi*, 1763; republished, with additions and corrections, in 1785. II. And the articles on different points of religion, and religious discipline, which were signed at Ems, by the accredited agents of the elector of Cologne, the elector of Mentz, the elector of Trêves, and the archbishop of Saltzburgh, and afterwards sanctioned by their instituants.

III. 1.

Febronius.

The suffragan prelate de Hontheim, on publishing the work which we have mentioned,—and which, from the name which he assumed in publishing it, was in general called shortly "*Febronius*,"—professed to

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to have had in view the reconciling of the German dissidents from the church of Rome to the doctrine of that church on the spiritual supremacy of the pope, and to facilitate, by these means, the re-union of the catholic and protestant churches. In the execution of his design, he failed altogether. Instead of adopting the moderate system of Bossuet, and using his guarded language, he pushed the declaration of the Gallican clergy assembled in 1682, far beyond its legitimate bearings, and propounded both principles and consequences, reprobated by the authors of that declaration. He was particularly blameable on applying to ordinary occasions, and the general routine of business, the doctrines to which the moderate and wise, among the maintainers of the declaration of 1682, deem it lawful to resort, in extreme cases only. He described the church as a republic; and contended, that the pope holds, either by the gift of the church, or by usurpation, whatever he has of spiritual power and pre-eminence. His treatise was much read in Germany; and the partizans of its doctrine, in many of its universities, became numerous. It was translated into French; and *Lessoire*, a Premonstratensian monk, published an abridgment of it in that language. It was condemned, in 1764, by Pope Clement XIII.; censured in 1775, by the assembly of the Gallican clergy; and retracted, in 1778, by its author. The work is written methodically, but the system, which it was intended to establish, depends altogether either on insupportable principles, or unwarranted consequences.

III. 2.

The Congress at Ems.

THE advocates of the new discipline had long described the papal nunciatures in Germany, as abuses in the church, and repugnant to true economy.

From the earliest time, it has been the acknowledged prerogative of the see of Rome, to send persons to represent her and exercise her powers in foreign states. Such persons were generally deputed by the popes to preside at the œcumenical councils of the church; and were often employed by them, upon particular missions. They were also often delegated to sovereign princes and states, to remain with them as guardians of the faith and discipline of the church and its general interests. When employed on the latter missions, they were originally called the *Responsales* and *Apocrisarii*, or *legates* of the Roman see; a name derived to them from officers of a similar appellation, employed on legations, by the Byzantine court.

At present, the papal envoys are called legates *a latere*, when they are cardinals;

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cardinals; as these are supposed to have been near the person of the pope, and, in that sense, to have come from his side: they are called legates, *quasi a latere*, when they are sent with the powers of legates *a latere*, and are not cardinals, but permitted, before they proceed on their legation, to touch, formally, the papal robe. They are called *legati missi*, when, without either of these distinctions, they are sent with legatine authority; and *legati nati*, when they derive their power from the benefice which they hold; and which, perhaps always, is an archbishopric. In this sense of the word, in England, the archbishop of Canterbury; in France, the archbishops of Arles and Rheims; in Germany, the archbishops of Cologne and Saltzburgh; in Hungary, the archbishop of Strigonium; in Spain, the archbishop of Toledo; in Poland, the archbishop of Gnesno; and in Bohemia, the archbishop of Prague, were legates born of the holy see. Strictly speaking, the power of papal legates is vicarial, as they act under the authority of the pope; but they are thought so intimately to represent him, that, in opposition to the general maxim, *delegatus non potest delegare*,—a delegate cannot himself delegate,—they may make any partial delegation of their authority.

In progress of time, they received the appellation, of *nuncios* of the pope; and there scarcely was an European catholic state of the first class, without a nuncio. When they were sent to an inferior state, or to any city, which was not the seat of empire, they were called *internuncios*. Where the discipline of the Council of Trent is received, they have a regular court of ecclesiastical judicature; but, where the discipline of the council is not received, they have no such court; neither, (except that a general right of inspecting the lives and manners of the clergy is tacitly allowed them), are they considered in any other light than as ambassadors from the Roman court.

The principles of the reformation, soon after its commencement, were embraced by two successive archbishops of Cologne, and obtained a considerable footing in Switzerland and Holland. This gave rise to the nunciatures of Cologne, Lucerne and Bruxelles. The electorate of Bavaria, and the electorate palatine, having become united in the person of Charles-Philip-Theodore, a nunciature, on his application, was established at Munich, the capital of Bavaria, and certain portions of the nunciatures of Cologne and Lucerne were annexed to this nunciature. This arrangement offended the emperor, and some of the German archbishops. The archbishop of Cologne, brother to the emperor; the archbishop of Mentz, and the archbishop of Trèves, each of them an elector, in right of his see; and the archbishop of Saltzburgh, met at Aschaffenburgh; and, in August 1786, deputies from each of these prelates met at Ems, a protestant town, near Coblentz, and

and formed 23 articles. The principal object of these was, to assign to the bishops, the power of acting in certain cases, which were, by the common discipline of the church, reserved to the pope; to prevent any appeal to the pope, without passing through the intermediate jurisdictions; to suspend the effect of all papal bulls, till the acceptation of them by the bishop; and to abolish the nunciatures. The general body, both of the clergy and laity, opposed these innovations. Several of the most distinguished prelates in Germany,—as the bishops of Paderborn, Hildersheim, Wurtzburgh, Ratisbone, and Fulda, took an active part against them. They could obtain no admission into Bavaria; and in less than two years after the meeting of the congress, the electors of Mentz and Trêves made their peace with the pope: all catholics consider it as a proceeding, which was very unwise, and tended much to schism.

IV.

Election of Pius VI. to the Papacy.

SUCH was the state of religion in Italy, Germany, and France, at the commencement of the pontificate of the illustrious pontiff, to whom our subject now leads us.

JOHN ANGELO BRASCHI, was elevated to the papal chair, and assumed the name of Pius VI. He was born at Cesenna, of an antient and illustrious family. In an early period of his life, he was noticed by Pope Benedict XIV. who conferred on him a canonicate in the church of St. Peter. Pope Clement XIII. advanced him to the office of auditor of the Camerlingo, or the chief minister of finance, one of the principal dignitaries of the Roman court: Pope Clement XIV. created him cardinal. The favour of these three successive pontiffs, all possessing talents, but of very different dispositions, shews incontestibly their opinions of his great abilities, honour and integrity.

Upon the death of Clement XIV. the cardinals were assembled in conclave to elect his successor. All the suffrages were in favour of Braschi; the celebrated Cardinal de Bernis thus expressed himself on this event to his court:—"It is believed, that the cardinal Braschi will "fill his place worthily; this, at least, is the public opinion. No one "denies him talents, piety, and an inflexible integrity, never yet com- "promised. While yet young, Benedict XIV. thought Braschi me- "rited his esteem, and this enlightened pontiff opened to him the road "to honours. Under the pontificate of Clement XIII, he was always "in great favour, but never suspected of fanaticism. Created car-

"dinal

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" dinal by Clement XIV. whom some ill-intentioned persons after-
" wards prejudiced against him, he bore his disgrace in silence, and
" seemed to hold nothing of the pope in his memory, except the favours,
" which he had received from him. In the beginning of the conclave,
" he saw with indifference the destruction of a project then formed
" in his favour. In a word, the whole of his conduct presents no other
" idea than that of an honest man, full of courage, firmness, prudence,
" and moderation."

As soon as his election was signified to him, Braschi fell on his knees: " Venerable fathers," he said to the cardinals, " your assembly " is terminated;—but how unfortunately, in my regard!" He distributed alms among the poor, and immediately sent for a poor woman, who had nursed him in his infancy, and provided for her. In his first distribution of ecclesiastical dignities, he gave a decided preference to those prelates, who, however poor, were most respectable. But these acts of kindness were mixed with a certain degree of severity. He strongly reprimanded the prelate Potenziani, the governor of Rome, for not putting an end to some disorderly practices in the city; he deprived Nicholas Buchi, who had the care of the Roman markets, of his pensions; he reduced, by wise economy, the expenditure of the apostolic chambers by 40,000 crowns: on every occasion he was found to be humane, easy of access, laborious and temperate. Public opinion was universal in his favour.

V.

The Spiritual Government of Pius VI.

IN the administration of the spiritual concerns of the church, this virtuous and holy pope appeared to the greatest advantage. Several noble and useful plans for extending religion and enforcing the practice of its duties, were originated and carried into execution by him: all, who were actively engaged in the service of religion, found him a wise and liberal protector. He built a church, and founded a seminary at the Abbey of Subiaco, about twenty miles from Rome, of which, during some time, he had been abbot, and furnished it with an ample library. He established several hospitals; one, on a very extensive scale, for foundling children. He built a sacristy to the famous church of St. Peter, and the good taste and magnificence with which it was constructed, are universally acknowledged not to be inferior to those which were displayed in the construction of the temple itself,—the admiration of the whole world.

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He dedicated a large portion of his time to the discharge of the numerous and harrassing duties of his high station; he never finally arranged any concern of moment, without the advice of a council of his cardinals. But his attention to his public duties did not prevent his private devotions. Every day he celebrated the sacred mysteries; and in this most holy duty of christianism, he appeared to be penetrated with respect for the adorable majesty of God. Every day also, he made his prayer on the tomb of St. Peter; and thence, he generally proceeded to that church in the city, in which the blessed sacrament was, according to an established routine of order, solemnly exposed to the devotion of the faithful: and there, confounded with the general body of the faithful, he made a silent prayer of half an hour. After this, he dedicated a short time to relaxation: the artist, the scholar, and the nobleman, were promiscuously admitted to him. Not a single word, either of levity, or of haughtiness, has been imputed to him. St. Francis of Sales, has justly observed, that "a good christian is "never outdone in good manners:" this was exemplified in the venerable pontiff.

In public ceremonies his conduct was singularly edifying and imposing: here, his infidel biographer does him justice. "Nothing," according to this writer, "was ever attended with greater effect, than "when, on a day of public representation, Pius VI., ornamented "with his triple crown, arrayed in garments of the brightest white, "which set off the purple of his garment, spread himself as it were, "above a countless multitude of ecclesiastics of every rank, and seemed "to announce by it his dominion over the universal church. Few, "who beheld this spectacle, even of those who are least affected by "such exhibitions, did not strongly feel the pomp, which thus sur-"rounded the chair of St. Peter."

A philosopher may express contempt of these splendid ceremonies of the catholic church, and recommend a worship of greater simplicity: but may he not on his own principles, be asked, whether the simplicity so recommended, be proper for popular devotion; and whether the vulgar, in the absence of all visible objects, will not either be elevated to enthusiasm, or subside in langour and indifference? It is difficult to conceive how any christian can, consistently with his own belief, object to these imposing exhibitions: he must admit, that the christian ceremonial is formed on the plan of the Hebrew, andthat this was inspired by God himself.

Several of the holy persons, whose virtues are the subject of the preceding pages, were beatified or canonized by Pius VI., and it is remarkable that the bulls or decrees assigning these high honors to them, are

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are expressed in the purest Latinity. He favoured all the religious orders; it will be shewn in a future page, that he supported, against the persecuting philosophers, who then directed the councils of France and Spain, the humane, but wise and politic measures of Catherine of Russia and Frederic of Prussia, in favour of the Jesuits in their dominions. His whole conduct was an unpretending discharge of public and private duty.

VI.

The Temporal Government of Pius VI.

AS sovereign of the ecclesiastical state, Pius shewed the most sincere wish for the happiness of the people placed under his care. He watched every department of government with the most scrupulous attention, encouraged agriculture and commerce; extended, deepened, and fortified the port of Ancona; and raised, near to it, a light-house, that was universally admired. He was particularly attentive to the markets at Rome; to the goodness of the articles sold in them, and the reasonableness of their prices. He was charitable to the poor; paid great attention to the hospitals; and patronized every undertaking, which had either the good of the state or the welfare of individuals for its object.

He was a zealous and judicious patron of the arts and the belles lettres. His museum has its place among the most distinguished national collections of the relics of antient skill. Under his eye, engravings of them were made, and explanations of them written. Six large folio volumes of these were published, and the seventh was in the press, when the arrival of the French in Italy put a stop to the work.

VII.

The Drainage of the Pomptine Marshes, by Direction of Pius VI.

THE drainage of the Pomptine Marshes would alone have immortalized his pontificate.

At the distance of about 20 miles from Rome, the traveller reaches Veletri; there, the Pomptine Marshes begin, and occupy a space nearly of 24 miles in length, and six in breadth. Several rivers and rivulets fall into this territory, or rise within it; and the land, being uniformly level, and without any descent towards the sea, the waters become stagnate, and form the marshes. M. de la Lande, who examined them

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them in 1764*, says that "the inhabitants of them were few; their "looks livid; their legs swelled; often paralytic; and generally af- "flicted with belly and liver complaints; and that their children were "mostly scorbutic and scrofulous." The Romans frequently attempted to drain the marshes, and are said to have succeeded so far, that the territory, which they filled, could once boast 23 towns; but this appears to be irreconcileable with other circumstances related of them.

When Appius Claudius constructed his celebrated road, which passed through them, he attempted to drain them, and made, for this purpose, several extensive canals and cuts, erected bridges, and constructed roads. His works falling into decay, a new drainage was begun by Cethegus; it was again neglected; but successively repaired both by Augustus and Trajan. In the time of Pliny, little of the beneficial effects of these exertions remained. Theodoric, the gothic monarch, was successful in an attempt to reclaim a part of them.

The project engaged the attention of several popes. It was nearly completed by Sixtus V: If the works had been perfected according to his design (and he had almost brought them to a conclusion), the noble object would have been completely effected; but they were neglected by his immediate successors. The project was resumed by Clement XIII. M. de la Lande† mentions, that, when he gave his holiness an account of his travels in this part of Italy, he listened to it with great attention. "Upon this," says M. de la Lande, "I en- "tered into particulars, and took the liberty of observing to the pontiff, "that his carrying the projected drainage into execution, would render "his reign an epoch of glory; but the religious pontiff stopt the pro- "fane expression; and raising his eyes to Heaven, said, almost with "tears in his eyes, 'It is not glory that touches me; all I seek, is the "good of my people.'"

The merit of carrying the work into execution, was reserved to Pius VI. He proceeded in it with great circumspection and energy, forming no resolution without great deliberation, or the best advice; but, after his resolution was taken, inflexibly adhering to it, and carrying it into execution in defiance of every obstacle. The old aqueducts were restored; the famous Appian road made passable; other roads constructed; the antient arches and drains cleared, and new ones framed. The pontiff himself frequently inspected the work as it proceeded, making with that view, sometimes Veletri, sometimes Terracina, his place of residence. All the mortifications experienced in carrying useful

* Voyage en l'Italie, tome vi. c. 20.
† Voyage en l'Italie, tome vi. p. 452.

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useful and extensive undertakings into execution, were repeatedly encountered by the pontiff. Sometimes the works, from causes which it had been impossible to foresee, failed of success; sometimes unexpected obstacles arose; sometimes pecuniary resources failed, or were at a stand; the ill-natured often triumphed; and even the wise and the good, sometimes sneered at the work, and prognosticated its failure. On these unpleasant occasions, the pontiff's French biographer *, dwells with complacency. "But," to use the words of the English Catholic traveller †, "the impartial reader will readily acknowledge, "that much praise is due to the pontiff, who, in spite of every difficulty (and many occurred, not only from the nature of the work, but "from the petty intrigues and manœuvres of the parties concerned), "had the courage to commence, and the perseverance to complete, an "undertaking of such magnitude. The unproductive marsh forced "to bear the plough and maintain the neighbouring cities, the river "restrained from inundations and taught a better course,—are considered by Horace as the most glorious of Augustus's atchievements; "and with reason, if glory be the result of utility. Yet Augustus had "the immense resources of the Roman empire at his command; he "had idle legions to employ, instead of labourers; and his success was "partial only and temporary. In truth, the draining of the Pomptine "marshes is one of the most useful as well as most difficult works ever "executed; and reflects more lustre on the reign of Pius VI. than the "dome of the Vatican, all-glorious as it is, can confer on the memory "of Sixtus V." This is the language of a gentleman and a scholar. He concludes by describing the face of the country after this noble work was completed:—"When we crossed the Pomptine marshes," says Mr. Eustace, "fine crops of corn covered the country on our left, "and seemed to waive to the very foot of the mountains; while, on the "right, numerous herds of cattle and horses grazed in extensive and "luxuriant pastures."—Comparing the state of the country with the description, which la Lande gives of it, as it was beheld by him, it must be admitted that the drainage of the Pomptine marshes intitles Pius VI. to an eminent situation among the benefactors to humanity.

* Memoires Historique et Philosophiques sur Pie VI.
† Eustace's Tour through Italy, c. 9.

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VIII.

The Pope's Journey to Vienna.

JOSEPH the second no sooner ascended the imperial throne, than he disclosed his projects of reform,—some of a civil, the greater part of a religious nature. That any of them were wisely conceived, may be doubted; that none of them were wisely executed, is universally acknowledged. In allusion to the silliness and minutiæ of his ecclesiastical regulations, the king of Prussia used to call the emperor in derision, " my brother, the sacristarian."

To induce the emperor to abandon his projects, Pius VI. in 1782, took a journey to Vienna. He quitted Rome on the 22d of February, and reached the end of his journey on the 22d of the following March; he was received by the emperor with much outward demonstration of respect, but only succeeded partially in the object of his apostolic mission. The emperor, when the pope took his final leave, presented him with a superb pectoral, and put into his hands a diploma, by which he conferred the dignity of Prince of the Empire, on the duke Braschi, a near relation of his holiness: the pope accepted the pectoral, but respectfully refused the diploma. The emperor persisted in his wild schemes, and by several infringements of the rights of his subjects in the low countries, alienated their affections, and pushed them to a revolt. Then the emperor had recourse to the pope: his holiness exerted his good offices, and effected a reconciliation between them; but new injuries again drove the Flemish town into extremities.

IX.

The Synod of Pistoia.

LEOPOLD grand duke of Tuscany, a brother of the emperor, was infected with a similar mania for reform; but being of a milder disposition, he acted with less inconsiderateness, and had fewer steps to retrace. Unfortunately, he gave his countenance to Scipio Ricci, bishop of Pistoia. Abbé Blanchard*, M. Bourgoing† and M. Picot‡, agree in describing

* Precis Historique de la Vie, et du Pontificat, de Pie VI. 1 vol. 8vo.

† Memoires Historiques, et Philosophiques, sur Pie VI. 2 vols. 8vo.

‡ Memoires pour servir a l'Histoire ecclesiastique pendant le xviii. siecle, 4 vols. 8vo.

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describing Ricci as a shallow, vain, and daring man. "He was," says Bourgoing, "a favourer rather of innovation than of reform;—and had "there been no superstition in Tuscany, a mere love of meddling would "have made him busy himself in introducing it."—In the midst of his regulations, Leopold professed to respect the substance of religion. "I wish," he used to say, "to reform the discipline of the church; but "I will never meddle with her doctrine." Ricci was not so timid. He convened a synod in his episcopal city of Pistoia. It seems to have consisted of about two hundred and twenty ecclesiastics, collected from different parts of Italy, and known by their attachment to the *New Discipline*. It was opened on the 18th of September 1786, and closed on the 28th of the same month. Bourgoing says, that "the mem-"bers of the synod, with the exception of five, adhered, not only to "the changes of discipline which Ricci suggested, but to his heterodox "opinions on faith, grace, the authority of the church and predestina-"tion." His example was followed by the bishops of Collé and Arezzo; each of whom convened his synod with similar views. Their synods, however, were far from attaining the unhappy celebrity of that of Pistoia.

The archbishops of Florence, Pisa and Sienna, with ten other Tuscan prelates, explicitly refused to adhere to the acts of the Pistoian synod; and all the respectable portion of the clergy condemned them: Leopold, however, supported Ricci. The death of the emperor Joseph calling Leopold to the imperial throne, he left Tuscany in a high state of agitation; but authorized the provisional government, which he formed before he left it, to restore every thing to its ancient state. The new grand duke entering into these views, compelled Ricci to resign his bishopric; and soon, to the equal satisfaction of the pope and grand duke, all matters in difference between them were accommodated.

In the year 1794, Pope Pius the sixth condemned the acts of this celebrated synod, by the bull *auctorem fidei*. In this bull, his holiness extracts eighty-five assertions from the acts of the synod, and ranges them, according to their different subjects, under forty-four distinct titles. Some he condemns as heretical, some, as schismatical, some, as rash or dangerous, the rest, with other imputations of guilt or inaccuracy, assigning to each its proper qualification. In all that concerns faith and the essential discipline of the church, this bull has, without a discordant voice, been received by the universal body of the church.

While the perverse proceedings, which we have mentioned, were carrying on in Germany and Italy, both territories were inundated with

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with the writers of the favourers of the new discipline, and of its opponents *.

X.

The Pope condemns the Civil Constitution of the Clergy, promulgated by the National Assembly of France.

IT is beside the object of these papers, to make any particular mention of the proceedings of the National Assembly, further than as they relate to the civil constitution of the clergy: it is sufficient to observe, that, on the 5th of May 1789, the states-general held their first sitting; that, on the 11th of the same month, they assumed the name and character of the National Assembly of France, and immediately proceeded to frame the articles of its new constitution; that the whole was read to the assembly on the 4th of August 1791; that on the 3d of the following September, they decreed the constitutional act to be closed; that, on the following day, they presented it to the king; that he immediately accepted it; that, on the 13th of the same month, he proceeded to the hall of the assembly; solemnly declared his acceptance of the constitution, and swore to observe it; and that, on the 30th of the same month, the assembly dissolved itself.

Soon after the first sitting of the national assembly, a committee on ecclesiastical concerns was formed; it was composed, chiefly of advocates, many of whom were known to entertain principles unfavourable to the actual economy of the church. The plan, which they produced for its reform, gave general offence to the clergy. In order to make the ecclesiastical divisions of France correspond with the civil divisions into which they proposed to cast it, they reduced the bishoprics from 135 to 83, the number of the new departments; assigning a bishop to each, and making the metropolitan sees accord with this arrangement. They suppressed all the chapters, abbeys, priories, chapels, and sinecure benefices, within the kingdom. A bishop, on his election, was simply to signify it to the pope, as head of the church;

* One of the most remarkable of these publications, was a small pamphlet, written by *Eybel*, professor of canon law at Vienna, under the title *Quis est Papa?* and translated into French, by *Deschamps de Saucour*. It was answered by a very able publication, entitled *Quis est Petrus*. It should be observed, that the opinions of the advocates of the new discipline, pushed not only the consequences of their principles, but the principles themselves, far beyond the doctrines of the Gallican church, as they were held and explained by La Marca, Bossuet, Fleury, and other approved writers. The new doctrine had no where more able, or more zealous opponents than in that school. It is both imprudent and unjust to confound them.

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church; and to apply for institution to the metropolitan, or the most ancient bishop of the province. The choice, both of bishops and curates, was confided to the bodies of electors, who nominated to the civil administrations, without any regard to the religion of the electors.

While their property was in question, the clergy passively acquiesced in the decrees of the assembly; and the generality of them offered to acquiesce in the present arrangement, with a saving of the spiritual rights of the church: but, though the national assembly had absolutely disclaimed all interference in the spiritual part of every religious arrangement, they refused to admit of any such reserve, or explanation; and imposed an oath on the clergy, binding them to observe, in every case, the constitution, as decreed by the assembly. All, without any exception or distinction, who should refuse to take this oath, were to be immediately ejected from their benefices, and others substituted in their place. The misfortune of Lewis XVI. in sanctioning the constitution, and the circumstances, by which his conduct may, with great reason, be extenuated, have been succinctly stated in a former part of this work.

At this time, 131 prelates composed the hierarchy of France. Of these, three only took the oath of adherence to the constitution: their conduct was far from being generally approved. Even the more moderate of the democrats regretted, and condemned, as a harsh and imprudent measure, the forcing of such an oath*.

The general body of the secular and regular clergy adhered to their prelates, and refused the oath. No pen can adequately describe, either the horrors of the persecution which the refusal of it brought upon them, or the patience and fortitude with which they bore it. An account of them were published by the Abbé Barruel †, while the events were yet recent; and any error in it, might easily have been contradicted. His work was generally read, has passed through many editions,

* Those who wish to see a full and able statement of the objections to it, will find it in the *Exposition des Principes sur la Constitution civile du Clergé, par les Evéques Députes a l'Assemblée Nationale,*—the production of the archbishop of Aix. Those who wish to see the ablest defence of it, which was produced at the time, may read, "*Accord des Vraies Principes de l'Eglise, de la Morale, et de la Raison sur la Consti-*" *tution civile du Clergé, par les Evéques des Department, Membres de l'Assemblée con-*" *stituante.*" It was the production of M. Gregoire, afterwards constitutional bishop of Blois; but, even he acknowledges ‡, that, in the constitution, "the authority of " the popes was not sufficiently propounded."

† *Histoire du Clergé pendant la Revolution Francaise,* 8vo.

‡ *Legitimeti du Lerment civique.*

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editions, and been much criticised; yet, scarcely one material error in his account of the persecution, which it describes, has been detected. It closes with the names of one archbishop, two bishops, 205 priests, who were massacred in the prisons of Paris, on the second and third days of September 1792, without trial, and even without the imputation of any crime; the legislative assembly, all the while, holding its regular sittings, and taking no notice of the dreadful outrage. The persecution was carried on with equal violence by the French directory. These dreadful scenes excited the disgust and astonishment of every civilized nation. Too great a proportion of the inhabitants of France participated in the guilt; but the horrid spirit was very far from being general. "Let us," says an intelligent writer*, "do justice to France: "the commune at Paris had the weakness to suppose, that her example would be followed by the other departments, and addressed "to them a circular letter, inviting them to walk in her steps. The "only answer which they received, was an expression of general indignation. The commune was devoted every where to the execration of posterity; many of the departments even deliberated, whether it were not their duty to march to Paris to revenge humanity, "and the French name; assuredly, if at this moment any leading man "had put the generous feeling into regular activity, all France would "have marched forward to Paris†."

* Histoire des Factions de la Revolution Francaise, vol i. p. 340.

† A succinct view of this persecution is given by the writer in his *Historical Memoirs of the Church of France in the reigns of Lewis XIV. XV. and XVI. and during the Revolution.* He begs leave to transcribe from it his account of the reception of the French deported priests and lay emigrants, in England.

"The decree of deportation in August 1792, the massacres of the 2d and 3d of the following September, the subsequent massacres, a subsequent decree of deportation, and finally the French invasion of Holland, where large numbers of lay emigrants and deported priests had taken refuge, occasioned the arrivals of them in large numbers, in England; so that in the end, I. The number of deported priests exceeded 8,000; II. And that of lay emigrants exceeded 2,000; III. We may add to them the foreign and English nuns who took refuge in this country.

At the respectable and afflicting spectacle which so many sufferers for conscientious adherence to religious principle presented, the English heart shewed all its worth. A general appeal to the public was resolved upon. The late Mr. John Wilmot, then member of parliament for the city of Coventry, took the lead in the work of beneficence. The plan of it was concerted by him, Mr. Edmund Burke, and Sir Philip Metcalfe. An address to the public was accordingly framed by Mr. Burke, and inserted in all the newspapers. It produced a subscription of £.33,775. 15. 9½. This ample sum for a time supplied the wants of the sufferers. At length however it was exhausted; and in the following year another subscription was set on foot. The venerable name of King George the third appeared first on the list. This subscription amounted to the sum of £.41,304. 12. 6½. But this too was exhausted.

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XI.

The Usurpation of the Papal Dominions by the Directory of France.

THE *Legislative Assembly* of France was succeeded by the French Directory, and a contest between it and the pope very soon took place: it began, by the directory's seizing the *Comtât Venaisin*, and the *Comtât d'Avignon*, in the name of the French nation. The former, was

The measure of private charity being thus exceeded, Parliament interposed; and from December 1793, voted annually a sum for the relief of the ecclesiastics and lay emigrants. This appears by an account which the writer received from Mr. Wilmot, to have reached, on the 7th day of June 1806, the sum of £. 1,864,825. 9. 8. The management of these sums was left to a committee, of which Mr. Wilmot was president; and the committee confided the distribution of the succours of the clergy to the Bishop of St. Pol de Léon. A general scale for the distribution of the succours was fixed: the bishops and the magistry, received an allowance somewhat larger than others; but the largest allowance was small; and none was made to those who had other means of subsistence. The munificence of Parliament did not, however, suspend the continuance of private charity. Individual kindness and aid accompanied the emigrants to the last. Here the writer begs leave to mention an instance of the splendid munificence of the late Earl Roslyn, then Chancellor of England. It was mentioned at his Lordship's table, that the Chancellor of France was distressed by not being able to procure the discount of a bill, which he had brought from France. "The Chancellor of England," said Lord Roslyn, "is the only person to whom the "Chancellor of France should apply to discount his bills." The money was immediately sent, and, while the seals remained in his hands, he annually sent a sum of equal amount to the Chancellor of France.

I. At Winchester, at Guildford, and in other places, public buildings were appropriated for the accommodation of the clergy. In the hurry in which they had been forced to fly, many of them had been obliged to leave behind them their books of prayer. To supply, in part, this want, the University of Oxford printed for them, two thousand copies of the Vulgate version of the New Testament, from the edition of Barbou; and the late Marquis of Buckingham printed an equal number of copies of the same sacred work, at his own expence.

Every rank and description of persons, exerted itself for their relief. There is reason to suppose, that the money contributed for this honourable purpose, by individuals, whose donations never came before the public eye, was equal to the largest of the two subscriptions which have been mentioned. To the very last Mr. John Wilmot continued his kind and minute attention to the noble work of humanity. It adds incalculably to its merit, that it was not a sudden burst of beneficence: it was a cool, deliberate, and systematic exertion, which charity dictated,—organized and continued for a long succession of years; and which in its last year, was as kind, as active, and as energetic, as in its first.

Among the individuals who made themselves most useful, one unquestionably holds the first place. "At the name," says the Abbé Barruel, "of Mrs. Dorothy Silburn, "every French priest raises his hands to heaven to implore its blessings on her."

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was granted to Pope Gregory the tenth, in 1272, by Philip le Hardi, king of France: the latter, was purchased by Pope Clement the sixth, from Jane of Provençe, in 1548, and, from a fief, was converted into allodial property, by the emperor Charles the fourth. From the time of their acquisition, both comptâts continued portions of the papal territory. No government in Europe was more mild, no people more happy. A few of the lowest and most disreputable inhabitants of each presented themselves at the bar of the National Assembly, and petitioned, in the name of the whole people, to be annexed to France,

The Bishop of St. Pol took his abode in her house; and it soon became the central point, to which every Frenchman in distress found his way. It may easily be conceived, that great as were the sums appropriated for the relief of the French clergy, the number of those who partook of them was so large, as to make the allowance of each a scanty provision even for bare subsistence; so that all were obliged to submit to great privations, and, from one circumstance or other, some were occasionally in actual want. Here Mrs. Silburn interfered. Where more food, more raiment, more medicine, than the succours afforded, was wanted, it was generally procured by her, or her exertions. Work and labour, she found for those who sought them. The soothing word, the kind action, never failed her. All the unpleasantness which distress unavoidably creates, she bore with patience. Her incessant exertions she never abated. The scenes thus described by the writer he himself witnessed: and all who beheld them felt and remarked, that much of the success, and the excellent management which attended the good work, was owing to her. To use the expression of a French prelate, "the glory of the nation was increased by the part which Mrs. "Silburn acted in it." On the final close of the account, His Majesty was graciously pleased to shew his sentiments of her conduct, by granting to her an annual pension of one hundred pounds for her life: never was a pension better merited.

On the other hand, the conduct of the objects of the bounty was most edifying. Thrown on a sudden into a foreign country, differing from theirs in language, manner, habits, and religion, the uniform tenor of their decorous and pious lives obtained for them universal regard. Their attachment to their religious creed, they never concealed or obtruded. It was evidently their first object to find opportunities to celebrate the sacred mysteries, and of reciting the offices of their liturgy. Most happy was he who obtained the cure of a congregation; or who, like the Abbé Caron, could establish some institution useful to his countrymen. Who does not respect feelings, at once so respectable and so religious? Hence flowed their chearfulness and serenity of mind above suffering and want. "I saw them," a gentleman said to the writer of these pages, "hurrying in the bitterest of weather, over the ice of Holland, when the "French invaded that territory. They had scarcely the means of subsistence; the "wind blew, the snow fell; the army was fast approaching, and they knew not where "to hide their heads, yet these men were chearful." They did honour to religion;—and the nation that so justly appreciated their merit, did honour to itself.

II. The lay-emigrants were chiefly composed of provincial nobility. Their willing exertions to increase their small subsistence was truly honourable. With this view magistrates became preceptors;—painting, drawing and music, were taught by ladies, who in happier hours, had learned them for ornament; the son refused no occupation

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France. Their petition was granted; the consequence was, that the established government was overthrown, and long years of blood and anarchy succeeded.

War between the pope and directory soon followed the usurpation of these territories. It was suspended by an armistice, concluded in 1796, between the pope and Napoléon, then in all the blaze of his ascending glory. But the republic (for France was yet republican), refused to ratify the treaty, unless the pope ratified the civil constitution of the clergy. A threatening letter, with this intimation, was sent to the pope,

occupation, which gave him the means of assisting his parent; the daughter was the maid of all work to her family. It is surprising how soon they qualified themselves, in one form or other, for useful employments: none thought that a disgrace, which attachment to his king, or love of his religion, made necessary.

III. Having mentioned the edifying conduct of the French deported clergy, and French emigrant laity, during this dreadful æra of the Revolution, it remains to make a similar short mention of the conduct of the emigrant nuns.—The pious tenor of their conventual lives has been faithfully described by the Reverend Joseph Fletcher, the Roman Catholic pastor of Weston-Underwood in Buckinghamshire, in the third of his learned, elegant and instructive *Sermons on various religious and moral subjects*, 3 *vols.* 8*vo.*; an extract from that sermon is inserted in the appendix to the work, from which this annotation is transcribed.

When the hour of trial came, the conduct of these pious recluses was uniformly edifying.—On every occasion, they exhibited the greatest patience and fortitude, and an unconquerable adherence to principle. The French philosophers had unceasingly predicted, that the doors of the convents would be no sooner opened, and their inmates legally emancipated from their vows, than they would rush to freedom, marriage and dissipation. Of this there was hardly an instance; while the conduct of an immense majority shewed how sincerely they despised both the blandishments and the terrors of the world which they had quitted. Some of them braved persecution, and even death itself, in its most hideous form. On one occasion, the fatal cart conveyed the superior of a convent, and all her claustral family, to the guillotine. In the road to it, they sung, in unison, the litanies of the Virgin Mary. At first they were received with curses, ribaldry, and the other usual abominations of a French mob. But it was not long, before their serene demeanour and pious chaunt, subdued the surrounding brutality; and the multitude attended them in respectful silence to the place of execution. The cart moved slowly,—all the while, the nuns continued their pious strain: when the cart reached the guillotine, each, till the instrument of death touched her, sustained it. As each died, the sound became proportionably weaker. At last the superior's single note was heard, and soon was heard no more. For once the French mob was affected. In silence, and apparently with some compunction, they returned to their homes.

Throughout their dispersion, the nuns retained undiminished their attachment to their religious rule. Whenever opportunity offered, they formed themselves into bands for its observance, and the insulated individual seldom failed to practise it to the utmost of their power. Sometimes by succession or heirship, or from some other circumstance, wealth came in their way, but their spare diet, seclusion from the

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pope, by Napoléon; the pope, by his secretary, Cardinal Mattei, archbishop of Ferrara, replied to it with dignity. "Death," said his holiness, "with which you wish to threaten us, is the commencement of "the eternal happiness of good men; it is the end of the prosperity of "the wicked, and the beginning of their punishments, unless, in this "life, their punishment has not had its beginning in their remorse."

The contest was terminated on the 19th of February 1797, by the treaty of Tolentino. The pope obliged himself by it, to pay to the republic, thirty-five millions of French money, to supply the French with 1,600 horses completely equipped; to give up to them, the legations of Bologna, Ferrara and Ravenna, and to maintain a French garrison in Ancona. On the part of the pope, the treaty was rigidly carried into execution.

Nothing can shew, in a stronger light, the grinding oppression, to which every country, who yielded to the arms of the French, was obliged to submit, than the account given by M. Bourgoing*, of the consequences of this treaty. "By the loss of its legations of Bologna "and Ferrara, the pope," says this writer, "had been deprived of his "two richest provinces,—a contribution of thirty-five millions was then

the world, and regular prayer continued; and what was not necessary to supply their wants of the first necessity was charitably distributed.

That this picture of their conduct is not exaggerated all must acknowledge, who have seen the religious communities to whom the incomparable munificence of this country has offered an asylum. No one has seen them without being edified by their virtues, at once amiable and heroic—few, without acknowledging their happiness. Their resignation to the persecution which they so undeservedly suffered; their patience, their chearfulness, their regular discharge of their religious observances, and above all, their noble confidence in Divine Providence, have gained them the esteem of all who have known them. At a village near London, a small community of Carmelites lived for several months, almost without the elements of fire, water, or air. The two first, (for water, unfortunately, was there a vendable commodity), they could little afford to buy; and from the last, (their dress confining them to their shed), they were excluded. In the midst of this severe distress, which no spectator could behold unmoved, they were happy. Submission to the will of God, fortitude and cheerfulness never deserted them. A few human tears would fall from them when they thought of their convent; and with gratitude, the finest of human feelings, they abounded. In other respects they seemed of another world; "Whatever withdraws us," says Dr. Johnson, "from the power of our senses; "whatever makes the past, the distant, or the future, preponderate over the pre- "sent, advances us in the dignity of rational beings." It would be difficult to point out any to whom this observation can be better applied than those venerable ladies; any, who are more withdrawn from the power of the senses; over whose lives the past, the distant, and the future more preponderate, or over whom the present has less influence.

* Memoires Historiques et Politiques sur Pie VI. vol. ii. p. 376.

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"then required, to be raised from his remaining territory. The con-
"tribution was paid partly in specie, partly in diamonds. These,
"the directory first received on account; they afterwards, professed
"to find that the diamonds were of no value; and then, but without
"restoring the diamonds, required the amount, at which they had
"been estimated, to be paid in specie. Add to this, the forced requisi-
"tions of raw and wrought materials, the produce of pillages, the
"plunder of the churches, the taxes imposed on obnoxious individuals,
"&c. &c. &c. It will be no exaggeration to assert, that the whole
"did not amount to a less sum than 200,000,000 of French money,
"or 8,000,000 of English pounds." If such were the effects of the exactions of the French from a country, which they professed to visit in mercy, what must have been their effects on countries, which they visited in their wrath, and into which they sought to strike terror by desolation and barbarity?

As soon as the treaty of Tolentino was signed, the French directory sent commissioners to Rome, under the specious pretence of attending to its execution, but, in reality to excite insurrections and dispose the people to revolt: it naturally followed that commotions became frequent; one, was began by some miscreants of the French party: the pope's guards interfered, a fray ensued, and in it General Duphot lost his life. Immediately all the bad spirits exclaimed ferociously in every part of Italy,—"*Death to the pontifical assassin; hail to our deliverers.*" The directory accepted the call; General Berthier with his army crossed the Appennines, and placed himself under the walls of Rome. He imposed on the pope two conditions,—that he should publish an edict, enjoining the people to remain in tranquillity, and direct that every article of art should remain in its place: the afflicted pontiff obeyed. For a time, the French abstained from further outrage, but, on the 15th of February 1798, the anniversary of the pope's exaltation to the chair of St. Peter, and in the very moment, when, after celebrating mass, in the Sixtine chappell, his holiness was receiving the congratulations of the cardinals, the tree of liberty was planted with shouts, on the capitol, and, by the orders of Berthier, one Hallier, a Swiss Calvinist, who had been a shopkeeper in Paris, and had made a scandalous bankruptcy, advanced towards the pope in the midst of the sacred college, and announced to him, that "his reign was no "more." The venerable pontiff joined his hands, and raising a resigned look to Heaven, humbly bowed his head to the indignity. All his guards were removed, French soldiers placed round him, and Cerooni, a Corsican general, offered him the national cockade. "I know of no "uniform," said the pope, "which suits me, except that, with which "the

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"the church has honoured me. My body is at your disposal, my soul "is beyond your reach. I bow to the hand of the Most High, who thus "for their sins punishes the shepherd and the flock. It is in your "power to destroy the dwellings of the living, and the tombs of the "dead:—but our religion!—she subsisted before us, and will subsist "after us; she will perpetuate herself until the end of time!"

By the order of Berthier, seals were fixed on all public property; they were even fixed on a private library, collected by the pope for his own use. Against this spoliation of individual acquisition, the pope gently remonstrated; but no attention was shewn to his remonstrance, and, in a few days, the library was sold for 12,000 crowns. The commissioners caused all the pope's private cabinets, his wardrobe, and the drawers of his clean and used linen to be opened in his presence, and appropriated from them, to the use, as they said, of the republic, whatever they chose. In crime, the French revolutionists have not been surpassed: in vulgar brutality they have never been equalled: while the pope was at dinner, Haller entered the room, and required his remaining treasures.—"I have none," said the pope:—"Except," said Haller, "two beautiful rings on your fingers: give me these." The pope took off one of them and presented it to Haller; the other," he said, "belongs to my successor." "I won't permit it to reach him," said Haller, "give it me immediately, or I'll make you." The pope gave it him: it was the papal seal, called from the impression upon it, "the seal of the fisherman:" it was of no pecuniary value,—and Haller returned it to him. He then informed the pope, that at six o'clock he must quit Rome. "I am eighty-one years of age," said the pontiff: "During the last two months, I have been so ill, that I thought every "hour would be my last. I wish to die where I am." "Wherever you go, you may die," said Haller. "If gentle means won't prevail, "force shall be applied. Chuse which you like best."

XII.

Captivity and Death of the Pope.

AT six o'clock in the morning, the pope was summoned, and brutally hurried into his carriage. Two of the French commissioners went into it with him. As they passed by the church of St. Peter, they remarked to the pope its dome, and observed to him, that it was for the last time, that he saw it: the pope was sensibly affected. The carriage took the road to Sienna. As soon as the pope reached it, the English minister at Florence waited upon him, and assured his holiness

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of the respect which the whole English nation bore him: an English lady and her son made him a pecuniary offer which was highly honourable to them. His holiness remained at Sienna till the 26th of May: he was then removed by the order of the directory to Florence. On his arrival, the grand duke paid his respects to him, and at their interview tears fell from both: what, indeed, but an heart of stone, could be unmoved on beholding a venerable personage, who had passed his eightieth year, thus inhumanly treated! particularly when it was recollected that the venerable old man was a sovereign prince, and supreme head of the whole catholic church!

From Florence, the pope was transferred to a convent of Carthusians, two miles distant from the city. Here, he lived in great retirement, but he had several respectable persons round him, among these were the archbishop of Viterbo, and Cardinal Lorenzana the archbishop of Toledo.

While he was in this retirement, the French passed their infamous decree of "*Hatred to Royalty.*" By a bull, dated the 30th of June 1799, the pope explicitly condemned it. All christendom, with the exception of the persons immediately under the eye, or subject to the control of the French directory, sympathized in the sufferings of the pontiff; the most dutiful letters of condolence were sent to him, by the emperor, the king of France, the king of Spain, and almost every catholic prelate. All the French prelates, who were at this time in England, addressed him a joint letter; the answer of his holiness was admired all over the world, for the spirit of magnanimity and humble resignation which it breathes throughout. It is closed by an expression of gratitude to our late venerable monarch and his subjects—"The numerous and important favours," says his holiness, "which "the august sovereign of England has conferred upon you, have ex-"cited our gratitude. We are unable to discharge our obligations to "him; but we pray the Author of all good to reward him, in a man-"ner suitable to their magnitude. There is no blessing so great, that "your prayers and ours shall not pray the Almighty to bestow on this "beneficent king and his whole empire." It is most pleasing to the writer to add, that papers, which he possesses, shew that the British government framed a plan for delivering the pope from his thraldom, and bringing him to England; unfortunately, the pope's sudden removal rendered this project of wisdom and humanity abortive.

The universal respect which the pope thus received, in the neighbourhood of Florence, gave great umbrage to the French government; and they determined upon removing him into France. When this cruel order was signified to the pope, he remonstrated against it: his holiness alledged his age, and the bad state of health, his physicians declared,

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declared, that he was quite unequal to the journey; that he was threatened with an immediate palsy; and observed, that they had actually applied blisters to prevent it. The French commissioners affected incredulity, and, with brutal insolence and barbarity, caused the blisters to be taken off to ascertain their real composition. This pain and indignity the pontiff bore without a murmur or a sigh. The commissioners persisted in the outrage, forced the pontiff into a carriage, and did not stop till they reached Briançon, a little town, on the part of Savoy which borders on Dauphiné. Here they permitted his holiness to remain; but allowed two only of his attendants to accompany him, signor Carraccioli, a Neapolitan, and signor Spina, a Genoese: the latter was at the same time, the secretary, the chamberlain, and the cook, of his holiness. After a short stay at Briançon, the pope was removed to Valençe, a poor city in Dauphiné, in the midst of mountains. His holiness was poorly accommodated, but was left in privacy and peace.

While the pope continued in Italy, the silent grief and silent horror of the inhabitants were discernible; terror, however, compressed every outward demonstration of them; but, the moment his holiness touched the soil of France, he was received with the strongest and most unequivocal marks of respect. Wherever he passed, the vicinage seemed emptied of its inhabitants, all flocked to him, begged, upon their knees, and with uplifted hands, his benediction, and implored the blessing of Heaven upon him. "In this triumphant march, the pope," writes an eye-witness, "had more the look of a father among his children, than "a prisoner among his guards. Calm and serene, his countenance "shewed the tranquillity of his soul, and the wisdom of his words "corresponded with the dignity and parental benignity of his coun-"tenance. Equally removed from dejection at his fallen state, and "elevation at his actual reception, his courage appeared superior to his "misfortune; and, though in his 82d year, the vigour of his mind "supported his drooping frame." At length, his mortal career was terminated; the holy vicar of Christ died on the 29th of August 1799, aged 81 years, eight months, and two days; having governed the church, during 24 years, six months, and eleven days. On the first of the eleven, his last illness may be said to have commenced. It was spent in prayer, particularly in acts of resignation to the will of Heaven, and petitions for the welfare of his spiritual flock. One of the last sentences that fell from his lips, was a request to the archbishop of Corinth, "that he would recommend above all things, to be "his successor, to forgive the authors of his calamities; and to assure "him, that he most sincerely forgave them all." His sufferings, his firmness

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firmness under them, and his zeal to maintain the deposit of faith intrusted to him, endeared him to the whole catholic church; and all christendom (except the abettors of the revolution) venerated his talents, his integrity, his meekness, and his energy; and ranked him among those whom Heaven from time sends upon earth, to be ornaments of humanity, and models of constancy, under severe and unmerited trials.

HISTORICAL MEMOIRS OF THE JESUITS.

Παλάξαι μὲν, ἀκοῦσαι δὲ.

TO the memory of his ever-revered and ever-lamented friend, SIR ALEXANDER STRACHAN, Bart., a distinguished member of the Society of Jesus,—whose kindness will never escape the remembrance or the gratitude of the writer,—the following Historical Memoirs of that interesting order, are inscribed. They may be found to give some account,—I. Of their rise and progress: II. Of their mode of instruction and education: III. Of the services rendered by them to literature: IV. Of the services rendered by them to religion, morality, and the diffusion of a proper spirit of subordination to government: V. Of their missions in Paraguay: VI. Of their missions in China: VII. Of their anti-christian and non-catholic adversaries: VIII. Of their catholic adversaries: IX. Of the objections to them from the extraordinary privileges, supposed to be conferred on them, by papal bulls and briefs: X. Of the dissolution of the society: XI. And of its restoration.

I.

Of the Rise and Progress of the Jesuits.

IT is universally known, that the Society of Jesus was founded by St. Ignatius, a descendant of a noble family in Spain. Having, unreservedly, dedicated himself to God, and spent many years in prayer and penance, he conceived the noble plan of establishing a religious order, or a perpetual succession of men, dedicated to God, who should be constantly and actively engaged in promoting his glory and the spiritual welfare of their neighbour: Part of them, to be employed in the education

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education of youth, in piety and learning; part, in the general instruction of the faithful; part, in defending the catholic faith against error; and part, in propagating the faith of Christ among infidel nations.

"For this purpose," says father Bouhours, his best biographer, "he "placed before his eyes, the two different forms of active and contemplative life; the former of which, after the model of Martha, is "wholly employed in the service of our neighbour, and the other, "after that of Magdalen, is wholly absorbed in the repose of contemplation.

"He easily discerned, that the functions of these two states, taken "separately, and in their whole extent, did not agree with his design: "and that he ought to choose from both, that which was best; and to "mingle them so equally, that they should help, and not hinder one "another: for, in the conclusion, however little may be the resemblance between Martha and Mary, they still are sisters, not enemies. "He took, therefore, from contemplative life, mental prayer, the examinations of conscience, the reading of the holy scriptures, the "frequentation of the sacraments, spiritual retirement, the exercises "of the presence of God, and other similar practices of devotion. He "took, from active life, all that might contribute to save and bring to "perfection the souls of our neighbours; preaching, catechising, missions, as well amongst the faithful as amongst infidels; visiting "hospitals, the direction of consciences, and the instruction of youth. "But this last, he more particularly regarded: for, in the general corruption, which then reigned, he thought he could reform the world "by no better means, than infusing the love of virtue into children, "before they had contracted evil habits. He hoped that those young "plants, growing up with christian impressions, would make innocence "flourish in all states and conditions in civil life."

Such was the object of St. Ignatius, in forming the Society of Jesus. With deep meditation, and always at the foot of the cross, he framed the constitutions, by which it was to be governed. "The wisdom, the "unction, the zeal and consummate knowledge of men, which appear," says Mr. Alban Butler, in his life of St. Ignatius, "throughout this "work, will be a perpetual and manifest monument of the admirable "penetration, judgment, and piety of St. Ignatius. He wrote his Constitutions in Spanish; but they were translated into Latin, by his "secretary, father Polancus." The first edition of them appeared at Rome, in 1558, and 1559. The last and best edition, at Prague, in 1757.

In 1540, the institute was solemnly approved by a bull of pope Paul III; more than forty other bulls have confirmed it, and extended the

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the privileges of the order; it is termed, "pious and holy," by the Council of Trent.

St. Ignatius survived the approbation of his institute, no longer than sixteen years: but, during this short period, St. Francis Xavier, and his companions, had converted thirty nations to the faith of Christ, and baptized, with their own hands, a million of idolaters: Above 100 schools, under the direction of the Jesuits, had been founded in Italy, in Germany, in Portugal and Spain; and incessant applications had been received for others. The whole catholic world was delighted with the good that was done, and the good that was promised: "Let us not "despair," said cardinal Commendon, one of the brightest ornaments of the sixteenth century, on his return from his German legation,— "All difficulties, that impede the progress of religion and virtue, may "be overcome by the means of the fathers of this society of Jesus. This "is the opinion of his imperial majesty, of the princes, and even of the "people of Germany. What these fathers have already done, shows, "what may be expected from their zeal. Their exemplary lives, their "sermons, their colleges, have supported, and will ever support religion. "Multiply then the Jesuits, multiply their colleges, and their academies; "you will find that the fruits, which religion will gather from them, "will exceed your expectations." The advice was universally accepted; the church and state of every catholic nation, called for the Jesuits. In 1537, when St. Ignatius presented himself and his companions to the pope, their number did not exceed six: at the expiration of the first century of the order, it reached 19,000.

II.

Their mode of Instruction and Education.

OF Socrates, it was said, that he brought down philosophy from the heavens to common life: of the Jesuits, it may be truly said, that, in imitation of their divine model, they made the knowledge of religion and the practice of it familiar to every rank and order of society. They spread themselves, over towns and over villages, to teach the catechism to children, in their very earliest years; to afford them more solid instruction, as their years increased; and to prepare them, at a more advanced age, for the sacrament of the holy table. To excite them to devotion, and to confirm them in their good resolutions, they established certain devotional practices, which impressed them with religious feelings; and formed religious associations, which, by uniting several in the observance of the same pious exercises, excited emulation, restrained

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restrained the wandering, animated the tepid, and inflamed the fervent.

Their schools were equally open to the noble and the ignoble, to the wealthy and the poor. All were subject to the same discipline; rose at the same early hour, were fed by the same plain diet, received the same instructions, might attain the same rewards, and were subject to the same punishments. Surveying the school, the refectory, or the play-garden of a Loyolan college, no person could distinguish a boy of sixteen quarters, from a peasant's son. At the Collége de Clermont, the grand Condé, said his lesson, and did every other exercise, in the ranks, as a common boy. His impetuous mind, which, at a future time, disdained and burst through every restraint, showed all its fire, but burned with regulated heat, while he remained within the walls of Clermont. It may be added, that, through life he preserved his affection for the society, and that, in his last very edifying hours, he was attended by one of its fathers.

It is admitted, that the Jesuits were singularly pleasing to their scholars. " Their polite manners," says M. de Chateaubriant, " banished from their lessons, the tone of pedantry, so displeasing to youth. As most of the professors were men of letters, whose company was sought by the world at large, their disciples thought themselves in a polite academy; friendships were formed between them and their masters, which ever afterwards subsisted for their mutual good."

No attachment could exceed that of a boy brought up under them, to his master. " I myself," says one of the authors of the *Reponse aux Assertions*, speaking of their final banishment from France, " was present at the moment of the separation of the scholars, from their masters in the Collége de Louis le Grand. Stupified with grief, they tore themselves, either in silent sorrow or with tears and sobs, from the embraces of their masters. Our enemies know that I exaggerate nothing. They themselves beheld it, and it increased their irritation: they comforted themselves by hoping that, in time, the impression would die away."

III.

The Services rendered by them to Literature.

LEARNING has not been more ably cultivated or more actively diffused than by the Jesuits. They possessed, in the supreme degree, the art of unfolding talent, and directing it to the object, in which nature designed its owner to excel. Did a young Jesuit discover a talent for the pulpit? His masters were sure to discover it, and he became

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came a Bourdaloue, a Rucès, a Segaud, a Neuville, or a Beaurégard. Did he discover a turn for serious studies, for literary discussion, for philosophy, for mathematics, for theology, for profound research? To these, he was directed, and became a Petau, a Sirmond, a Cossart, a Bougeant, a Tournémine, a Rossweide, or a Papébrooch. Was he enamoured with classical lore, or with poetry? He was consigned to the muses, and became a Brumoi, a Cerçeau, a Bohours, a Rapin, a Commire, a Vaniér, a Jouvençi, or a Berthiér; and the fruits of his pen, always elegant, but always chaste and always moral, found their way into the hands of every man of taste and letters. Whoever has read in the *Lettres edifiantes et curieuses*, those of *father Sicard* on Egypt, must allow that Mr. Gibbon's wish respecting Volney, "that "he might travel over the world," would be applied with much better reason to father Sicard. Whoever has read, in the same letters, that of *father Pons*, on Braminical mythology, will be surprised to find how much it anticipated of that valuable body of information, since communicated to us in the *Asiatic Researches*.

But the Jesuits had no philosophers! So said d'Alembert! So said la Châlotais! "When I read this assertion," says la Lande, the celebrated astronomer, "I was employed in framing the Index of my history of Astronomy. I immediately drew up a list of Jesuits eminent in that science: I was astonished at their number. After this, in 1773, I met la Châlotais at Saintes; I reproached him with his injustice, and he admitted it. But the Jesuits were then no more! Two men, Cavalho and Choseuil, had destroyed the most beautiful edifice constructed by man! An edifice, to which no establishment under heaven will ever approach! The eternal object of my admiration, my gratitude and my regrets!" Such is the candid language of la Lande.—Men of learning, whatever be your pursuits, your country, or your creed, Ask your own hearts, Have you not some obligation to the Jesuits? Have they not opened to you some doors to knowledge? Some to science? Some to taste? Have they not abridged to you some literary labour? Soothed to you some scientific toil?—Men of learning,—wherever you are,—love the Jesuits,—To all of you, they have been friends.

It is observable, that the system of educating children, in graduated bands, taught and inspected by one of themselves, for which Lancaster and Bell enjoy so much rival fame, was in universal use among the Jesuits before the 17th century. Nor should it be forgotten that they had preceded this country in her noble efforts for the abolition of the slave trade. No friend to that measure can read the 23d chapter of Mr. Southey's excellent *History of Brazil*, without venerating the exertions of *father Lorenzana* in this glorious cause.

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IV.

The Services rendered by them to Religion, Morality, and the Diffusion of a proper spirit of Subordination to Government.

BUT the zeal of the Jesuits was not confined to the catechism, or the college. The pulpits resounded with their sermons; confessionals abounded with their penitents; the sacred tables, with their disciples; and repentance and resignation, flocked with them, at all hours, into hospitals and prisons. They had their ascetics and their contemplatives; but the devotion of common life,—that devotion, in describing and inculcating which, in his "*Introduction to a devout Life*," St. Francis of Sales, was so eminently successful,—the Jesuits had a particular talent, in disseminating. The most useful of all pious practices but till then, too much confined to the cloister, pious meditations on the life of Christ, on the four last things, and the motives of loving or fearing God, they adapted to the most ordinary capacities. The *Exercises of St. Ignatius*, a course of meditations, composed by him for the general use of the faithful, are equally suited to the highest and the meanest capacities: no one has yet read them without fruit.

More than thirty years after the suppression of the society, the following character was given of it by *M. Baussét, ancien évêque d'Alais, du chapitre imperial de St. Denis, et conseiller titulaire de l'université imperiâle*, in his very interesting *Life of Fenelon*.

"The institute of the Jesuits," (says M. de Baussét,) to which no "other institute ever has been, or ever could be compared, for the "energy, the foresight, or the depth of conception, which traced its "plan, and combined its springs of action, was designed, in its cre-"ation, to embrace within the vast employments of its attributes and "functions, all classes, all conditions, all elements, which enter into "the harmony or verge of political or religious power.

"Ascending to the epocha of its establishment, it is easily per-"ceived, that the public, and avowed object of the institute, was, in "religion, to defend the catholic church against the Lutherans and "Calvinists; and that its object in politics, was to protect social "order, and the established government of every country, against "the torrent of anarchical opinions, which always advance on a line "with religious innovations. *Wherever the Jesuits made themselves "heard, they preserved all classes of society, in a spirit of order, "wisdom, and consistence.* Called, in their first origination, to the "education of the principal families of the state, they extended their

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" cares to the inferior classes: they kept them in the happy habits " of religious and moral virtue. Such, particularly, was the useful " object of the numerous congregations which they erected, in almost " every town, and which they had the talent of connecting with every " profession, with every social institution. Simple and easy exercises " of piety, familiar instructions, proportioned to every condition, and " no wise interfering with the labours or duties of society, served to " uphold, in every state of life, that regularity of manners, that spirit " of order and subordination, and that wise economy, which preserve " peace and harmony in families, and assure the prosperity of em- " pires. The principal towns of France still remember, that there " never were more order and tranquillity, more probity in dealings, " fewer failures, or less depravation, than while these congregations " lasted.

" Profoundly versed in every branch of knowledge, the Jesuits " availed themselves, with great ability, of this circumstance, to ac- " quire the consideration always attached to superior lights and talents. " The confidence of all catholic governments, the success of their " method of instruction, caused the deposit of public education to pass, " almost entirely, into their hands.

" They had the merit of attracting honour to their religious and " moral character, by a severity of manners, a temperance, a nobility, " and an individual disinterestedness, *which even their enemies could* " *not contest them.* This is the fairest answer they can make to the " satires, which accused them of relaxed morality.

" This body was so perfectly constituted, that it never had either " infancy or old age. We see it in the first days of its birth, forming " establishments in every catholic state; intrepidly combating all the " sects which spring from Lutheranism; founding missions in the east, " and the deserts of America, and traversing the Chinese, Japanese " and Indian seas.—The order existed during two centuries, and it " still had the full vigour of its maturity. To its latest breath, it was " animated by the spirit which gave it birth. It had no original im- " perfections, which called for a supply of new laws.

" The emulation which it occasioned was one of its necessary effects; " and was useful even to its rivals. All of it expired together, and it " dragged in its fall, the madmen, who imprudently triumphed in its " catastrophe!

" It will never be explained by what spirit of giddiness, the govern- " ments of which the Jesuits had best deserved, were so unwisely led " to deprive themselves of their most useful defenders.—The puerile " causes, the laughable accusations, which served as a pretence for their

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" their proscription, are now scarcely remembered;—but it is remem-
" bered, that the judges, who declared the whole body convicted of the
" greatest crimes, could not point out, among all the members which
" composed the order, *a single guilty individual.* The destruction of
" the Jesuits was a deadly wound to the education of youth, in all
" catholic Europe,—*a remarkable confession, equally in the mouths of*
" *their friends and enemies.*

" The society knew how to make its misfortunes redound to its
" honour, by supporting them with a noble and tranquil courage. The
" religious and unconquered resignation of the members of the order,
" attested the purity of its principles and feelings. These men, who
" were described so dangerous, so powerful, so vindictive, bowed, with-
" out a murmur, under the terrible hand that crushed them; they had
" the generosity to respect and mourn over the weakness of the pontiff
" destined to sacrifice them. The proscription of them was the essay,
" and served for the model of those cruel sports of fury and folly, which
" destroyed, in a moment, the wisdom of ages, and devoured, in one
" day, the riches of past and future generations."

The formal judgment given by the bishops of France, on four articles proposed to them by Lewis XV in 1761, relative to the government, the doctrine, the conduct, and the usefulness of the French Jesuits, is a further, and certainly a very strong testimony in their favour. It adds to its weight, that, at this time, the gale of promotion veered in the opposite direction, and that an expression of a contrary opinion was therefore much more likely to be grateful to the court, and to propitiate its favours.

V.

Their Missions in Paraguay.

BUT to appreciate justly the merits of the Jesuits, we must traverse the ocean, and contemplate the Jesuit missioner, with his breviary under his arm, his beads at his girdle, and his crucifix in his hand, presenting himself to the barbarous, suspicious, and cruel inhabitants of the Indian woods or morasses. Sometimes he is immediately massacred*; sometimes, the savages fly from him:—he runs after them, and,

* From two works of character,—*Societas Jesu, usque ad sanguinem et Vitæ profusionem militans, pro Deo, fide, ecclesiâ, pietate:—Sive Vita et Mors eorum, qui ex societate Jesu, in causâ fidei et virtutis propugnatæ, violentâ morte sublati sunt: Auctore R. P. Matthiâ Tanner, e Soc. Jesu, S. S. Theologiæ Doctore*; *Pragæ*, 1675. And *Fasti Societatis Jesu*; *Opera & Studio R. P. Joan. Drewe, S. S. Pragæ, anno* 1750;—it appears that,

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and, by words or signs points at the heavens, and announces to them his wish to render them worthy of being the inhabitants of that better world. He shows them his crucifix; he informs them that the Son of God, whose image they behold on it, died on the cross for them, to free them from darkness and to obtain for them everlasting life. He makes them little presents; or sings to them a pious canticle. By degrees, he obtains their affection and confidence. Then, he propounds to them the saving truths of the gospel; these penetrate their hearts: —Finally, like the eunuch in the acts of the Apostles, they pray for the sacred water of regeneration: one after another, they flock to the sacred fount; by degrees, the whole community becomes christian. Their rudeness, savageness, barbarism, and immorality disappear; they become mild, benevolent, humane and holy. Other communities join them.

Thus, were three hundred thousand Indian Savages collected in Paraguay; reclaimed from barbarism and vice, and exhibited, in the simplicity of their manners, and the purity of their minds, the mild and unpretending virtues of the primitive christians. To the happiness and piety of this fortunate portion of humanity, several writers of the first eminence, Muratori, Montesquieu, Raynal, and Leibniz bear ample testimony. Mr. Southey, the poet laureat, though generally hostile, in his writings, to the catholic religion and to catholic institutions of every kind, observes, that, "the Indians could not contemplate without astonishment the conduct of the Jesuits; their disinterested enthusiasm, their indefatigable perseverance, and the privation and danger, which they endured for no earthly reward. They, who had only heard of these wonderful men, became curious of seeing them; but they, who once came within the influence of such superior minds, and felt the contagion of example, were not long before they submitted to the gainful sacrifice of their old superstitions." (*History of Brazil*, vol. ii. p. 299, 300.)—In a subsequent part of the same work, Mr. Southey notices the pomp, with which the secular year of the foundation of the Society of Jesus was solemnized in South America. "At one place," we are told by him, "six hundred triumphal arches were erected by the Indians, and decorated with all the ornaments and good things, which they possessed: a display of the benefits, which they, above all men, derived from the society: *the centenary*

that, in Africa 68,—in Asia 131,—and in America 55 Jesuits had, before that time, suffered death, often after grievous torments,—for propagating the faith of Christ.—The number of those, who have since suffered death in the same cause, cannot be inconsiderable.

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sary of their institution could not be celebrated by these tribes with more gratitude and joy than were justly due." Ib. p. 331, 332.

Father Claver spent forty-four years in procuring spiritual and temporal comfort for the negro slaves at Carthagena, and in the adjoining country: he was called *The Slave of the Negroes.*

VI.

Their Missions in China.

IN China their religious labours were equally successful. In 1552, St. Francis Xavier reached Macao. In 1715, the number of the christians in China, amounted to 300,000; and they possessed 300 churches. In their propagation of the gospel in China, the Jesuits showed great good sense. They did every thing to conciliate public and individual favour; they carefully abstained from every thing that had a tendency to draw on them public, or individual dislike; and, so far as it could be done without trenching on the substance of religion, they accommodated their instructions to the opinions and feelings of the country. In some instances, they were supposed to carry this spirit of accommodation too far, and by a papal bull, they were obliged to retrace some steps of their conciliating advances. Their readiness to comply with the bull, did them honour.

Between the years 1581 and 1681,—126 European Jesuits were employed in the missions in China. "It must," says Sir George Staunton, (*Embassy to China*, vol. ii. p. 159), "appear a singular spectacle, to every class of beholders, to see men, actuated by motives, different from those of most human actions, quitting for ever their country and their connections, to devote themselves for life, for the purpose of changing the tenets of a people they had never seen; and, in pursuing that object, to run every risk, suffer every persecution, and sacrifice every comfort; insinuating themselves,—by address, by talent, by perseverance, by humility, by application to studies, foreign from their original education, or by the cultivation of arts, to which they had not been bred, into notice and protection; overcoming the prejudice of being strangers, in a country where most strangers were prohibited, and where it was a crime to have abandoned the tombs of their ancestors; and gaining, at length, establishments necessary for the propagation of the faith, without turning their influence to any personal advantage. Every European," Sir George

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adds from his own experience, "was greeted by them, as a countryman, entitled to regard and service."

All the information, which the missionaries could acquire of the learning, the arts, and the sciences of China, they transmitted to Europe. It is principally to be found in their *Lettres Edifiantes et Curieuses*, of which Fontenelle said, "that he never read a work which answered better to its title." To the general accuracy of these letters, and of the works of father du Halde and father Gaubil, the interesting account published by Sir George Staunton of his Embassy to China, bears testimony; and the writer of these pages, has often heard him mention them, in terms of the highest praise. In his *Histoire du Christianisme de l' Ethiopie et de l' Arménie*, p. 269, 402, La Croze mentions with praise the account given of Armenia, in the third Volume of the *Nouveaux Memoires des Missions du Levant*; and, as Mr. Gibbon justly observes (ch. 47, note 148), the work of a Jesuit must have sterling merit when it is praised by La Croze.—Such was the conduct of the Jesuits in China.—May it not be confidently asked, whether history records an instance, in which science has been made more subservient to the faith of Christ?

VII.

Their Anti-christian and Anti-catholic adversaries.

SUCH have been the services rendered by the Jesuits to religion, to letters, to civilized and uncivilized society. With such titles to gratitude, is it not surprising, that they should have so many enemies? But,—such has been the general fate of benefactors to humanity!—how few of these have closed their labours, without

"A sigh, to find
"Th' unwilling gratitude of low mankind!"
POPE.

Among the enemies of the Jesuits, several are found, whose hostility must be thought, by all *christians*, to reflect honour on the society. When we open the correspondence of Voltaire and his intimates, and observe their furious and determined hatred of christianity, and their schemes and efforts for its destruction, and find at the same time, their avowed enmity to the Jesuits, as their most formidable opponents, surely all, who invoke the name of Christ, must think with respect and gratitude, of the Jesuits, as the ablest defenders, in the opinion of its bitterest enemies, of their common christianity? By the same principle, when a *catholic* finds the polemic hatred which the early disciples of

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of Luther and Calvin discovered, in all their writings, against the Jesuits, it should elevate them in his opinion, as the hatred evidently proceeded, from its being felt by the Lutherans and Calvinists, that the Jesuits were at this time, the most powerful champions of the catholic faith.

Great, however, is the force of truth! When anti-christian and anti-catholic feelings have not guided their judgments, the atheist, the deist, and the protestant, has equally done justice to the Jesuits. Ardent for their expulsion from every other kingdom, the great and wise sovereigns of Russia and Prussia, preserved them in their own, and laughed at the vagaries of the philosophers, who solicited their banishment. "I cannot," says lord Bacon, "contemplate the application and the talent of these preceptors, in cultivating the intellects, and forming the manners of youth, without bringing to my mind, the expression of Agesilaus to Pharnabazus:—Being such as you are, is it possible that you should not belong to *us*?"—"I am persuaded," said Leibniz, the most universal scholar, and one of the most profound mathematicians and metaphysicians of his age, "that the Jesuits are often calumniated, and that opinions, which have never come into their minds, have often been imputed to them." The count de Merode, having informed Leibniz that he had purchased the *Acta Sanctorum of the Flemish Jesuits*, now filling eighty volumes folio, and still unfinished, Leibniz pronounced a panegyric on the work, and declared that, "if the Jesuits had published no other, that work alone entitled them to existence, and to be sought for and esteemed by the whole world." We have already cited one passage from la Lande, the celebrated, but infidel astronomer: In another, after mentioning several ridiculous charges which had been made against himself, he thus speaks of the Jesuits: "Among other crimes imputed to me, it is asserted, that, in my travels, I served the mass of a Jesuit. All this is too idle to answer; but I must freely own to you, that the name of Jesuit interests my heart, my mind, and my gratitude; and revives my regret for the blindness of the persons in power, in 1762.—No! the human species has lost for ever, and it never will regain, that precious and wonderful union of 20,000 men, unceasingly and disinterestedly occupied in instructing, preaching, missions, reconciliations, attending the dying, and other exertions of the tenderest and dearest functions of humanity. Retirement, frugality, renunciation of pleasure, made this society a surprising assemblage of science and virtue. I have been a near observer of them; they were a people of heroes, in the cause of religion and humanity; religion furnished them with means which philosophy does not supply. In my fourteenth year, I admired them: I asked to be

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be admitted among them: I regret that I did not persist in my vocation: innocence, and the love of study, inspired me with it."

VIII.

Their Catholic Adversaries.

SUCH were the anti-christian and anti-catholic adversaries of the Jesuits: some adversaries, however, and these as terrible as any, they had within the catholic pale. But this leads to a variety of subjects. All the accusations which these urged against them, may be found in the *Histoire générale des Jesuites* of la Coudrette,—the *Provincial Letters*,—the *Rapports of Montclàr, and la Châlotais*,—the *Morâle pratique des Jesuites*, and the *Extraits des Assertions dangereuses et pernicieuses en tout genre, que les soi-disant Jesuites ont, dans tous les tems et persévéramment soutenues, enseignées, et publiées dans leurs livres, avec approbation des Superieurs et Généraux*. On each of these works, we shall trouble our readers with a single observation. Those, who wish to see fuller answers to the charges brought against the Jesuits, should peruse the *Apologie de l'Institut des Jesuites*, 2 vols. 8vo.

1. With respect to *la Coudrette*;—that *he* was a party man cannot be denied. Like those of all party writers, his works should, therefore, be read with some distrust; and nothing resting on his single assertion, should be admitted, without some hesitation.

2. With respect to the *Provincial Letters*;—few have read or meditated them, with more attention than the writer of these lines; but he has also read and meditated the answers to them of father Daniél, in his *Dialogues de Cléandre et d' Eudoxe*; and, previously to his perusing either, he placed himself in that perfect state of doubt and impartiality, which Descartes requires from a disciple, who enters on his meditations. The result was, that father Daniél appeared to him so often victorious in the combat, as to leave little that could be justly charged on the individual members, and nothing that could be charged on the body of the society. If any of his readers have proceeded in the same manner, and arrived at a different conclusion, far be it from the writer of these lines to question his sincerity: but he claims an equal allowance of sincerity for himself, and for all, (they are both respectable and numerous), who agree with him in opinion, that the author of the Provincial Letters is as often inaccurate or unfair, as he is witty or eloquent.

"The whole of these letters," says M. de Voltaire, "is built upon "a false

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" a false foundation, as the extravagant notions of a few Spanish and " Flemish Jesuits, are artfully ascribed in them to the whole body." This, to every one, who peruses father Daniél's answer to them, must appear evident. A better answer to them, however, is supplied by the sermons of father Bourdaloue. To the whole of *his* doctrine every Jesuit subscribes; from the whole of the doctrine, imputed to them by Pascal, every Jesuit dissents:—which should be thought the doctrine of the order?—Fénélon calls the Provincial Letters, poison.

3. With respect to the *Morâle Pratique*, the *Rapports*, and the *Extraits de Assertions*:—May the writer be permitted to observe, that no one should form any conclusion from these, if he has not read the *Reponse aux Assertions*, published in 1763, in three large quarto volumes. In this work, the Jesuits charge the author of the *Assertions* with 758 falsifications and alterations of the texts, cited by him. They produce from the text, every passage pronounced by them to be falsified or altered, and confront it with the corresponding passage in the work of their adversary. Now, both in courts of law, and out of them, it is a received axiom, that a person, who denies a charge, is to be reputed innocent of it, until it is proved on him by proper evidence. Surely, therefore, none, who have not examined a large proportion, at least, of these passages, and found them misrepresented by the Jesuits, should pronounce them guilty of the doctrines imputed to them by the author of the *Assertions*. It cannot be expected of many, that they should read the three ponderous volumes, to which the writer has referred; if, however, any person should be disposed to give a serious consideration to the subject, he should, at least, read the pages, not very numerous, that compose the *Examen du procés verbal*, which concludes the work. Greatly surprised indeed will the writer of these lines be, if a single person, who reads it, should not concur with him in thinking that the persons, who drew up the *Procés verbal*, possessed no ordinary share of intrepidity.

4. One further charge against the Jesuits, requires notice.—It is objected to them, that the president de Thou discovers, in many parts of his history, a spirit of hostility toward them: but this does not prejudice them in the opinion of any person acquainted with the history of France during that period. While the president was employed on his immortal work, France was just delivered from the horrors of the league, and a numerous and powerful party, fomented within the kingdom by Philip II, still abetted its views. In the prosecution of them, the leaguers had availed themselves, and their remaining partisans still continued to avail themselves, of the ultramontane doctrines on the pope's deposing power. To these, the regular clergy, were supposed to

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be particularly favourable; now, among the regulars, the talents, activity and popularity of the Jesuits, had elevated them, both in merit and in public opinion, to a considerable eminence. This exposed them to the president's severities, from which the obscurer destinies of others protected them. But it has been proved to demonstration, that their conduct was more moderate than that of any other religious body engaged in the league; it is evident that they were soon taken into favour by Henry IV, and that he warmly protected them: but it is not so generally known, that *the chancellor l' Hôpital**, whose mind was as loyal, whose principles were as friendly to civil and religious liberty as those of de Thou, and whose talents for business were greatly superior, was favourable to the Jesuits, and a decided encourager of their schools.

IX.

Objections to the Jesuits from the extraordinary Privileges supposed to be conferred on them by Papal Bulls and Briefs.

A SHORT but complete answer may be given to any argument that can be drawn against the Jesuits from these. All their writers, particularly the author of the *Apologie de l'Institut des Jesuits*, their standard work of defence, (*Tom. II. c.* 27.) declare most explicitly and without any qualification, that, with all the attachment, which the Jesuits profess for their institute, they resign without reserve, all claims to the exemptions granted to them by bulls or briefs, when these are repugnant to the laws of any country in which they are settled.

Thus, in 1611, 1626, and 1713, the Jesuits of France recognized in solemn instruments, the absolute civil independence of the sovereign on the pope; signed these instruments with all legal formalities, and caused them to be entered on the records of the parliament at Paris.

In 1682, the Gallican clergy universally signed four articles respecting civil and temporal power. The first proclaims, in the most explicit terms, the civil independence of the sovereign on the pope. Now these articles were taught in all the schools of the French Jesuits; and in 1707 and 1761, they finally expressed their adherence to them.

Finally,—" In the year 1761," say the authors of the *Reponse aux Assertions*, vol. 3. p. 597, " at which time the Jesuits were most bitterly attacked for their institute and doctrine,—a model of a declaration

* See the *Life of the Chancellor l' Hôpital*, by the writer of these pages.

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ration was sent to the five provincials of the Jesuits in France, by the chancellor Lamoignon; and a copy of it was desired to be returned to him, signed by the priests and young Jesuits of all the colleges and houses in the kingdom. All their signatures were accordingly given and transmitted to the chancellor."—The Declaration is thus expressed:

"First, that they hold and profess, and will ever hold and profess, "that, in no circumstance, in no place, under no pretence of tyranny, "or vexation from persecution, on no account of religion, under no "other possible pretence, is it lawful, or can it be made lawful, for "any person, whatever be his state or condition, to make any attempt, "directly or indirectly, on the persons of sovereigns; or to speak, "write, insinuate, favour, or do any other act, which can tend to "endanger their safety:—that they condemn and detest, as pernicious, "and as deserving the execration of all ages, any doctrine to the con- "trary, which may be found in any works, that may have been com- "posed, either by any member of their society, or by any other person, "whosoever he may be.

"Secondly,—*That they hold and profess, and will ever hold and "profess, the doctrine of the clergy of France, declared in their assembly* "of 1682:—Consequently, they teach, and always will teach, that "the power, given by Jesus Christ to St. Peter, to his successors, and "to the church itself, is purely spiritual, and extends to that only, "which belongs to eternal salvation; that they have no power over "any thing that concerns temporals; and that thus the power of "sovereigns in temporals is so totally independent of every spiritual "power, that in no case, for no cause, and on no pretence whatever, "can they either directly or indirectly, be deposed by the power of "the Keys, or their subjects absolved, from their oath of allegiance.

"Thirdly,—That they are, and always will be, subject to the laws, "ordonnances, regulations, and usages of the kingdom, in the same "manner as all other subjects of the king, either spiritual or lay: as "also, to the rules of the discipline and the common law of the church, "in the same manner as these are binding on the other religious "persons in the kingdom; and that they cannot attempt any thing "contrary to the rights of the bishops, curates, universities, or "others:—*or make any use of any privilege, whatever it may be, ex- "cept so far as it is conformable to the import of the laws and maxims "of the kingdom.*

"Fourthly,—That, if it should happen,—(which may God for- "bid!)—that they should be ordered by their general, or by any "other person, invested with any authority, whatever it may be, to do,

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" do, (contrary to the declarations above expressed), any thing against " the laws of the church or the state, to their duty, to their sovereigns, " or to the public welfare or tranquillity, they declare, that they hold, " and ever will hold, such decrees or instruments, to be null,—on every " ground of right, *(de plein droit)*; and that they would be, and would " consider themselves obliged to disobey them *."

X.

The Dissolution of the Society.

IT does honour to christianity, that the first persecution of her was set on foot by Nero: it does similar honour to the Jesuits that the first persecution of them was set on foot by the marquis de Pombal, the most sanguinary and remorseless minister of state, that appeared in the last century. The charge, which he brought against the Jesuits, was, that they were parties to a plot, for the assassination of the Portuguese monarch. Now, that such a plot existed, is very doubtful:—that the Jesuits were concerned in it, has not been shown by the slightest evidence. For their supposed participation in it, they were banished from Portugal in 1759.

In 1763, Lewis the fifteenth suppressed them within his dominions. They were banished by the king of Spain, in 1767; by the king of Naples, the duke of Parma, and the grand-master of Malta, in 1768; and,

* The *Monita Secreta*, or *Private Instructions*,—a publication sometimes brought forward against the Jesuits,—is a most infamous work, and wholly beneath notice.—It supposes, that the society has a deliberate plan of subjugating the universe to its sway, with a settled determination that, where any villany will avail towards the accomplishment of this object, its members should adopt it: that this horrid project is reduced to system; that this system is expressed in the *Monita Secreta*; and that these were put into the hands of the elect, to be used by them, whenever occasion should make it expedient.

Is this possible? Has it entered into the mind of man to conceive such an infernal plan?—When the queen of France was charged with corrupting the morals of her son, she nobly appealed for the impossibility of the charge, to the feelings of every mother;—and the feelings of every mother absolved her.—For the impossibility of the genuineness of the *Monita Secreta*, the Jesuits may appeal, with equal confidence, to the feelings of every gentleman in the universe; and the feelings of every gentleman in the universe will acquit them.—There does not live the Jesuit, or the scholar of a Jesuit, who, if any one of the doctrines, which it inculcates, or any one practice, which it recommends, were proposed to him, would not spurn it with indignation.

Neither the original, nor any authenticated copy, of this vile book was ever produced; no circumstance respecting its discovery, ever proved; no collateral fact to establish its authenticity, ever published.

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and, were wholly suppressed by Pope Clement the fourteenth, in 1773.

" In general," says the author of the *Vie privée de Louis XV.* tom. iv. p. 61,—and he certainly cannot be accused of partiality to the order,—" the more numerous and respectable portion of the nation regretted the Jesuits. If this great cause had been heard, with the solemnity and gravity due to its importance, the Jesuits might have thus addressed the magistrates:—' You! all you, whose hearts and understandings we have formed, answer, before you condemn us, these questions! We appeal to the judgment, which you formed of us, in that age, when candour and innocence reigned in your hearts. Now, therefore, come forward! Declare!—Did we in our schools, in our discourses, or in the tribunal of penance, ever inculcate to you, any of those abominable maxims, with which we are now reproached? Did you ever read them in the books, which we put into your hands? Did you ever observe, in our public or private conduct, any thing approaching to them? Is it upon a few passages, torn and twisted from books, long buried in the dust of libraries, that we should be judged? Should it not rather be on the doctrine, which, when you filled our colleges, you heard from us, in our schools, our pulpits, and our confessionals? Is there among you, one, who has heard from us, even a single maxim, with which we are now charged? Why,'—the the Jesuits might have continued, ' did *you* send *your* sons to *our* schools, if *you* had been taught, or did seriously suspect us of teaching in them bad morality?"

" Alas!" continues the same writer, " the magistrates said all this to one another: in private, they held no other language; but they were no sooner seated on the bench of justice, than they were overpowered by their fanatical and louder brethren."

At the time of its dissolution, father Ricci, of an illustrious house in Florence, was the superior-general of the society. He, and several other of its most distinguished members, were, on a sudden, imprisoned by the order of Pope Clement the fourteenth, and, after some change of prison, conveyed to the castle of St. Angelo, and closely confined. They underwent separate interrogatories. Two questions only in these interrogatories, seem to deserve notice.—The general was asked, " If there were abuses in the order?" He replied, that, " Through the mercy of God, there were no abuses, that could, in any wise, be called general;—on the contrary, there were great regularity, piety, zeal, and particularly, great union and charity; this was demonstrated by the circumstance, that during fifteen years of extreme tribulation, there was no internal trouble or tumult; and that all

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all remained attached to their state, though excessively persecuted. This did not prevent particular abuses from rising, through human frailty,—to which proper remedies were applied."

The other question, which we shall notice, respected the wealth of the society.—Its enemies had foretold, that its dissolution would lead to the discovery of immense treasures. In no country, from which they were expelled, was this wealth, or the slightest vestige of it, discovered. This, the enemies of the society accounted for, by supposing, that, foreseeing the storm which was to burst upon them, the persons entrusted with the management of its funds, had transmitted them to Rome. "Their avidity for the good things of this world," says the author of the celebrated treatise, *Du Pape et des Jesuites*, (2 edit. p. 77), "is one of the greatest reproaches made to the society, in the brief of Clement the fourteenth; and yet, at the moment of their dissolution, they were encumbered by a heavy debt. This is an enigma, which can only be explained by a fact sufficiently known, that they were obliged to send, every year, to Rome, the fruit of their economy and savings; that these sums were put under the disposition of the general; who, by their constitutions, was the sole proprietary in the order. By these means, a portion, not inconsiderable, of the revenues of the state flowed, furtively, through secret channels, to swell a foreign treasure, and often served suspicious purposes."

The supposed treasures were, however, quite as invisible at Rome, as in any other place.—At the interrogatory which has been mentioned, the general was strictly questioned, respecting the amount of the wealth of the society, and his sending it from Rome to prevent its seizure;—"Neither I myself," answered the general, "nor any person, within my knowledge, has sent a single penny of our property out of Rome, or placed it in any bank. The persuasion of our treasures, either hidden or invested, is extremely false,—a popular rumour without a foundation; probably invented by our enemies, or arising from the splendour of our churches. The belief of it is a mere dream,—a delirium,—a real mania. I am surprised to find, even honourable persons, give credit to this fable; they should be convinced of its falsehood by the multiplied and strange searches, so fruitlessly made, both in Rome and other countries, to discover this imaginary wealth. The amount of the money, subject to my free disposition, was very inconsiderable."

On the 19th of November 1775, feeling himself near his end, the general desired to receive the sacrament of the holy eucharist. The chaplain of the castle brought it to him; and, just before he received the salutary host, the general, in the presence of the vice governor of the castle, of Don John, his secretary, of the brother Orlandi, an ex-jesuit,

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jesuit, the serjeant Vennini, the corporal Piannarra, nine soldiers, and some other persons, who assisted at the ceremony, solemnly pronounced, from a written paper, which he held in his hands, a Declaration, of which the following is an extract:

" Considering myself on the point of being presented before the tribunal of infallible truth and justice, which is no other than the divine tribunal, – after long and mature consideration,—after having humbly prayed my most merciful Redeemer, and terrible judge, not to permit that I should allow myself to be led away by any passion, particularly in one of the last actions of my life,—without any bitterness of heart, or any vicious motive or end,—and only because I hold myself to be obliged to do justice to truth and innocence,—I make the two following declarations and protestations:

" First,—I declare and protest, that the suppressed Society of Jesus has given no ground for its suppression. I declare this, with all the certitude, that a superior, well informed of his order, can morally have.

" Secondly; I declare and protest, that I have not given any ground, not even the slightest, for my imprisonment. I declare and protest this, with that certitude and evidence, which every one hath of his own actions. I make this second protestation, only because it is necessary to the reputation of the Society of Jesus, of which I was superior-general."———

That the society fell with dignity, is admitted even by their enemies. " Let not," (wrote father Neuville in a letter to one of his brethren), " a word, a look, a single sigh of complaint or murmur escape you. A respect which should not fail you during an instant, for the holy see, and for the pontiff who fills it; perfect respect for the rigorous, but always adorable decrees of providence, and for the powers, whom she employs in the execution of her designs, the depth of which it is not for us to fathom; these are our duties. Let our sorrows, our groans, our tears, never escape us, except in the presence of God, and in his sanctuary; let our grief be expressed before men, no otherwise, than by the silence of modesty, peace, and obedience! Let us forget, neither the instructions, nor the examples, for which we are indebted to our society! Let us show, by our conduct, that she deserved a better fate! and let the words and actions of the sons vindicate the mother! This will be her most powerful and able defence: it is the only defence which is permitted to us. We wished to serve religion, by our zeal and talents; let us endeavour to serve her by our fall and sufferings! You cannot doubt the painful feelings of my heart, in beholding the humiliating destruction of the society, to whom I owe, whatever I possess, of virtue, talent, or reputation. I may truly say, that every

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moment, I drink the cup of bitterness: But when we look on Jesus crucified, is it lawful for us to complain?"

The Epitaph of the Order might have been written in the following lines:—

In humble hope of the Divine favour,
The Society of Jesus now reposes:
Education languishes;
Irreligion and Insubordination increase:
A Revolution,
The horrors of which, it enters not into the heart of Man to conceive,
Advances rapidly:
O God! Abridge the sufferings of the Just!

XI.

The Restoration of the Society.

I HAVE now to write, what most, I trust, of my readers will feel a pleasing line. In August 1814, the Pope re-established the Society of Jesus, by his bull, *Solicitudo omnium ecclesiarum.* By this he derogated from the brief of Clement the fourteenth. He mentions the numerous requests, for the re-establishment of the Jesuits, which he had received from persons of every class; praises their zeal and conduct in the countries in which they had been re-established; and authorizes Thaddeus Borzozowski, their superior-general, to re-unite them in community, to employ themselves on education, in colleges, and seminaries, and in the functions of the ministry, conformably to the rule of St. Ignatius.

On the 6th of August, he communicated this bull to a consistory of cardinals; on the 7th, he repaired, in great state, to the church of Jesus, in the ancient convent of the Jesuits; and, after celebrating the sacrifice of the mass, on the altar dedicated to St. Ignatius, and assisting at another mass, he went into a large chamber. There, seated on a throne, and surrounded by the sacred college, and many prelates, he ordered the bull to be read by the master of the ceremonies, and then delivered it with his own hands into those of father Pannizoni, a provincial of the order.

But it should be distinctly understood, that, when the society of Jesus was restored, no exemption or privilege, *peculiar to that society*, was restored to it, or to its members.

Let us now suppose, that, we hear Bossuet addressing to the Jesuits, assembled on this occasion, the very words which he addressed to their fathers, in a sermon preached by him, in 1607, in their church at Paris: (*Œuvres de Bossuet, Ed. Ben.* Vol. iv. p. 459.)—"You! O celebrated "society!

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" society! you, who do with so good a title, bear the name of Jesus!
" you, whom the grace of God has inspired with the important design,
" of leading children to him, from their infancy, to the maturity of
" man in Jesus Christ! you, to whom God, in these last ages, has given
" doctors, apostles, and evangelists, in order to make known, through-
" out the universe, and even to the extremity of the earth, the glory
" of the gospel,—cease not in its service, (conformably to your holy in-
" stitute), to exert all the talents of your minds, all your eloquence,
" all your politeness, and all your learning: And the better to accom-
" plish so great a work, receive with all this assembly, in testimony
" of eternal charity, the holy benediction of the Father, the Son, and
" the Holy Ghost!"

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ST. VINCENT OF PAUL.

INTRODUCTION.

ABELLY, the bishop of Rodéz, begins his history of the life of our saint, by observing, that "the wisdom and power of God, in the "conduct of his church, never appears more admirable, than when he "takes occasion, from the calamities which afflict her, to exercise his "greatest mercies towards her; making her acquire gain from her "losses, glory from her humiliations, and abundance from her steri-"lity; so that, according to what he himself says by his prophet*, "when, for a time, he seems to forsake her, he afterwards shews that "it was only to fill her with new benedictions, and to favour her with "more particular graces. This," continues the prelate, "made the "great saint Hilary say to the Arians, who, in his time, kept truth in "bondage to injustice, that it is peculiar to the church of Jesus Christ, "to triumph, when she is wounded, to make herself more known, the "more she is disfigured by the calumnies of her adversaries, and then "to obtain the most powerful succours from God, when she appears "most destitute of his protection."

Exemplifying this observation, the prelate proceeds to exhibit a frightful picture of the deplorable state of the church of France, at the time of the birth of the holy man, whose life he undertakes to write. He represents her, at that time, as just beginning to breathe after the horrors of the league: but still presenting, in every part of the kingdom, the melancholy spectacle of temples in ruin, altars overturned, the pillage of religious houses, the spoliation of the clergy; the people, in most provinces, a flock without a shepherd, without the sacraments, and without instruction; some exertions making to remedy these evils: the effects of them beginning to appear in some towns, but not seen, in the country.

"While France was in this lamentable state, it pleased the Al-"mighty," says d'Abelly, "that a child should be born of very obscure "parents, in the swamps of Bourdeaux, who was to render the most "signal

* Is. 54.

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" signal services to the church: to fill the house of God with faithful " ministers, to shut the door of ecclesiastical dignities against the " unworthy; to establish a numerous congregation of clergyman dedi- " cated to the observance of holiness, and the instruction of their " poor neighbours;—another congregation, equally numerous, of pious " women, dedicated to the relief of the distressed poor; to raise, in " times of great national calamity, greater sums for the relief of dis- " tress, than have ever flowed from a royal treasury; to distribute an " abundance of spiritual blessings, not only over the large territory of " France, but over every country of Europe." D'Abelly ventured to prognosticate, that there would not be a single page in his work, which would not record some action, on which the reader would pronounce—that the finger of God was on it.

A life of St. Vincent of Paul has been recently published at Paris, under the title of *Vie complète de St. Vincent de Paul, Fondateur de la Congrégation de la Mission, et des Filles de Charité, par M. Collét. Nouvelle Edition, augmentée des Discours et des Ecrits Textuelles du Saint, et ornée de son Portrait gravé par Mécou. Paris* 1818.

It has long been the opinion of the present writer, that nothing dispels the prejudices of protestants against the catholic religion, raises their respect for it, or conciliates their good will to the members of it, more than presenting them with biographical accounts of some of the illustrious members of its hierarchy, who, in every age, and in every country, into which the catholic religion has found admittance, have adorned it by their talents and virtue. Under this impression, the writer published his biographical accounts of Bossuèt, Fénélon, the Abbot de Rancé, Thomas a Kempis, and Henri-Marie de Boudon. With the same impression, he afterwards published the following biographical account of St. Vincent of Paul. As it has been favourably received, and is now out of print, he avails himself of the present publication, to present a new edition of it to the public. He is aware, that the life of St. Vincent has been written by Mr. Alban Butler, and is inserted in its proper place *, among his lives of the saints: still, as the present account of St. Vincent contains some interesting and edifying facts and details, not found in Mr. Alban Butler's account of that saint, the writer apprehends that he may, without impropriety, now offer it, to his readers, as a supplement to that excellent piece of biography. No one can be more sensible than he is, that, if the biographical publications of the uncle and the nephew are compared, the publications of the latter must suffer extremely in the comparison.

* 19 July,—Vol. vii. p. 242.

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I.

The Life of Saint Vincent of Paul, from his Birth, till his Captivity in Algiers.

1576—1604.

IN one of the beautiful prayers, with which the golden book of the Imitation of Christ abounds, its pious author beseeches the Almighty*, to preserve him both from a state of too great solicitude, and from a state of too great ease. It was the will of God, that our saint should be born in a much lower condition of life. William of Paul, and Bertrande de Moras his wife, were owners of a cottage, and some small fields at Pouy, within the diocese of Acqs, not far from the Pyrénees. They had six children, four boys and two girls. Vincent, their third son, was born on the 24th of April 1576. The parents gave a virtuous education to all their children, and inured them, in their earliest years, to hard labour.

Vincent guarded the sheep and the swine: he was soon remarked for his piety, sobriety, and love of the poor. He frequently gave them some of his own clothes, and when he met them in extreme distress, he sometimes bestowed on them, a portion of the corn, which he was carrying home; but he did this with great discretion, and with the connivance of his charitable father. On one occasion, having saved thirty sous, no inconsiderable sum for a person in his very humble lot, he gave the whole to a poor object, who begged alms of him.

As he grew up, he discovered a turn and capacity for learning. In the neighbourhood of Pouy, the son of an humble peasant, had taken to the church, obtained a priory, and supported, from its revenues, some of his relations, and advanced others in the world. This made an impression on the father of Vincent: he thought his son as well qualified for the ecclesiastical state, as the successful prior, and as likely to obtain preferment. This, he considered, would enable him to assist his family. With this view, he placed his son at a poor grammar-school, of a convent of friars. His diligence and modesty, attracted to him the esteem and good-will of his masters, and they held him up as a model to his school-fellows. M. Commêt, a magistrate of distinction in the town of Acqs, was so struck with Vincent's merit, that he took him into his house to assist his sons in their studies, allowing him, at the same time, to attend his own: Vincent was then in his twelfth year: his reputation continued to increase, and, in 1596, being in

* Lib. iii. ch. 26, v. 2.

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in his twenty-first year, he received the tonsure, and the four minor orders, from the bishop of Tarbes.

He prosecuted his studies, for some time at Toulouse, Arragon and Saragossa. His worthy father contributed towards his support; but, to supply the deficiency of the charitable exertions of his father, Vincent established a school at Busèt, in the neighbourhood of Toulouse, still pursuing, in that university, his course of study, under the public professors. He was generally esteemed: the duke d'Epernon, at this time one of the most powerful men of the court, was equally struck with his piety and his talents, and expressed a willingness to advance him in the church: But Vincent resiled from these flattering offers. After he had studied theology, he took the degree of batchelor in that sacred science: in 1598, he was ordained successively, deacon and sub-deacon; and, in 1600, received the order of priesthood from the hands of the bishop of Periguex.—Before this time, Vincent lost his father. So bent had the good man been on his son's embracing the ecclesiastical state, that he enjoined his family by his will, to assist him with the means of pursuing his studies.

II.

St. Vincent is taken captive and carried to Tunis: He escapes.

1605—1607.

VINCENT now became generally known and esteemed: "But," to use the language of the pious author of the Lives of the Saints*; "there remained a new science for him to learn, which was to cost him "much more than bare study and labour. This consists in perfect "experimental and feeling sentiments of humility, patience, meek- "ness and charity; which science is only to be learned by the good "use of severe interior and exterior trials. This is the mystery of "the cross, unknown to those whom the Holy Ghost has not led into "this important secret of his conduct, in preparing souls for the great "works of his grace. The prosperity of the wicked will appear at the "last day to have often been the most dreadful judgment, and a state "in which they were goaded on in the pursuit of their evil courses; "whilst, on the contrary, it will then be manifested to all men, that "the afflictions of the saints have been the greatest effects of divine "mercy. Thus, by a chain of temporal disasters, did God lay in the "soul

* In his Life of St. Vincent, vol. vii. p. 244, Murphy's edition.

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" soul of Vincent, the solid foundation of that high virtue, to which
" by his grace he afterwards raised him.

" The saint went to Marseilles in 1605, to receive a legacy of 500
" crowns, which had been left him by a friend who died in that city.
" Intending to return to Toulouse, he set out in a felucca, or large boat,
" from Marseilles to Narbonne: but was met in the way by three
" brigantines of African pirates. The infidels, seeing the Christians
" refuse to strike their flag, charged them with great fury, and on the
" first onset killed three of their men, and wounded every one of the
" rest; Vincent received a shot of an arrow. The Christians were
" soon obliged to surrender. The first thing the Mahometans did, was
" to cut the captain in pieces, because he had not struck at the first
" summons, and in the combat had killed one of their men, and four
" or five slaves. The rest they put in chains; and continued seven
" or eight days longer on that coast, committing several other piracies,
" but sparing the lives of those that made no resistance. When they
" had got a sufficient booty, they sailed for Barbary. Upon landing,
" they drew up an act of their seizure, in which they falsely declared,
" that Vincent and his companions had been taken on board of a Spanish
" vessel, that the French consul might not challenge them. Then they
" gave to every slave a pair of loose breeches, a linen jerkin and a
" bonnet. In this garb they were led five or six times through the
" city of Tunis, to be shown; after which, they were brought back to
" their vessel, where the merchants came to see them, as men do at
" the sale of a horse or an ox. They examined who could eat well,
" felt their sides, looked at their teeth, to see who were of scorbutic
" habits of body, consequently, unlikely for very long life; they probed
" their wounds, and made them walk and run in all paces, lift up
" burdens, and wrestle, to judge of their strength. Vincent was bought
" by a fisherman, who, finding that he could not bear the sea, soon
" sold him again to an old physician, a great chymist, and extractor
" of essences, who had spent fifty years in search of the pretended phi-
" losopher's stone. He was humane, and loved Vincent exceedingly:
" but gave him long lectures on his alchymy, and on the Mahometan
" law, to which he used his utmost efforts to bring him over; promis-
" ing, on that condition, to leave him all his riches, and to communi-
" cate to him, what he valued much more than his estate, all the secrets
" of his pretended science. Vincent feared the danger of his soul much
" more than all the hardships of his slavery, and most earnestly im-
" plored the divine assistance against it, recommending himself par-
" ticularly to the intercession of the B. Virgin, to which he ever after
" attributed his victory over this temptation. He lived with this old
man

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" man from September 1605, to August 1606, when, by this physician's " death, he fell to the share of a nephew of his master, a true man- " hater. By resignation to the divine will, and confidence in provi- " dence, he enjoyed a sweet repose in his own heart, under all accidents, " hardships, and dangers; and by assiduous devout meditation on the " sufferings of Christ, learned to bear all his afflictions with comfort " and joy, uniting himself in spirit with his Divine Redeemer, and " studying to copy in himself his lessons of perfect meekness, patience, " silence, and charity. This new master sold him, in a short time, " to a renegado Christian, who came from Nice in Savoy. This man " sent him to his temat or farm, situate on a hot desert mountain. " This apostate had three wives, of which one, who was a Turkish " woman, went often to the field, where Vincent was digging, and, out " of curiosity, would ask him to sing the praises of God. He used to " sing to her, with tears in his eyes, the psalm, *Upon the rivers of* " *Babylon*, &c. the *Salve Regina*, and such like prayers. She was " so much taken with our holy faith, and doubtless, with the saintly " deportment of the holy slave, that she never ceased repeating to her " husband, that he had basely abandoned the only true religion, till, " like another Caiaphas, or ass of Balaam, without opening her own " eyes to the faith, she made him enter into it himself. Sincerely re- " penting of his apostacy, he agreed with Vincent to make their escape " together. They crossed the Mediterranean sea in a small light boat, " which the least squall of wind would overset; and they landed safe " at Aigues-Mortes, near Marseilles, on the 28th of June 1607, and " thence proceeded to Avignon. The apostate made his abjuration in " the hands of the vice-legate, and the year following, went with Vin- " cent to Rome, and there entered himself a penitent in the austere con- " vent of the Fate-ben-Fratelli, who served the hospitals, according to " the rule of St. John of God."

III.

The Occupations of St. Vincent, before his Labours for the Slaves in the Gallies.

1607—1618.

WHILE Vincent remained at Rome, he endeavoured to sanctify every moment, spent by him in that celebrated city, formerly the most splendid seat of the pagan worship, now the centre of the christian faith. The superb monuments, which still attest its ancient magnificence,

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ficence, and the wonderful productions of modern art, with which it abounds, did not attract his attention; "but," to use his own words, "it was an unspeakable comfort to him, to find himself in a city, "which was the mistress of christendom, the head of the church "militant of Christ, and which possessed the bodies of so many mar- "tyrs and saints, who had spilt their blood, and employed their lives "for Jesus Christ. To walk on land, so often trodden by the saints, "gave him a consolation, which often drew tears of joy from his "eyes."

He now resumed his theological studies. The vice-legate gave him an apartment in his house, and a place at his table. Thus he became known to several distinguished natives of France, who frequented the house of the vice-legate. The more they knew, the more they admired him; and a negociation of great importance taking place, between the Roman see and the French monarch, it was entrusted to Vincent, and he was deputed to the sovereign.

Having arrived at Paris, he fixed his abode in the Fauxbourgh St. Germain, near the Hopitâl de la Charité, afterwards illustrated by the labours of the celebrated M. Bernard, called The Poor Priest. Vincent employed all his time, not spent in devotion, in attending the sick in the hospital; administering, in the most edifying manner, both to their spiritual and their temporal wants.

About this time, his virtue was put to a severe trial. Having occasion to travel in the Bourdelois, he lodged at Sore, near the capital of that province. A magistrate of a neighbouring district occupied the same apartment: he was robbed, accused Vincent of the robbery, and was generally believed. Vincent bore the humiliation in silence and patience, and trusted his defence to God; confiding, that, whenever it was agreeable to his divine will, he would make the truth appear. Year after year, the calumny had its believers, and Vincent met with insults in many quarters. Still he possessed his soul in patience; at length the real thief being imprisoned for another offence, confessed the crime. The judge himself asked pardon of our saint, and made him a public reparation.

In one of his conferences, Vincent related the circumstance, as having happened to a third person. "I knew one," he said, "who "was accused by his companion, of having robbed him of some "money; he said, simply, that he had not taken it. Finding that the "other persisted in the charge, he turned his heart to God, and said, "'O Lord! what shall I do? Thou knowest the truth.' Then, trust- "ing to Him, he resolved to give no more answer to the accusation, "though it was spread far and wide. Behold the care which providence "has

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" has of those who place their trust in her! At a distance of six-and-
" twenty leagues from the place where the event happened, the thief
" was discovered, and acknowledged the offence. O! my brethren, let
" us acknowledge our sins, and when we are falsely accused, trust that
" God will manifest our innocence in a proper time." " Son," says the teacher of true wisdom, in the Imitation of Christ*, " stand firm,
" and trust in me: What are words, but words? They fly through
" the air, but hurt not a stone. If thou art guilty, think that thou
" wilt amend thyself. If thy conscience accuse thee not, think that
" thou wilt willingly suffer for God's sake. Give ear to my word, and
" thou shalt not value ten thousand words of men. Behold! if all
" should be said against thee, which the malice of men can invent,
" what hurt could it do thee, if thou wouldst let it pass, and make no
" account of it?" This is true philosophy. Happy, even in this life, are all who practise it! In their patience they possess their souls.

In 1611, Vincent was appointed to the curacy of Clichy, a village at a distance of about a league from Paris; and discharged, in the most edifying manner, all the duties of his station. By frequent sermons, conveying the most solid instruction, in a familiar style; by catechetical discourses, regular attendance in the tribunal of penance, and punctual celebration of the holy mysteries, he formed his flock to pious and moral duty. He visited the sick, comforted the afflicted, assisted the poor, pacified the litigious, reproved the wicked, and encouraged the good; animating all by the undeviating rectitude and sanctity of his own conduct. Thus he gained every heart. His poor flock looked up to him as their father; the Parisians, who had their villas in the vicinage, revered him as a saint; the neighbouring clergy considered him as their model. The good, which he did, was great.— " In the absence of Vincent," a doctor of the faculty at Paris, said, in a letter to one of his friends, " I officiated for him. I found the good
" people lived, universally, the life of an angel. When I preached to
" them, I could not but feel, that I was carrying light to the sun."

When Vincent first arrived at Clichy, the church was in ruin, and wanted almost the necessary ornaments. By his persuasions, some opulent Parisians rebuilt it, and furnished it with every article of use or ornament, that was necessary for the celebration of the divine mysteries, with that dignity, which the edification of the gospel requires. He established, in his parish, a confraternity in honour of the virgin mother of God, for purposes of religion and charity.

The event now took place, which led Vincent into the career of religious

* Book iii. ch. 46.

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religious and beneficent exertion, in which he has been seldom equalled, and never surpassed. Philip-Emanuel de Gondi, count de Joigni, general of the gallies of France, commander of the orders of the king, a descendant of a house renowned, even in the time of Charlemagne, for its illustrious origin, was married to Frances-Margaret de Silly, of the illustrious house of Commercy, one of the most accomplished persons of her time, and distinguished as much by her piety as her birth. They had three sons; the eldest was duke de Retz; the second died young; the third was the celebrated coadjutor, who raised himself to such painful pre-eminence, during the troubles of the Fronde. The children being of an age, in which a plan for their education on an enlarged scale was necessary, the countess de Joigni, their mother, applied to the celebrated cardinal Berulle, to recommend some person to whom it might be safely entrusted; he recommended our saint. He had observed his wonderful talents for advancing the glory of God, and the good of man. Determined to draw them from under the bushel, under which they then lay hid, the cardinal persuaded Vincent to quit his curacy, and accept the office of almoner of the count and countess, and the superintendance of the education of their children.

The possessions of the count were very large, his household numerous, his style of living, magnificent. Such were the scenes into which Vincent was now called. Transported, on a sudden, from his humble retirement at Clichy, to a scene of splendour, he laid down to himself four rules;—to live constantly in the presence of God;—to avoid mixing with the family, and their society, as much as possible;—to practise great abstemiousness,—and to avoid all kind of interference in temporal concerns.

He began, by introducing a spirit of piety into every department of the house. But, to use his own expression, he never anticipated the moment of God. He first recommended devotion and virtue, by his instructions from the altar; alluring his readers to it, by shewing the delights and advantages of a religious conduct, in this life and the next; and withholding them from the neglect of it, by shewing the eternal and temporal woes attending impiety. After these general truths had made a due impression, he descended to particulars. He pointed out, what duty prescribed, and the motives inducing its practice. Meanwhile, his own example enforced powerfully all he said: as he could not recommend a duty, which he himself did not practise. When he recommended devotion, his own incessant prayer was in the eye of every hearer; when he recommended abstemiousness, all recollected his own numerous acts of self-denial; when he inculcated the duty of labour and patience in an humble lot, the hardness of his

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own life, and his own spirit of forbearance, were visible to all; and; when he descanted on the happiness of the good, his own habitual serenity, and the peaceful joy, which beamed from his eye, proclaimed, more feelingly than any words can express, the ineffable bliss of the soul in which Jesus dwells. By degrees, the face of the house was changed; every day, there was a morning and an evening prayer, and mass was attended by the household. The sacrament of the altar was frequently approached; and general regularity and piety appeared in every department.

In all we have described, the pious countess co-operated. The count also was a man both of valour and religion. On one occasion, however, having received an affront, he sent a challenge, and the time and the place for the duel were appointed. By an inconsistency, very strange, but not unusual in the times of which we are writing, he assisted at mass on the morning of the day fixed for the combat, to pray for the aid of Heaven in the sacrilegious combat. Vincent had heard of it: when mass was over, he advanced to the count; he addressed him in the name of the Divine Being, at whose unbloody sacrifice he had just assisted: he conjured him, by every motive of religion, to give up the infernal project; and denounced to him the severest afflictions of divine wrath, if he should persist in it. The count was overcome. On the spot, he sent to inform his adversary, that he declined the combat; and avowed his determination, whatever might be the consequence, to abstain from such combats in future.

IV.

The Exertions of St. Vincent for the Relief of the Slaves Working in the Gallies.

THE duties attached to his office of commander of the royal gallies, often carried the count de Joigni to Marseilles: this gave Vincent, who generally accompanied the count in his journies, an opportunity of viewing that dreadful scene of misery.

As it was then conducted, this mode of punishment bore some analogy to that inflicted by the sentence of the Roman law, which condemned criminals *ad metalla*, or to work in the public mines. Till the modern improvements in the art of navigation, ships were principally navigated by the oar, and slaves were employed to work them. Captives taken in war, were often forced into this service; so that it frequently happened that natives of one country worked, in a sea fight, the

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the ships of war of her enemy. This was remarkably the case at the engagement off Lepanto, where the ships of the Turks were principally worked by Christians, and the Christian ships principally worked by the Turks. The ships, in which the criminals were thus employed, served for their prisons; when they were in actual service, the labours generally reached, and too often exceeded, the utmost of human strength, and the whip and the thong were always near to chastise the slightest want of exertion. The miserable objects were chained to their benches; when they were not employed in the manner which we have described, they were perfectly idle. Their food was scanty and bad; the air which they breathed was foul; no attention was shewn either to the sick or the dying; and they were almost entire strangers to the comforts of religion. It often happened, that, when they were condemned to the gallies, they were confined in a neighbouring seaport, till the gallies were ready to receive them. They were then crowded into dungeons, with very little air or light, and supported on bread and water alone, but with little of either; the air was pestilential, and vermin abounded.

Vincent, being informed of the melancholy condition of these unhappy men, first went himself to view the principal scenes of the misery. A spectacle of the most shocking kind he had expected to see, but, what he saw far exceeded his expectation. He saw, as he afterwards described, a numerous portion of his fellow creatures consumed by languor and poverty, covered with vermin, cursing their Maker and their fellow creatures, and seemingly abandoned of God and of man.

To relieve them was a duty; how they could be relieved, was the question. In this, as in many other cases, the law, speaking generally, was just, and its provisions humane; the administration of it, unjust and inhuman, and the poor victims were without any practical means of redress.

Vincent began the work of charity, by announcing to the poor sufferers, that he was their friend, and determined to procure them every assistance in his power; he enquired minutely into their grievances, and consulted with the most considerate among them, what was the most extensive relief to be obtained for them, consistent with the demands of justice. Having obtained their confidence, and opened their hearts, he held out to them the comforts of religion. "God," he told them, "was their only friend; why should they offend the only friend "they had? Why, by an unavailing fury and resentment, withhold "his mercies from them? A few years, a few weeks perhaps, would "bring them before his tribunal; and, if used properly, would lead "them

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" them to the happy mansion, where the inflictions of man do not " reach; where they would sing, in the company of the angels, the " mercies of God, and his divine praises, for all eternity."

On these soothing topics he repeatedly expatiated: in the mean time, he made the condition of these unhappy men generally known. The bishop of Paris, and probably other prelates, exhorted their clergy to call on the faithful committed to their charge, to co-operate in the good work. Large subscriptions were raised; and the disposal of them entrusted to Vincent. For those, who had not been sent to the gallies, large hospitals were raised, and put under excellent regulations; arrangements equally humane, were established for the service of the slaves. Regular hours, for their meals, for their sleep, their labour—their prayers too—were settled: Rules laid down for individual and general cleanliness, and clergymen destined to preach the word of God, and administer the rites of religion to the criminals. The whole service assumed a look of decency and patience, and there was reason to believe that many sanctified their sufferings, and obtained by the good use of them, eternal life. Cardinal Richélieu was struck with the magnitude of the good, which the humble Vincent had wrought: he announced it to Louis XIII, his royal master. His majesty applauded the work, and conferred on Vincent the title of almoner general of the gallies of France.

But the good did not rest here:—The service of the gallies fell into such odium, that it became the general practice of the courts of justice, to commute it for personal labour in the public works. The parties were chained, and their labour was long and hard; still, they were in open air; they saw the fair face of nature, and were protected by the public eye, from extraordinary oppression. The term of their bondage was limited, according to the nature of their offence, to three, six, or nine years: these, it was never allowed to exceed, except in cases, where it had been inflicted in lieu of capital punishment. Those, whose diligence and general conduct were exemplary, were generally rewarded, by some abridgment of the term, or the severity of their labour. In time, the punishment of actual service in the gallies, became nominal, being universally commuted, for services of the nature, which we have mentioned, in the public works. Such, in this instance, were the charitable exertions of Vincent: before the recent abolition of the slave trade, it was, perhaps, the noblest triumph ever obtained in the cause of suffering humanity.

Vincent's exertions on behalf of the galley-slaves closed with an act of heroic charity. On one occasion, he observed, among the labouring convicts, a young man, seemingly subdued by the sense of his wretchedness,

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wretchedness, and driven almost to madness, by the thoughts of a family, whom his captivity had deprived of the means of subsistence. Vincent was so affected by the sight of his calamity, that, having no other means of relieving him, he caused himself to be substituted in his place, and bore the chain, and worked in the galley service unnoticed and unknown, till, at the end of some months, he was discovered. He carried, through life, the honourable marks of the chain.

V.

St. Vincent's Apostolic Labours in the Town of Chatillon.

1618.

BY the advice of cardinal de Bérulle, Vincent undertook a spiritual mission, at Chatillon, a considerable town in the Lyonnese. All the writers of his life agree in their accounts of the deplorable state, to which, at the time of which we are speaking, this town was reduced. The new opinions had been introduced into it from Geneva, and it had been almost entirely neglected by its pastors, so that every rank of its inhabitants discovered a frightful relaxation both of faith and morals.

A zealous clergyman from Lyons, assisted Vincent in the good work of reform. They began it by making themselves thoroughly acquainted with the spiritual disorders, which they wished to remedy. They first preached by the edifying tenor of their own lives; they lodged in the same house; permitted no servant to wait on them; every day rose at five, made a spiritual meditation during half an hour, said the offices of the church together, celebrated the sacred mysteries, regularly catechised the poor children, and finding it difficult to speak to them, so as to be understood, except in the patois, or lowest dialect of the country, they acquired its familiar use. They then began their instructions of persons more advanced in years, and of the middle and higher ranks of life They divided the town into districts, and visited one of them every day. Their attendance on the sick was very edifying; and though they had little to give, yet, by giving that little thriftily, they did considerable good. The clergy of the district, was roused from their lethargy, and were led, by degrees, to co-operate with Vincent, in his holy labours: by degrees, he brought them to live in community, to have regular hours for prayer, study, meals, and missionary labour. Insensibly the town changed its face; the higher ranks promoted religion and industry; the lower was pious and laborious.

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While it was in the state of improvement which has been mentioned, the town of Chatillon was visited both by pestilence and famine. The exertions of Vincent, and his pious companions, then knew no bounds. They were incessantly employed in procuring subsistence for the living, and administering spiritual aid to the dying. Their conduct was beheld with general admiration, and their example, which, speaking generally, was only admired by the gentlemen, was imitated by the ladies of Chatillon. These constructed tents, helped the sick to them, and carried them their food and their medicines; it was equally wonderful and edifying to behold ladies of every rank incessantly employed in this dangerous and laborious exertion: their fervour continued unabated while the dreadful visitation lasted; the apostolic labours of St. Vincent then resumed their regular train.

VI.

Saint Vincent establishes the Confraternity of Charity.

ON one occasion, when Vincent was ascending the steps of his pulpit, a lady stopped him, to request that he would recommend to his audience the necessities of a poor family, at the distance of five miles from Chatillon, all the members of which were sick, and in want of the necessaries of life. Vincent did it with zeal and eloquence; and the Almighty gave such weight and force to his words, that, as soon as his sermon was ended, numbers, who had heard it, went to visit the poor family, carrying them bread, wine, and other provisions. Vincent himself proceeded to the poor family, and, seeing the abundance of good things, which had been taken to them, "This," he said, "is "a good deed; but not well regulated. The sick family have re- "ceived, on a sudden, too great a supply of provision; some part of "it will prove useless. What will not be immediately consumed, "must be spoilt and lost; and the poor objects fall again into the like "misery."

Vincent had a spirit of arrangement and order. The reflection, which we have mentioned, led him to consider, whether a plan might not be devised, by which, not only that particular family, but every other family in his neighbourhood, which should be visited by the same misery, might be effectually relieved. He discussed the subject with several persons of sense and wealth, and examined it in all its bearings. The result was, that the project was reduced into system, and a set of regulations framed, which were found by experience, to answer the object. "It would be difficult," says an ocular witness, "to give

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" a full detail of all the good which it produced, the comfort which it " afforded to the poor, or the spiritual blessings, by which it was " attended."

The inhabitants of the neighbouring towns, perceiving the good which it wrought, established similar associations; and several towns in Lorraine, Savoy, and Italy, imitated their example.

Such was the conduct of Vincent at Chatillon; it made a lasting impression on the inhabitants. During the process of Vincent's canonization, commissioners, as is usual in these cases, were sent to every place in which he had resided, to make minute enquiries respecting his conduct. When they arrived at Chatillon, and announced the object of their mission, every one had something to say in praise of Vincent. Having signified that it was their intention to proceed to other places, to make similar enquiries: " That," exclaimed the good people, " is " perfectly unnecessary; Vincent did good enough *among us* to cano- " nize any one man."

The exertions of Vincent in behalf of the galley slaves, and his missionary labours in the town of Chatillon, necessarily withdrew him from his attendance on the family of Gondi, and both M. de Gondi and the countess de Joigni, lamented his absence; the latter acquiesced in them only on receiving from him a solemn promise, that he would attend on her at her death. In 1626, he was called upon to perform his promise. In this year, the countess, still in the flower of life, but ripe for Heaven, terminated her mortal course, in sentiments of resignation, pious hope, and humble confidence. " The tears," says one of the biographers of Vincent, " with which the good and the poor " watered her grave, are, almost of themselves, a sufficient panegyric. " Great by her birth, and the alliances by which she was united to the " most illustrious houses in Europe; she was still greater by her " tender piety, her care of her family, her compassion for the un- " happy, and her zeal for the salvation of souls. Her own merit " entitles her to a place among the most edifying characters which " France has produced; but her early patronage of Vincent, and the " assistance which she gave to his early enterprises, cast on her some " share of those beams which encircle his name."

The task of communicating the afflicting intelligence of her death to her husband, was assigned to Vincent. He began it, by mentioning to him her serious illness; he dwelt on her extraordinary merit; on the great blessing which Heaven had conferred on him by such a wife; of the gratitude due from him to the Dispenser of every good for so great a favour; he then observed, that conformity to the Divine will was the greatest tribute of gratitude which man could offer; that a humble

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humble and resigned sacrifice to it, of an object justly and deservedly dear, was the best proof of this holy spirit of resignation. "Such "a spirit," said Vincent, "you are now called upon to exert. God "requires of you to resign, with humility, your pious consort to him, "for whom alone she now lives." With an agonized heart, M. de Gondi received the afflicting information; he bore his loss as a man and a christian. He experienced from Vincent, the most soothing attentions. When the will of the countess was opened, it was found to contain the most respectful mention of Vincent. She recommended her children to him, conjured them to obey him in all things, and assured them that a due attention to his advice, would insure the blessing of Heaven on them and their families.

It was greatly the wish of M. de Gondi, to retain Vincent in his family: but Vincent having other views, retired from Joigni with the respect and good will of all its inhabitants. As soon as the children no longer stood in need of his care, M. de Gondi himself quitted the world, and entered into the congregation of the Oratorians. He remained in it till his death,—a period of about thirty-five years. While he lived in the world, he signalized himself by his courage and loyalty: in his retirement, he was pleasing to God and man, by his regularity, humility, patience, and piety.

Previously to the time, of which we are now speaking, Vincent having occasion to pass near Pouy, the place of his nativity, visited his family. He took up his abode at the house of the curate of the village; then called on several of his relations. He assisted with them, at the offices of the church, said mass to them, and then assembled them all. Though he was then far from having attained the celebrity, which afterwards attended him, he yet was highly honoured; and, from this circumstance, his family generally formed great hopes of their own advancement in life. Vincent thought it incumbent on him to disabuse them. He mentioned to them, that he was still poor, and that it was his determination to live and to die poor: that it was unlikely, that he should ever obtain preferment; that, if it should fall in his way, he should consider himself conscientiously bound to bestow among the poor, all that should remain of his income, after providing him with the necessaries of life. "This," he said, "was the duty of every cler-"gyman; and money," he observed, "that was given by ecclesiastics "to their families, seldom prospered." It has been stated, that the father of Vincent had been greatly induced to have Vincent educated for the church, by the example of a clergyman, who had obtained a priory in the neighbourhood, and had enriched his family from its revenues. Vincent called the attention of his hearers to the actual

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situation of the family of the prior; all then in a state of want.—Finally, he conjured them to remain contented with the lot in which it had pleased Providence that they should be born; and in which, probably, Providence wished them to continue; while they did this, and acted with honesty and piety, they might, he observed to them, expect the blessing of God.

With these words he took his leave of them: he was much affected, and the remembrance of the scene dwelt long upon his remembrance. At a subsequent time, hearing that they were in great distress, he distributed among them, a legacy which had been bequeathed to him, of about one hundred pounds English money. This, and a present of a few shillings, which he once made to his brother, was, notwithstanding millions passed through his hands, all the temporal aid, which his family received from him; but he was ever attentive to their spiritual welfare.

The advice, which he gave his family, made a strong impression on them, and appears to have been perpetuated among their descendants. It is said, that to this present time, they have cherished their humble lot, tilling the earth with cheerfulness, and content in decent poverty, and aspiring to no higher occupation.

VII.

Establishment of the Congregation of the Priests of the Mission.

THE residence of St. Vincent on the estates of the countess of Joigni, placed immediately under his eye and observation, the condition of the labouring peasantry; in respect to their religious concerns, it had been greatly ameliorated in the reign of Lewis XIV; but, even then, Fleury, the celebrated church historian, saw cause to lament the general ignorance which prevailed among them. The names of Moses, of David, of Peter and Paul, and of some other remarkable persons, he observes, are known to them; but beyond these, their knowledge of the Old or New Testament seldom reaches. Yet a familiar acquaintance with it is important both to christian knowledge and christian feelings. The morality of the sacred volume is illustrated, and the motives both of belief and obedience, are enforced by its history: with this, therefore, it is highly desirable that every order of the faithful should be acquainted. To diffuse this knowledge, Fleury composed his Historical Catechism, a work of such transcendant merit, that, if an intelligent person were required to mention the work, which should be placed nearest to the sacred writings, and which,

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which, after these, could be least spared, he would mention, without hesitation, this small but golden volume. It is greatly to be lamented, that few peruse it, after they quit childhood; there is no age, in which it may not be read with advantage. Those, in particular, whose library, from inclination or circumstances is small, should assign it a place next to their prayer-books, and use it almost as frequently.

The circumstance, which led to the establishment of the Congregation, of which our subject now leads us to speak, was, the attendance which Vincent gave to a poor tenant of the countess de Joigni, in his last illness. The poor man was in great dismay, at the near approach of death, but declared he should die happily if he could but confer with Vincent. His conscience was, it seems, burthened with a crime, the mention of which, from a false shame, he had omitted in former confessions. Vincent was accordingly sent for. By his gentleness and pious exhortations, Vincent induced him, by degrees, to make a full discovery of his misery; and he had no sooner made it, than, as usually happens on these occasions, the poor man felt himself immediately discharged of a weight of woe. The countess de Joigni calling upon him, as she usually did on all her sick tenants, "O my "good mistress," he cried out in a transport of joy, "how great are "the mercies of God!—I was a lost soul, if his goodness had not sent "Vincent to me!"—After due preparation, Vincent gave him the bread of life; and at the end of a few days he expired, blessing, with his latest breath, the mercies of God, who had sent Vincent to him.

The circumstance made a great impression on the pious countess. "What have we seen! What have we heard!" she exclaimed; "the "case of this man may be that of many other of my tenants. What, "at this moment, would have been the state of this poor man, if he "had not been attended by Vincent! what may be theirs, if they "have not similar attendance!"

It was agreed between the countess and Vincent, that, on the following day, which was on the 25th of January, the feast of the conversion of St. Paul, Vincent should preach in the church of Folleville. "I represented to my hearers," he says, in an account which was afterwards published, "the importance and utility of a general "confession, and the method of making it properly; and it pleased "God to give a blessing to my discourse; all the good people were "so affected by what I said, that all would make their general con-"fession. I continued my instructions, but the number of those, who, "presented themselves for confession, was so great, that I, and a good "priest, who assisted me, did not suffice to hear them. The countess "applied to the fathers of the Society of Jesus, established at Amiens,

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" for further aid; the rector himself came to us, and he being obliged, " some time after to quit us, deputed father Fourché in his place. By " the grace of God, we had plenty of occupation: we transported " ourselves successively into other villages, within the estates of the " countess, and every where God was pleased to bless our exer- " tions."—Such was the beginning of the great work, which we are now relating. On every subsequent year, this memorable day, the feast, as we have mentioned, of the conversion of St. Paul, was celebrated by Vincent, and his spiritual children, with great solemnity and devotion: but at this time, he was far from foreseeing its extensive consequences.

The blessings, with which this first mission of Vincent, if it deserves that name, was attended, made both him and the count and countess of Joigni desirous, that the same exertions should be extended and perpetuated. But this was not the work of a day; much was to be considered, much to be provided for; a fixed residence was to be procured, the higher powers both of church and state were to co-operate, and above all, a sufficient number of workmen in the holy vineyard was to be obtained. To effect this, much exertion, and much patience were necessary, At length, in 1625, the outline of the project was arranged. 1st. The countess de Joigni advanced 16,000 livres for the foundation of the establishment: 2d. It was settled, that the object of the institution was to provide for a regular succession of religious missions among the poor;—which missions, once in every five years, were to make the estate of the Joigni the seat of their labours: 3d. The Collége des Bons Enfans, and afterwards the Priory of St. Lazarus, a spacious and roomy mansion, were procured for them: 4th. The institution was approved by the archbishop of Paris in April 1626: 5th. In the following month of September the act of foundation was signed: 6th. In January 1632, the Congregation was formally approved by Urban VIII; this approbation was confirmed at different times by subsequent pontiffs: 7th. The Congregation was afterwards incorporated, first by Lewis XIII, and afterwards by Lewis XIV, his immediate successor. Vincent lived to see the establishment of twenty-five houses of his Congregation, and the members of it sanctifying themselves, and edifying their neighbours, in most parts of the habitable globe. " All," Vincent used to say at the close of his life, when he contemplated the success of his labours,—" All is the work " of God! In 1626, the whole Congregation consisted of poor " M. de Portail, three obscure priests, and myself. Behold it now " spread over the whole world! It is the work of God! Let us bless " his holy name!"

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VIII.

The original Design of the Priests of the Congregation for Religious Missions:—1. *General View of their Missionary Labours*:—2. *Spiritual Exercises for Persons engaging in Holy Orders*:—3. *Spiritual Retreats*:—4. *Clerical Seminaries.*

THE Congregation, which Vincent established, is to be considered as a body of secular clergy, subject, in every respect, and for every purpose, to the jurisdiction of the diocesan prelate. They are distinguished in their dress from the secular clergy, by a very trifling peculiarity in the band, worn by ecclesiastics in France, round the neck, and by a small tuft of beard, which remains unshaven. They take the four simple vows of poverty, chastity, obedience, and stability. The superior of their order has the appellation of general; and, except in extreme cases, is absolute. Preaching and teaching the word of God, and administering the sacraments of the church to the peasantry, in their missions, was the object of the Congregation. The house of St. Lazare at Paris, was the principal seat of the order; there the general usually resided; and the members of the order received from it the name of LAZARISTS. When other houses were established, the conduct of the missions in the neighbouring country was assigned to them: but these were all subject to the direction and controul of the general.

Speaking generally, each house consisted of the superior, of instructors, of scholars, and of priests ready to serve or actually serving on a mission. Every day they rose at four, then proceeded to the church, and gave an hour to pious meditation, all heard mass, and employed some further time in spiritual reading, and made three different spiritual examinations of their consciences. Their meals were taken in common, and, except during a short interval which was allowed for conversation, they observed a rigid silence. Their studies were limited to the acquisition of that knowledge, which would be useful to them in the discharge of their missionary labours; they were rigidly withheld from giving any of their time or attention to the higher or more elegant branches of literature. "These," Vincent used to say, "should be cultivated in the church of Christ; but they should not "be cultivated by us. There is no rank so exalted, with whom some "minister of God, should not be qualified to converse in a manner "acceptable to them; no audience so polished, whom some preachers "of the gospel should not be qualified to address; no subject so pre-

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" found or extensive, upon which some ecclesiastics should not be able " to render an account of their faith; but, with these we have no " concern: we are to converse with the poor and the ignorant."— These lessons were uniformly followed by Vincent's spiritual children; it is said, that *an author* never rose among them. In this spirit, when an application was made to Vincent to permit one of his body, who was profoundly versed in the oriental languages, to assist in the publication of a Syriac version of the New Testament, with a translation of it, he refused the application: not that he thought such an employment was not serviceable to religion, or ought not to be encouraged; but because he thought it was a more proper occupation for others. " What signifies," says the author of the Imitation of Christ, " making " a great dispute about abstruse and obscure matters; for the not know- " ing of which we shall not be questioned, at the day of judgment?— Why " need we concern ourselves about questions of philosophy? He, to " whom the eternal word speaketh, is set at liberty from a multitude " of opinions." No one appears to have been more convinced of the truth of this doctrine, or of its practical results, than Vincent.

Such was the general spirit of a house of the Congregation of the priests of the mission; we shall successively give some view,—1st, Of their missionary labours; 2d, Of their spiritual exercises for persons engaging in holy orders; 3dly, Of their clerical seminaries; 4thly, Of their spiritual conferences; and, 5thly, Of their spiritual retreats for the general body of the faithful.

VIII. 1.—*Missionary Labours.*

THE priests of the Congregation were employed, throughout eight months in every year, in missions among the poor peasantry. They spent the remaining four in some house of the Congregation, in employments more or less connected with the objects of their missions; but eight days, in every year, were constantly assigned to a spiritual retreat, during which all their employments, and even their studies, were suspended, and prayer, meditation, and examination of conscience, were their sole occupation.

A mission, in the sense in which we now use that word, is a public exercise of ecclesiastical duty, on the following plan. A certain number of priests, but never less than two for one mission, undertake, by the direction of their superior, to preach and teach the word of God, and administer the sacraments, within the precinct of one or more villages, for a certain portion of time, never less than fifteen days, and generally

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generally not exceeding a month. They are never undertaken without a previous permission of the bishop; or without a particular and express permission of the curate: where either is refused, the missionaries are enjoined to retire quietly, modestly, and without expostulation. They are strictly forbidden to receive any remuneration, under any form, except lodging and sustenance from the curate, or from some inhabitant of sufficient circumstances to afford it without injury or inconvenience to himself or his family: they may impart their religious succours to the affluent, but the poor are always to be considered the principal object of their labours, and, in every competition, for their time or care, to be preferred. "We preach the "gospel to the poor," is both the motto and the practice of the Congregation.

At an hour, before the time prescribed, by the custom of the country, for the commencement of the labour of the peasantry, the missionary day is opened by a sermon.—Half an hour after noon, being the time assigned to the poor for their meals, the children are assembled to be taught their catechism; in the evening, a second sermon is preached, or, which Vincent greatly preferred, a solemn catechism is given to the adult. Five hours in every morning, four in every afternoon, the missioner remains in his confessional: whether it is attended or not, is immaterial; there, he is to remain—he is only permitted to leave it, to assist the sick, or to administer the sacraments to the dying, or for some other circumstance of imperious necessity.

The sermons are to be short, the style of them familiar, extraordinary exertions of voice or action to be avoided. Such, according to the observation of Vincent, was the predication of Christ. He remarks, that the style of Christ is more simple than the style of St. Peter, or of St. Paul. Sermons of exhibition, he used to say, are frequently composed and delivered with too much self-complacency. "I knew," he writes in one of his letters, "a good jesuit, a man of "a holy life, who, after preaching several years before the court, "was visited, in his sixtieth year, by a sickness, which brought him "within an inch of the grave. God then revealed to him how much "vanity and uselessness there was in most of the polished and studied "discourses of which his sermons had consisted. At the sight of it, "his remorse was great; and, recovering from his illness, he intreated his superiors to employ him, from that time, in catechising "the village poor. Having worked in this humble station during "twenty years, he died in peace. Just before he expired, he begged "that the walking-stick, which he carried about with him, in his "village

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" village duty, might be buried with him, in order, (to use his own " words), that it might bear testimony of his having quitted the court, " to honour Jesus, in the persons of the poor." Hearing that one of his priests used a pompous mode of enunciation in his preaching;— " Do learn," Vincent said to him, in a letter expressly written to him on this head, " to lower your voice. Our Lord blesses discourses " made in an ordinary and familiar tone; because it is that in which " he himself always preached and taught: it is more natural, and " more easy, the people like it much better, and derive more good from " it. Would you believe it!—a person, who was formerly on the stage, " and is now under my care, informs me, that the comedians have " at length discovered, that a natural is to be preferred to a pompous " articulation, and have therefore abandoned their former inflated " tones and gestures, and adopted those which are natural. Now, " if a wish to please the world, has led the actors to this improvement, " what a confusion it should be to the ministers of the altar, not to " imbibe the same spirit of improvement, in the service of Christ!

" I hear you prefer preaching in the evening to instructing the " adult in their catechism. I am sorry for it: 1. One sermon has " been already preached in the morning to them; a second sermon, " therefore is not quite necessary; 2. The peasantry, speaking gene- " rally, prefer catechetical instructions, and profit more by them; " 3. Our Saviour adopted this familiar style of address, and used it " to teach and convert the world; 4. It is the general practice of the " order; it gives a greater opportunity of practising humility, and " God appears to bless it."

" I return thanks to God," he writes in another letter, " for the " blessings which he has vouchsafed to the late sermons of the jesuits " during the late jubilee. I hope their example will confirm you in " the custom of never speaking in public, but with simplicity, humility, " and charity. This is the greatest secret to be found for insuring " success to sermons: the contrary practice wearies the patience of " the hearer, and fills the speaker with vanity."

In their conduct towards heretics, and in their communications with them, he directed his missioners to observe the greatest gentleness, to banish from their disputes all acrimony, offensive raillery, satirical and bitter expressions; to abstain from all contumelious and insulting expressions.—" Learned men," he used to say, " can gain no ground " upon the devil by pride, because he has more pride than they; but " they may ever conquer him by humility, as he has no such weapon." He disliked controversial sermons; and only allowed topics of controversy to be treated from the pulpit, when they were immediately suggested

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suggested by the gospel of the day. "I am sorry," he wrote to a missionary sailing for Madagascar, "that there are so many heretics "on board your ship: but it is the will of God. Perhaps, it is to "oblige you to watch more carefully over yourself; to be more "humble, more devout, more charitable, that they may see the "beauty and holiness of our religion, and thus be excited to return to "it. You must avoid disputes and invectives; be patient and for- "bearing, even where they attack you, or our religion and practices. "Virtue is so lovely and amiable, that they will be forced to love it "in you, if you practise it well. All the services which your know- "ledge of surgery enables you to render to the companions of your "voyage, you should exert, without distinction of persons, indiscrimi- "nately to the catholic and the huguenot, that those may see that you "love them in God."

But he wished that his missioners should be thoroughly instructed in polemic divinity, that they might be enabled to render, on suitable occasions, a proper account of their faith.

He strongly exhorted the missioners not to be discouraged by want of success. "Labour, not success, is required by God: he orders "you to cast your net into the sea, but does not order you to take fish; "it is for him to lead them into it. Never despair: always confide, "that, if you labour through the night, notwithstanding the difficulty "of the enterprize, and the obduracy of hearts,—asleep, as it were, "in respect to God,—still, if you expect his hours with patience, the "sun of justice will waken, will enlighten, will warm them. To this "labour, to this patience, you must add humility, prayer and good "example, and, by degrees, you will see the glory of the Lord.— "Consider, how often the success which attended the labours of Jesus "Christ, was small and tardy. By his first sermon, St. Peter converted "5,000; but we find that Jesus acquired his disciples, one by one, and "with great labour."

The fruits of the missions were great; wherever they moved, they produced piety, regularity, the frequent use of the sacraments, peace among families, amicable adjustments of litigation, kindness from the lord to his vassals, respect and submission from the vassals to their lord, restitution, abstinence from spirituous liquors, and an increase of industry.

The missioners were particularly attentive to prepare children for their first communion: with that pious ceremony the mission gene- rally closed. On the preceding evening, all the inhabitants of the village were assembled; the proposed communicants were placed before

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before them; the missioner, in the most feeling terms which he could find, announced to them the happiness which awaited them on the following day;—when, in the sight of God and his angels, they were to receive the Lamb without spot.—When the hour of communion came, they approached together, the sacred table. After the services, they walked two by two in procession, out of the church, each holding, in his hand, a sacred taper: when it closed, they received the final blessings of the missioners. On the same day, the missioners said a mass for the repose of the souls of the ancestors of the villagers;—thus identifying themselves, as it were, in a manner with them:—they then took their final leave.

To give a stability to the good done by them, the missioners generally established, in each scene of their labours, a pious confraternity, the members of which bound themselves to certain pious observances, and exertions of charity; and placed themselves under the protection of the virgin mother of Christ.

We shall not attempt to particularize the different missions undertaken by the direction of Vincent: but it would be very wrong not to mention, that his missioners found their way both into Ireland and the Hebrides, and that, in each, they rendered essential services to those to whom they were sent. In the exercise of his functions, and for no other offence, one of them was shot near Limerick by a soldier of the republican army. Several missioners sunk under their fatigues; the few, who returned to France, carried to it with them the blessings of the poor among whom they had resided, and grateful testimonials of the excellence of their conduct from their prelates.

We have mentioned the complete submission of the Congregation, and of all its members, to the hierarchy. It was as complete in practice as in theory. There never was an instance, in which, either the first or second order of the clergy complained that a Lazarist missioner had invaded his rights, or had been wanting in submission or respect to him. The word "exemption" was never heard from their lips.

The only objection, made to the missions, was, that according to the constitution of the Congregation, the period, during which the missioners continued in any one place, was too short to produce effectual good. The period, it was replied, of the mission, was short, but the consequences were permanent. A first communion well made, a full reconciliation of a sinner with his offended God, a general spirit of piety and regularity once introduced into a whole village, does not quickly evaporate:—in all events, the seeds of good were sown, it remained for the established clergy to fructify them, and perpetuate the good.

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good.—The clergy, too, were benefited by the missioners; much of the missioner's spirit he left behind him; even the most torpid were animated by his example.

Such was the good produced by the missions of Vincent and his disciples. It appears, that 700 missions were accomplished by them, in the life-time of Vincent: his mantle descended to his successors; and, till the general wreck of all that was good, in the French revolution, the missions were prosecuted on the same plan, were conducted with the same fervour, and produced the same good, as they had done in their earliest years.

It remains to add, that, when these active men returned from their missions, to the house of the Congregation, they returned to prayer, to solitude, and study. "Our life," says Vincent, in a letter written by him in 1631, "is, in the midst of Paris, almost the life of a "carthusian. Scarcely any one has any concern with us; we con- "cern ourselves with none; our solitude makes us sigh for our mis- "sions, our missions for our solitude. The life of a missioner, when "he is in a house of the Congregation, should resemble that of a "recluse, in the same manner, as, when he is on a mission, it should "resemble that of an apostle. In proportion as he labours in retire- "ment for his own spiritual advancement, he is likely to succeed in "his labours for the spiritual advancement of others."

VIII. 2.—*Spiritual Exercises for persons entering into Holy Orders.*

IN the eye of a true christian, the ecclesiastical state is the most noble and most elevated rank to be attained on earth. To form good priests, was one of the occupations of the son of God. "A priest," says the author of the Imitation of Christ, "ought to be adorned with "all virtue, and to give an example of good life to others. His con- "versation should not be with the vulgar and common ways of men; "but with the angels in heaven, or with perfect men on earth. When "a priest celebrates mass, he honours God, rejoices the angels, edifies "the church, helps the living, obtains rest for the dead, and makes "himself partaker of all that is good."

Thus St. Francis of Sales, St. Charles Borromeo, the venerable Bartholomew de Martyribus; thus every other holy and distinguished person, with whose sentiments on this subject we are acquainted, have expressed themselves on the dignity and sacred character of the priesthood. Hence, proceeded the caution with which they admitted persons into holy orders.

We have mentioned the deplorable state of the clergy at the time in which

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which Vincent came into active life. In a conversation, upon this subject, between him and the bishop of Beauvais, the latter observed that "it was too late to think of the antient priests; they were past "remedy: all that could then be done, was to raise a better genera- "tion:—but, what," continued the prelate, "are we to do with those "who now offer themselves for holy orders?" After a silence of a few minutes,—"We must keep them," he said, "in pious solitude, in "prayer, and meditation, and absolutely estranged from the world, "for a few days, at least; to dispose them, in some measure, for the "divine favour." "The design is good," says Vincent, "it comes "from heaven; let us consider of the best means for carrying it into "heaven." By the desire of the prelate, Vincent immediately turned his thoughts to the subject, and committed them to writing. The bishop approved them, and a beginning was made at Beauvais, to carry the plan into execution—the effects were most salutary, and most sensibly felt. The archbishop of Paris was so struck with them, that he established a general rule throughout his diocese, that all, who took orders in it, should prepare themselves for them, by a retreat of ten days, in the colléges des Bons Enfans, then the seat of the congregation at Paris. The example of the archbishop was imitated by other prelates; and, by degrees, the houses of the congregation were open to all, who, with testimonials from their bishop, presented themselves to make a spiritual retreat, previously to their ordination. During ten complete days, they were lodged and boarded at the expense of the establishment. A succession of prayer and instruction occupied their time. The decalogue was succinctly, but accurately, explained to them; and they were minutely taught and practised in the ceremonial of the ritual. Almost all, made a general confession.

To their accommodation, Vincent habitually sacrificed the convenience of his own charge; and encouraged his disciples to make such sacrifice cheerfully and affectionately. The expense was heavy: and more than once, prudence seemed to suggest the necessity of discontinuing the undertaking; but it was blessed by heaven, and prospered to the last.

VIII. 3.—*Clerical Seminaries.*

AN object, which Vincent had much at heart, was to establish a permanent institution, for raising a numerous portion of pious, well-instructed, and zealous ecclesiastics, for parochial duty. Two plans presented themselves. The first was recommended by the Council of Trent: By this, youths of promising dispositions were to be selected, at a very early age; separated from the world; and, in a happy ignorance

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rance of its vices and vanities, to be brought up in piety, instructed in divine and human learning, and afterwards admitted, at a proper age, into the ecclesiastical state. According to the other plan,—those were to be selected who had finished the studies of humanity, and had discovered, in their conduct, confirmed habits of devotion, religion, and regularity, and an aptitude to acquire the learning necessary for a priest. For, although Vincent preferred piety to literature; although with the author of the Imitation of Christ, he might exclaim, "Of "what importance is science, without the fear of God?"—he yet knew, that, as a priest is to instruct others, he must himself be well instructed; and that an ignorant clergyman is little calculated to discharge with fruit, the duties of the sacred ministry. After weighing both plans with attention, he gave the preference to the latter; it appearing, after great inquiry, that, of the boys who are educated for the church, from tender years, the number of those, who embrace the ecclesiastical state, is surprisingly small. On this occasion, the archbishop of Rouen mentioned, that, though he had educated, with the greatest precaution, a multitude of young men from their tender years, in hopes of their afterwards taking to the church, he could not reckon more than six who had entered its service.

The plan being agreed upon, Vincent erected his seminary. Philosophy and theology were taught in it; but not more of the former than was necessary to qualify the student for acquiring the latter: and the latter was confined to solid instruction in the history, the morality, and the dogma of the church, the exact celebration of its rites, and the administration of its sacraments. Year after year was spent in the acquisition of this useful knowledge. "What!" he used to exclaim, with the celebrated M. Bourdoise, "the lowest trades require an appren-"ticeship; and can five or six months be thought sufficient to form "men for a dignity, for which they can only be qualified by having "purified themselves from all vicious habits, from all inordinate love "of the creature; by having made great advances in divine love, by "having acquired a feeling knowledge of the saving truths of eternal "life; by having established in their souls, the reign of truth and "justice, and a constant habit of prayer,—what a sword is to a sol-"dier, prayer," he used to say, "is to a priest."

Some objected to Vincent, that the erection of a seminary for the education of priests was beside his original plan, which was expressly confined to the instruction of the poor. "I hope," said the humble man, "that we walk, however immeasurable our distance from Jesus "may be, in his footsteps. At first, he hid himself in obscurity, then "he announced his gospel to the poor. Finally, he chose and in-

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"structed the apostles. Imitating him, we lived at first for our own "sanctification, then we evangelized the poor, now we form pastors "for them.

"O my Saviour!" he sometimes exclaimed, "how great is the "importance of a priest! The good he may do, how great! the evil "he may do, how incalculable! How should the poor missioners "exert themselves to form good ecclesiastics. No task is so difficult, "so sublime, so weighty; nothing contributes so much to the salva-"tion of souls, to the advancement of christianity. No money is so "well spent, as that employed in forming a good priest. To enrich "the fold of Christ with a good ecclesiastic, is to enrich the poor: he "will even be a father to them, and repay to them an hundredfold what "he himself has received from the charity of the faithful."

The good, produced by the seminary established by Vincent, was so visible, that the institution was adopted by every prelate in France, so that a seminary became as ordinary an appendage of a bishopric, as a palace: some were better regulated than others, but all did great good.

VIII. 4.—*Spiritual Conferences.*

TO preserve the pious fervour kindled at the seminary, and to excite its holy inmates, after they should come into the world, to live up to the resolutions which they had formed, Vincent established regular conferences among them and other ecclesiastics, on religious subjects, connected with their holy calling. He was led to this plan, by perusing the relations which have come to us, of the pious conferences of the Fathers of the Desert.

The ecclesiastics, who formed this religious association, were to continue members of it as long as they observed its rules. These were few. Every day the members of it were to rise at four, to meditate on some pious subject, during half an hour at the least, to celebrate the sacred mysteries; to read, on his knees and bare-headed, one chapter of the New Testament; and to make an examination of his conscience before dinner; and after it, to give some time to the perusal of a pious book. Each of the rules was to give way to a pressing call of duty; but, with this exception, all were to be inviolably observed. The object of the association was to tender honour to the life of the son of God, his eternal priesthood, his holy family, and his love for the poor. These, in the chief employments of the day, they were to bring explicitly into their recollections. They were to assemble on a place, fixed for the purpose, on every Tuesday: those, who were so disposed, might speak on any subject relating to the functions

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functions and duties of ecclesiastics, the motives which incite them to virtue, and the dangers to which they were exposed. But the discourse was to be short, without any gesticulation or affectation of eloquence. The members of the association were to have age and experience; others might attend, but those only were allowed to speak.

The effects of the association were most salutary; the founders of the community of St. Sulpice, and of the community for foreign missions, twenty-three of the most distinguished prelates of France, a prodigious multitude of vicars-general, canons, curates, directors of seminaries, and other persons, who edified France by their piety and their zeal, were members of the pious association. They were useful to every rank of life; but they chiefly attached themselves to the poor. In the poorest quarters of Paris, in its hospitals and prisons, some were always to be found.

At the time, of which we are speaking, the Fauxbourg St. Germain was the receptacle of whatever was most wicked, most lawless, most hardened, and most filthy, in Paris. Even in the day time, it was unsafe to pass through it, and at night none ventured into it besides its wretched inmates and their associates; the process of the law could not be served without a military escort.

Afflicted by this combination of wickedness and misery, but undismayed by its terrors, some members of the pious association of the conferences repaired, in their clerical dress, to the spot, and announced to the inhabitants that they were come to dwell among them, and that their object was to reconcile them to God, the best, and perhaps the only friend, who was left to them. At first, they were viewed with astonishment, soon with favour, and before long, as angels from heaven. Then they parcelled out the district among them; a portion of it was assigned to each; the missioners laboured without intermission, the grace of God worked with them, and, at the end of two years, industry, piety, and regularity was restored to the Fauxbourg St. Germain. A pious tradesman, in the neighbourhood, without a family, or any near relatives, was so struck with the change, that he offered the missioners his whole fortune, on condition they would form themselves into a distinct association, and continue their labours. His offer they refused; but they assured him, that, in those, or similar labours, they would persevere till the end of their lives.

VIII. 5.—*Spiritual Retreats.*

IN every age of Christianity, both the just man and the sinner have been recommended to make temporary separations from the world; and to dedicate some days to prayer and pious meditation, in solitude

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and silence. The system into which this has been introduced, by the spiritual exercises of St. Ignatius, is one of the many obligations which we owe to that great man and his disciples. The good effected by these exercises did not escape the observation of Vincent; after much deliberation, he formed an establishment for similar exercises, on a very large scale, at the House of the Congregation, at Paris, and it was imitated in several of their other houses. There, all who were known to any of the members of the community, or who presented themselves with any thing like a recommendation, were received, lodged and boarded, during ten days, on making a solemn promise, on their admission, to observe the rules of the establishment, and remain in it, during the term of the retreat. If they offered a retribution, a small sum of money was received; but none was asked for, or discovered to be expected. No distinction of rank was shewn, either at the reception, or in the treatment of the persons who engaged in the retreat, so that the cordon-bleu, the officer, the private, the ecclesiastic, the barrister, the tradesman, and the domestic, often met at St. Lazarus, were served in the same refectory, slept in the same dormitory, and knelt and prayed in the same rank. All rose at an early hour, and said together a morning prayer; were employed in some spiritual exercise till they assembled for mass; after mass, they breakfasted; then assembled in the church, where a meditation on some important truth of christianity was read to them; but after each sentence, the priest who presided over the meditation, suggested the sentiments which it should raise, and then paused, for a few minutes, to let them make a due impression on the hearers. At the close of the meditation, he suggested the resolutions which the hearers should form, in consequence of the pious sentiments and affections which had occurred to them during the meditation. These, in the first instance, were general; then, descended, as far as could be done in a promiscuous assembly, into particulars; then, in a private conference with each individual, were still more minutely directed; for Vincent frequently remarked, that, however proper it may be, to begin with general resolutions, little good is to be expected, if the person who makes them does not apply them to his own particular case, to his own habits, and to his own individual circumstances. A similar public meditation was made in the afternoon, and the day closed with an evening prayer. The other parts of the day, except the hours of meals, were employed in other spiritual exercises. The meals were taken in a public refectory; a book was read while they lasted; and, except for a short time after dinner, absolute silence was observed throughout the day. Almost all made to the priests, a general confession of all the sins of their lives; and, finally, received the communion.

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Some objected to these retreats, that the labour was great, the expense excessive, the good uncertain. "Many," Vincent replied, "very "many are served by them. But, after all, how many neglect to "avail themselves of the passion and death of Christ! Yet, O great "and merciful God! Though thou foresawest all this, thou wouldst "die for their salvation! Grant us grace to imitate thy example.— "Thou diedst for all! Let all be welcome to us! Let there be no "acceptation of persons! Let the poor be as dear to us as the rich." The disciples of Vincent caught his holy flame. It appears from the accounts of the house, that during the twenty-five last years of Vincent's life, 20,000 different persons, or about 800 persons in every year, had made their spiritual retreats in the manner which has been mentioned, at the house of St. Lazarus. The good effects of them were great; cardinals, bishops, priests, and curates, addressed letters to Vincent, thanking him for the good which both the shepherds and the flocks had received from them. But it is idle to produce testimonials in favour of the good effects of this institution; every christian must be sensible how much good ten days spent in the manner we have described, must produce,—how greatly they must

——— "Remove the stony from the heart,
"And make new flesh regenerate grow."
Par. Lost, XI. 8.

IX.

Saint Vincent's other Establishments of Charity.

WE pass to other acts of Vincent's Charity. We shall premise some account of mademoiselle le Gras, his eminent co-operator in several of them; we shall then successively mention the Institution of the Sisters of Charity,—of a religious community of ladies in support of the sick, in the hospital of the Hotel-Dieu;—and of an hospital for foundlings.

IX. 1.—*Mademoiselle le Gras.*

THE lady, whom we now introduce to the attention of the reader, was the daughter of Louis de Marillac, a member of a family equally distinguished in the robe and the army. She was eminently accomplished; but from her tenderest years, she devoted herself to piety; and once intended to enter into a religious house of the rigorous order of the capucines. Being withheld from it by weak health, she married M. le Gras, secretary of Mary of Medicis; her kindness to all in want, procured for her, in her neighbourhood, the name of *mother of the poor*;

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she rendered them, in sickness, all the services which an humble and industrious servant could shew them; she waited upon them, dressed their victuals, made their beds, comforted them in their sufferings, instilled sentiments of piety into them, instructed them in the truths of religion, prepared them for the sacraments, and disposed them, during their last illnesses, for their happy passage into eternity. Not long after her marriage, she lost her husband; for some reason, unknown in the English law, she was called, till her decease, Mademoiselle le Gras. The bishop of Belley was her spiritual director; his residence in his diocese rendering his further care of her impracticable, he earnestly entreated Vincent to take charge of her; and, though it was contrary to his established rule of avoiding female direction, Vincent, from his singular respect to the holy prelate, accepted the charge. Mademoiselle le Gras soon announced to him, her resolution of abandoning the world, and consecrating herself entirely to the service of the poor, and co-operating, as far as circumstances permitted, in Vincent's charitable undertakings. He commended her design; but, before he permitted her to engage in it, he tried her strength and good-will, during a period of four years, in different charitable employments; particularly, in visiting some of the confraternities, which he had established in several of the provinces of France. At the end of the four years, the trial ended, and she returned to Paris, and finally placed herself, with no vow, but with a firm resolution of obedience to him, under the direction of Vincent. Seeing her ardour, he did not check, but regulate it. "Beware," he said to her, "of doing too much. It is a snare, by "which the evil spirit endeavours to deceive good souls; he excites "them to attempt more than they can do, in hopes, that, when they "fail to do all the good they wish, they will do none. On the contrary, the Spirit of God breathes moderation, and prompts every one "to do the good he can, and to persevere in it to the last."

IX. 2.—*The Sisters of Charity; or, Les Sœurs Grises.*

TO procure for the sick poor, kind and intelligent attendants, who might essentially assist them, both in their spiritual and corporal wants, was the object of this institution.

Its beginning was small. Vincent proposed the design to Mademoiselle le Gras, and suggested to her, that the only means of accomplishing it, was, collecting a certain number of young women, disposed to undertake such an employment, and to bind themselves to it by a serious, though not an indissoluble engagement; first proving, by a sufficient trial, their probable steadiness in the enterprize, and giving them such instructions, as would enable them to discharge properly,

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the task to be assigned to them. Four innocent, active, and intelligent young women, were selected for this purpose, and placed under the tuition of Mademoiselle le Gras. They were joined by others: by degrees, their modesty, their gentleness, their zeal, and unpretending piety, gave general edification, and their number increased rapidly. In Paris alone, they had, at the commencement of the French revolution, thirty-four houses filled with sisters of the institution; several in the provinces, some in Lorraine, and some in Poland.

With their numbers, their duties increased:—at a moment's notice, they were to be ready to attend the sick, the wounded, and the dying poor; and for that purpose to seek the garret, the cellar, the hovel, the prison, and the hospital. They were taught to honour the sacred person of Christ, in all whom they attended; to remind themselves, by repeated acts of faith, of his holy presence, and to consider every discharge of duty, as an act of obedience to his divine will. Every day they were to rise at four, to hear mass, to say the beads, to make two meditations and two examinations of conscience, to live abstemiously, never to taste any other liquor than water, to receive the holy communion on every Sunday, and on the principal festivals to attend the poor sick, to refuse no employment about them, however disgusting or painful. When it was necessary, one of them was to watch the sick or dying, through the whole night; to reckon for nothing, the foulness of the air, or the pestilential breath which they must encounter in the discharge of their duty; and to familiarize themselves, when such was the situation of those, on whom they waited, with the near approach of death. They were to instruct the poor in the doctrines of religion, to suggest to them motives of piety, to inform the priest, as soon as it began to appear, of their approaching dissolution: but, though watchful and earnest, they were not to be importunate or wearisome; and never, either directly or indirectly, to receive even the smallest remuneration for their labour. When they quitted their rooms in the morning for the service of the day, they were to prostrate themselves on the ground, and make an act of adoration of the Divine Being, on whom, in his poor servants on earth, they were to wait. They were to emulate the purity of the inhabitants of a cloister; to behave to each other with respect, and to avoid every thing that savoured of levity or familiarity. Their manners were to be grave. Their dress was grey; this gave them the appellation of the *Sœurs Grises*. They made three simple vows of poverty, obedience, and chastity; but those, they were not suffered to make till after a probation of seven years, and they were then only made for the term of the following year.

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When Vincent first instituted this community, he considered that it would be filled only with young women taken from the lowest conditions of life. "By degrees," says M. Collét, his biographer, "young ladies of the highest birth wished to become members of it. "Vincent saw,—and we now see—young ladies, who have been "brought up in delicacy, richly dressed, and accustomed to com- "mand,—renouncing all the conveniences of life, embracing a state "in which nature has much to suffer, honouring, as their superiours, "those whom once they would not have permitted to wait upon "them; and wearing, with greater joy, a coarse and humble dress, "than the children of the world find in their costly garments." The institution was approved by John de Gondi, archbishop of Paris, legalized by letters patent of Lewis XIV, and confirmed by cardinal Lewis de Vendome, legate a Latere, from pope Clement IX. "How "happy are these poor girls," said Vincent, "to continue the good "which Christ did, while he resided on earth. With all their good "deeds, and their humble reliance on the mercies of his God and the "merits of his Son, with what holy confidence may they appear at "the day of judgment! It seems to me, that all the crowns and "empires of the earth, are only as dirt, in comparison with the glory, "with which there is reason to hope, these poor girls will be one day "crowned."

An illustrious and intelligent foreigner, on a visit in this country, was shewn one of the greatest and best regulated hospitals: its order, its regularity, its cleanliness, and its airiness, were remarked to him. To these, he did ample justice: "Mais," said he, "il vous manque quelque chose:—Un bon curé, et des sœurs grises."

There was no part of Vincent's labours, which he seems to have considered with more pleasure:—After the celebrated battle on the downs of Dunkirk, so warmly and so ably fought by the prince of Condé and Turenne, the sick and wounded of the victorious army of the latter, were taken to Calais, and placed in tents near the town. Anne of Austria, who was on the spot, was extremely affected at the sight, and immediately applied to Vincent for some of his sœurs grises to attend them. He sent four, and they commenced their labours: two sunk under them, almost immediately, and Vincent replaced them by two others. Mentioning this circumstance, in one of his conferences,—"Imagine to yourselves," he said, "four poor girls among "600 sick and wounded soldiers. See the goodness of God, in rais- "ing, at the very time, such a company!—To do what?—to render "every personal service, of which these objects stand in need;—to "assist them spiritually, by speaking the words of salvation to them "all,

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" all, and particularly to the dying;—to dress their wounds; and " while they dress them, to excite them to patience, or prepare them " for death. This is truly an affecting sight. Don't you think, that " in the eye of God, it is an act of great merit for these sisters to go " with so much courage, among the soldiers, aiding them in their " wants, and contributing to their salvation? To expose themselves " to fatigue, and to illness, and even to death, in order to serve these " soldiers, who have deserved so well of the state! We now see, " how full these poor girls are of the glory of God, and of charity for " their neighbours. One called upon me yesterday, and told me, that " she had been informed that two of her sisters were dead, from " fatigue, at Calais, and desired me, if I approved of it, to send her " there.—I told her, I would think of it; and she came to me, yes- " terday, to renew the request. See the courage of these women, to " offer themselves, in this manner, as victims to charity, to give their " lives for the love of Jesus Christ, and the good of their neighbours. " Yes,—they will be our judges, if we are not disposed, as they are, " to expose our lives for the interest of God!"

IX. 3.—*Religious Association of Ladies for the service of the poor in the Hotel Dieu at Paris.*

THIS most respectable association, originated with Madame la Présidente Goussault.—A widow, in the flower of youth, rich and beautiful, the world offered her, in a second marriage, every thing that could flatter a person of her rank: but grace was more powerful than the world. The imitation of Jesus in his love for the poor, she preferred to it,—and certainly did not lose by her choice.

The situation of the poor in the Hotel Dieu fixed her attention; she found that, in the course of every year, 25,000 individuals upon an average, of each sex, of every age, and of all religions, were received into it, and that much was wanting both for their spiritual and temporal accommodation. This, she represented to Vincent; she laid before him her plan for the reformation of the hospital, and conjured him, by his love of God and man, to preside over its execution. He consented, but not before it had been pressed on him by the archbishop of Paris. A first and second assembly of ladies was held; at the latter, madame d'Aligre, the wife of the chancellor of France, and several other ladies of distinction, attended: the Présidente Goussault, was appointed the first superior of the congregation; Vincent, its perpetual director. In a few years two hundred ladies of the first distinction joined the association. They obliged themselves to give regular

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attendance upon the poor of the hospital: and to do, or to see that others did for them, every office that suffering humanity requires.

They were enjoined to enter the hospital humbly dressed, to speak to the poor, not with affected condescension, but with real kindness and affection; to instruct them, and excite in them sentiments of devotion and resignation: each of the ladies was furnished with a book containing the prayers and instructions, which they were to suggest.

Mademoiselle le Gras, and her sœurs grises, were soon called in aid. Four priests were introduced into the house, a medical dispensary and a large kitchen established. Here, the incomparable sœurs grises worked from morning till night, and often through a great part of the night, in preparing the medicines and dressing the victuals of the poor. The expense amounted, upon an average, to 7,000 livres a year; and the fervor with which the ladies began the association, never diminished. Even when the immorality of the Parisians was at its utmost height, there were not wanting ladies of the first rank, who gave the same attention, to the inmates of the Hotel Dieu, as it had received from Mademoiselle le Gras, and her first companions.

IX. 4.—*The Hospital for Foundlings.*

IN the middle of the 17th century, the city of Paris presented the lamentable spectacle of a multitude of children daily exposed, almost as soon as born, in the public streets, and left there to perish by inanition. The police interfered, and ordered the commissioners of the chatelêt, to remove them and provide them with sustenance. But little, if any, substantial good was effected by the order; the children were deposited with a woman of the name of Landri; she took little care of them, and few reached manhood. She confessed that none committed to her charge were baptized by her, or by her direction.

The miserable lot of these unhappy children came to the knowledge of Vincent: It was his constant rule, when he could not do all the good which he wished, to do that which he could. A subscription was raised, a house hired, several babes transported to it; Mademoiselle le Gras, and some of the sœurs grises, took charge of them. Thus, something was done, and the Almighty was implored to bestow, from the treasures of his mercy, the means of doing more.

After many prayers and many discussions, Vincent convened an assembly of the charitable ladies we have mentioned: a project of providing for all the children was embraced with ardour. The Court of France entered into it; and, at the prayer of Anne of Austria, the king settled on the establishment a yearly pension of 1,200 livres. For a while every thing prospered; by degrees, the pension was suspended;

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suspended; their other means began to fail; fervour subsided, and ruin appeared to advance rapidly.

In this afflicting state of the undertaking, Vincent convened another assembly of the ladies; the Marillacs, the Traversacs, the Miramions, —and many other names still held in benediction in France, attended it. Vincent exposed to them the situation of the institution; the reasons for encouraging the reasons for abandoning it. "You have "contracted," he told them, "no engagement; you are at full liberty "to come to any resolution you think proper. Much has certainly "been done by you; many infants, who would otherwise have perished "for time and eternity, have been saved through your care; many "children now begin to know and love God, and will soon be qualified "to earn their own subsistence by their own hands; the undertaking "has its perils, but certainly so happy a beginning promises pleasing "results."

Here, for a moment, the feelings of the holy man subdued him, and his voice began to fail: Recovering himself,—"The time of deliberation," he said, "is now over: the hour in which the fate of these "children is to be decided, is arrived; their natural mothers forsook "them, the grace of God gave them mothers in you: you are now to "say, whether you will abandon them!—Cease, then, if you can, to be "their mothers, and become their judges; their life, their death are in "your hands;—you are to pass sentence upon them;—let us see if "you will have mercy upon them, or not. If you have mercy on "them, they will continue to live, if not, they must die!—I proceed "to the vote.—Madame de Nemours," addressing himself to the duchess of that name, he humbly said, "What do you vote for?"

Madame de Nemours, and every lady in the room, cried out with one voice, that the good work must be continued; that, whatever should be its expenses, whatever privations they must endure to support it, the establishment must and should be continued. "The fa"thers and mothers have forsaken their children," the assembly said, "but God has placed the children in our arms, and we never will "forsake them." The resolution was not embraced with more ardour, than it was executed with wisdom and perseverance; it was supported partly by public, and partly by private beneficence; till the French revolution it ever flourished.—Surely the reader will exclaim, "How "many thousand children should bless the name of Vincent!"

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X.

Succours sent by St. Vincent into Lorraine and Champagne, and other Parts of France, which were a Scene of War.

EVERY biographer of St. Vincent begins his account of this part of his life, by observing, that, however his readers may have been astonished at what they had before read of Vincent's exertions of charity, they will find what remains still more surprising, and think it borders on prodigy. If the present writer should do justice to his subject, these too will be the feelings of his readers.

Charles IV, the duke of Lorraine, at the time of which we are now speaking, caused that territory to be the theatre of one of the most cruel and desolating wars recorded in history. The Austrian, French, Spanish, and Swedish troops, occupied different parts of it; and there was not one, which did not repeatedly experience, in all their horrors, all the ravages of advancing and retreating armies: nor did they suffer less from their own soldiers, than from the armies of their enemies. Some towns, and several villages, were absolutely deserted; many consumed by fire. In all the rest, there was more or less of pestilence and famine. The inhabitants, naked, pale, and disfigured, wandered in troops over the fields, supporting themselves by the leaves of trees, by wild roots, and often by grass alone; thousands perished from inanition. Parents fed on their children, and children on their parents. Father Caussin, (the confessor of Lewis XIII), a witness of these horrors, observed, that "Lorraine was the only country, which "had presented to the universe a scene more horrible, than had been "displayed at the siege of Jerusalem. *Sola Lotharingia Jerosolyman "calamitate vicit.*"

When Vincent was informed of it, he felt that there was a call on the wealthy portion of the community, for no ordinary exertion of charity: he announced it, at an assembly of The Charitable Ladies; and, while the calamity lasted, they uniformly answered the calls of Vincent for charity, in the most edifying manner. Vincent began with his own community; he reduced their subsistence to brown bread: on this, while this long calamity continued, they subsisted. It is admitted, that twenty-five towns, and numberless townships and villages, owed to him their preservation from famine. He procured clothing and medicines for those who were in need of them; restored the ornaments of the churches, and the furniture of the convents, which had been pillaged. The ruined nobility, the destitute ladies of rank, he assisted with every comforting attention and respect. All his charities

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charities were distributed wisely and thriftily; and, when they were narrowly examined, the measure of good, and the multitude of the persons benefited by them, became a matter of great surprise. Soon after his death, a calculation was made of the amount of the money, which had past through his hands, on this occasion; and it was found to exceed two millions of livres; and that 15,000 ells of cloth and linen, had been sent by him into Lorraine alone, for the use of the poor.

The advance of the Spaniards into the frontiers of France, in 1630, made those provinces,—Picardy and Champagne in particular,—a scene of equal and similar misery. At the entreaty of Vincent, the archbishop of Paris announced it, by a mandement to his parishioners; and every curate in Paris and its environs, mentioned it from the pulpit, and called on the charity of the faithful, to contribute to the relief of the sufferers. Large sums of money were thus raised, and placed under the direction of Vincent. Collét says, that during the ten years, for which this dreadful visitation lasted, Vincent regularly sent 30,000 livres in every month, for the relief of the sufferers.

A new scene of calamity then presented itself. An immense concourse, particularly of the provincial nobility, and their families, flocked in large troops from the desolations, which we have mentioned, to Paris; all in extreme misery, and many perishing by hunger, on the road. On the first intelligence of it, Vincent convened at Paris, an assembly of the nobility of France, to take their condition into consideration, and relieve this extreme misery. He placed the baron de Renty, illustrious by his birth, but more illustrious by his virtues, at the head of the assembly; an ample collection was made; and this, too, was placed under the direction of Vincent.

At the sight of these calamities, the crimes, the blasphemies, the licentiousness, the sacrileges, the desolation of whole provinces, the ruin of many families, and all the other results of this dreadful war, Vincent's heart was unspeakably moved. His long and serious reflections upon them, determined him to hazard a step, the success of which was very doubtful, and which the wise of the world would not have recommended. He was known and respected by cardinal Richélieu. He requested an audience of him; on being admitted to that haughty and vindictive minister, Vincent represented to him, with respect, but firmness, the misery of the people, the sins, and all the other disorders, which are the usual horrors of war; he then fell at the feet of his eminence, and, in a voice, equally animated by grief and charity, "Sir," he said to him, "give us peace; have compassion upon us; "give peace to France." The cardinal was awed, raised Vincent from

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from the ground; he told him, with much apparent kindness, "that "the general pacification of Europe was his great object, but, that "unfortunately it did not depend on him only; there being, both "within and out of the kingdom, a multitude of persons who sought "the contrary, and prevented a peace."

It is in this manner that the son of a poor and obscure peasant, in the Bourdelois, softened the horrors of these dreadful scenes of blood and desolation,—too often occasioned by the ambition of sovereigns, but oftener by the selfish views and crooked policy of their ministers. "When one considers," says M. Collét, "the large sums of money "procured by Vincent for the relief of the sufferers by these wars; "his prodigious expense in restoring the churches, ruined by them; "and by providing them with proper ornaments; the communities "supported by him; the convents which he repaired and furnished; "and the various and heavy incidental charges on all his good works, "it must be admitted, that, his exertions for the countries thus depo- "pulated by war, border on the miraculous;—and that it is utterly "impossible to deny to him the praise of having possessed the most "active and most persuasive charity."

XI.

Virtues of Saint Vincent of Paul.

THE biography of Vincent does not turn on ecstacies, visions, or revelations, or even on shining displays of extraordinary virtue; it is wholly confined to an equable, unpretending, and undeviating tenour of humility, abstinence, forbearance, patience, and charity. Uniformly, the grace of God was the principle of his conduct; Jesus, living on earth, his model; the welfare of his neighbour, his aim; the glory of God, his final end. We shall successively mention his faith, confidence in God, habitual sense of the Divine Presence, spirit of prayer, and love of his neighbour.

XI. 1.—*Faith.*

THE faith of Vincent was humble, simple, and devout; and therefore agreeable to God. It was sufficient, that the church had spoken, to consider it an absolute duty, to obey without hesitation or reserve. "The church," he used to say, "is the kingdom of God; his divine "providence signifies to the shepherds the road which the flock should "take; he never permits them to step into a single path, which leads "to error; it is for us to hear, to be silent, and to obey."

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On every thing like disobedience to the church, he looked with horror. In his time, the heresy of Jansenism began to threaten the church. Vincent had become acquainted with Jean du Verger de Hauranne, the abbé de St. Cyran; who, divides with Jansenius, the misfortune of having laid its first stone. In perusing the writings of the abbé, his learning and his talents must appear to an impartial reader to have been very slender, his voluminous pages do not discover a single ray of taste or elevation. On the other hand, the veneration with which he was viewed by many, and the absolute ascendant which he obtained over some of the first geniuses of the age, lead to the supposition, that he possessed no ordinary powers. But, if it be true, that strong minds often govern the weak, the experience of every day shows, that weak minds too often subdue the strong.

It is beside the object of these pages to give an account of Jansenism; the writer has attempted to do it in his *Historical Memoirs of the Church of France in the reigns of Lewis XIV, XV, and XVI, and during the French Revolution.* He concludes what he says on this subject, by mentioning, that "the examination of the proceedings of "the Jansenists, had made him think, that they were uniformly "wrong;—wrong in averring, that the five propositions, extracted "from the work of Jansenius, were not contained in that work; "wrong, in maintaining, that the church did not condemn them in "the true sense of the writer; wrong, in denying the right of the "church to pronounce on the true sense of the author's writings; "wrong, in all their distinctions and evasions; and wrong, in the "excessive severity of their morality. This," continues the writer, "was the decided and avowed opinion of Bossuet, Fénélon, Fléchier, "and Fleury."

This, too, was the opinion of Vincent. The apparent piety of the abbé de St. Cyran, and the severity of his life, drew Vincent to him; and, during some time, they lived as men who esteemed each other, loved the society of each other, and felt a pleasure in rendering offices of friendship to each other. By degrees, Vincent began to suspect the soundness of the abbé's religious opinions; on one occasion, the abbé mentioned Calvin's predestinarian sentiments with approbation, though he admitted, that the language in which they were expressed, was objectionable. On another, he argued in favour of some opinion condemned by the Council of Trent. "Sir," said Vincent, "you are now "going too far. What! would you wish me to believe an individual "doctor, subject, as you must admit yourself, to error, in preference "to the universal church, which is the pillar of faith!" On another occasion, Vincent observing that the abbé had been writing, intimated

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to him, that "he probably had been committing to paper something "with which God had inspired him in his morning prayer."—"I must "confess," said the abbé, "that God has favoured me with great "lights. He has given me to understand that there is no church." "What!" Vincent exclaimed, "have you to learn, that Christ "built his church on a rock; and promised that the gates of hell shall "not prevail against her? That she is the spouse of Christ, and that "Christ will never abandon her?"—"True it is," says the abbé, "that Christ built his church on a rock; but there is a time to build, "and a time to destroy.—True it is, that the church was his spouse; "but she is now an adulteress, and he has repudiated her."—"Be-"ware!" said Vincent;—"you seem to fail greatly, in respect for the "church."—"Do you know," asked the abbé, "what the church is?" "She is an assembly," says Vincent, "of the faithful in Christ, "under one head, their legitimate pastor."—"You are an ignorant "fellow," replied the abbé, "you are not worthy of being placed at "the head of your congregation: you should rather be turned out of "it. I wonder they permit you to remain in it."—"That they allow "me," said Vincent, "to hold the place, which I fill in it, surprises "me quite as much as it can surprise you." Here the conversation ended: Vincent made afterwards some attempts to reclaim the abbé; but they failed of success; and Jansenism gained too much ground. Vincent uniformly opposed it: this indisposed the disciples of Jansenius against him; they allowed him good intentions, and admitted that he did some good; but they denied his talents:—"He was far," they said, "from possessing the loftiness of mind of the abbé de St. "Cyran;"—but if he possessed, (and this probably they did not refuse him,)—a contrite and humble heart, he possessed that which God does not despise.

The lamp of faith directed Vincent in all his ways, and judgments. "Behold!" he used to say, "a poor peasant or a poor working "woman! The world considers in them nothing but their dirt, their "coarseness, and their stupidity! Contemplate them with the eye of "faith: You will recollect, that Jesus chose to be born poor, and that "the poor are therefore his images; that he was sent to evangelize "the poor. Oh, how pleasing it is to behold the poor, when we con-"sider them in God!"—In this holy spirit of faith, Vincent ever lived, moved, and existed.

XI. 2.—*Confidence in God.*

NO one appears to have united, in a higher degree, confidence in God, and prudent exertion.

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His mind was capacious, circumspect, not easily surprised, and equally able to seize a great outline and a minute detail. He was slow in deciding; but, on an emergency, ever equal to the occasion: he always listened with great attention, never interrupted, and generally, repeated to himself the words,—"In the name of God,"—before he replied. An ordinary observer always thought himself Vincent's equal: in the greatest concerns, the greatest geniuses did not feel him their inferior. He was equally firm and modest, resolute and conciliating. All these qualities he carried into business; and no person was a nicer judge of time, or place. His manner was at once imposing and gentle; the calmness of his soul beamed in his countenance, and made him viewed and heard with equal affection and reverence.

His confidence in God never failed him: "A person's faith," he used to say, "cannot be too firm: he cannot have too much confidence "in God. One may expect from God, what God has not promised; "—one may expect from God, without performing on our part, what "he enjoins us to do, to obtain from him the good which we solicit: "as, when a sinner expects the pardon of his own sin, who will not "pardon his brother; or, when we expect to conquer temptation, with-"out prayer and resistance:—In all these cases, our expectations will "be vain; but a proper confidence in God never has been, and never "will be disappointed."

XI. 3.—*Love of God, and conformity to his will.*

"NOTHING," Vincent frequently said, "proves a person to be "blessed with the love of God, so much as docility to his voice." So watchful over himself was Vincent, so mortified in his passions, so equitable in his judgments, so measured in his words, so faithful in all his exercises, and so constantly united to God, that it was evident to all, that his soul overflowed with divine love. "O my Saviour! O my "God!" he often exclaimed, "When wilt thou bestow on me, the "blessing of being wholly thine? When shall I live for thee alone?—"O Peter! how well didst thou live for God alone, when, having re-"cognized thy master, and the beloved disciple having said, "it is "the Lord!" thou thoughtest not of thy net, thy bark, or even of thy "life, but plungedst thyself in the sea to embrace him!"

"Behold the blessings which attend him who loves God, and con-"forms himself to his holy will. God holds him by the hand; he "permits himself to be carried wherever it pleases God.—Such, as you "see him to day, such, you will see him to-morrow, such, the follow-"ing day; such, through the month, through the year, through his "whole life;—you will ever find him in tranquillity, and in holy joy;

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" tending to God, and spreading his holy peace over the hearts of all " around him. God blesses his enterprizes, bestows his grace on all " his designs, and renders him a constant subject of edification to " all who behold him." In these words, Vincent described his own love of God, his own conformity to the divine will, and the corresponding sentiments, which he produced in those, with whom he conversed. " Did not our hearts," said le presidente Lamoignon, at the close of one of his discourses, " glow with the love of God, when we " were listening to him? For my part, though I am very insensible " to spiritual things, I feel my heart, embalmed as it were, with what " the holy man has said." " We must not," said the duchess of Mantua, to whom the discourse was addressed, " be surprized; he is " the angel of the Lord, who has on his lips the divine fire, which burns " in his heart." The discourses of Vincent which have reached us, shew that this was not exaggerated praise.

XI. 4.—*Presence of God—Prayer.*

" DURING a great number of years," said a virtuous ecclesiastic, " in which I lived with Vincent, and constantly observed him, I al- " ways found him, like Abraham, in the presence of his Maker. He " saw *him* only; nothing else made an impression on him. Com- " pany, weight of business, good news, bad news, nothing appeared to " distract his habitual recollection of the presence of God." It was his practice, to bring it formally to his mind four times in every hour. In every place, in every society, when the clock struck, he made the sign of the cross, and raised his mind to God; when he entered his room, or the room of any of the missioners, he knelt, and invoked the Holy Spirit. Sentences calling to mind the presence of God, were painted in large letters in many parts of his house. He used to observe, that the practice of frequently recollecting the divine presence, makes it at length habitual.

Prayer, he assiduously practised and recommended to all:—pious meditation, he also recommended, and that when the circumstances of the party allowed it, he should assign stated times to each. Affecting sentiments, he preferred to dry considerations; good resolutions, particularly when they entered into details for immediate practice, he preferred to both. Fine expressions, or refined thoughts, he wished to be avoided. " The son of God," he used to say, " could have ravished " the world by his divine eloquence:—but, so far was he from it, that, " in teaching the truths of the gospel, he always used familiar expres- " sions and words of common use."

" Because, on some days," Vincent used to observe, " you have " omitted

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" omitted to repeat your stated prayers, don't be discouraged, but, " humbly confiding that God will pardon the omission, say them " with greater fervency on the following. So,—if you break your " resolutions, do not despair, but renew them.—If you sin, and sin " ever so heinously, let it humble, but not dishearten you, or lessen " your confidence in God. Even though some time should pass with- " out any visible amendment, continue to pray for his divine grace; " and be assured, that, if you persevere, you will obtain it."

Though he went late to bed, and seldom slept more than two hours, the second toll of the morning bell always found him on his knees in prayer. He was one of the first in the church; he then made his meditation, and celebrated mass: he said it slowly and distinctly, but without affectation,—and with an air of reverence and devotion that inspired piety. He joined in the psalmody of the church, and paid the strictest attention to its being well executed: the eyes of all were to be fixed on the book; the chaunt was to be grave, not sluggish, rigidly adhered to, without ornament or flourish.

Pope John XXII. inveighs, in one of his decretals, (*Extra Comm. l. iii. t.* 1, *de vitâ et honestate clericoram, ch. xi.*) against the musical vagaries introduced, in his time, into the service of the church, particularly the lightness of the airs, the minute divisions of the notes, and the singing of different words in the different parts of the harmony. He prescribed, that the notes should be never shorter than the breve; that they should be sung slowly; that counterpart, or music in parts, should never be used, except on great festivals; and that, when it should be used, the same syllable should be sung at the same time, by all the singers of the different parts.

Those rules are dictated by good sense and religion. The only object of church music, is to promote devotion; now, nothing can be less calculated to promote it, than complex or florid music. With all due respect, therefore, for the composers and performers of the sacred music, now sung in the English catholic chapels, the writer begs leave to express an earnest wish, that it was completely silenced, and the Gregorian chaunt restored. This is exquisitely beautiful; it disposes the soul to serenity and piety; and though abstruse in theory, the practice of it is so simple, that most can join in it, and all feel it. The day on which it was superseded by the modern service, however exquisite or scientific, does not deserve to be marked with white, by those who sincerely wish well to religion.

Besides,—Some mercy should be shown to the poor part of the congregation. When a person has a quiet seat, and a devotional book, or devotional habits, which enable him to accompany the priest, or

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otherwise to employ his attention properly, during the time of the service, he may not find a high mass of two hours' continuance, much too long; but, how are the poor men, the poor women, and the poor children, the greater part of whom must stand all this time, in the midst of a crowd, that presses most roughly upon them from every side, the women often holding a child on their arms, and almost all of whom are without any book, or that instruction which supplies its want, to support this long-enduring solemnity. The writer has been informed, that those, who take the lead in the edifying exertions now making to restore religion in France, have found it highly expedient to banish florid song from the church service, and to resume the Gregorian chaunt, and simple melodies. Let us learn wisdom from our adversaries: thousands of Huguenots quitted France to sing the psalms of *Marot:* would any have quitted it to hear the psalms, though exquisitely beautiful of *Marcello.* If the evangelical congregations gain so much on the established church, is it not only owing, in some measure, to the superior attraction of their music, and that a part in it is allowed to every one who will bear a part in it? The most perfect piece of music extant, for a small choir, is the *Stabat Mater* of Pergolesi: the Gregorian *Stabat Mater,* when it is well performed, is heard with as great pleasure, and certainly excites greater devotion. Let us, then, leave scenic exhibitions in quiet possession of florid song and complex choruses; but let the Gregorian chaunt, and the Gregorian chaunt only, be heard in the house of God.——

Vincent's devotion to Christ in the eucharist, was most edifying. He always placed himself before the blessed sacrament on both his knees, in an attitude so reverent, and with a countenance so humble, as shewed how confidently and feelingly he believed the real presence of the Son of God, under the sacramental veil. He never permitted himself to speak a single word in a church;—if any person spoke to him, whatever his rank was, he rose, and, to hear what he had to say, led him out of the church, but with so much respect and modesty, as made it impossible to be offended with him.

When he travelled on foot, or on horseback, he stopped at the parish church of every village, through which he passed; and, if he stayed to dine or sleep, he visited the blessed sacrament in the church, if it was open; and, if the church was shut, he offered his homage, on his knees, at the door.

He was a strenuous advocate for frequent communion, and thought the contrary practice very blameable. He used to mention the case of a lady of great piety and regularity of life, whose custom it was to approach the sacred table, twice a week. Meeting with a doctor of the

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the new school, she reduced her communions successively, to one in eight days, a fortnight, a month, and at length, to one on each of the four great festivals of the year. The consequence was, that all her imperfections, her vanity, her impatience, her dissipation, visibly increased. At length she became sensible of her misfortune: "Unhappy "me!" she exclaimed:—"This, I see, comes from my giving my-"self up to these new masters, and abandoning my frequent commu-"nions. O my God! who hast opened my eyes, give me grace to "quit them, and to return again to the frequent use of the bread "of life." She did so, and her calm, her regularity, and her piety, returned to her.

His devotion to the mother of God was great: "It is a devotion so "antient," he used to say, "and so authorized by the church, that it "is a great fault to attack or weaken it. Let us honour her every day "of our lives; her humility, her purity, her grandeur, her favour with "the Almighty, her compassion for sinners. Infinitely beneath God, "she is infinitely above all created beings. Mother of God! to her "alone, that title belongs." He always wore the beads, appended to his girdle:—In catholic countries, the bell tolls at morning, at noon, and at evening, to invite the people to the recollection of the mystery of the incarnation; and to say three *Ave Marias* in remembrance of the annunciation of it, to the virgin:—It is called the prayer of the *Angelus:* when the bell for it tolled, it was immaterial to Vincent, what he was doing, or where he was; he fell on his knees, made the sign of the cross, and pronounced the holy prayer.

His zeal for the glory of God was great, but it was always discreet, gentle, and considerate; his reproofs were those of a friend and a father; seeking to sooth, not to irritate; to heal, not to wound. The least angry expression was never heard from his lips; it is probable that his pen never wrote one bitter word. He frequently checked the excessive zeal of superiors. Substantial and permanent improvements, on a sudden, could not, he told them, be expected, and should not therefore be required. A superior boasted of his incessant exertions to mortify the self-love of his pupils. "Do it," he said, "by degrees, "and with great patience. No virtuous habit, without an extraordi-"nary grace, is to be instanteously acquired; it must be attained, step "by step."

XI. 5.—*Charity towards his Neighbour.*

"GIVE me one," he said, in one of his conferences, "who fixes "his affections in God alone! A soul, who, rapt in divine contem-"plation, finds nothing amiable but God; and rests in him in an

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" ecstacy of delight, without troubling himself about his neighbour :—
" Then, give me one who loves God with all his heart, and who, for
" love of him, loves also his neighbour, though rude, though coarse,
" though imperfect, and who employs himself in his service, and does
" all in his power to lead him to God.—Which is to be preferred?
" O Jesus! co-eternal Son of the Father, true God of true God!
" What brought thee from heaven, to suffer the malediction of the
" earth,—the punishment of the cross,—to take on thee the form of
" a sinner,—to lead a painful and lowly life, and to close it by a cruel
" ignominious death? Had we, my brethren, a single spark of his
" divine love for us, how should we exert ourselves for our neighbour?
" Should we sit still, while he is perishing?—No; we should give up
" ourselves to God, and our neighbours, without reserve."

Thus Vincent spoke, and thus he acted.—It is to be observed, that, on more than one occasion, he shewed his loyalty to his king. " Vin-
" cent," said Anne of Austria, " is true to his God, and true to his
" king."

No child of the church was more respectful or submissive to the chair of St. Peter. He seemed to be as obedient to his bishop, as if he had vowed obedience to him; he came, and went, and stopped at the command of his prelate. He appeared to consider even the second order of the clergy as his masters. Every religious community, secular or regular, could dispose of his services at their pleasure. It was his standing rule to give to every labourer in the vineyard of Christ the post of honour, and to seek for himself and the members of his community, the roughest and humblest duty. To the sick he was most compassionate; and never murmured at the expense or trouble which they occasioned: " a community," he used to say, " should consider
" their sick, not as a charge, but as a blessing." Finally, there was not, in the church of Christ, either a public body, or an individual, whom, in the largeness of his heart, he did not embrace; and to whom he was not most ready to render every service in his power. We shall only add, that he was never surpassed in gratitude. It sometimes happened that his benefactors fell into want; he then, with the greatest joy, and with the warmest and most grateful acknowledgment of their favours, not only returned what he had received from them, but was even profuse in his kindness to them, never losing them from his sight, when he could be kind to them.

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XII.

His Conduct in the Royal Council of Conscience.

1643.

SOON after the commencement of her regency, during the minority of Lewis XIV, Anne of Austria established an ecclesiastical council, in which all the concerns of religion were to be examined. It was composed of the cardinal Mazarin, the chancellor Seguier, Chartôn, the grand penitentiary of Paris, and Vincent himself. He was constituted its president; in this employment he continued ten years. His humility, equanimity, and patience, never forsook him; he did not make a single sacrifice to human respect; his secrecy was inviolable; his profound respect for the prelacy, his affection for the religious orders, and his tender charity for secular and regular communities, were unremitted. The only religious concern which he appeared to neglect, was his own congregation; for them, or for himself, he never solicited a single favour.

Two men, more different than Mazarin and Vincent, never entered into the same chamber of council. Mazarin had power on his side; but Vincent's character enabled him often to elude, and sometimes to overturn, his projects;—it is not a little remarkable, that, notwithstanding all the talents of the cardinal, and the great partiality of the court to him, the influence of Vincent was always on the increase. His unpretending simplicity of manners was admired by all. The grand Condé once made him sit down near him: "Your Highness," said Vincent, "is too condescending to the son of a hog-driver."—"Man-"ners," said the illustrious prince, "not birth, ennoble the man."

"*Moribus, haud ortu, nobilitatur homo.*"

A long conversation between them followed; the prince was so pleased with what Vincent said in it, that he proceeded immediately into the apartment of the queen, and congratulated her on her acquisition of a man so capable of advising her.—It is certain, that, though he was counteracted by Mazarin, he rendered essential services to the church. Fifty years after his decease, Fléchier, the celebrated bishop of Nismes, than whom there could not be a better judge, mentions in one of his letters, that "the splendor and the glory of the clergy of "France, during the reign of Lewis XIV, were owing to Vincent."

On all matters, in which religion was concerned, he was uniformly consulted. The house of St. Lazarus, at Paris, was a kind of centre, into which every person found his way, who could render any consi-

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derable service to the church, or his neighbour. Prelates, magistrates, doctors, curates, abbots, superiors of communities,—all consulted Vincent. St. Francis of Sales, placed the Monastery of the Visitation, at Paris, under his protection; Lewis XIII died in his arms; the chancellors Seguier, and le Tellier, spoke in terms of the highest praise of the undeviating rectitude of his intentions, the solidity of the principles upon which he acted, his penetration, and unshaken constancy in every good purpose. Both the Lamoignons,—presidents successively of the parliament of Paris,—than whom, the magistracy of France, never produced greater men,—had the highest esteem for Vincent. The son, in his deposition on the canonization of Vincent, deposed, that, "his father had the highest veneration for him, and often consulted "him, not only on matters of conscience, but because he considered "him a man of excellent judgment, and very superior to others. I "myself," he continues, "had the happiness to live on terms of "familiarity with the holy man, during several years. His presence "alone inspired piety. His mild look, modesty, conciliation, and total "freedom from affectation, attracted all, who had any concerns with "him; his goodness and humility, placed him on a level with all with "whom he treated; while the greatest geniuses did not find him "below them, when they had to discuss with him even the most im-"portant affairs."

SUCH WAS VINCENT:—The imperfect account given of him in these pages, we shall close by transcribing the conclusion of a life written of him by a much abler pen.

XIII.

Last Years, and Death of Vincent.

1658—1660.

"IN the year 1658," says Mr. Alban Butler, in his Life of St. Vincent, which we have already cited, "St. Vincent assembled the mem-"bers of his congregation at St. Lazarus, and gave to every one a "small book of rules which he had compiled. At the same time he "made a pathetic exhortation to enforce the most exact and religious "observance of them. This congregation was again approved and "confirmed by Alexander VII and Clement X. St. Vincent was "chosen by St. Francis of Sales, director of his nuns of the visitation "that were established at Paris. The robust constitution of the zealous "servant of God, was impaired by his uninterrupted fatigues and auste-"rities. In the eightieth year of his age he was seized with a pe-

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" riodical fever, with violent night sweats. After passing the night " almost without sleep, and in an agony of pain, he never failed to rise " at four in the morning, to spend three hours in prayer, to say mass " every day (except on the three first days of his annual retreat, ac- " cording to the custom he had established), and to exert, as usual, " his indefatigable zeal in the exercises of charity and religion. He " even redoubled his diligence in giving his last instructions to his " spiritual children; and recited every day after mass the prayers of " the church for persons in their agony, with the recommendation of " the soul, and other preparatory acts for his last hour. Alexander " VII, in consideration of the extreme weakness to which his health " was reduced, sent him a brief to dispense him from reciting his " breviary; but before it arrived, the servant of God had finished the " course of his labours. Having received the last sacraments, and " given his last advice, he calmly expired in his chair, on the 27th of " September 1660, being fourscore and five years old. He was buried in " the church of St. Lazarus, in Paris, with an extraordinary concourse " and pomp. An account of several predictions of this servant of God, " and some miraculous cures performed by him whilst alive, may be " read in his life written by Collet (L. 9.), with a great number of " miracles wrought through his intercession after his death, at Paris, " Angiers, Sens, in Italy, &c. Mr. Bonnet, superior of the seminary " at Chartres, afterward general of the congregation, by imploring " this saint's intercession, was healed instantaneously, of an inveterate " entire rupture, called by the physicians *Entero-epiplocelle*,* which " had been declared by the ablest surgeons absolutely incurable: this " miracle was approved by Cardinal Noailles. Several like cures of " fevers, hemorrhages, palsies, dysenteries, and other distempers, were " juridically proved. A girl, eight years old, both dumb and lame, " was cured by a second novena, or nine days devotion performed for " her by her mother in honour of St. Vincent. His body was visited " by cardinal Noailles, in presence of many witnesses, in 1712, and " found entire and fresh, and the linen cloths in the same condition " as if they were new. The tomb was then shut up again. This " ceremony is usually performed before the beatification of a servant " of God, though the incorruption of the body by itself is not re- " garded as a miraculous proof at Rome, or elsewhere, as Collet re- " marks (T. 2. p. 546). After the ordinary rigorous examinations of " the conduct, heroic virtues and miracles of this saint at Rome, " Pope Benedict XIII performed with great solemnity the ceremony of

* This consists in a prolapse both of the gut and the omentum, or caul, together.

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" of his beatification, in 1729. Upon the publication of the brief " thereof, the archbishop of Paris caused the grave to be again opened. " The lady marechale of Noailles, the marshal her son, and many " other persons were present: but the flesh on the legs and head ap- " peared corrupted, which alteration, from the state in which it was " found twenty-seven years before, was attributed to a flood of water " which twelve years before this had overflowed that vault. Miracles " continued frequently to be wrought by the relicks and invocation " of St. Vincent. A Benedictine nun at Montmirel, afflicted with a " violent fever, retention of urine, ulcers and other disorders, her body " being swelled to an enormous size, and having been a long time pa- " ralytic, was perfectly cured all at once by a relick of St. Vincent, " applied to her by Monseigneur Joseph Languet, then bishop of Sois- " sons. Francis Richer, in Paris, was healed in a no less miraculous " manner. Miss Louisa Elizabeth Sackville, an English young lady " at Paris, was cured of a palsy by performing a novena at the tomb " of St. Vincent: which miracle was attested in the strongest man- " ner, among others, by Mrs. Hayes, a protestant gentlewoman with " whom she lodged. Miss Sackville became afterwards a nun in the " French abbey called of the Holy Sacrament in Paris, lived ten " years without any return of her former disorder, and died in 1742. " St. Vincent was canonized in 1737, by Pope Clement XII."

XIV.

Destruction of the House of St. Lazarus, at the Commencement of the French Revolution.

1789.

THE spirit of Vincent and his first disciples, was perpetuated, among their successors, without the slightest variation or diminution. From his death, till the time of which we are now speaking, the same zeal, the same humility, and the same prudence, directed the steps of the congregation; they seemed to be unknown to all, except those whom they served; the silent benedictions which they received from those were boundless; but the world in general knew them not; they had little, therefore, of its applause. Still the congregation increased. In 1789, they had seventy-seven establishments in France, twenty-seven in Poland, and all of them numerous; they had fifty-six in Italy, Spain, and Portugal; and they possessed different colleges at

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at Manheim, in the Palatinate, Heidelberg, and Neustadt. They had missions in Algiers, Tunis, Constantinople, Madagascar, and Pekin.

The house of St. Lazarus, generally contained about 400 individuals; there was not, among them, a single servant; but its administration was perfectly organized; every thing proceeded in silence and regularity, none sought to govern, all wished to obey. The chapel and refectory, had an imposing appearance: all the other rooms, with the exception of two, had bare walls; the two, were covered only with a common paper. The room of the superior was a little larger, but not better furnished than a common cell: he had no servant to wait upon him, no one convenience, nor a single mark of distinction, except that, in imitation of the practice of St. Vincent, a poor person, sat and took his meal on each side of him, when he dined.

Such was the situation of the congregation when the project of uncatholicising France began to be carried into execution. At two o'clock in the morning of the 13th of July 1789, about two hundred men, armed with daggers, guns, pikes, hatchets, and clubs, assembled, tumultuously, before the gate of the house of St. Lazarus. Soon after, a second band, more systematically arranged, made its appearance. The gate was forced, the mob rushed in, proceeded to a part of the house in which twenty lunatics were confined; and in which four youths of family were secreted, at the request of their parents, to conceal their enormities from the public eye. All these they set at large, and it is shocking to add, that not one of them was ever heard of afterwards.

It is useless to enter into any detail of the scene which followed. It is described at length in the *Memoire sur la Devastation de la Maison de St. Lazare, dans la nuit de* 12 *au* 13 *Juillet*, 1789; published in the *Memoirs pour servir à l'Histoire de la Religion, à la fin du XVIII Siècle*, 2 *vol.* 8*vo. Paris*, 1803, *tom. i. p.* 260:—A work containing much interesting matter,—the perusal of it, and of some other works, has convinced the writer of these pages, that the horrors of the French revolution are still little known in this country.

Suffice it to say, that the ruffians whom we have mentioned, were in possession of the house of St. Lazarus during fourteen hours; in which time they destroyed the library, the account books, the documents of title, the beds, bedding, chairs, tables, the contents of the dispensary, every article of furniture, and every pane of glass in the house, so that the whole was completely gutted, and formed one wreck. They then set fire to the granaries. Such of the liquor and provisions as they could not consume, they burned. They also destroyed the fruit in the garden, sawed several trees, and killed the sheep and other animals

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animals within the precinct. Amid the horror, with which the ruin was surveyed on the following day, a sentiment of astonishment at the rapidity with which it was achieved, was very general.

One room contained several articles which had been used by Vincent,—the chair, on which he died, his coarse hat, the stockings he had last worn, a poor rusty candlestick, and part of the candle which burned in it when he breathed his last; his breviary, his beads, and the stick, with which he supported himself in his eighty-fifth year. These, the mob unmercifully threw out of the window.

The chapel, however, was respected; and it is very remarkable, that in each of six hundred rooms which were pillaged by these artificers of destruction, the prints or images which represented Jesus Christ, were uniformly respected. We have mentioned the twenty lunatics and the four youths who were let loose, and heard of no more:—No other inmate of St. Lazarus was missing, or materially injured.

About one o'clock, a detachment of the national guard was at length sent to the house of St. Lazarus, and delivered it from the ruffians. By degrees, the members returned to it, and wept over its ruins. But not a murmur against the authors of their calamity was heard: no eye could behold them indifferent or unmoved. A subscription of 100,000 livres was raised for them. The king and the archbishop of Paris contributed to the sum with great liberality. They restored the house in the best manner they could; and discovered, with the greatest joy, most of the memorials of Vincent, which had been flung from the window of his room in the manner which has been mentioned.—They continued in an alternation of hope and fear, till the fatal 10th of August, 1792, which banished them from France.

The reader will naturally be solicitous to know the situation of the *Sœurs Grises*, during this scene of calamity. Their principal house was immediately opposite to that of St. Lazarus. At eleven o'clock of the day on which that house was attacked, about fifteen of the mob demanded to enter the house of these edifying women; the doors were accordingly opened to them, and they made an exact visit of the greater part of the house; the multitude remaining in the street, and vociferating the most offensive and blasphemous expressions. But those, who had entered the house, conducted themselves with decency, and after they had finished their visit of it, retired.

At five o'clock, about two hundred of the ruffians forced themselves into the house; about twenty seemed to lead the others, and direct their operations. These, too, appeared to have a leader; and there seemed to be some reason to think he was a concealed friend, as he uniformly dissuaded his followers from violence. When they entered

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entered the chapel, the sisters were found on their knees. Terrified by the appearance of the visitors, several of the youngest ran to one of the mistresses, and clung round her for protection; several fainted. On this, the banditti retreated;—some, however, remained in the house. During two days and two nights, the community continued in this dreadful situation; but not a single offensive word was uttered before them by their visitants, or a single article of the house injured. Some of the visitors afterwards acknowledged that they had entered the house with the most wicked intentions.

In 1779, the *Sœurs Grises* were recalled by the French government; their house was restored to them, and they resumed their charitable employments. At a subsequent period, the surviving members of the congregation of St. Lazarus, returned to France; where, dear to God and man, they now exercise their very holy and very useful functions.

The room in which Vincent died, is still shewn; and some articles, which belonged to him, are yet preserved in it. The house at Pouy, in which he was born, was converted into a chapel; it contains two paintings, one of Vincent in his cradle, the other of Vincent in the fields, keeping his flock An oak, near the chapel, is shewn, under which, Vincent it is said, used to sit. It is often visited, by pious persons, on the 24th of April, the day of Vincent's birth:—they have a pleasure in contemplating Vincent, sitting under its shade,—corresponding with the first impressions of grace, and deserving by it, to increase, as the evangelist says of Vincent's model, in age and wisdom.

FINIS.

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ERRATA ET CORRIGENDA.

PREFACE, page xii. line 11. *between the words* whom *and* has, *please to insert the words*, with the single exception of Cardinal Ximénes.

Ibid - - page xiii. *between the words* of *and* Cardinal, *please to insert the words*, the Venerable Maria-Clotilda, Queen of Sardinia.

page *11. *omit the words*, The first series of fourteen Generations, *in the place in which they now stand*;—*and before the line*, 1–Abraham–21, *insert the words*, First series of Generations according to St. Matthew;—

In the following page, insert the words, according to St. Matthew, *after the word* generations.

And before the line 1——Jechonias═══Susanna,—55, *insert the words*, Third series of fourteen Generations, according to St. Matthew.

page *14. line 11. *omit*, thou most favoured of God,—*and insert the words*, " Full of Grace! "

page 48. five lines from the bottom, *for* CRUÆ, *read* CRUCE.

page 191. line 30. *for* 1811, *read* 1821.

page 192. line 9. *for* 1613, *read* 1621.

page 204. last line but three of the text, *strike out the words*, its former Archbishop.

page 215. in the notes,—*for* sentement, mitoyer, ce, a, Bellarmens, important;—*read* sentiment, mitoyen, le, à, Bellarmin, impartial.

page 221. eighth line from the bottom, *for* seventieth, *read* seventy-ninth.

page 231. third line from the bottom, *for* communes, *read* immunis; last line, *for* meditamur, *read* meditemur.

APPENDIX, page lii. between lines 24 and 25. *please to insert these words*—

> By two briefs, the first dated the 10th of March,—the second, the 10th of April, and both addressed to the prelates deputed to the National Assembly,—Pope Pius VI formally and explicitly condemned the civil constitution of the clergy, enacted by the National Assembly. His holiness's condemnation of it, was, as his condemnation of the Synod at Pistoia had been, approved and assented to, with the exception of a very inconsiderable number, by all the catholic prelates.

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APPENDIX.

to the Stereotype London edition, in twelve volumes, printed by A. Wilson, Camden Town (1824)

We here subjoin an Irish Calendar, that the reader may the more readily find out the pages wherein the virtues and sufferings of the saints honoured in this country are mentioned in the preceding volumes. We think, with a rational confidence, that the perusal of those pages will be edifying to Irishmen of every denomination; to those who are bewildered in the theological contradictions of the present age, and to those who still travel in the steps of their ancestors. The *former* steering by the unerring card of ecclesiastical history, will learn what the faith was, which Ireland received in the fifth century; and the *latter*, steady to that faith, will be excited by the example of their countrymen in ancient times, to practise in the present those virtues by which faith is crowned. It is undoubtedly a truth of very important consideration, that among the remote nations converted to Christianity, the Irish have been singular by deviating in no instance whatever from the doctrine originally preached to them. Through the course of eleven centuries no charge of heterodoxy was laid against them; and notwithstanding a great relaxation of morals toward the close of that long period, yet the identity of their faith was acknowledged. This reference therefore to the history of religion in Ireland must have a salutary effect, as no suspicion of fallacy can attend the information it invariably affords; for it establishes a fact, to us the more interesting, as it involves the true use of religious controversy, without partaking of its bitterness.

Here, in the extremity of the West, in a sequestered island, God was pleased to kindle lights which illumined pagan

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nations, who took possession of the greater part of Europe on the demolition of the Roman empire. Rome, stripped of her imperial power, and a prey to barbarians, lost all her splendor except what she derived from the rays of the gospel. Amidst civil depression she triumphed, and extended her spiritual conquests to regions which her arms never subdued. By converting Ireland to her faith, she raised up champions for its propagation, and through the sixth, seventh, and eighth centuries, Christendom bore witness to their zeal and their sanctity. At home, the ecclesiastics of Ireland founded cities in the midst of deserts, which they cleared and cultivated with their own hands. Their districts, called Termons,[a] were held sacred by the princes who were the donors of them: nor did the most cruel domestic wars disturb the repose of their monasteries and schools. This immunity of the Termon districts received the sanction of a permanent law, so revered by the body of the Irish nation, that through the space of three hundred years the violation of it would ensure absolute disappointment to the most daring ambition. Depredation on a Termon impressed a character of infamy, which every warring party avoided; as the incurring it would render the trespasser odious, and give a decisive superiority to an adversary in the field. Such a state of perfect repose amidst the calamities of war hath, we believe, no parallel in the history of any other country: and to that state undoubtedly was owing the frequent voyages of princes and students

[a] The word Termon is a compound from the Latin *terra immunis*, *i. e.* land not only free from regal imposts, but from all hostile invasion even in the course of a civil war. To enumerate the Termons of Ireland would take up more room than can be spared in an epitome of general Hagiology. Some of the principal were those of the great St. Columbe-kill, who renounced his right of election to the throne of Ireland, and embraced the monastic habit. He it was who founded the Termons of Dairmagh (now Durrogh) in the king's county; Kells in Meath; Sord (now written Swords) near Dublin; Derry in Tirconal; Hy in North Britain, &c. Clonard in Meath founded by Saint Finian; Clonmacnois on the banks of the Shannon, and in the heart of Ireland, founded by St. Kiaran; Lismore in Munster by St. Carthag Mochuda; Benchor in the Ards of Ulster, by St. Comgall; Glendalóch by St. Coemgen, &c. &c.

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from most parts of Europe in those days to Ireland, as to the emporium of literature, and habitation of true liberty. Abroad in South and North Britain, in Germany, in Burgundy, and in France, those holy men, converted heathens, and laid the foundations of the most celebrated universities in Europe. We cannot surely be mistaken, when we recommend a retrospect to men and times, under this description. To contrast them with our own times, divided by various and varying theological systems, disgraced also by contentions as uncharitable as they are endless; a moment is not left for hesitation on the judgment we ought to form, or the example we ought to follow.

It were to be wished that the learned author of this work had given us the lives of the Irish saints more in detail than he has done. But he certainly was obliged to trust to short abstracts, through the difficulty or rather impossibility of coming at the originals now dispersed through private hands in various countries resorted to by Irish catholics, since the time that their country ceased to be the asylum of religious liberty.

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JANUARY.

1. St. Fanches, (or Faine) Virgin, in the sixth century.
   St. Mochua, (or Moncain) called also Cluanus, Abbot, sixth century.
   St. Mochua, (called Cronan) Abbot of Balla.[a]
7. St. Kentigerna, Widow, an. 728.
9. St. Foelan, Abbot, son of St. Kentigerna.
15. St. Ita, (or Mida) of Cluain-credhail, Virgin, an. 569.
16. St. Fursey, Confessor, brother to St. Foilan, Martyr, and to St. Ultan, an. 650, or 652.
17. St. Nennius, (or Nennidius) Abbot, sixth century.
18. St. Deicolus, (or Dichul) companion of St. Columban, an. 625.
19. St. Blaithmac, Abbot of Hy, Martyr, an. 793.[b]
20. St. Fechin, Abbot of Fobhar, an. 664.
21. St. Macclain, (or Malcallan) Abbot, an. 978.
    St. Forannan, Abbot, an. 982.
26. St. Conon, Bishop of the Isle of Man, an. 648.[c]
29. St. Gildas, the Albanian, an. 512.[d]
31. St. Maodhog, (or Aidan) Bishop of Ferns, an. 632.

[a] St. Mochua of Balla died on the thirtieth of March, an. 637, according to Colgan, Act. SS. Hib. p. 789.

[b] St. Blaithmac suffered in 823, according to the Four Masters. Colg. ib. p. 128.

[c] St. Conon is mentioned on the thirteenth, in Act. SS. p. 59.

[d] On St. Gildas, see Act. SS. p. 178.

The Irish calendars commemorate on the second of this month, St. Munchin, the first bishop of Limerick. On the eighth, St. Albert, Bishop in Munster, eighth century. On the ninth, St. Finan, Bishop of Lindisfarne, an. 660. On the twentieth, St. Molagga, Confessor, patron of Techmolagga in Munster, seventh century. On the twenty-seventh, St. Natalis, (or Naal) Abbot of Kill-naile in Breffney, an. 563. On the thirtieth, St. Amnichad, Confessor, disciple of St. Corcran in Inis-cealtra, an. 1043.

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FEBRUARY.

1. St. Brigit of Kildare, Virgin.[a]
   St. Kinnia, Virgin.
4. St. Modan, Abbot, seventh century.[b]
7. St. Tresain, Confessor, sixth century.
9. St. Attracta, (or Tarahata) Virgin, cotemporary of Saint Patrick.
   St. Erhard, Abbot, eighth century.
10. St. Erlulph, Martyr, an. 880.
13. St. Modomnoc, Bishop of Tiprat-fachna, in Ossory, sixth century.
16. St. Tanco, (or Tatto) Martyr, an. 815.
17. St. Luman, first Bishop of Trim in Meath.
    St. Fintan, Abbot of Cluain-ednach, sixth century.

[a] According to Colgan (Trias Thaum. p. 619.) St. Brigit died, an. 523, aged seventy, thirty years after the death of St. Patrick.
[b] On St. Modan, see Act. SS. Hib. p. 252; on St. Erhard, ib. ad 8. Jan. p. 22. On St. Erlulph, ib. p. 240. and on St. Tanco, ib. p. 348.

The Irish commemorate also on the first of this month, St. Dardugacha, Abbess of Kildare, disciple of St. Brigit, an. 524. On the sixth, St. Mel, Bishop of Ardagh, nephew to St. Patrick, an. 488. On the seventh, St. Meldan, Abbot and Bishop of Loch-Orbsen in Connaught, seventh century. On the 9th, St. Cairecha, surnamed Dergain, of Cluainbuiren, Virgin, an. 577. On the eleventh, St. Ethchen, Bishop of Cluainfoda, an. 577. On the twelfth, St. Sedulius, Abbot or Bishop of Dublin, an. 785.

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MARCH.

5. St. Kiaran Saigir, Bishop.
   St. Ia, Virgin.
6. St. Fridolin, Confessor, an. 538.
   St. Cadroe, Confessor, Companion of St. Macclain, or Malcallan, an. 975.[a]
8. St. Sennan, Abbot and Bishop of Inis-cathaig, an island in the river Shannon, an. 544.
   St. Psalmoid, Anchoret, an. 589.
11. St. Ængus, Abbot of Tamlacht, near Dublin, an. 824.
    St. Gerald, a Briton, Abbot of Mayo, an. 732.
    St. Mochoemoe, (or Pulcherius) Confessor, an. 655.
16. St. Finian the Leper, Confessor, sixth century.
17. St. Patrick, Bishop, Apostle of Ireland, an. 464.[b]
18. St. Frigidian, Bishop of Lucca, an. 578.
20. St. Cuthbert, Bishop of Lindisfarne, an. 687.[c]
21. St. Enna, (or Endeus) Abbot of Arra-na-naomh, sixth century.
25. St. Cammin, Abbot of Inis-cealtra, an. 653.
27. St. Rupert, (or Robert) Bishop of Saltzburg, eighth century.[d]

[a] On St. Cadroe, see Act. SS. Hib. p. 494.

[b] In the Trias Thaum. p. 234. St. Patrick is said to have died, an. 493.

[c] St. Cuthbert, according to his MS. life in the Cottonian library, was born at Ceannanes, or Kells, in Meath. By his mother Saba, a princess who led a holy life, he was grandson of Murertach, king of Ireland, an. 533. See Colg. p. 659.

[d] St. Rupert is adjudged to Ireland by Colgan and others, Act. SS. p. 756.

The Irish commemorate, on the first, St. Monennius, Bishop of Cluain-fearta-Brendain, an. 570. On the sixth, St. Coirpre, Bishop of Cluain-macnois, ninth century. On the tenth, St. Ferfullus, (or Ferfugillus) Abbot and Bishop of Cluain-dolcan near Dublin, an. 784. On the twenty-fourth, St. Mac-cartin, Bishop of Clogher, an. 506. [See his life on the fifteenth of August.] Also St. Carlain, Bishop of Armagh, an. 587. On the thirtieth, St. Fergus, Bishop of Drom-lethglass, (Down) an. 583.

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APRIL.

2. St. Bronacha, (or Bronana) Abbess of Glen-sechis.
5. St. Tigernach of Cluanois, Bishop, successor to St. Maccartin in Clogher, an. 550.
   St. Becan, contemporary of St. Columb-kille.
6. St. Celsus, (or Ceallach) Bishop of Ardmagh, an. 1129.[a]
7. St. Finan, Abbot of Ceann-etich.
11. St. Maccai, Abbot, disciple of St. Patrick.
    St. Aid, Abbot of Achadh-arnidhe.
15. St. Ruadhan, Abbot and Bishop, called one of the twelve Apostles of Ireland, an. 584.
18. St. Laisrean, Bishop of Leighlin, an. 638.
21. St. Malrubius, Abbot of Benchor, an. 721.
22. St. Rufus, (or Rufin) of Glendaloch, Confessor.
23. St. Ibar, Bishop, an. 500.
25. St. Macull, Bishop of the Isle of Man, an. 498.
28. St. Cronan, Abbot of Roscrea, an. 640.
29. St. Fiachna, Monk of Lismore, an. 630.

[a] The feast of St. Celsus is kept on the seventh.

The Irish commemorate on the fourth, St. Tigernach, Bishop of Cluain-macnois, resigned to him by St. Kiaran, an. 548. On the sixth, St. Cathubius, Abbot of Achadh-chinn, an. 554. On the eighth, Saint Kenfalad, Abbot of Benchor, an. 704. On the fourteenth, St. Killian, Abbot of Bir, 696. On the sixteenth, St. Tedgalius, Abbot or Bishop of Lann-ela, an. 709. On the seventeenth, St. Leochadius, Abbot of Lismore, an. 634. On the twenty-first, St. Berachus, Abbot of Benchor, an. 663. On the twenty-seventh, St. Asicus, first Bishop of Elphin, promoted by St. Patrick.

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MAY.

1. St. Briocus, Bishop, an. 502. Colgan, MSS.
8. St. Wiro, (or Bearaidhe) Bishop, an. 650.[a]
   St. Odrian, Bishop.
   St. Gybrian, Confessor, eighth century.
10. St. Comgal, Abbot of Benchor, an. 600.
    St. Cataldus, Bishop of Tarentum, seventh century.
14. St. Carthag Mochuda, Bishop of Lismore, an. 637.
15. St. Dympna, Virgin and Martyr. } seventh century.
    St. Genebrard Martyr. }
16. St. Brendan, Abbot of Cluain-fearta, an. 578.
17. St. Maw, Confessor.
    St. Silave, (or Silan) Bishop, an. 1100.
22. St. Conal, Abbot of Inis-coel in Tirconal.
25. St. Dumhade, Abbot of Hy, an. 717.
30. St. Maguil, Confessor, companion of St. Fursey, an. 685.

[a] The author of Trias Thaum. p. 112 places the death of St. Wiro about the beginning of the eighth century; and this appears more probable, as his companion St. Plechelm is said to have died an. 732.

The Irish commemorate on the first, St. Brecan, in whose honour the church called Tempul-Brecain was dedicated in the greater Arran, and Kil-Brecain in the diocess of Killaloe. Also St. Mochaimh, Abbot of Tirdaglas, disciple of St. Columb, an. 584. And St. Ultan, Abbot, brother to SS. Fursey and Foilan, an. 680, or 686. On the third, St. Conlaeth, first Bishop of Kildare, and founder of that cathedral with the assistance of St. Brigit, in whose honour it was dedicated: he died an. 519, and was buried in his own church at Kildare. On the eighth, St. Indracht, Martyr, on whom see Act. SS. Hib. ad 5 Feb. On the sixteenth, St. Fidmunius of Raithen, brother to St. Fidharleus, an. 750. Also St. Maclaisre, Abbot of Benchor, an. 645. and St. Carantocus, (or Carnech) a Briton who assisted St. Patrick. On the twenty-second, the Translation of the relicks of SS. Patrick, Brigit, and Columb.

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JUNE.

3. St. Coemgen, (or Keivin) Abbot of Glendalough, an. 618.
4. St. Petrocus, Confessor, a Briton, an. 564.
   SS. Breaca and Buriana, Virgins.
   St. Nennoca, Virgin, an. 467. Colg. MSS.
7. St. Colman, (called Mocholmoc) Bishop of Dromore, an. 610.
8. St. Syra, sister to St. Fiacre, seventh century.
9. St. Columb-kill, Abbot, an. 597.
11. St. Tochumra of Kilfenora, Virgin.
    St. Tochumra of Kilmore, Virgin.
13. St. Damhnade, Virgin.
14. St. Nennus, Abbot, an. 654.
    St. Psalmodius, disciple of St. Brendan, seventh cent.
15. St. Vauge, Hermit, an. 585.
17. St. Molingus, (called Dairchilla) Bishop of Ferns, an. 697.
20. St. Gobain, Martyr, seventh century.
26. St. Babolen, companion of St. Fursey, seventh century.

The Irish commemorate on the sixth, St. Coca, (or Coga) Virgin, in whose honour was dedicated the church of Kilcock in Leinster, on the borders of Meath. On the eighth, St. Bronius, Bishop of Cuil-irra in Connaught, an 511. On the ninth, St. Baithenus, Abbot of Hy, disciple of St. Columb. On the eleventh St. Mactalius Bishop of Kilcullen in Leinster, disciple of St. Patrick, an. 548. On the twelfth, St Coemanus, converted by St. Patrick, an. 500. And St. Forannan, Abbot of Benchor, 634. On the thirteenth, St. Macnisius, Abbot of Clusinmacnois, disciple of St. Kiaran, an 590.

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JULY.

1. St. Rumold, Bishop and Martyr, an. 775.
3. St. Guthagon, Recluse, eighth century.
4. St. Finbar, Abbot.
   St. Bolcan, Abbot, disciple of St. Patrick.
5. St. Modwena, Virgin, ninth century.
   St. Edana, Virgin.
6. St. Palladius, Bishop and Apostle of the Scots, in Ireland and North Britain, an. 450.
   St. Moninna, Virgin and Abbess of Sliabh-cuillin in Ulster, an. 518.
8. St. Kilian, Bishop, and his companions, SS. Colman and Totnan, Martyrs, an. 688.
11. St. Drostan, Abbot of Dal-congail, an. 809, Colg. MSS.[a]
14. St. Idus, Bishop of Athfoda in Leinster, disciple of Saint Patrick.
17. St. Turnin, Confessor, companion of St. Foilan.
21. St. Arbogastus, Bishop of Strasburg, an. 678. Act. SS. Hib.
22. St. Dabius, Confessor.
24. St. Declan, first Bishop of Ardmore.
25. St. Nissen, Abbot, baptized by St. Patrick.
27. St. Congal, Abbot of Jabhnallivin.
    St. Luican, of Kill-luican, Confessor.

[a] Supposing the death of St. Drostan in 809, he must have made his profession according to the rule of St. Columb-kill, or of St. Columban, not under either of these saints: the former having died in 597, the latter in 615.

The Irish, commemorate on the first St. Cumian, Bishop of Aendrum in Ulster, an. 658. On the third, St. German, first Bishop of the Isle of Man, disciple of St. Patrick. Also St. Killen, (or Chilian) Abbot of Hij, an. 747. On the eighth, St. Aid, Abbot of Tirdaglas, martyred by the Norwegians, an. 843. On the ninth, St. German, Patron of Cluain-seanbho in the diocess of Kildare. On the sixteenth, St. Torbach Bishop of Ardmagh, an. 808. Also St. Braccan, Abbot of the monastery in Meath, called from him Ardbraccan, an. 650. And Saint Fenenan, (or Feneder) Bishop, an. 630. On the eighteenth, Saint Cronan, Abbot of Cluain-macnois, an. 637.

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AUGUST.

1. St. Peregrinus, (in Irish Cu-coilgriche) Hermit, an. 643.
4. St. Luanus, Abbot of Cluain-fearta Molua, an. 622.
9. St. Nathy, (or David) Patron of Achonry.
   St. Fedlimid, Bishop of Kilmore, sixth century.
10. St. Blaan, Bishop.(a)
12. St. Muredach, first Bishop of Killala, an. 446.
15. St. Mac-cartin, Bishop of Clogher, an. 506.
19. St. Mochteus, (called Mochta-Lugh) first Bishop of Lowth, an. 535.
    St. Cumin, surnamed Foda, Bishop, an. 661.
20. St. Andrew, Companion of St. Donatus, an. 880.
23. St. Eugenius, Bishop of Ardsrath, Derry, an. 570.
30. St. Fiacre, Confessor, an. 670.
31. St. Aidan, Bishop of Lindisfarne, an. 651.

(a) The death of St. Blaan is placed by Dempster in 446, but erroneously, as the saint was a disciple of St. Comgall, who died in 600. Colgan proves that St. Blaan died about the beginning of the seventh century. See Act. SS. Hib. p. 234.

The Irish commemorate on the first, St. Saran, Abbot of Benchor, an. 742. On the second, St. Crochan, Titular of Killcrohan in the diocess of Ardfert. On the eighth, St. Colman, third Bishop of Lindisfarne, an. 674. On the fourteenth, St. Fachanan Abbot of Ross-ailther in Munster. On the eighteenth, St. Degha, surnamed Mac-carril, Bishop an. 586. On the twenty-third, St. Sillan, Abbot and Bishop of Magbile, an. 618.

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SEPTEMBER.

3. St. Macnisius, first Bishop of Connor, an. 506.
4. St. Ultan, first Bishop of Ardbraccan in Meath, an. 656.
5. St. Alto, Confessor, eighth century.[a]
6. St. Bega, (or Bees) Virgin.
   St. Macculindus, Bishop of Lusk, an. 497.
7. St. Grimonia, Virgin and Martyr.
   St. Eunan, first Bishop of Raphoe.
8. St. Disibod, Bishop, an. 700.
9. St. Kiaran of Cluainmacnois, an. 549.
   St. Osmanna, Virgin, seventh century.
10. St. Finian, Abbot and Bishop of Maghbile in Ulster, sixth century.
12. St. Albeus, Bishop of Emely, an. 525.
14. St. Cormac Mac-Cuillinan, Bishop of Cashel, and king of Munster, an. 908.
17. St. Rouin, (or Rodingus) Abbot, an. 680.
24. St. Adamnan, Abbot of Hij, an. 705.
    St. Conald, Confessor, companion of St. Rupert, eighth century.
25. St. Finbar, Bishop of Cork, sixth century.
26. St. Colman-elo, Abbot, an. 610.

[a] St. Alto is given by Colgan on the ninth of February. SS. Hib. p. 301.

The Irish commemorate on the seventh, St. Cronan, Abbot of Maghbile, an. 649. On the tenth, St. Sigenius, Abbot of Benchor, son of O'Cuinn, an. 662. On the twelfth, St. Sigenius, Abbot of Hy, son of Fachtna, an. 651. Also St. Laisrean (or Molaisre) Abbot of Daimhinnis, an. 570, or 563.

N. B. Some have imagined that St. Firminus, Bishop and Martyr, (whose life is given on the twenty-fifth of September) was an Irishman; but without the least authority, as is proved by Usher, Primord. c. 16. From the acts of this saint it appears that he was a native of Pampelona in *Iberia*, which an injudicious copier mistook for *Ibernia*.

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OCTOBER.

1. St. Fidharlius, Abbot of Raithan, an. 782.
11. St. Canicus, (or Kenny) Abbot, an. 599.
13. St. Colman, Martyr, an. 1012.
16. St. Gall, Abbot, an. 646.
19. St. Ethbin, (or Egbin) a Briton, sixth century.
20. St. Aidan, Bishop of Mayo, an. 768.
21. St. Fintan Mumnu, Abbot, an. 634.
22. St. Donatus, Bishop of Fiesoli, ninth century.
27. St. Abban, Abbot, nephew of St. Ibar, sixth century.
31. St. Foilan, Martyr, brother to SS. Ultan and Fursey, an. 655.

The Irish commemorate on the second, St. Odran, Confessor of Letrach-Odhran in Munster, an. 548. On the eighth, St. Corcran, Abbot of Inis-cealtra, an. 1040. On the twelfth, St. Mobhius Clairineach, (called also Berchan) Abbot of Glasnaidh on the plains of the Liffey, an. 544. On the sixteenth, St. Cyra, (or Chera) Abbess of Kil-chera in Munster. On the twenty-seventh, St. Odran, Bishop, disciple and immediate successor of St. Sennan in the see of Inis-cathaig, an. 580. On the twenty-ninth, St. Colman, Bishop of Kilmacduach in Connaught, seventh century: on whom see Act. SS. Hib. ad 3 Feb.

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NOVEMBER.

2. St. Vulgan, Recluse, seventh century.
3. St. Malachy, Bishop of Armagh, an. 1148.
9. St. Benignus (or Binen) Bishop, an. 468.
12. St. Levin, Bishop and Martyr, an. 633.
13. St. Constant, Confessor of Loch-erne, an. 777.
    St. Chillin (or Kilian) Confessor, seventh century.
14. St. Laurence, Bishop of Dublin, an. 1181.
15. St. Malo, (or Maclovius) a Briton, an. 565 or 570.
20. St. Maxentia, Virgin and Martyr.
21. St. Columban, Abbot, an. 615.
24. St. Cianan (or Kenan) Bishop of Duleek, in Meath, an. 489.
27. St. Virgilius, Bishop of Saltzburg, an. 784.
    St. Secundinus, (called Seachnal) Bishop of Dunseachnal or Dunsaghlin, in Meath, an. 447.

The Irish commemorate on the second, St. Erc, first Bishop of Slane, in Meath, an. 513. On the tenth, St. John, Bishop of Mecklenburg, Martyr, an. 1066. And St. Aedus, Abbot of Enach-midbrenin in Muscray, an. 588. On the eleventh, St. Sinellus, Abbot of Cluain-inis in Loch-erne, sixth century. On the seventeenth, St. Duloch, of Fingall, Confessor. On the twenty-fourth, St. Colman, son of Lenin, first Bishop of Cloyne, and disciple of St. Finbarr, an. 604, or according to the four Masters, in 600. On the thirtieth, St. Brendan, Abbot of Birr, contemporary of St. Brendan of Cluain-fearta, an. 564 or 574.

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DECEMBER.

12. St. Finian, Bishop of Cluain-iraird, (called Clonard) in Meath, an. 552.
St. Columb, Abbot, son of Crimthain, and founder of Tirdaglas, an. 548.
St. Cormac, Abbot.
St. Colman, Abbot of Glendaloch, an. 659.
15. St. Florence, (or Flann) Abbot of Benchor.
16. St. Beanus, Bishop.
19. St. Samthana, Abbess of Cluain-bronach, in Teffia, an. 738.
26. St. Iarlath, Bishop of Tuam, an. 540.

The Irish commemorate on the first, St. Nessan, Confessor, disciple of St. Finbarr, and patron of Cork, seventh century: he is also honoured on the seventeenth of March. On the fourteenth SS. Fingar and Companions, Martyrs in Cornwall, an. 445. On the eighteenth, St. Flannan, first Bishop of Killaloe, seventh century. And St. Magnenius, Abbot of the monastery near Dublin, called from him Kilmainham. On the twenty-sixth, St. Comman, Abbot and founder of the church of Roscommon, since translated to Elphin.

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Besides these saints, we find many others in Irish calendars, martyrologies, and annals. Nor will the greatness of the number be a matter of surprise, if it be considered, that for the space of three hundred years after its conversion to Christianity, Ireland has been celebrated, even by foreign writers, as an island of saints, and the mart of sacred literature, from which issued some of the greatest ornaments of the church. Hither the youths of the continent and of Britain resorted frequently for their cultivation; and from hence professors have been invited by foreign princes for the establishment of universities, and for founding seminaries of true knowledge in different parts of Europe. Though we have already touched on this subject, we find ourselves under an obligation of returning to it, that we may remove the aspersion of Mr. Hume, a celebrated modern historian, who scrupled not to contradict on this head all our ancient documents, domestic and foreign. He has done so, without giving us any authority but *his own* for the contradiction. In his history of England* he advances, that "the Irish, *from the beginning of time*, had "been buried in the most profound barbarism and igno-"rance." To this barbarism, common originally to all European nations, Mr. Hume sets no limitation in regard to Ireland; and in this, as in other instances, his candour failed him. Among the inhabitants of the West, civilization was slow and gradual; and among the remotest, the lights of nature, assisted by casual intercourses with other nations, might, in favourable periods of time, produce great efforts for forming a good civil state. In a country long free, and long undisturbed, the case is very probable, and the old annalists of Ireland affirm it to be a fact in regard to their own country. The observation made by ecclesiastical historians, that the gospel, on its first promulgation, made the quickest progress among civilized nations, affords no mean support to the relations of the Irish writers on this subject. Ireland's being converted to the gospel in fewer than thirty years from St. Patrick's mission, infers such a proof of anterior civilization, as no modern scepticism can overturn. On that

* Vol. i. c. 9.

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conversion, it became the prime seat of learning in Christendom, as the learned Prideaux has acknowledged in his Connexion of the New and Old Testament; and to quote ancient authorities in proof would be endless.

But this state of things in Ireland had an unhappy reverse. In the ninth century it was invaded and wasted by successive swarms of heathen Normans. Its seats of learning were demolished to their foundations. A relaxation of morals commenced; and the license of a civil government, including all the mischiefs of the feudal system, had to the miseries of foreign depredations added those of domestic disorder. Mr. Hume, careless to correct, or unwilling to curb his inclination to general censure, has, in the case before us, made no distinction. On the contrary, he affirms on his own bare authority, that in the middle ages, "the Irish felt the invasions of the Danes and the other northern people; but the "inroads (he says) which spread barbarism in the other parts "of Europe, tended rather to improve the Irish." The reverse is the real fact. The Irish, though in the decline of their virtue and power, improved those northern barbarians as soon as they consented to give them settlements on their sea-coasts. By the labours of their clergy, they converted them to Christianity; and it was then that the Ostmen (as they were called) began to build towns in the maritime districts granted to them, and to make some amends for the many populous, though unwalled towns they had demolished in their former inroads.

The re-establishment of facts, important to ecclesiastical history and public edification, could not appear to greater advantage than in the present work. It is no unequivocal proof of its merit, that the French, a nation famous for biography and critical learning, have found it worthy of translating into their own language. The French editor does not hesitate to pronounce it the *best* work of the kind that ever was published.* We find, however, that he was not supplied

* "Nous repetons d'apres des personnes aussi impartiales qu'eclairées, que cet ouvrage est le plus savant et le plus sage qui ait paru en ce genre, jusqu'a nos jours. Le savant et pieux auteur, egalement eloigné

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with many of the corrections and additions which the author had prepared for a new edition: and this will account for the *mistakes* which we meet with in the French translation, particularly in the lives of the Irish and Scottish saints. These must readily occur to the reader, and it is hoped will be attended to in the next French edition.

J. C.

Dublin, 31*st*, *Oct.* 1780.

de tous les exces, n'a eu d'autre but que celui d'edifier et d'instruire tout à la fois." See advertisement at the end of the seventh tome of the French edition, Paris, 1769.

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DE PROSECUTIONE

OPERIS BOLLANDIANI

QUOD

ACTA SANCTORUM

INSCRIBITUR.

AVIS.

Les personnes qui voudront bien aider par quelque communication le travail des Bollandistes sont priées d'adresser les envois de livres (*V.* p. 17 et 18), soit *à Bruxelles* directement, sous l'adresse de *M. Boone, au collége Saint-Michel*, soit *à M. Poussielgue-Rusand, rue Hautefeuille, n.* 9, *à Paris, pour M. Boone*, en joignant au paquet la liste des ouvrages, et en écrivant dans les livres expédiés le nom de la personne qui envoie.

M DCCC XXXVIII.

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NAMURCI. E TYPOGRAPHIA F.-J. DOUXFILS,
VIA ANGELI, No 688.

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DE PROSECUTIONE

OPERIS BOLLANDIANI.

Noverunt viri litterati opus Bollandianum, quod ACTA SANCTORUM inscribitur, ad finem non fuisse deductum; sed impenso centum quinquaginta annorum labore, editisque LIII voluminibus (1), ad diem XV Oct. stetisse imperfectum: nec tamen id mirantur justi rerum æstimatores; talis enim est operis ratio, ut dum Sanctorum, qui toto orbe coluntur, exponuntur acta, historiam pene universam dilucidare et crebro penetrare oporteat in caliginosos antiquitatis recessus, ad facta abstrusa dubiave illustranda et justa critices trutina examinanda.

Scilicet Bollandus et qui post ipsum in hoc labore versabantur, hanc sibi præscripserant legem, ut immutato stilo primigenias vitas ederent; gravissimas quasque difficultates in Sanctorum historiis dilucidarent; *nullum*, ut exponit Papebrochius (2), *quem non ipsi inspexissent legissentque testem præsumerent adducere; et singulorum, quibus primario nitebantur, ætatem, veracitatem prudentiamque in scribendo sibi declarandam existimarent. Nihil eorum quæ ad Sancti alicujus pleniorem notitiam pertinebant, volebant indiscussum*

(1) Primum volumen editum fuit anno 1643; postremum, scilicet sextum Octobris, anno 1794.

(2) Acta SS. T. I. Mart. in *Vita P. J. Bollandi*. p. XX.

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relinquere; nullum locum tam obscurum, tam ignobilem gentem, tam remotam præterire regionem, quæ Sanctos aliquos coleret aut coluisset aliquando, nullam denique vocem tam barbaram quo suam non extenderent diligentiam, quantum quidem per editos ineditosve auctores, per litterarum commercia, per obsequia conciliatorum ubique amicorum humanus potest labor obtinere. Non illi tantum generalem quamdam Ecclesiæ et regionum historiam ordinabant, quamvis et in hac sæpe iis multumque fuerit desudandum, sed particulares quorumcumque episcopatuum, civitatum, monasteriorum, religiosorum ordinum origines, successiones, historiasque scrutabantur et pro viribus explanabant.

Et vero, ut nihil dicamus de singularium locorum historiis, quæ multiplices in singulis voluminibus occurrunt (1), in Apostolis illustrandæ erant hagiographis origines Christianæ densis plerumque tenebris obvolutæ; in Romanis Pontificibus, quorum maximi quique Sanctis fere annumerantur, fasti totius Christiani Orbis, medio potissimum ævo, evolvendi; in Patriarchis Regularium Ordinum initia exponenda erant et progressus sacrarum familiarum, quæ aut litteras scientiasque vindicarunt ab interitu, aut sudore et sanguine Jesu Christi fidem ad ultimas terras propagarunt; in sanctis Regibus describendi erant graviores partes annalium, ut Hungaricorum in S. Stephano, Germanicorum in S. Henrico II, Anglicorum in S. Eduardo confessore, Danicorum in S. Canuto IV, Hispanicorum in S. Ferdinando III et Gallicorum in S. Ludovico IX; atque in uno nonnunquam Sancto historia iis pertractanda erat totius ejus sæculi; ut quarti in S. Athanasio, undecimi in S. Gregorio VII, duodecimi in S. Bernardo, decimi tertii in SS. Dominico et Francisco Assisiate.

Neque sola Europa, ut patet, continetur labor, sed in extremas Asiæ et Africæ plagas protenditur : ubicumque evangelicum verbum per apostolicos viros seminatum, martyrum

(1) Ad Acta Sanctorum quod attinet, ait Joan. Jac. Chiffletius in Stemmate Austriaco, *certum est ipsas provinciarum, urbium et familiarum historias ex illis magnam mutuari lucem : unde Cæs. Baronius, Andr. Chesnius, Aub. Miræus, Guil. Cambdenus, Mart. Crusius, Phil. Cluverius, aliique viri docti ex vitis sanctorum et monumentis cœnobiorum, permulta eaque firmissima hausere veritatis testimonia.*

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sanguine fecundatum, in omni hominum genere uberrimos sanctitatis fructus tulit, eo se extendit hagiographorum inquisitio, ut vere dici possit illos omnem omnium gentium historiam complexos fuisse.

Quam ut rite pertractarent, alieni esse non poterant ab iis artibus quæ cum historia affinitate junguntur : cæcutire enim videtur illa nisi *geographicæ, chronologicæ, diplomaticæ* et *archeologicæ* disciplinæ facem præferant et eidem ancillentur. Nullus autem qui ejusmodi studia vel leviter attigerit, ignorat quantis implexa sint difficultatibus, quoties ex veteribus sunt repetenda. Hi rem coævis satis notam una alterave signant voce, eaque frequenter ambigua, quæ posteros divexet et nonnisi multiplici lucubratione probabilem accipiat interpretationem.

Attamen in suo esse arbitrio nolebant hagiographi molestum impedimentum silentio declinare; sed quæ demum cumque quæstio res gestas Sanctorum attingeret, hanc pro suo instituto tractandam dilucidandamque suscipiebant tanta cura, ut plurium mensium labor in una re ancipiti aliquando poneretur. Ad *geographiam* quod attinet, longis investigationibus componere sæpe oportebat historiam cum topographia, quæ ob locorum nomina vitiata aut mutata, ob discrepantes auctorum sententias, ob dubios regnorum, provinciarum, episcopatuum fines caligat. Hinc, quoties argumentum postulabat, nihil omiserunt hagiographi quod locorum notiones illustrare posset. *Chronologica* quoque studia quam sint ardua experiri licet iis qui seriem temporum quam brevissimam ordinare tentant : aliæ ex aliis controversiæ nectuntur, quæ dum pendent omnem cohibent gressum, nec locum relinquunt ubi certo vestigium figatur. Neque operam suam in his perdidisse hagiographos ostendunt commentationes, quibus quæstiones maxime intricatas feliciter explicarunt (1). *Rem diplomaticam* frequenter retractare cogebantur, cum in institutione episcopatuum et monasteriorum, in donationibus, in privilegiis civitatum instrumenta recurrant de quorum

(1) Vid. *De tribus Dagobertis* : Acta SS. T. III. April. — *Chronotaxin Patriarcharum Hierosolymitan.* Ibid. T. IV Maii. — *Chronotaxin Patriarcharum Alexandrin.* Ibid. T. V. Jun. — *Chronotaxin Patriarcharum Antioch.* Ibid. T. IV. Jul. — *Chronotaxin Patriarcharum Constantinopolitan.* Ibid. T. I. Aug. etc.

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fide, et integritate erat dijudicandum. Et quamquam Papebrochium nostrum in suo Propylæo antiquario (1) aliqua propter hujusmodi scripturarum inopiam fefellerint; *nullus tamen*, ait Mabillonius (2), *ad hoc usque tempus peculiari tractatione rem* (diplomaticam) *aggressus fuerat, ante Danielem Papebrochium Societatis Jesu, editis Sanctorum actis clarissimum virum, qui in Propylæo data opera eam discutiendam suscepit.* Habet et *Archeologia*, quæ accepta referat hagiographis, qui Sanctorum vitas scrutantes minutissime et plenissime enucleantes, in antiquos mores, ritus, leges, in Veterum artes et in ipsa rudimenta linguarum inquirere, collatisque monumentis sacris et profanis variarum nonnunquam gentium, ad veri normam eadem debuerunt expendere (3). Sed congestis his omnibus historiæ subsidiis, et ingenti, quæ necessaria est, librorum et manuscriptorum comparata supellectili, *superest*, ait Papebrochius (4), *ultimus et difficillimus actus qui in discernendo dijudicandoque consistit, propter multitudinem perplexitatemque subnascentium ex auctorum dissensione controversiarum.* Quapropter ad nullum testimonium provocabant, quin auctorem ejus ætatem et fidem recognovissent, quin dicta cum scriptis æqualium aut antiquiorum composuissent, quin historiam sæculi et regionis pene universam habuissent perspectam, ne quid irreperet, quod cum cæteris monumentis non posset conciliari. Ad hæc accedebant operosæ disceptationes de *theologia* toties agitandæ, quoties ex SS. Patrum scriptis demonstranda erat fidei catholicæ doctrina semper immota et sibi constans; quoties in sanctorum Episcoporum gestis definienda erant Conciliorum decreta et jura Ecclesiæ; quoties demum in Sanctis vindicanda erant perseverans miraculorum gloria, prophetiæ, cœlestium revelationum, altissimæque con-

(1) *Propylæum antiquitatis, circa veri et falsi discrimen in vetustis membranis :* Acta Sanctorum, T. II. April.

(2) *De Re Diplomatica.* L. I. C. 1.

(3) Vid. *De Episcopis Tungrensibus :* Acta SS. T. VII. Maii. — *Leges Majoricenses :* Ibid. T. III. Jun. — *De Liturgia Hispan. antiqua:* Ibid. T. VI. Jul. — *De Diaconissis :* Ibid. T. I. Sept. etc.

(4) Acta SS. T. I. Mart. in *Vita P. J. Bollandi.* p. XIII.

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templationis donum indeficiens. Sanæ etiam *philosophiæ* placita adversus profanas incredulorum novitates, superbum delicatulorum fastidium et vecordem contemptum impiorum erant propugnanda.

Atque hæc summa sunt lineamenta immensi prope laboris, cui per quinquaginta supra sæculum annos, insudarunt viri omni alia præcipua cura soluti et inter eruditos non infimi subsellii (1);

(1) Gratum fore lectoribus arbitramur nomina hagiographorum subjicere, et simul numerum annorum quos huic operi impenderunt. Triplici serie distinguuntur: prima complectitur illos qui unius pluriumve voluminum titulo inscripti et hagiographiæ immortui sunt; secunda habet eos qui edendis voluminibus cooperati, aut Musæum ante mortem reliquerunt, aut hagiographiæ supervixerunt; tertia denique illos exhibet qui, extincta Societate Jesu, ex aliis ordinibus accesserunt ad Corn. Byeum et Jacob. Bueum, operamque posuerunt in conficiendis tribus ultimis voluminibus.

	NATI.		INGRESSI SOC. JES.	DEFUNCTI.	ALLABORARUNT	
					ANNOS.	VOLUM.
PRIMA SERIES.						
Joan. Bollandus	Julii-Monte (Limburg.)	1596, 13 Aug.	1612	1665, 12 Sept.	34	8
Godefr. Henschenius	Venradii (Geldria)	1600, 21 Jan.	1619	1681, 11 Sept.	46	24
Daniel Papebrochius	Antverpiæ	1628, 16 Apr.	1646	1714, 28 Jun.	55	19
Conrad. Janningus	Groningæ	1650, 16 Nov.	1670	1723, 13 Aug.	44	13
Franc. Baertius	Ypris	1651	1670	1719, 27 Oct.	38	10
Joan.-Bapt. Sollerius	In Herseau (Fland.)	1669, 28 Febr.	1687	1740, 27 Jun.	38	12
Joan. Pinius	Gandavi	1678, 13 Dec.	1696	1749, 19 Maii.	35	14
Guil. Cuperus	Antverpiæ	1686, 1 Maii.	1704	1741, 2 Febr.	21	11
Petrus Boschius	Bruxellis	1686, 19 Oct.	1705	1736, 14 Nov.	15	7
Joan. Stilfingus	Vico-duri (prov. Ultraj.)	1703, 24 Febr.	1722	1762, 28 Febr	25	11
Constant. Suyskenus	Silvæ-Ducis	1714, 20 Aug.	1732	1771, 28 Jun.	26	11
Joan. Perierus	Cortraci	1711, 29 Aug.	1732	1762, 23 Jun.	15	7
Urban. Stickerus	Dunkercæ	1717, 25 Sept.	1733	1753, 26 Oct.	2	1
SECUNDA SERIES.						
Joan. Limpenus	In Aalbeke (Limburg.)	1709	1726	1750	9	3
Joan. Veldius	Antverpiæ		1727	1747	5	2
Joan. Clerus	Antverpiæ	1722	1740	1760	7	3
Corn. Byeus	In Elverdinghe (Fland.)	1727	1745	1801, 11 Aug.	33	6
Jacob. Bueus	Hallis	1728, 11 Marti.	1743	1808, 1 Oct.	32	6
Joseph. Gresquierus	Cortraci	1731, 27 Febr.	1750	1802, 23 Jan.	10	4
Ignat. Huberus	Antverpiæ	1737, 12 Dec.	1755	1782, 18 Jul.	10	1
TERTIA SERIES.			PROFFES.			
Joan.-Bapt. Fonsonus	Bruxellis	1737, 27 Febr.	Can. Reg	1826, 14 Sept.	7	2
Angelm. Berthodus	In Rupt (Sequan.)	1733, 21 Febr.	O. S. Ben.	1788, 19 Mart.	4	1
Siardus Dyckius	Tongerloæ (Brabant)	1739, 10 Nov.	O. Præm.	1830, 1 Sept	5	1
Cyprian. Goorius	Turnholti	1739, 17 Dec.	O. Præm.	Superstes.	5	1
Matth. Stalerus	In Maeseyck	1761, 12 Oct.	O. Præm.	1826, 2 Febr	4	1

Omittimus Daniel. Cardon Antverpiensem, Henric. Thilleul, Nicol. Rayé Bruxellensem, Franc. Verhoeven Brugensem, Petr. Dolmans ex Limmel prope Trajectum ad Mosam, Jacob. Trentecamp Aldenardensem, et Adalb. Heylen, Can. Præm. qui breviori tempore cooperati sunt, quam ut annumerandi videantur hagiographis.

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ut merito cum Papebrochio dicamus (1) : *Fuisse divinæ Providentiæ opus, quod nec ipse Bollandus, qui onus suscipiebat, illius molem, quanta erat, animo comprehenderet.... Quis enim nisi vel temerarius, vel revelatione divina de felici successu evidenter securus, spes suas audeat propagare ad sæculum etiam post se futurum, commentationemque auspicari non nisi a pluribus successive absolvendam, exemplo novo inter omnes, quotquot hactenus floruere, scriptores.* Quæ omnia idcirco levi manu adumbrata voluimus, ut respondeatur iis, qui litterarum fautores sese jactitantes, dum forte vitas Sanctorum audiunt, rem flocci et ad aniles ineptias relegandam sibi fingunt aut etiam simulant.

Quantum vero Bollandi sociorumque scripta omnibus probata fuerint, vel ex eo manifeste constat, quod distracta raptim editione Antverpiensi (ut de Veneta taceamus), jam anno 1688 de recudendis Januarii et Februarii, fortassis etiam Martii voluminibus serio actum fuerit (2). Ast leviora hæc : majora certe sunt ad Actorum commendationem, elogia quibus ea ornarunt non solum catholici doctores prope infiniti, sed et ii qui propter religionis dissidia alieniores a Nostris videbantur (3).

In primis nominatam a nobis cum grati animi sensu volumus Romanorum Pontificum benevolentiam operi Bollandiano impensam frequentissime; inter quos eminent Alexander VII et Benedictus XIV : ille enim pronuntiavit (4), *Utilius opus et Ecclesiæ Dei gloriosius nullum editum esse a quocumque nec etiam inceptum.* Hic vero ait (5), *Magnam semper sibi fuisse opinionem de ingenti opere Acta Sanctorum nuncupato, quod optimo consilio susceptum et incredibili labore continuatum*

(1) Acta SS. T. I. Mart. in *Vita P. J. Bollandi.* p. VII.

(2) Vid. Synopsim Tom. VI. et VII. Maii.

(3) Vid. Gerard. Joan. Vossium, *De vitiis sermonis.* L. II. C. 27. *De philolog.* et alibi. — Acta Eruditorum Lipsiæ, ad an. 1683. N. I, etc. — G. Leibnitz. *Ep. ad Comitem De Mérode*, in Actis SS. Belgii. T. I. Præf.p. X. — Bayle, *Nouvelles de la République des lettres.*

(4) Acta SS. T. I. Mart. in *Vita P. J. Bollandi.* p. XXIII.

(5) Acta SS. T. IV. Sept. in initio, et aliud encomium p. 778. Communicata etiam voluit Benedictus XIV hagiographis omnia acta quæ pro beatificatione et canonizatione servorum Dei ederentur.

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fuit; hortaturque dein hagiographos his verbis : *Vos pergite in Sanctorum monumentis colligendis illustrandisque de Ecclesia Dei bene mereri ac filiali amore nos prosequi.*

Romanorum Pontificum vestigiis institit augustissima Domus Austriaca, et cum patrocinium validum operi quæreretur, ipsa sibi perpetuo obligatam voluit societatem hagiographicam, collatoque opportuno subsidio, ejus sedem in Belgio confirmavit (1). Erant enim qui suaderent Nostris ut vicinam in Galliam, transmigrare et Christianissimi Regis Ludovici XIV, litterarum munifici Mecenatis auspiciis, Sanctorum Acta continuare vellent, illic satis abundeque scriptioni scriptoribusque consultum iri. Hæc consiliá, quamquam hagiographis non probata, monstrant certe operis in Gallia opinionem fuisse maximam, quæ etiam posthac perseveravit, imo patriæ damnosa esse potuisset; nam suppressa Societate Jesu, cum nutans primum Bollandianum institutum, anno demum 1788 destructum fuisset, illico Musæi totiusque typographicæ supellectilis coemendæ, alioque asportandæ cupidos sese præbuerunt plures exteri (2), quod et accidisset, nisi certatim obstitissent Comitia Flandriæ et plures Belgii Abbatiæ.

Omnibus præripuit multoque ære numerato sibi cuncta vindicavit Godefridus Hermans, Abbas Tongerloensis, vir excelsi animi et cum omni sua Præmonstratensi familia æterna memoria dignissimus, tum ob continuatum ejus jussu sumptibusque laborem, tum ob sospitata pretiosa illa eruditionis promptuaria. Quæ tamen, proh dolor! gallico turbine anno 1794 in Belgium ingruente, dissipata sunt. Alia enim immissa in latebras fuere læsa, deperdita, incendiisve consumpta; alia raptim in currus conjecta et in Westphaliam asportata, non sine damno in Belgium redierunt. Tandem post varios casus libri typis editi anno 1825 partim Hagam-Comitis in Bibliothecam Regiam fuerunt illati, partim Antverpiæ sub hasta venierunt. Quæ vero supererat manuscriptorum pars magna, anno 1827 obtigit

(1) Vid. Acta SS. T. III. Jul. in *Vita P. Conr. Janningi.* p. V.

(2) Inter alios, Congregatio Benedictina S. Mauri et DD. Barentin et de la Gravière, Ludovico XVI in regenda Republica administri. Vid. Clar. Gachard *Mémoire sur les Bollandistes et leurs travaux.* 1835.

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Bibliothecæ Regiæ Bruxellensi, quæ *Burgundica* dicitur, atque ita, favente Numine, non exiguus apparatus, quo utamur ad futuros labores, servatus est.

Interea tamen Belgis Galliæ subactis, rebusque utcumque compositis, restitutio societatis hagiographicæ tentata fuerat. Etenim sub Consulum Triumviratu, anno 1801, D. D'Herbouville, Provinciæ Antverpiensi præfectus (*Département des deux Néthes*), Bueum, Fonsonum et Heylen, qui in patria remanserant, hortatus erat ad labores hagiographicos instaurandos : anno dein 1803 eruditorum collegium, quod *Institutum* vocatur, per Reip. Administrum rebus internis præpositum apud præfatos Bollandianos institerat, ut accingerent sese ad opus prosequendum, aut si præplacuisset, litterariam supellectilem, pacto pretio, aliis cederent; ast, quæcumque fuerint viris gravissimis rationes, neutram conditionem admittendam censuerunt. Demum ipse Napoleo ex nobilissimo ac de patria optime merito viro Carolo Antonio De la Serna Santander exquiri jusserat quæ Musæi Bollandiani extarent etiamnum reliquiæ, quæque perficiendi operis spes affulgeret. Respondit vir Clar. die 9 Augusti 1810 (quo tempore latebat ipsum hagiographiæ quod supererat depositum) spem omnem abjiciendam esse, nisi immensa prope manuscriptorum ab Henschenio præsertim et Papebrochio collectorum copia detegeretur.

Illic stetit res, nec quid præterea tentatum fuit, donec elapso nuper anno, inter Belgas percrebuit in finitima regione de provehendo opere tractari : tunc una omnium vox fuit patrium illud cœptum, cum floreat respublica, a Belgis esse perficiendum; oculisque illico conjectis in eos, quorum antecessores ad eum terminum illud adduxerant, provincia illa Societati Jesu in Belgio oblata fuit, quæ, gravissimi licet oneris quod suscipiendum erat conscia, non potuit tamen non moveri validissimis suasionibus eorum, qui hagiographiam exulare a paterno solo non patiebantur. Compulit etiam Regia munificentia, probantibus Belgii Comitiis, in hagiographos collata : qui enim regni gubernacula moderantur, pristinam Austriacæ Domus benevolentiam æmulantes, et in partem sumptuum venire et patere illis tabularia ac bibliothecas voluerunt.

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His invitamentis certe potentissimis accessit judicium moderatorum nostrorum, qui consilium prosequendi Acta Sanctorum probaverunt et nos, alioquin temeritatis notam minime evitaturos, operi destinarunt. Dei itaque et Sanctorum auxilio confisi, accedimus ut decessoribus nostris succedamus, tanto etiam alacrius, quanto efficaciores sunt rationes, quæ hagiographiæ promotionem suaserunt.

Valuit enim in primis ipsa operis utilitas, quod Sanctorum gesta ad Evangelicæ doctrinæ normam verissime informata exhibens, aptissimum confert adjumentum ad insinuandam virtutem; dum enim ostendit nullam regionem, nullam ætatem, nullam rerum hominumve conditionem esse, quæ suos non habeat heroes perruptis obstaculis ad summam sanctitatem eluctatos, commonstrat virtutem nemini divinæ gratiæ cooperanti inviam esse, nullamque fortunam, a qua via ad cœlestem patriam sterni non possit. Itaque præcipue *salubre ac frugiferum est exempli documenta intueri : ut inde quisque sibi, quod imitetur capiat, inde fœdum inceptu, fœdum exitu vitet* (1). Ea namque ratione *potest quisque veluti in speculo ornare et componere vitam suam ad alienas virtutes* (2).

Valuit dein sæculi nostri ingenium, quod historicis præsertim studiis delectatur, iis quidem, quæ fontes ipsos investigant, ut rejectis quæ defluxu temporum error malitiave admiscuerit, pura atque sincera factorum veritas detegatur. Quæ ætatis nostræ indoles, qualem olim Religioni Catholicæ utilitatem allatura sit, nemo est qui non suspicetur. Etenim plurimæ præjudicatæ opiniones nullo negotio diruuntur, dum factorum controversia, partium studio deformata, authenticis veluti tabulis dirimitur, dum qui antiquorum chronicorum et diplomatum membranas scrutantur, obvia inter vitia, quorum nullum unquam expers fuit ævum, nihil tamen vident, nihil tangunt, quod non apprime Catholicum sit. Quemadmodum enim celsa basilicarum laquearia et ipsa monasteriorum rudera, sic et veterum tabulariorum acta, stilus, sigilla, atque ille ipse quodammodo bibliothecarum

(1) T. Livius, *Hist. Rom.* Præf.
(2) Plutarchus in *Timol.*

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pulvis Catholicam spirat fidem, Catholicos ritus, disciplinam moresque Catholicos, adeo ut antiquiora quæque litterarum et artium monumenta clamitent nihil in nostra Ecclesia hesternum esse, sed niti nos testimonio sæculorum atque omnium populorum auctoritate circumvallari.

Valuit demum nosque ad id genus laborum incitavit innatus quidam Belgis hagiographiæ amor. Feracissima quippe fuit semper patria nostra eruditorum, qui aut de martyrologiis scriberent, aut Sanctorum vitas pie colligerent et docte ederent. Nam præter Rosweydum, Bollandum ejusque successores, multi fuerunt Belgæ in hoc genere clari, quos dum enumerare non vacat (1), sat fuerit nominasse Joannem Molanum, quem tanti fecit Card. Cæs. Baronius, ut certior factus de viri morte Roma Lovanium continuo rescripserit, sollicite caveretur ne quid scripturæ ejus missum fieret (2), *quum,* aiebat, *tanti viri nec brevem schedulam deperire æquanimiter patiar, qui mihi aliisque de Sanctorum martyrologiis scribentibus aditum patefecit in densissimam silvam id genus materiarum.*

Eo etiam libentius impositum nobis onus subimus, quod dum selecti non ita pridem ex Regia Academia doctissimi viri ad illustrandam historiam, Belgicaque eruenda litterarum monumenta, feliciter non minus quam gnaviter incumbunt, nos Bollandianam collectionem prosequentes ab historico illorum instituto operam minime alienam sumus navaturi.

Nihil porro est, quod de materia texturaque operis hagiographici disseramus; nec enim novum vel ignotum edimus, sed continuamus, quantum per vires et industriam licuerit, quod a decessoribus nostris inceptum et promotum fuit. Idem qui illis nobis est præstitutus finis, ut dum nos totos operamque nostram devovemus, per Sanctos adveniat *Regi sæculorum immortali et invisibili, soli Deo honor et gloria* (3). Idem quoque erit nobis

(1) Hagiographis Belgis merito accensentur Ven Pet. Canisius, Henric. itidem Canisius, Petr. Opmeer, Chrysost. Vandersterre, Augustin. Wichmans, Willebr. Bosschaerts, Franc. Haræus, Ant. Sanderus, Arnold. Raissius, Aub. Miræus, Cornel. Smet, etc.

(2) Annot. ad *Eccles. Romanæ Martyrologium.* IIª edit. Prolegom.

(3) I. ad Tim. I. 17.

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veritatis agnoscendæ studium et manifestandæ amor, a qua, uti nec a Summorum Pontificum legibus, a decretis Conciliorum, et a Sanctorum Patrum doctrina ne vel transversum unguem scienter unquam recedemus, parati cum Bollando potius millies mortem oppetere, quam læsæ fidei contrahere culpam (1). Quod si improvide peccaverimus, promptus nobis erit animus ad erratum corrigendum, atque adeo maximas habebimus monitori gratias, sic enim non vincemur, sed instruemur. Exemplo nobis erit P. Papebrochius, vir cæteroquin perspectæ sibi veritatis tenax, qui a Mabillonio de re diplomatica meliora edoctus (2), mox ei perscripsit, se juste correctum, atque eo nomine se illi magis quam unquam esse obstrictum; procul abesse, ut quidquam ægre ferat; divulgare Mabillonium audacter posse hanc confessionem errati, idem se quoque proxime facturum.

Aliud quoque erit nobis cum Majoribus commune, summa in scribendo diligentia, ita tamen ut laboris celeritas, maturitati non officiat : nisi enim lente festinemus, verendum sane erit ne abortivum opus nostrum videatur, illorumque lucubrationibus longe inferius, quos magistros ducesque nostros profitemur et pro viribus imitari conabimur.

Sed duo sunt perficiendi operis impedimenta; quorum alterum nostra cura et industria, alterum eruditorum benevolentia submovendum est. Habebant scilicet antecessores nostri indices accuratissime contextos, quibus uno quasi obtutu conspicere poterant quid de unaquaque gente, provincia, civitate, monasterio, quid de Sanctis et de antiquis auctoribus perscriptum jam in Actis fuisset. Unde facile erat rescire quid in superioribus hagiographis esset corrigendum, quid corroborandum, ut uno tenore collectio procederet. Hi vero indices longo labore confecti inter manuscripta Bibliothecæ Burgundicæ desiderantur : necesse igitur erit illos indices reficere, *quod quam operosum sit,* aiunt collectores Rerum Ita-

(1) Acta SS. T. I. Jan. Præf. p. LXII.

(2) Mabillon, *Supplem. de Re Diplomatica.* Præf. p. V.

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licarum, *ille æstimare potest, qui unquam similibus occupatus fuerit* (1).

Alterum quod moras interponit est librorum necessariorum parca supellex. Musæum hagiographicum multo ære et constanti industria compositum, in iis quæ ad Sanctorum vitas, ad historias peculiarium locorum pertinerent, longe superabat Bibliothecam Barberinianam Romæ, et Mazarinianam Parisiis, quæ duæ tamen præ cæteris, hujusmodi divitiis abundabant (2). Ast, ut præfati sumus, res libraria Bollandiana quasi tota periit.

Æstate quidem proxime elapsa, instituto itinere per Belgium nonnullosque Galliæ, Germaniæ et Helvetiæ tractus, inchoatoque jam cum viris doctrina insignibus litterarum commercio, collegimus hactenus aliquam librorum copiam, facilique accessu gaudemus ad duas Bruxellenses bibliothecas, *Burgundicam* et *Hulthemianam*, quæ nunc Regia est. Præterea plures tum cives tum exteri, humanissimis nos honestarunt litteris, et ultro nobis mutuam operam non promiserunt solum, sed communicatis libris et manuscriptis præstiterunt. Quamvis hæc non infausta sint laborum primordia, procul tamen distamus ab ea librorum supellectili, qua indigemus, ut tantæ molis opus pro dignitate materiæ, famaque antecessorum promovere valeamus.

Quare omnes, quibus sacra antiquitas, solida eruditio et religio cordi est, in subsidium et consortium operis vocamus, rogamusque ut si quæ præ manibus habent, quibus Sanctorum cultus fulciatur aut illustretur, ea nobis commodanda saltem non denegent. Præsertim communicari nobiscum optamus *speciales Sanctorum vitas, martyrologia peculiaria, kalendaria et codices lithurgicos, breviaria aut officia propria etiam antiquata; speciales locorum historias, descriptiones provinciarum, diœcesium, urbium et cœnobiorum; translationum reliquia-*

(1) *Rerum Italic. Scriptores.* T. XXV. in Prolegom.

(2) Acta SS. T. I. Mart. in *Vita P. J. Bollandi.* p. XVIII et XIX. Bollandus, quod pro specimine sit, collegerat plures quam quadringentas Sanctorum singulares vitas italico sermone conscriptas, urbium vero, episcopatuum ac monasteriorum italicorum historias supra ducentas. Ex his conjicere licet et quanta esset in aliis linguis, deque aliis gentibus librorum copia, et quanta dein ab anno quo Bollandus obiit 1665, ad annum 1794 ceperit Musæum incrementa.

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rum et insigniorum miraculorum instrumenta, quantum fieri potest, *authentica;* libros aut libellos, qui enarrent quomodo *monasteria, templa, altaria, pia sodalitia nomine Sanctorum decorata fuerint; quidquid denique servorum Dei sanctitatem demonstret atque confirmet.* Hujusmodi documentis hagiographia coalescit, et vel fabulosa nonnumquam indigitant veritatem, a qua deriventur. Nihil igitur est quod repudiatum velimus, cum sit fere nihil quod utile esse non possit ad veritatem historicam adstruendam.

Si vero quæ rogamus commode ad nos transmitti non possint, maximo jam fuerit adjumento *librorum titulos, adjecto anno et loco editionis* recepisse; nostrum deinde erit dispicere num operæ pretium sit eorum apographa nobis procurare. *Manuscriptorum*, ne, si illa in scriniis forte habeamus, inutili missione præstetur labor, *prima et postrema verba, auctorem et ætatem* indicasse sufficiet. Communicari autem nobiscum in primis cupimus *manuscriptos codices, indicesque,* quos ipsimet Bollandistæ, ex suo aut aliorum operibus multiplices excerpserant, quique fere omnes, ut jam diximus, aut dispersi aut deperditi sunt.

Quare Sanctorum, quorum historiæ adhuc restant tractandæ, elenchum secundum litterarum seriem dispositum subjicimus, tum ut ii qui desunt Sancti addantur, tum ut facile innotescat quid potissimum sit submittendum.

Cæterum pro more antecessorum nostrorum, profitebimur palam quos habuerimus in communicandis documentis fautores, adscriptoque eorum nomine erimus beneficii collati non solum memores, sed et præcones.

Dabamus Bruxellis, in Collegio S. Michaelis, 25 Mart. an. 1838.

Joannes-Baptista BOONE,
Josephus VANDERMOERE,
Prosper COPPENS,
Josephus VAN HECKE.

SOCIETATIS JESU.

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ELENCHUS

SANCTORUM BEATORUM

ET ALIQUOT VENERABILIUM

QUORUM ACTA

IN PROSECUTIONE OPERIS BOLLANDIANI ELUCIDANDA VIDENTUR.

I. Elenchus, quem ad absolvendum opus Bollandianum confecimus, continet Sanctos, Beatos et aliquot Venerabiles, quorum memoria in variis martyrologiis a XV Oct. ad finem anni recolitur. His accesserunt Servi Dei qui post edita cujusque mensis *Actorum* volumina in Sanctorum Beatorumque ordinem sunt relati, aut quorum causa in Sacra Congregatione Rituum nuper introducta aliquando ad finem perducenda speratur. Cum defuerint nobis plura martyrologia, ignoscet lector errores qui ingrato difficilique labori haud dubie irrepserunt.

II. Omnes, quibus sacra antiquitas, solida eruditio et Religio cordi est, in subsidium et consortium operis vocamus rogamusque, ut si quæ præ manibus habent quibus Sanctorum cultus fulciatur aut illustretur, ea nobis commodanda non denegent. Præsertim communicari nobiscum optamus.

I. Speciales Sanctorum vitas vel typis editas, vel manuscriptas, præsertim quæ auctores coævos habent; martyrologia pecularia; kalendaria lithurgica (ordinem recitandi officii); breviaria aut officia propria, etiam antiquata.

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2. Speciales locorum historias, descriptiones provinciarum, diœcesium, urbium et cœnobiorum.

3. Translationes et visisationes notabiliorum SS. Reliquiarum; historias insigniorum miraculorum, additis, quantum fieri potest, instrumentis authenticis.

4. Libros aut libellos qui enarrent quomodo monasteria, templa, altaria, pia sodalitia nomine Sanctorum decorata fuerint; quidquid denique Servorum Dei sanctitatem demonstret atque confirmet.

Quod identidem protestati sunt decessores nostri in opere de Actis Sanctorum, se Urbani VIII Constitutiones, ann. 1625 *et* 1634, *servatas velle, idem et nos protestamur.*

Bruxellis, in Collegio S. Michaelis, 25 Mart. anni 1838.

JOANNES-BAPTISTA BOONE,
JOSEPHUS VANDERMOERE,
PROSPER COPPENS,
JOSEPHUS VANHECKE,

SOCIETATIS JESU.

CONTRACTIONES VOCUM

IN HOC ELENCHO FREQUENTIUS ADHIBITÆ.

Ab. Abb. Abbat. Apost. ap	Abbas, Abbates, Abbatissa, Apostolus, apud.
C. CC. Card. CPol. Cong. *vel* Cg. c. .	Confessor, Confessores, Cardinalis Constantinopolis, Congregatio, cum.
Ep. Epp. Erem. *vel* Er.	Episcopus, Episcopi, Eremita.
Fund. *vel* Fd. fr.	Fundator, frater.
M. MM. Mon. monast.	Martyr, Martyres, Monachus, monasterium.
M. junctum nomini	Mons. *ut* M.-Cassinus.
O. S. Bas. Ben. Dom. Franc. *vel* Fr.	Ordo S. Basilii, Benedicti, Dominici, Francisci.
O. S. Aug. Præm. Er. Camald. . etc.	Ordo S. Augustini, Præmonstratens. Eremitarum Camaldul. . . etc.
Presb. *vel* Pr. Pœnit. Patr. pr. . . .	Presbyter, Pœnitens, Patriarcha, prope.
S. Soc.Jes. *vel* S. J	Sanctus, Societas Jesu.
V. VV. Vid.	Virgo, Virgines, Vidua.

Cæteræ contractiones facile intelligentur.

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A.

Abaidus, C. in Æthiopia. 31 Oct.
Abastradius, Ab. in Æthiopia. 23 Dec.
Abbanus, Ab. in Hibernia. 27 Oct.
Abbo, Ab. Floriac. M. Regulæ. 13 Nov.
Abbo, Ep. Antissiodori. 3 Dec.
Abdias, Ep. Babylone. 28 Oct.
Abdias, Proph. Samariæ. 19 Nov.
Abel, Adæ filius. 9 Dec.
Abercius, Ep. Hierapoli Phryg. 22 Oct.
Abgarus, Princ. Edessæ. 28 Oct.
Abiatha cum Guhsiatazade. 20 Nov.
Abibon cum Gamaliele. 2 Dec.
Abibus, Diac. M. Edessæ in Syria. 15 Nov.
Abra, S. Fortunati soror. 14 Dec.
Abrachius in Æthiopia. 9 Dec.
Abraham, Presb. Anachor. 29 Oct.
Abraham cum Joanne. 20 Nov.
Abreha et Atzbeha, in Æthiopia. 27 Oct.
Abundantia, Virgo Spoleti. 26 Dec.
Abundius cum Carpophoro. 10 Dec.
Abundius cum Justo. 14 Dec.
Acacius cum Hirenarcho. 27 Nov.
Acacius, Monachus. 29 Nov.
Acca, Ep. Augustaldiæ in Angl. 19 Oct.
Accas, Ep. Lindisfarn. in Anglia. 30 Nov.
Acepsima, Eremita. 3 Nov.
Acepsimas, Leo et Isidorus, MM. 7 Dec.
Acharius et Optatus, Episcopi Noviomenses. 27 Nov.
Achas, apud Chaldæos. 1 Nov.
Achericus, Ab. in Alsatia. 3 Nov.
Achillas, Patr. Alexandriæ. 7 Nov.
Acindynus, Pegasius, Aphthonius, Elpidephorus, Anempodistus et Socii, MM. in Perside. 2 Nov.
Acisclus et Victoria, MM. Cordu. 17 Nov.
Acolythus cum Projecto. 18 Nov.
Ada, Abbat. Pratens. ap. Cenom. 4 Dec.
Adalbero, Ep. Metis. 13 Nov.
Adalbertus, Mon. in German. 3 Dec.
Adalsendis, Virgo in Belgio. 24 Dec.
Adam et Eva, Protoparentes. 19 Dec.
Adamnanus, Coludi-hami in Scot. 27 Dec.
Adamus, Ebracens. Ab. O. Cist. 23 Nov.
Adela, S. Trudonis mater. 23 Nov.
Adelais, Imperatr. Sals. in Alsat. 16 Dec.
Adelais, Comitissa Taurinens. 19 Dec.
Adelardus, Cisonii in Belgio. 16 Dec.
Adelardus, Mon. in Spanheim. 26 Dec.
Aderardus, C. Trecis. 20 Oct.
Adjutor, in diœc. Beneventana. 19 Nov.
Adjutor, M. Cavæ in Campan. 16 Dec.
Adjutor cum Victuro. 18 Dec.
Adjutus, Ab. Aurelianis. 19 Dec.
Ado, Ep. Viennæ in Gall. 16 Dec.
Adorator, M. Lemovicis. 14 Nov.
Adria cum Eusebio. 2 Dec.
Adrianus, Ep. Firmii in Piceno. 22 Oct.
Adrianus, O. S. Ben. Ab. Hiridan. 30 Oct.
Adrianus cum Eusebio. 7 Nov.
Adrianus et Socii, Martyres Cæsareæ Palestinæ. 13 Nov.
Adrianus cum Nero. 16 Nov.
Adventius, C. in pago Turonic. 3 Nov.
Adventor cum Octavio. 20 Nov.
Ædus, Ep. in Hibernia. 10 Nov.
Ægelnothus, Ep. Cantuariæ. 30 Oct.
Ælfleda, Vidua Glastoniæ. 11 Nov.
Ælfridus, Angliæ rex. 28 Oct.
Æmilianus et Valentinus, Comi. 28 Oct.
Æmilianus, Ep. Faventiæ. 6 Nov.
Æmilianus, Presb. Turiasone. 12 Nov.
Æmilianus, Ab. in diœc. Burdigal. 16 Nov.
Æmilianus cum Dionysia. 6 Dec.
Afra, Virgo Martyr. 18 Dec.
Afrigus, Macharius, Diceus, Proculus, Neapolus, Festus, Modestus et Socii CCLXXII, MM. Nicææ Bithyniæ 21 Oct.
Agape cum Inde. 28 Dec.
Agapia V. Basilicus, Saturninus, Emeritus et Secundus, MM. 20 Nov.
Agapita cum Rogatiano. 31 Oct.
Agapitus cum Carterio. 2 Nov.
Agapitus cum Basso. 20 Nov.
Agapius cum Dacono. 31 Oct.
Agapius, M. Cæsareæ Palest. 20 Nov.
Agatha cum Zeloto. 6 Dec.
Agatho, M. Alexandriæ 7 Dec.
Agathopus cum Theodulo. 23 Dec.
Agericus, Ep. Viroduni. 1 Dec.
Aggestus cum Edicto. 13 Nov.

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Agileus, M. Carthagine. 15 Oct.
Agnellus, Ab. Neapoli Campan. 14 Dec.
Agnes, V. M. juxta Portum Rom. 18 Oct.
Agnes a Jesu, O. S. Dom. 19 Oct.
Agnes a Pescara, V. Clarissa. 12 Nov.
Agnes ab Assisio. V. Sor. S. Claræ. 16 Nov.
Agomarus, Ep. Silvanecti. 7 Nov.
Agricola, Ep. Suessione. 20 Oct.
Agricola cum Vitali. 4 Nov.
Agricola, M. in Pannonia. 3 Dec.
Agricola, in civit. Avennis. 7 Dec.
Agricola cum Valentino. 16 Dec.
Agrippinus, Ep. Neapoli Camp. 9 Nov.
Agro cum Eustorgio. 13 Nov.
Ahias, Propheta. 12 Nov.
Aidanus, Ab. in Hibernia. 27 Oct.
Ailbeus in Hibernia. 30 Dec.
Aithalas et Apseus, MM. in Pers. 11 Dec.
Alanus, Ab. in agro Laureac. 25 Nov.
Alanus, C. in diœc. Corisopit. 27 Dec.
Alaranna cum Eutichio. 26 Nov.
Albanus cum Tabra. 22 Nov.
albericus, Ep. Ultrajectinus. 14 Nov.
Albericus, Erem. in Gladbach. 24 Dec.
Albero, Ep. Viroduni. 2 Nov.
Albero, Ab. Dunensis. 9 Nov.
Albertus Magn. Ep. O. S. Dom. 15 Nov.
Albertus, Ep. Leod. M. Rhemis. 21 Nov.
Albertus, Ab. Bergomis. 30 Nov.
Albertus, Ab. in pag. Andegav. 29 Dec.
Albina, V. M. Formiis in Camp. 16 Dec.
Albinus, M. Tomeriæ in Aquit. 23 Oct.
Albinus cum Limenio. 25 Nov.
Albitus, Ep. Legione Hispan. 27 Dec.
Albuinus, Ep. Frislar. in Thur. 26 Oct.
Alchmina cum Placidina. 15 Nov.
Aldawardus, Ep. Ferdens. 19 Oct.
Aldonza Lopezia, 3i. O. S. Fr. 6 Nov.
Alexander cum Victore. 17 Oct.
Alexander Episcopus, Heraclius Miles et Socii, MM. 22 Oct.
Alexander, M. Thessalonicæ. 9 Nov.
Alexander cum Meleo. 14 Nov.
Alexander cum Chrysogono. 22 Nov.
Alexander, M. prope Corinthum. 24 Nov.
Alexander cum Epimacho. 12 Dec.
Alexius Falconerius, Joannes Manettus, Bonfilius Monaldinus, Benedictus Antellensis, Bartholomæus de Amideis, Ricoverus Lippius, Gerardinus Sosteneus Fundatores Ord. Servor. B. M. V. 17 Feb.
Alfegus, Ep. M. Cantuariæ. 28 Dec.
Alfreda, Virgo O. S. Ben. 30 Dec.
Alienordis, M. in Hibernia. 29 Dec.
Alnotus, Eremita in Anglia. 25 Nov.
Alodia cum Nunilonia. 22 Oct.
Alorus, Ep. Curiosolitis. 27 Oct.
Alpais, Bubulca Tornodori. 3 Nov.
Alphæus, Zacchæus, Romanus et Michæas, MM. Cæsar. Palest. 17 Nov.
Alphæus, Romanus, Zacchæus, Joannes, Thomas, Victor et Isaac, MM. in Æthiopia. 18 Nov.
Alphonsus Liguori, Ep. S. Agath. 2 Aug.
Alphonsus Rodriguez, C. Soc. Jes. 30 Oct.
Alphus cum Victore. 17 Nov.
Alquirinus, Mon. Claravall. 10 Nov.
Alternus cum Vitali. 31 Oct.
Altinus, Serotinus et Eobardus, Martyres Senonibus. 31 Dec.
Alvarus de Corduba, O. S. Dom.
Alveus, Ab. S. Huberti in Belg. 15 Nov.
Alcinus, Ep. Legione Hispan. 30 Oct.
Alypius Cionita, Erem. Adrian. 26 Nov.
Amandinus, C. Claromonte in Gall. 7 Nov.
Amandus, Ep. Wormatiæ. 26 Oct.
Amandus, Ep. Argentorati. 26 Oct.
Amandus, Ep. Redonis in Gall. 13 Nov.
Amandus, Ab. Lirinensis. 18 Nov.
Amantius, Ep. Rhemorum. 4 Nov.
Amantius, Ep. ap. Ruthenos Gall. 4 Nov.
Amantius, Ep. Lodevæ. 4 Nov.
Amantius cum Fulgentio. 5 Dec.
Amantus cum Primo. 4 Nov.
Amantus cum Epiphanio. 5 Nov.
Amaranthus cum Sufronio. 28 Oct.
Amaranthus, M. apud Albiam. 7 Nov.
Amaranthus cum Primo. 8 Nov.
Amasuindus, Ab. O. S. Ben. 22 Dec.
Amator, Ep. Augustoduni. 26 Nov.
Ambicus, Victor et Julius, Martyres Nicomediæ. 3 Dec.
Ambon cum Jabino. 1 Dec.
Ambrosius, Ep. Cadurc. 16 Oct.
Ambrosius, Ab. monast. Agaun. 2 Nov.
Ambrosius, O. Min. Urbeveteri. 10 Nov.
Ambrosius, Camaldulensis. 20 Nov.
Ambrosius, Ep. Mediolani. 7 Dec.

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Ambrosius de Mediol. O. Min. 26 Dec.
Amelberga, Abbat. Susteriensis. 21 Nov.
Amicus, Presb. Er. Avellanæ. 2 Nov.
Ammon, Ep. Tulli in Gallia. 23 Oct.
Ammon, Ep. Aurelianis. 19 Dec.
Ammonaria Virgo, Mercuria, Dionysia et altera Ammonaria, MM. Alexandriæ. 12 Dec.
Ammonius cum Fausto. 26 Nov.
Ammonius, M. Nicomediæ. 17 Nov.
Ammonius cum Nicandro. 26 Nov.
Ampelus et Cajus, MM. Messanæ. 20 Nov.
Amphilochius. Ep. Iconii Lycaon. 23 Nov.
Ampliatus, Urbanus et Narcissus, MM. de quib. Apost. ad Rom. 31 Oct.
Ananias, M. Arbele in Perside. 1 Dec.
Ananias, Azarias et Misael, Babyl. 16 Dec.
Anastasia Senior Virgo, et Cyrillus, Martyres Romæ. 28 Oct.
Anastasia, Duc. Pomer. O. Præm. 8 Dec.
Anastasia, Abbat. Horreens. Trev. 9 Dec.
Anastasia, et Socii 270, MM. Rom. 25 Dec.
Anastasius, Er. in diœc. Rivensi. 16 Oct.
Anastasius, Ep. Strig. in Hung. 12 Nov.
Anastasius, cum Cyriaco. 19 Dec.
Anastasius, Ep. M. Antiochiæ 21 Dec.
Anastasius, Constantinop. 26 Dec.
Anatolia, V. M. Romæ. 18 Dec.
Anatolius cum Eustachio. 20 Nov.
Anceias et Socii, MM. Romæ. 18 Dec.
Andreas a Pescheria, O. S. Dom. 19 Jan.
Andreas de Comitibus, O. S. Fr. 1 Feb.
Andreas Hibernon, O. S. Franc. 18 Apr.
Andreas Bobola, S. J. M. in Lith. 16 Mai.
Andreas Caccioli, O. S. Franc. 3 Jun.
Andreas Cretensis, Mon. CPol. 17 Oct.
Andreas, Ep. Fundis in Latio. 6 Nov.
Andreas Avellinus, Cler. Reg. 10 Nov.
Andreas, Ab. Caroli-Loci. 10 Nov.
Andreas, Mon. Bonavall. 16 Nov.
Andreas cum Luca. 27 Nov.
Andreas a Perusio, O. S. Dom. 28 Nov.
Andreas cum Stephano. 28 Nov.
Andreas, Apost. ap. Patras Ach. 30 Nov.
Andreas, O. S. Dom. Syracusis. 25 Dec.
Androna cum Severo. 3 Nov.
Andronicus, Ep. Veronæ. 14 Nov.
Anempodistus cum Acindyno. 2 Nov.
Angebertus cum Felice. 22 Oct.
Angela Merici, Fund. Sor. S. Urs. 27 Jan.
Angela a Reinis, Clarissa. 13 Nov.
Angelasus cum Dacono. 31 Oct.
Angelina de Foligno, 3i. O. S. Fr.
Angelus de Clavasio, O. S. Franc. 12 Apr.
Angelus, O. Serv. B. M. Mediol. 24 Oct.
Angelus Sinicius, Ab. in Sicil. 27 Nov.
Angelus ab Acri, O. Min. Capp.
Angelus a Gualdo. O. Er. Camald.
Angilantus cum Petro. 31 Oct.
Angilbertus, in agro Barensi. 18 Oct.
Anianus cum Demetrio. 10 Nov.
Anianus cum Marino. 15 Nov.
Anianus, Ep. Aurelianis. 17 Nov.
Anianus, Astæ in Italia. 17 Nov.
Anianus, Ep. Carnotis. 7 Dec.
Anisanus et Maxima, in Lothar. 1 Dec.
Anna, Lucius et Victor, MM. 17 Oct.
Anna, Constantinop. 29 Oct.
Anna cum Guhsiatazade. 20 Nov.
Anna, Theodota et Glyceria, Virgines MM. in Græcia. 22 Oct.
Anna, Vid. M. Constantinopoli. 28 Nov.
Anna Moralesa, V. Clarissa. 28 Nov.
Anna, Samuelis proph. mater. 9 Dec.
Anna a Jesu. O. SS. Trinit.
Annarius, Ep. apud Pictavos. 1 Nov.
Annius cum Saturnino. 10 Nov.
Anno, Ep. Coloniæ Agripp. 4 Dec.
Anno, Ep. Magdeb. Wormatiæ. 24 Dec.
Ansanus, M. Senis in Tuscia. 1 Dec.
Anselmus, Ab. Lirinensis. 18 Nov.
Anselmus, Ep. in monast. Cimel. 27 Nov.
Ansutus cum Grato. 17 Oct.
Antemidius et Basilius, MM. 26 Oct.
Anthimus, Thalalæus, Christophorus, Euphemia cum filiis, et Pancharius, MM. Nicom. 19 Nov.
Anthiroticus cum Eleutherio. 24 Nov.
Antigius, Ep. Lingonis. 14 Nov.
Antigonus cum Nero. 16 Nov.
Antimius, Ep. apud Santonas. 3 Dec.
Antiochus, Ep. Lugduni. 15 Oct.
Antipas cum Stephano. 20 Nov.
Antoninus cum Cannato. 15 Oct.
Antoninus, Ep. Mediolani. 31 Oct.
Antoninus, Socius S. Mameti. 5 Nov.
Antoninus cum Germano. 3 Nov.
Antoninus cum Marco. 5 Nov.
Antoninus, Nicephorus, Zebina, Germanus et Ennatha Virgo,

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Martyres Cæsareæ Palestinæ. 13 Nov.
Antonius ab Ecclesia, O. S. Dom. 22 Jan.
Antonius de Stronconio, O. S. Fr. 7 Feb.
Antonius a Concept. C. Lisbonæ. 12 Mai.
Antonius Margilius, O. Min. Mexic. 6 Aug.
Antonius Rubeus, O. Min. Sulm. 28 Oct.
Antonius Ducas. 30 Oct.
Antonius cum Melasippo. 7 Nov.
Antonius Junior, Eremita. 11 Nov.
Antonius cum Constantiniano. 13 Nov.
Antonius, M. Cæsareæ Cappad. 13 Nov.
Antonius a S. German. O. S. Dom. 28 Nov.
Antonius Bonfadinus. 1 Dec.
Antonius cum Irenæo. 15 Dec.
Antonius, Mon. Lirinens. 28 Dec.
Antonius de Amandula, O. S. Aug.
Anysia, M. Thessalonicæ. 30 Dec.
Anysius, Ep. Thessalonicæ. 30 Dec.
Aper, Presb. Gratianopoli. 11 Dec.
Aphthonius cum Acindyno. 2 Nov.
Apollinaris, Ep. Laodiceæ. 1 Nov.
Apollinaris, Ab. in M.-Cassino. 27 Nov.
Apollinaris, Subdiac. Tergeste. 6 Dec.
Apollo, ex LXX disc. Ep. Cæsar. 9 Dec.
Apollonia, Matrona. 24 Dec.
Apollonius cum Sixto. 23 Dec.
Apothemius, Ep. Andegavis. 20 Nov.
Appias cum Philemone. 22 Nov.
Appianus, Episcopus. 29 Oct.
Appianus cum Epiphanio. 5 Nov.
Appianus. Mon. in Cælo-Aureo. 6 Nov.
Appianus cum Mansueto. 30 Dec.
Apra, filia S. Hilarii, Pictavis. 13 Dec.
Aproculus, Ep. Brundisii. 5 Dec.
Apronianus cum Mauro. 29 Nov.
Apseus cum Aithala. 11 Dec.
Aptonius, Ep. Engolismens. 26 Oct.
Apuanus, O. S. Ben. ap. Cymacul. 6 Nov.
Aquilinus, Ep. Ebroicis. 19 Oct.
Aquilinus, Ep. Coloniæ. 21 Oct.
Aquilo, C. Genevæ. 19 Oct.
Arandus, C. Trecis. 21 Oct.
Arcadius, Paschasius, Probus et Eutychianus, MM. in Africa. 13 Nov.
Arcelladus cum Marando. 28 Oct.
Archelaus, Ep. M. in Mesopot. 26 Dec.
Archinimus cum Armogasto. 4 Dec.
Arduinus, Presb. in Anglia. 25 Oct.
Ares, Promus et Elias, MM. Ascalone in Palestina. 14 Dec.
Aretas et Socii CCCXL, Martyres apud. Homeritas. 24 Oct.
Aristion, in Portu Romano. 22 Dec.
Aristo, Martyr Romæ. 5 Dec.
Armingoldus, in Hispania. 5 Nov.
Armogastus, Archinimus et Satyrus, Martyres in Africa. 4 Dec.
Arnulphus, Comes Hollandiæ. 18 Oct.
Arnulfus, Episcopus Tulli. 15 Nov.
Arrianus et Socii, MM. 14 Dec.
Arsatius, Ep. Mediolani. 12 Nov.
Arsenius cum Herone. 14 Dec.
Artemas, Ep. Lystris. 30 Oct.
Artemius, M. Antiochiæ. 20 Oct.
Artemius, Ep. in Arvernis. 24 Dec.
Artifas cum Pompino. 18 Dec.
Aruspicus cum Augustino. 16 Nov.
Asasius, *al.* Athanasius. 16 Nov.
Asclepiades, Ep. M. Antiochiæ. 18 Oct.
Asclepiadorus, Ep. Perusinus. 7 Nov.
Asclepiodotus, Martyr. 24 Oct.
Asclepius, Ep. Lemovicis. 23 Dec.
Asella, Virgo Romæ. 6 Dec.
Aspaliana, Virgo. 27 Dec.
Asterius, Pr. M. ap. Ostia. Tiber. 21 Oct.
Asterius cum Saturino. 25 Oct.
Astibustus cum Proculo. 19 Oct.
Astricus, Ep. Strigoniensis. 12 Nov.
Atala, Virgo Argentorati. 3 Dec.
Athanasius, Diac. Mon. in Bithyn. 26 Oct.
Athanasius cum Iraee. 30 Oct.
Athanasius, Socius S. Jacobi. 1 Nov.
Athanasius, Abbas. 13 Dec.
Athenodorus, Ep. M. Neocæsar. 18 Oct.
Athenodorus, Fr. S. Greg. Thau. 7 Nov.
Athenodorus, M. in Mesopotam. 11 Nov.
Atrasessa cum Jona. 14 Nov.
Attalus cum Stephano. 31 Dec.
Atticus cum Felice. 30 Oct.
Atticus cum Januario. 6 Nov.
Atticus, M. in Africa. 9 Nov.
Atticus, Monachus. 14 Dec.
Attrobatanus, Benjamin et Evingus, MM. disc. S. Willehad. 30 Nov.
Atzbeha cum Abreha. 27 Oct.
Aucta, V. M. in agro Ulyssipon. 31 Oct.
Auctus, Taurio et Thessalonica, MM. Amphipoli in Macedon. 7 Nov.
Auda, Virgo Parisiis. 18 Nov.
Audactus cum Felice. 24 Oct.

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Audentius, C. prope Novariam. 26 Nov.
Audentius, Ep. Toleti in Hisp. 3 Dec.
Augustianus cum Vitali. 16 Nov.
Augustinus cum Paulino. 5 Nov.
Augustinus Ep. et Felicitas ejus mater, MM. Beneventi. 15 Nov.
Augustinus, Justa, Aurica, Pontia, Fructuosa, Matrona, Fructa, Vincentia, Marcus, Aruspicus, Maria, Fista, Fortunata, Felicitas et Silvanus, MM. Antiochiæ. 16 Nov.
Augustinus, Eusarius et Felicitas, MM. Capuæ in Campan. 17 Nov.
Augustinus, Ep. in Britann. 17 Nov.
Aulucetus, C. in Æthiopia. 12 Nov.
Aurelia cum Eusebio. 2 Dec.
Aurelianus cum Calionio. 15 Nov.
Aurelianus cum Nero. 16 Nov.
Aurelianus et Sempronius, Martyres Romæ. 5 Dec.
Aurelius cum Georgio. 20 Oct.
Aurelius, Ep. Redician. Mediol. 9 Nov.
Aurelius et Publius, Episcopi, Martyres in Asia. 12 Nov.
Aurelius cum Evodio. 12 Nov.
Aurica cum Augustino. 16 Nov.
Ausgenius, M. in Egypto. 31 Dec.
Austremonius, Ep. Arvernis. 1 Nov.
Austrudis, Virgo Lauduni. 17 Oct.
Autbertus, Ep. Cameraci. 13 Dec.
Auxentius cum Eustratio. 13 Dec.
Auxentius, Ep. Mopsuestiæ. 18 Dec.
Auxilius cum Basileo. 27 Nov.
Aza et Milit. CL, MM. in Isauria. 19 Nov.
Azarias cum Anania. 16 Dec.
Azirianus et Epimachus, MM. 31 Oct.

B.

Bacchus, M. in Palestina. 17 Dec.
Bachon, Ep. in civit. Æduens. 5 Dec.
Bahuta cum Guhsiatazade. 20 Nov.
Bajulus cum Liberato. 20 Dec.
Balda, Abbat. Jotri in diœc. Meld. 9 Dec.
Baldericus, C. in diœc. Lingon. 15 Oct.
Baldricus, Mon. in M.-Falconis. 16 Oct.
Balduinus de Bocla. 16 Oct.
Balduinus, Ab. S. Edm. in Anglia. 31 Dec.
Baldus, Pœnit. prope Senonas. 29 Oct.
Baldus, Ep. Turonensis. 7 Nov.
Balsama cum Rogato. 7 Nov.
Balsamia, Nutrix S. Remigii. 16 Nov.
Balsamus cum Donato. 6 Nov.
Balsamus cum Symphorio. 7 Nov.
Balsamus, Ab. in monast. Cavensi. 24 Nov.
Balsemius, Reclusus in Campan. 26 Nov.
Baomadus, Diac. in Pertico. 3 Nov.
Barbara, V. M. Nicomediæ. 4 Dec.
Barbarius, Ab. monast. Rauzel. 25 Nov.
Barbatianus, Presb. Ravennæ. 31 Dec.
Barbatius cum Maxentia. 24 Oct.
Barbeus, Martyr. 20 Nov.
Baricus cum Janaurio. 6 Nov.
Baricus cum Rufino. 16 Nov.
Barlaam, Kioviensis. 6 Nov.
Barlaam, Novogrodensis. 6 Nov.
Barlaam, M. Cæsareæ Cappad. 19 Nov.
Barlaam et Josaphat, ap. Indos. 27 Nov.
Barnabas cum Justo. 12 Nov.
Barsabas, M. in Perside. 11 Dec.
Bartholomæus de Amid. c. Alexio. 17 Feb.
Bartholomæus a Mart. Ep. Brag. 18 Juli.
Bartholomæus, O. S. Dom. Ep. 23 Oct.
Bartholomæus, Ab. Crypt.-Ferr. 11 Nov.
Baruch, Propheta. 15 Nov.
Barucus, Erem. in Anglia. 29 Nov.
Barula cum Romano. 18 Nov.
Basianus, Ep. Laude-Pompeia. 4 Nov.
Basileus Ep. Auxilius, Saturninus, Zephyrus, Matrona, Basiliscus, Caralus, Eutyches, Calendion et Evelpistus, Martyres, Antiochiæ. 27 Nov.
Basileus, Ep. Antiochiæ. 22 Dec.
Basilianus cum Theotimo. 18 Dec.
Basilica cum Oriculo. 18 Nov.
Basilica cum Faustina. 29 Nov.
Basilides cum Theodulo. 23 Dec.
Basiliscus cum Basileo. 27 Nov.
Basilius cum Antemidio. 26 Oct.
Basilius, Ep. Lunæ in Tuscia. 29 Oct.
Basilius, Diunisius, et Rusticus, Martyres, Antiochiæ. 20 Nov.
Basilius cum Stephano. 28 Nov.
Basilla cum Nino. 17 Oct.
Basilla, M. Alexandriæ. 25 Dec.
Basolus, C. in agro Rhemensi. 26 Nov.
Bassianus, M. Syracusis. 16 Oct.
Bassianus cum Petro. 9 Dec.

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Bassus, Dyonisius, Agapitus et alii XL, Orion et Dassus, MM. Heracleæ in Thracia. 20 Nov.
Bassus, Ep. M. Niciæ ap. Varum. 5 Dec.
Baudelius, M. Zamorensis. 1 Nov.
Baudolinus, Ep. Alexand. Pedem. 10 Nov.
Beanus, Ep. Aberdonæ, in Scot. 16 Dec.
Beatrix, O. Cist. in Hannonia. 6 Nov.
Beatrix, 3ª. O. S. Fr. in Lusitan. 15 Nov.
Beatus cum Spano. 25 Oct.
Beenam et Sara, MM. in Perside. 10 Dec.
Begeus, Ab. in Ægypto. 23 Dec.
Begga, Vid. Andaniæ in Belgio. 17 Dec.
Beia, Virgo in Scotia. 1 Nov.
Bele cum Nita. 28 Oct.
Bellinus, Ep. M. Patavii. 26 Nov.
Benedictus Antell. cum Alexio. 17 Feb.
Benedictus a S. Philad. O. Min. 4 Apr.
Benedictus Jos. Labre. C. Romæ. 16 Apr.
Benedictus PP. XI. O. S. Dom. 7 Juli.
Benedictus, C. in Brit. min. 22 Oct.
Benedictus, C. in agro Pictav. 23 Oct.
Benedictus, Ep. Comi. 30 Oct.
Benedictus. Joannes, Matthæus, Isaac et Christinus, Eremitæ Martyres in Polonia. 12 Nov.
Benedictus, Presb. Martyr. 25 Nov.
Benjamin cum Attrobatano. 30 Nov.
Benjamin, Ep. Hierosolym. 11 Dec.
Benignus, Ep. Silvanecti. 19 Oct.
Benignus cum Spano. 25 Oct.
Benignus, C. in monast. Glascov. 31 Oct.
Benignus, Ep. in Hibernia. 1 Nov.
Benignus, Pr. M. in Castr. Divion. 1 Nov.
Benignus, Archiep. Armachan. 9 Nov.
Benignus, in Scotia. 12 Nov.
Benignus, cum Evodio. 12 Nov.
Benignus, Ep. Mediolani. 20 Nov.
Benincasa, O. Servit.
Benno, Ep. Osnabrug. in Vestph. 20 Nov.
Bentivolius a S. Severin. O. Min. 25 Dec.
Benvenuta, O. S. Dom. 29 Oct.
Benvenutus, O. S. Fr. Ep. Ancon. 22 Mar.
Beonas cum Mellano. 28 Oct.
Berachius, Abbas. 4 Dec.
Berardus, Ep. Marsorum, Card. 3 Nov.
Berardus, Ep. Interamni. 19 Dec.
Berarius, Ep. Cenoman. 17 Oct.
Berchanus, Abbas in Hibernia. 4 Dec.
Bercharius, Ab. in Derno monast. 16 Oct.
Berengerus, Ab. Frombac. 29 Oct.
Berikertus, Erem. in Hibernia. 16 Dec.
Berina cum Monna. 26 Nov.
Bermiacus, cum Euticio. 20 Oct.
Bernardinus Realini, S. J. Aletii. 30 Jun.
Bernardinus a Fovea, O. S. Fr. 29 Nov.
Bernardus a Corleone, O. S, Fr. 6 Feb.
Bernardus ab Offid. O. Min. Capp. 11 Sept.
Bernardus Calvonius, Ep. Celson. 26 Oct.
Bernardus, Patr. Antiochenus. 10 Nov.
Bernardus, Ep. Nazarenus. 29 Nov.
Bernardus, Mon. Claravall. 30 Nov.
Bernardus, Card. Ep. Parmæ. 4 Dec.
Bernardus, O. Carth. Ep. Diens. 17 Dec.
Bernardus, Episcopus Toleti. 19 Dec.
Bernardus Scammaca O. S. Dom.
Bernerus, C. in diœc. Salernit. 20 Nov.
Bernwardus, Ep. Hildeshemiens. 26 Oct.
Beronicus, Pelagia Virgo et alii XLIX, Martyres Antiochiæ. 19 Oct.
Bertana, V. neptis S. Ursmari. 16 Oct.
Bertharius, Ab. M. in M.-Cassino. 22 Oct.
Bertholdus, Sutor Parmæ. 21 Oct.
Bertholdus, Er. M. Einsidl. Helv. 21 Oct.
Bertholdus, O. Cist. Ep. Livoniæ. 21 Oct.
Bertholdus, O. Min. Ratisponæ. 14 Dec.
Bertila, Abbat. Calæ pr. Parisios. 5 Nov.
Bertoara, Bituricis. 4 Dec.
Bertrandus, Ep. Convenis in Gall. 16 Oct.
Bertrandus, O. Cist. Abbas in Grandi Silva. 20 Nov.
Bertwinus, Ep. in Villa Mallon. 11 Nov.
Bessa cum Pompino. 18 Dec.
Bessus, Ep. Eporediæ in Ital. 1 Dec.
Besulius cum Juliano. 8 Dec.
Brunous, Presb. C. in Anglia. 3 Nov.
Bibiana, V. M. Romæ. 2 Dec.
Bieuzy, Pr. in diœc. Venet. Gall. 24 Nov.
Bilhildis, Abbat. ap. Moguntiam. 27 Nov.
Birinus, Ep. Dorcestriæ in Angl. 3 Dec.
Biristanus, Ep. Winton. in Angl. 4 Nov.
Blaithmacus et Socii, MM. in Scot. 6 Dec.
Blanchus, M. Brixiæ. 2 Dec.
Blasius et Demetrius, MM. Verul. 29 Nov.
Blevilleguetus, Ep. in Brit. min. 7 Nov.
Blidanus, Ep. Viennæ, Allobrog. 22 Dec.
Boamirus, Presb. in agro Cenom. 3 Nov.
Bobulenus, Ab. Bobiensis. 21 Nov.
Bodogisilus cum Digno. 18 Dec.
Bodogisilus, in diœc. Metens. 18 Dec.

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Boetius, in Hibernia. 7 Dec.
Boius cum Thalassio. 30 Oct.
Bonaventura de Potentia, O. Min. 26 Oct.
Bonaventura Bonaccursius, Ord. Serv. B. M. Urbeveteri. 14 Dec.
Bonaventura a Bargin. O.S.Fr.
Bonfilius Monald. cum Alexio. 17 Feb.
Bonifacius, PP. II. 23 Oct.
Bonifacius, PP. I. Romæ. 25 Oct.
Bonifacius, PP. V. 25 Oct.
Bonifacius cum Dacono. 31 Oct.
Bonifacius cum Valentino. 11 Nov.
Bonifacius cum Dionysia. 6 Dec.
Bonifacius cum Michaele. 24 Dec.
Bonifacius, Ep. Calaritanus. 28 Dec.
Bonifacius cum Callisto. 29 Dec.
Bonifatianus cum Muscula. 23 Nov.
Bonita, V. in Arvernia. 16 Oct.
Bonius cum Saturnino. 10 Nov.
Bononia, V. M. in agro Bassiniac. 16 Oct.
Bonulus, Victor, Maximus, Lucianus, Carterius et Marcianus, MM. Cæsareæ. 18 Nov.
Boressus cum Luco. 18 Oct.
Boressus cum Glebo. 10 Dec.
Bovinus cum Magneto. 9 Dec.
Brendanus Birrens. Ab. in Hib. 29 Nov.
Briachus, Ab. Vinicampi in Gall. 17 Dec.
Brictius cum Craphailde. 12 Nov.
Brictius, Ep. Turonensis. 13 Nov.
Briscanus, Episcopus. 4 Nov.
Bruno, O.S.Dom. in Holsatia. 11 Nov.
Budocus, C. Doli in Brit. min. 19 Nov.
Budocus, Ep. Venet. in Brit. min. 9 Dec.
Burginus, Ep. Andegav. 17 Nov.

C.

Cæcilia, V. M. Romæ. 22 Nov.
Cæcilius cum Transita. 17 Nov.
Cæcra et Socii 270, MM. in Afric. 16 Oct.
Cælianus cum Faustino. 15 Dec.
Cæsar de Bus. Fund. Cg. doct. Chr. 15 Apr.
Cæsar, ex LXX. disc. Ep. Coron. 9 Dec.
Cæsaria, V. M. Avenione. 9 Dec.
Cæsarius, Dacius et Socii V, Martyres Damasci. 1 Nov.
Cæsarius, Diac. et Julianus, Presb. Martyres Terracinæ. 1 Nov.
Cæsarius, Ep. Arvernorum. 1 Nov.
Cæsarius cum Meldegaso. 1 Nov.
Cæsarius cum Germano. 3 Nov.
Cæsarius cum Primo. 4 Nov.
Cæsarius cum Marco. 5 Nov.
Cæsarius, M. Arabissi in Armen. 28 Dec.
Cajus cum Dasio. 21 Oct.
Cajus, Ep. Ephesi. 4 Nov.
Cajus cum Ampelo. 20 Nov.
Calanicus cum Floriano. 17 Dec.
Calanus, Ep. in Scotia. 28 Nov.
Calendion cum Januario. 30 Oct.
Calendion cum Dacono. 31 Oct.
Calendion cum Philippo. 31 Oct.
Calendion cum Siddino. 15 Nov.
Calendion et Montanus, Martyres in Græcia. 17 Nov.
Calendion cum Maximo. 20 Nov.
Calendion cum Basileo. 27 Nov.
Calestus cum Luciano. 19 Nov.
Calionius et Aurelianus, Episcopi MM. Nolæ in Campan. 15 Nov.
Callistus, Felix et Bonifacius, Martyres Romæ. 29 Dec.
Calmelius, C. in Arvernia. 22 Nov.
Calvonius, O. Cist. Ep. Visensis. 16 Oct.
Camillus de Lellis, Fundator Cleric. minist. infirm. 18 Juli.
Candida et Flora, Virgines Friburgi Brisgoviæ. 22 Oct.
Candida, V. M. Dertosæ in Hisp. 22 Oct.
Candida cum Lucio. 1 Dec.
Candida cum Jabino. 1 Dec.
Candida, M. disc. S. Pauli. 1 Dec.
Candidianus, Martyr. 10 Nov.
Candidus, Ep. region. Trajecti. 1 Dec.
Candidus cum Faustino. 15 Dec.
Cannatus et Antoninus, Episcopi Massiliæ. 15 Oct.
Canocus, C. in Brechinia, 18 Nov.
Cantia, V. Tuscaniæ. 20 Nov.
Capitolina et Erotheis, Martyres in Cappadocia. 27 Oct.
Caprasius, M. Agenni. 20 Oct.
Caprasius, O. Carm. 20 Oct.
Capuanus, Ep. Cadurcis in Gall. 23 Oct.
Caralus cum Basileo. 27 Nov.
Carannus, Ep. in Scotia. 23 Dec.
Carina cum Melasippo. 7 Nov.
Carion, Eremita. 24 Nov.
Carion et Tirion, MM. Nicomed. 30 Nov.

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Carnetus, M. Dinanni. 15 Nov.
Carolus Borromæus, Ep. Mediol. 4 Nov.
Carolus, Ep. Corcagiæ in Hib. 28 Dec.
Carolus Caraffa, Fd. Pior. Oper.
Carpophorus cum Severo. 8 Nov.
Carpophorus, Pr. et Abundius, Diac. MM. Spoleti. 10 Dec.
Carpræus, in Connacia Hibern. 1 Nov.
Carterius, Styriacus, Tobias, Eudoxius, Agapitus et Socii, MM. 2 Nov.
Carterius cum Domnino. 5 Nov.
Carterius cum Bonulo. 18 Nov.
Carterius et Socii XL, Martyres Heracleæ. 18 Nov.
Carterius cum Maximo. 19 Nov.
Carus cum Saturino. 25 Oct.
Casimirus, Rex, Posnan. in Polon. 28 Nov.
Cassianus cum Nicandro. 26 Nov.
Cassianus cum Lucio. 1 Dec.
Cassianus, M. in Mauritania. 3 Dec.
Cassius, Ep. Beneventi. 22 Oct.
Castor, Victor et Rogatianus, Martyres in Africa. 28 Dec.
Castorius cum Symphorio. 7 Nov.
Castorius cum Claudio. 8 Nov.
Castricianus, Ep. Mediolani. 1 Dec.
Castula cum Eugenio. 23 Dec.
Castulus et Euprepetes, Romæ. 30 Nov.
Castus cum Dacono. 31 Oct.
Castus, Ep. M. Beneventi. 7 Nov.
Caterus, Septimia, MM. Tolent. 11 Dec.
Catharina de Ricciis, O.S.Dom. 13 Feb.
Catharina Thomasa, O.S.Aug. 5 Apr.
Catharina Matthei, O.S.Dom. 4 Sep.
Catharina Columbina. 20 Oct.
Catharina, Virgo 3i. O.S.Franc. 14 Nov.
Catharina, Virgo in Lusitania. 15 Nov.
Catharina, V. M. Alexandriæ. 25 Nov.
Catharina Tortolez, V. Clarissa. 10 Nov.
Cato et Socii, MM. in Africa. 28 Dec.
Catulla, Matrona Parisiis. 10 Nov.
Ceddus, Ep. in Northumbria. 26 Oct.
Cedeadus, Ab. Lentisg. in Angl. 9 Nov.
Celbus, Rex Sax. Mon. in Angl. 28 Oct.
Celendridis. 14 Dec.
Celinia, Virgo Meldis. 21 Oct.
Celsinus, Presb. Rhemis. 25 Oct.
Celsus, Ep. Putcolis in Camp. 5 Nov.
Celsus et Clemens, MM. Romæ. 21 Nov.
Centulus, Theodolus et Januarius, Martyres Romæ. 30 Nov.
Ceolfridus, Ab. Glasconiæ. 26 Oct.
Cephas, ex LXX disc. 9 Dec.
Cerbonius, Ep. Populonensis. 17 Oct.
Cerenna, V. in agro Sagiensi. 15 Nov.
Cessator, Ep. Lemovicensis. 15 Nov.
Cessia cum Meldegaso. 1 Nov.
Chadus, Ep. Bituricis. 28 Dec.
Chæremon, Ep. et Soc. MM. Nilop. 22 Dec.
Charitas, Abbatissa. 25 Dec.
Chariton, Presb. ap. Leontinos. 13 Nov.
Chariton, Ab. et Socii. 25 Dec.
Chellinus, Meldis in Gall. 7 Dec.
Childomara, in monast. Fiscamn. 25 Oct.
Chomeanus, Ep. in Britann. min. 16 Nov.
Chrestus, Ep. Syracusis. 3 Nov.
Chrisaphus cum Valerio. 25 Oct.
Christeta cum Vincentio. 27 Oct.
Christiana, V. in Scotia. 24 Nov.
Christiana, Ancilla apud Iberos. 15 Dec.
Christianus, Ep. Clocharensis. 3 Nov.
Christianus, Ep. Antissiodori. 22 Nov.
Christianus cum Eraclio. 4 Dec.
Christinus cum Benedicto. 12 Nov.
Christophorus Cadurcens. O. Min. 31 Oct.
Christophorus, O. Cist. M. ap. Ind. 12 Nov.
Christophorus cum Anthimo. 19 Nov.
Chromatius, Ep. Aquilejæ. 2 Dec.
Chrysanthus et Daria uxor ejus, Martyres Romæ. 25 Oct.
Chrysogonus, Cletus, Verocianus, Demetrius, Zetus et Alexander, Martyres in Africa. 22 Nov.
Chrysogonus cum Niceano. 23 Nov.
Chrysogonus, Zoilus, MM. Aquil. 24 Nov.
Chrysogonus, M. Nicææ. 22 Dec.
Ciferianus, Ep. in Armoricis. 13 Nov.
Cilinia, S. Remigii mater. 21 Oct.
Ciprius, Ep. disc. S. Pelini, Brund. 5 Dec.
Cissa, Erem. in Anglia. 31 Oct.
Cistus, M. in Æthiopia. 12 Nov.
Citronius, C. prope Juliodunum. 19 Nov.
Cittinus cum Nino. 17 Oct.
Clara Mantuana, Clarissa. 23 Nov.
Clara Gherzi, Clarissa Eugubii.
Clarus, Presb. M. in agro Vilcass. 4 Nov.
Clarus, Eremita Martyr. 4 Nov.
Clarus, Presb. Turonis. 8 Nov.
Claudia, V. M. Romæ. 15 Dec.
Claudia, S. Eugeniæ mater. 27 Dec.

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Claudianus, Eutherus, Flavianus, Justus et Victor. MM. Hierapoli Phrygiæ. 24 Oct.
Claudianus, Rogatus, Papirus, Felix et Vitalis. Martyres. 25 Oct.
Claudianus cum Saturino. 25 Oct.
Claudianus cum Luciano. 25 Nov.
Claudicus cum Metrobio. 5 Dec.
Claudius, Asterius, Neon et Theonilla, MM. Mopsuestiæ. 29 Oct.
Claudius, Lupercus et Victor, MM. Legione Hisp. 30 Oct.
Claudius, Nicostratus, Symphorianus, Castorus et Simplicius, MM. Romæ via Lavicana. 8 Nov.
Claudius, Hilaria, Jason, Maurus et Socii LXX, MM. Romæ. 3 Dec.
Claudius, Crispinus, Magina, Joannes et Stephanus, Martyres in Africa. 3 Dec.
Clemens, Presb. Laude-Pompeia. 17 Oct.
Clemens, Primus, Cletus, Theodorus, Gaudens, Quiriacus et Innocentius, MM. ap. Turones. 4 Nov.
Clemens, Simpronius, MM. Romæ. 9 Nov.
Clemens, M. Heracleæ Thraciæ. 14 Nov.
Clemens cum Celso. 21 Nov.
Clemens, PP. I. Romæ. 23 Nov.
Clemens, Ep. Metensis. 23 Nov.
Clemens, Presb. Alexandriæ. 4 Dec.
Clementianus, Macaria et Socii, Martyres in Africa. 17 Dec.
Clementinus cum Valentino. 11 Nov.
Clementinus, Theodotus, Philomenus et Soc, MM. Heracl. Thr. 14 Nov.
Cleopatra, in Moscovia. 20 Oct.
Cleridona, V. prope Sublacum. 23 Oct.
Cletus, C. Tibure. 24 Oct.
Cletus cum Clemente. 4 Nov.
Cletus cum Chrysogono. 22 Nov.
Cletus cum Florentio. 30 Dec.
Cœlestinus cum Saturnino. 31 Dec.
Cœlestus cum Damiano. 8 Nov.
Coemanus Peregrinus, in Hibern. 3 Nov.
Colmannus, Ep. in Scotia. 16 Oct.
Colmannus, Ep. Duacens. in Hib. 27 Oct.
Colmannus, C. in Hibernia. 4 Nov.
Colonus, in agro Agennensi. 1 Dec.
Columba, V. M. Senonibus. 31 Dec.
Columbanus, Pr. Turonis in Gall. 19 Oct.
Columbanus, Er. ap. Civitellam. 20 Nov.
Columbanus, Mon. Luxovii. 21 Nov.
Columbanus, Abbas, Bobii. 21 Nov.
Columbanus, Mon. in Hibernia. 13 Dec.
Columbina, V. M. Pobleti in Hisp. 21 Oct.
Columbinus, Ab. Lutrens. in Burg. 22 Nov.
Columbus, Ab. in monast. Lirin. 20 Dec.
Comanus, Ep. in Hibernia. 26 Dec.
Cominus, Ab. in Scotia. 16 Oct.
Concordius cum Valentino. 16 Dec.
Condedus, C. in monast. Fontanell. 21 Oct.
Condilucus, Presb. Rotone. 6 Nov.
Conganus, Ab. in Scotia. 24 Nov.
Congarus, C. in agro Bathoniens. 22 Nov.
Congella, V. O.S.Ben. in Angl. 9 Nov.
Congellus, Ab. in Hibernia. 6 Dec.
Connidrius, Ep. in Hibernia. 17 Nov.
Conoganus, Ep. Corisopiti. 15 Oct.
Conradus, O.Cist. in Germania. 25 Nov.
Conradus, Ep. Constantiæ. 26 Nov.
Conradus ab Offida, O.S. Franc. 12 Dec.
Consalous, C. in agro Lemovic. 4 Nov.
Consolata, V. Genuæ. 5 Dec.
Consortia cum Galla. 16 Nov.
Constantia, V. M. Auriæ in Hisp. 21 Oct.
Constantia, V. Abbat. Burgis. 7 Nov.
Constantianus, Ab. ap. Cenoman. 1 Dec.
Constantinianus et Antonius, Socii S. Mauri, O.S.Ben. 13 Nov.
Constantius a Fabrian. O.S.Dom. 25 Maii.
Constantius cum Limenio. 25 Nov.
Constantius, C. Romæ. 30 Nov.
Constantius cum Maxentio. 12 Dec.
Convoio, Ab. in Britann. min. 28 Dec.
Corduba, Fortunata, MM. Arimin. 22 Oct.
Cordula, V. M. Coloniæ. 22 Oct.
Corentinus, Ep. Corisopitensis. 12 Dec.
Cormacus, Ab. in Hibernia. 13 Dec.
Cornelius cum Luciano. 19 Nov.
Cornelius cum Eugenio. 23 Dec.
Cornelius cum Stephano. 31 Dec.
Craphaildis et Brictius puer, MM. Eschæ in Flandria. 12 Nov.
Crescens cum Meldegaso. 1 Nov.
Crescens cum Januario. 1 Nov.
Crescens cum Rogato. 9 Nov.
Crescens cum Quodvultdeo. 28 Nov.
Crescens, Ep. Viennæ in Gallia. 29 Dec.
Crescentianus cum Nino. 17 Oct.
Crescentianus, M. Romæ. 24 Nov.

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Crescentianus c. Quodvultdeo. 28 Nov.
Crescentius cum Vitali. 31 Oct.
Crescentius cum Maxentio. 12 Dec.
Crescentius cum Dominico. 29 Dec.
Crescius, M. Florentiæ. 23 Oct.
Cresconius cum Quodvultdeo. 28 Nov.
Criscinus, Ep. Veronæ. 30 Dec.
Crispina, Virgo Martyr. 5 Dec.
Crispina, M. Thebaste in Africa. 5 Dec.
Crispinianus cum Crispino. 25 Oct.
Crispinus a Viterbo, O.Min.Capp. 23 Mai.
Crispinus et Crispinianus, Martyres Suessione. 25 Oct.
Crispinus II, Ep. Papiæ. 30 Oct.
Crispinus, Ep. in civit. Astiagensi. 19 Nov.
Crispinus cum Maximo. 20 Nov.
Crispinus cum Claudio. 3 Dec.
Crispinus cum Julio. 5 Dec.
Cristatus, Petrus, Mammerus, Saturninus et Magnus, Martyres Melitenæ. 1 Nov.
Cronanus, Ængussi filius in Hib. 19 Oct.
Cuanus de Inis-Liag. 29 Oct.
Culdeus, in Scotia. 23 Oct.
Cuminus, Ep. in Connacia Hibern. 12 Dec.
Cunibertus, Ep. Coloniæ. 12 Nov.
Cyprianus cum Luciano. 25 Nov.
Cyprianus, Ab. Petrogor. in Gall. 9 Dec.
Cyprianus, Ab. in agro Cabilon. 19 Dec.
Cyrenia et Juliana, MM. Tarsi. 1 Nov.
Cyriacus, Ep. Hieros. et mater ej. 28 Oct.
Cyriacus, Paulillus, Secundus, Anastasius, Syndimius et Socii, MM. Nicodemiæ. 19 Dec.
Cyrilla, V.M. S. Triphoniæ fil. 28 Oct.
Cyrillus cum Anastasia. 28 Oct.
Cyrinus, S. Clari Eptens. socius. 4 Nov.
Cyrinus, Ep. prope Salernum. 5 Dec.
Cyrus, Ep. et Juventius, Papiæ. 9 Dec.

D.

Dachonnas, Ep. in Hibernia. 16 Nov.
Dacius cum Cæsario. 1 Nov.
Daconus, Julianus, Fortunatus, Silvanus, Calendion, Bonifacius, Castus, Secundus, Gallicus, Agapius, Victorius, Felicissimus, Donatus, Rusticianus, Fortunatus, Romanus, Silvanus, Mimus, Angelasus, Nundinus, Felix, Donatus et Socii XXVIII, Martyres in Africa. 31 Oct.
Dagobertus II, Gall. Rex. 23 Dec.
Dalmachus, Ep. in Hibernia. 28 Oct.
Dalmatius, Ep, Rutenis 13 Nov.
Dalmatius, Ep. Papiæ. 5 Dec.
Dalvath, Ep. in Hibernia. 24 Oct.
Damasus. PP. Romæ. 11 Dec.
Damianus, Eusebius, Cælestus, Eustasius, Marius et Magnus, MM. Nicomediæ. 8 Nov.
Damianus cum Theodoro. 9 Nov.
Damianus, Presb. Commerwaldiæ. 30 Nov.
Damianus Patavinus, O.Minor. 20 Dec.
Danacha cum Guhsiatazade. 20 Nov.
Daniel, Ep. Bangorensis. 23 Nov.
Daniel, Ep. Wintoniæ in Angl. 10 Dec.
Daniel, Stylita CPol. 11 Dec.
Daniel, Mon. Villariens. in Brab. 16 Dec.
Daria, S. Ursulæ mater. 21 Oct.
Daria cum Chrysantho. 25 Oct.
Daria, Vid. in Hibernia. 26 Oct.
Darius, Zozimus, Paulus, et Secundus, MM. Nicææ. 19 Dec.
Darudius, Ab. in Æthiopia. 21 Dec.
Dasius, Zoticus, Cajus et Socii XII, MM. Nicomediæ. 21 Oct.
Dasius, Zozimus, Januarius, Dorotheus, Sussimus, Jannaria, Martyres Puteolis. 20 Oct.
Dasius, Ep. M. Dorostori in Mysia. 20 Nov.
Dasola, Abbas in Francia. 26 Nov.
Dassus cum Basso. 20 Nov.
Dasus cum Luco. 18 Oct.
Dativa cum Dionysia. 6 Dec.
David, Mon. Hemmenrodensis. 11 Dec.
David, Rex et Proph. 29 Dec.
David, Mon. Hermopoli in Ægypt. 29 Dec.
Decentius, Ep. et Germanus, Diac. MM prope Pisaurum. 28 Oct.
Declanus, Fruximii in Bavaria. 1 Dec.
Defensor cum Nino. 17 Oct.
Deifer, Eremita. 3 Nov.
Deiphebus, Femineus et Macharius, Aretii in Etruria. 23 Dec.
Dekisius, in Æthiopia. 18 Dec.
Delphina, V. 3i. O.S.Fr. Aptæ. 26 Nov.
Delphinus, Ep. Burdigalæ. 24 Dec.

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Demetrianus, Patr. Antiochen. 10 Nov.
Demetrius, Ep. Vapinci. 25 Oct.
Demetrius, M. Sirmii in Pann. 26 Oct.
Demetrius cum Rogato. 9 Nov.
Demetrius, Ep. Anianus, Diac. Eustocius et Socii XX, Martyres Antiochiæ. 10 Nov.
Demetrius Dabudenus, Martyr. 15 Nov.
Demetrius cum Siddino. 15 Nov.
Demetrius, Honorius, MM. in Ital. 21 Nov.
Demetrius cum Felice. 22 Nov.
Demetrius cum Chrysogono. 22 Nov.
Demetrius cum Juliano. 22 Nov.
Demetrius cum Blasio. 29 Nov.
Demetrius, Honoratus et Florus, MM. apud Ostia Tiberina. 22 Dec.
Deodatus, Ep. Viennæ in Gall. 15 Oct.
Derbilia, in Hibernia. 26 Oct.
Desiderius, Ep. Antissiodori. 27 Oct.
Desiderius, Ep. Martyr. 14 Nov.
Desiderius, Ep. Cadurcensis. 15 Nov.
Desiderius, Mon. in Normannia. 18 Dec.
Dethmarus, Confessor. 7 Nov.
Devinicus, Ep. in Scotia. 13 Nov.
Deusdedit PP. Romæ. 8 Nov.
Deusdedit, Ep. Brixiæ. 10 Dec.
Diaconus S. Anthimi, M. Nicom. 23 Dec.
Dicentius cum Maximo. 19 Nov.
Digeus cum Afrige. 21 Oct.
Dida cum Diophide. 17 Nov.
Didacus, Ep. Oxomensis in Hisp. 12 Nov.
Didacus, C. O. Minor. Compluti. 13 Nov.
Didacus, C. O. Præm. Albæ Hisp. 19 Nov.
Didius cum Fausto. 26 Nov.
Didymus cum Theodosia. 22 Dec.
Dignus, Bodogisilus, Honoratus et Socii XXX, Martyres. 18 Dec.
Dimaus, Ep. in Scotia. 16 Nov.
Dioconanus, M. Aberdoniæ. 23 Dec.
Diodorus cum Tarso. 27 Oct.
Diodorus, Presb. Marianus, Diac. et Socii plures, MM. Romæ. 1 Dec.
Diogenes, Ep. Græcus, Atrebate. 14 Dec.
Diogenianus, Ep. Albiæ in Gall. 12 Dec.
Diolinicius, Martyr. 5 Dec.
Diontyras, in Æthiopia. 3 Dec.
Dionysia, Dativa, Leontia, Tertius, Æmilianus, Bonifacius et Socii III, MM. in Africa. 6 Dec.
Dionysia cum Ammonaria. 12 Dec.
Dionysius cum Basso. 20 Nov.
Dionysius, Ep. disc. S. Thomæ. 21 Dec.
Dionysius, PP. Romæ. 26 Dec.
Diophides, Matrona, Tolla et Dida, MM. Nicomediæ. 17 Nov.
Dioscorus cum Herone. 14 Dec.
Dioscorus, Justinianus et Soc MM. 17 Dec.
Disseus cum Modesto. 21 Oct.
Diunisius cum Basilio. 20 Nov.
Dochuma, C. in Hibernia. 16 Nov.
Docunus, Eremita in Anglia. 6 Nov.
Dodo, Mon. disc. S. Ursmari. 28 Oct.
Dodovalus, Presbyter. 7 Dec.
Dominator, Ep. Brixiæ. 5 Nov.
Dominicus Sarrac. et Soc. 18, MM. 1 Dec.
Dominicus, Ep. Brixiæ. 20 Dec.
Dominicus Silensis, Ab. O. S. Ben. 20 Dec.
Dominicus, Victor, Primianus, Lybosus, Saturninus, Crescentius, Secundus et Honoratus, MM. in Africa. 29 Dec.
Dominius, Eremita ap. Lemovic. 13 Nov.
Domitianus cum Eutychio. 28 Dec.
Domitius, Presb. in agro Ambian. 23 Oct.
Domna cum Proculo. 19 Oct.
Domna cum Inde. 28 Dec.
Domnicella cum Valentino. 11 Nov.
Domninus cum Germano. 3 Nov.
Domninus, M. Nicææ. 4 Nov.
Domninus, Theotimus, Timotheus, Philotheus, Dorotheus, Carterius, Silvanus et Socii, MM. 5 Nov,
Domninus cum Donato. 6 Nov.
Domninus, Merola, MM. Antioch. 30 Nov.
Domninus et Soc. XII, MM. Cæsar. 5 Dec.
Domnio, Presb. Romæ. 28 Dec.
Domnolus, Ep. apud Cenomanos. 1 Dec.
Domnus, Ep. Viennæ. 3 Nov.
Domnus cum Valentino. 11 Nov.
Donata cum Nino. 17 Oct.
Donata cum Meldegaso. 1 Nov.
Donata, Paulina, Rustica, Nominanda, Serotina, Hilaria et Socii, MM. Romæ. 31 Dec.
Donatus cum Nino. 17 Oct.
Donatus, Ep. Lupiensis. 22 Oct.
Donatus, Ep. Fesul. in Tuscia. 22 Oct.
Donatus et Cassiope, Corcyræ. 29 Oct.
Donatus cum Felice. 30 Oct.
Donatus cum Dacono. 31 Oct.

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Donatus, Paulus, Balsamus, Domninus, Prima, Dulia, Fortunatus, Januarius et Quarta, Martyres in Africa. 6 Nov.
Donatus cum Saturnino. 10 Nov.
Donatus, Presb. Leontinis in Sic. 13 Nov.
Donatus, Restitutus, Valerianus, Fructuosus et Socii XII, Martyres Antiochiæ. 13 Nov.
Donatus cum Heraclio. 14 Nov.
Donatus cum Rufino. 16 Nov.
Donatus cum Fidentiano. 16 Nov.
Donatus cum Mammaro. 24 Nov.
Donatus cum Sirico. 24 Nov.
Donatus cum Luciano. 25 Nov.
Donatus cum Hermogene. 12 Dec.
Donatus, Drusus et Virgines XL, Martyres Antiochiæ. 24 Dec.
Donatus cum Mansueto. 30 Dec.
Donatus cum Zenone. 31 Dec.
Doranus, Ep. in Hibernia. 2 Nov.
Dorothea Lissonia, V. Clarissa. 30 Oct.
Dorothea de Prusia. 30 Oct.
Dorotheus cum Dasio. 20 Oct.
Dorotheus cum Severo. 23 Oct.
Dorotheus cum Domnino. 5 Nov.
Dorus, Ep. Beneventanus. 20 Nov.
Droctoaldus, Ep. Antissiodori. 8 Nov.
Drusus, Zozimus et Theodorus, MM. Antiochiæ. 14 Dec.
Drusus cum Luciano. 24 Dec.
Drusus cum Donato. 24 Dec.
Dubitatus, Tuscus et Valentinus, MM. Carthagine. 17 Nov.
Dubricius, Ep. Landav. in Wallia. 14 Nov.
Dulcardus, C. prope Bituricas. 25 Oct.
Dulcedius, Ep. Agenni. 16 Oct.
Dulia cum Donato. 6 Nov.
Dunschelius cum Limenio. 25 Nov.
Durannus, Ab. Bellicampi. 19 Nov.
Dutherius, Ep. M. Niciæ. 5 Dec.
Duvanus, in Connacia Hib. 11 Nov.
Dynamus, Ep, Avenione. 24 Dec.

E.

Eadburgis, V. Tanetens. in Angl. 13 Nov.
Eadburgis, S. Ethelberti Reg. fil. 13 Dec.
Eadburgis, Redualdi Regis filia. 27 Dec.
Eadmundus, Archiep. Cantuar. 16 Nov.
Eadmundus, Rex, M. in Anglia. 20 Nov.
Eadnocnus, Ep. M. Eboraci. 19 Oct.
Eadsinus, Ep. Cantuariæ. 29 Oct.
Eanfleda, Regina in Anglia. 21 Nov.
Eatas, Ep. Augustald. Northumb. 26 Oct.
Eberhardus, Ep. Aprutii. 19 Dec.
Eberhardus Stalek. C. in Germ. 20 Nov.
Ebregisus, Ep. Trajectensis. 4 Nov.
Edibius, Ep. Suessione. 10 Dec.
Edictus, Euticius, Felix, Hermogenes et Aggestus, Martyres in Thracia. 13 Nov.
Edinia, Virgo Meldis. 21 Oct.
Edistus, Episcopus Viennæ. 23 Oct.
Edwoldus, Erem. in Anglia. 28 Nov.
Egbertus, Villariensis. 28 Oct.
Egbertus, Ep. Eboracensis. 8 Nov.
Egbertus, Ep. Eboracensis alter. 19 Nov.
Egbertus, Abbas in Scotia. 26 Nov.
Egbertus, Ep. Treviris. 9 Dec.
Egelwinus, in Anglia. 28 Nov.
Egetius, Ep. in Rutenia. 3 Nov.
Egrilius cum Germano. 5 Nov.
Electa, V. in monast. Wile. 27 Nov.
Elerius, Abbas. 3 Nov.
Elesbaan, Rex, Mon. in Æthiopia. 27 Oct.
Eleutherius, Maximus et Anthiroticus Ep. MM. Romæ. 24 Nov.
Eleutherius, M. apud Reate. 24 Nov.
Eleutherius, Ep. M. in Illyrico. 15 Dec.
Eleutherius, cum Eugenio. 25 Dec.
Eliabus, in Æthiopia. 2 Dec.
Elias cum Are. 14 Dec.
Eligius, Episcopus Noviomi. 1 Dec.
Eliphius, Martyr Coloniæ. 16 Oct.
Elisabeth, Abbat. pr. Tolbiacum. 15 Oct.
Elisabeth, in Lusitania. 20 Oct.
Elisabeth, S. Joan.-Bapt. mater. 5 Nov.
Elisabeth, O. Cist. Abulæ. 5 Nov.
Elisabeth ab Osorio, V. 3i O. S. Fr. 6 Nov.
Elisabeth Juliacensis, O. Cist. 14 Nov.
Elisabeth, Vid. Marburgi Germ. 19 Nov.
Elisabeth, V. O. Præm. 19 Nov.
Elisabeth Bona, V. 3i O. S. Fr. 5 Dec.
Eloquius, Mon. Walchiodori. 3 Dec.
Elpidius, Marcellus, Eustochius et Socii, Martyres. 16 Nov.
Elpidephorus cum Acindyno. 2 Nov.
Eltutus, Ab. in Britan. min. 6 Nov.
Emericus, C. S. Stephani Reg. fil. 4 Nov.

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Emerita, S. Lucii Regis soror. 5 Dec.
Emeritus cum Agapia. 20 Nov.
Emeritus cum Sammono. 12 Dec.
Engelbertus, Ep. M. Coloniæ. 7 Nov.
Englatius, Episcopus in Scotia. 3 Nov.
Ennatha cum Antonino. 13 Nov.
Eobardus cum Altipo. 31 Dec.
Eodicius, Episcopus Viennæ. 23 Oct.
Eoliba cum Nana. 22 Nov.
Epaphroditus, Presb. Tauromen. 15 Dec.
Epenetus, Apostolor. disc. 21 Nov.
Ephisus, Potitus, MM. Pisis Etrur. 13 Nov.
Epimachus, M. Alexandriæ. 30 Oct.
Epimachus cum Aziriano. 31 Oct.
Epimachus, Alexander, MM. Alex. 12 Dec.
Epiphanius, M. Comi. 25 Oct.
Epiphanius, Gregorius, Appianus, Saturninus, Amantus, et Publius, Martyres. 5 Nov.
Epistemes cum Galatione. 5 Dec.
Eraclius, Christianus et Prudens, Martyres. 4 Dec.
Erasmus, Martyr Antiochiæ. 25 Nov.
Ercus, Ep. Slanensis. 2 Nov.
Eristeus cum Meldegaso. 1 Nov.
Erkantrudis, Virgo O.S.Ben. 11 Nov.
Ermegardis, Comitissa. Zutphan. 10 Nov.
Ermelina, Virgo. 29 Oct.
Ermelindis, V. Meldricis in Brab. 29 Oct.
Ermemburgis, V. Abbat. in Angl. 19 Nov.
Ernestus, Ab. Spivaldi in Suev. 7 Nov.
Erotheis cum Capitolina. 27 Oct.
Erpho, Ep. Monast-Mimigardef. 9 Nov.
Erundo cum Valentino. 11 Nov.
Esfleda, V. in monast. Rumseiens. 29 Oct.
Ethbinus, Abbas in Hibernia. 19 Oct.
Ethelbrithus cum Ethelredo. 17 Oct.
Ethelfreda, in Anglia. 12 Dec.
Ethelgina, Alfredi Reg. fil. Abbat. 9 Dec.
Ethelredus et Ethelbrithus, Martyres ap. Ramesiam in Angl. 17 Oct.
Ethelredus, Abbas in Anglia. 13 Nov.
Ethernanus, Ep. in Scotia. 21 Dec.
Eva, Virgo in agro Glocestr. 2 Dec.
Evaristus, PP. Martyr Romæ. 26 Oct.
Evaristus cum Theodulo. 23 Dec.
Evasius, Episcopus Martyr. 28 Nov.
Evasius I, Ep. Astensis, Casali. 1 Dec.
Evasius II, Ep. Astensis, Astæ. 1 Dec.
Evasius, Ep. Brixiæ. 2 Dec.
Eucharius, Ep. M. in diœc. Tull. 27 Oct.
Eucharius, Ep. Treviris. 8 Dec.
Eucherius Senior, Ep. Lugdun. 16 Nov.
Eucherius Junior, Ep. Lugdun. 16 Nov.
Eucherius, Ab. Lirinensis. 18 Nov.
Eucherius cum Trophimo. 28 Nov.
Eudo, Ab. Calmeliacens. in Gall. 20 Nov.
Eudocia, Virgo O.S.Ben. Romæ. 6 Nov.
Eudoxius cum Carterio. 2 Nov.
Evelpistus cum Basileo. 27 Nov.
Everardus, Princ. Cison. in Belg. 16 Dec.
Everates cum Socrate. 21 Oct.
Evergislus, Ep. M. Coloniæ. 24 Oct.
Evergisus, Ep. Tungris. 24 Oct.
Evergisus, Ep. Traj. ad Mosam. 24 Oct.
Everius, Ep. Catanæ. 26 Nov.
Eugenia et Susanna, VV. CPol. 25 Nov.
Eugenia, V. M. Romæ. 25 Dec.
Eugenius, C. Ep. Toletanus. 15 Nov.
Eugenius, M. Ep. Toletanus. 15 Nov.
Eugenius, C. Diac. Florentiæ. 17 Nov.
Eugenius cum Eustratio. 13 Dec.
Eugenius et Macarius, Presbyteri Martyres in Arabia. 20 Dec.
Eugenius, Eleutherius, Urbanus, Cornelius, Trajanus, Victor, Castula, Eutychianus et Socii 832, Martyres Romæ. 23 Dec.
Eugenius, Episcopus Mediolani. 30 Dec.
Eugraphus cum Menna. 10 Dec.
Evingus cum Attrobatano. 30 Nov.
Eulalia, V. M. Eremitæ in Hisp. 10 Dec.
Euminia cum Tarso. 27 Oct.
Euminus cum Tarso. 27 Oct.
Eunice cum Nita. 28 Oct.
Eunicianus cum Theodulo. 23 Dec.
Eunus, Martyr Alexandriæ. 7 Dec.
Evodius, Ep. Uzalens. in Africa. 16 Oct.
Evodius, Scrutarius, Hermentarius, Aurelius, Benignus et Suacrius, Episcopi Anicii. 12 Nov.
Euphemia, Thecla, VV. MM. Terg. 17 Nov.
Euphemia cum Anthimo. 19 Nov.
Euphemia cum Luca. 27 Nov.
Euphrasia, Matrona Viennæ. 17 Nov.
Euporus cum Theodulo. 23 Dec.
Euprepetes cum Castulo. 30 Nov.
Euras, Quartus et Pardus, Martyres Capuæ. 5 Nov.
Evro, Abbas Bajocis. 29 Dec.

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Eusarius cum Augustino. 17 Nov.
Eusebia, V. M. Bergomi. 29 Oct.
Eusebia, Virgo in Hellesponto. 9 Nov.
Eusebia, V. Abbat. in dicec. Atreb. 18 Nov,
Eusebia, Virgo Romæ. 18 Nov.
Eusebia cum Gertrude. 6 Dec.
Eusebius, S. Reguli socius. 17 Oct.
Eusebius cum Philippo. 22 Oct.
Eusebius cum Maximo. 30 Oct.
Eusebius cum Germano. 3 Nov.
Eusebius cum Felice. 5 Nov.
Eusebius cum Eustasio. 6 Nov.
Eusebius, Pobisius, Eustasius, Marius, Primus, Julia, Januarius, Rogatianus, Optatus et Adrianus, MM. Nicomediæ. 7 Nov.
Eusebius cum Damiano. 8 Nov.
Eusebius cum Maximino. 19 Nov.
Eusebius cum Trophimo. 28 Nov.
Eusebius, Presb. Marcellus, Diac. Hippolytus, Maximus, Adria, Paulina, Neon, Maria, Martana et Aurelia, MM. Romæ, 2 Dec.
Eusebius, Ep. Uzanus, Presb. et Successus Ep. Tolosæ. 8 Dec.
Eusebius, Ep. Vercellis. 16 Dec.
Eusebius, Ep. Sutrii in Etruria. 18 Dec.
Eusicius. Presb. C. Bituriciæ. 27 Nov.
Eustachius, Thespesius et Anatolius, MM. Nicææ Bithyn. 20 Nov.
Eustachius cum Quodvultdeo. 28 Nov.
Eustadius, Ep. Bituricis. 31 Dec.
Eustasius, Eusebius, MM. Adrian. 6 Nov.
Eustasius cum Eusebio. 7 Nov.
Eustasius cum Damiano. 8 Nov.
Eustasius cum Nympha. 12 Nov.
Eustasius, Ep. Neapolit. 17 Nov.
Eustasius cum Maximo. 21 Nov.
Eustatius, Abbas in Anglia. 28 Dec.
Eusterius, Ep. apud Salernum. 19 Oct.
Eustochium, V. O. S. Fr. in Sicil. 28 Feb.
Eustochium, V. M. Tarsi in Cilicia. 2 Nov.
Eustochius cum Elpidio. 16 Nov.
Eustolia Romana et Sopatra, filia Mauritii Imp. Constantinop. 9 Nov.
Eustorgius, Agro et XLVIII Doctores, MM. prope Alexandr. 13 Nov.
Eustorius, Proculus et Gelbodeus, Panormi. 8 Dec.
Eustosius cum Demetrio. 10 Nov.
Eustratius, Presb. Leontinis. 13 Nov.
Eustratius, Auxentius, Eugenius, Mardarius et Orestes, Martyres in Armenia. 13 Dec.
Eutecius cum Longino. 22 Nov.
Eutherus cum Claudiano. 24 Oct.
Euthymius, Martyr Nicomediæ. 24 Dec.
Eutices cum Verociano. 23 Nov.
Eutichius, Alaranna uxor, et tota familia, MM. in agro Agennens. 26 Nov.
Euticius, Promachius, Lucius et Bermiacus. MM. Nicomediæ. 20 Oct.
Euticius cum Proculo. 21 Oct.
Euticius cum Edicto. 13 Nov.
Euticus cum Modesto. 21 Oct.
Eutropia, M. Alexandriæ. 30 Oct.
Eutropius, M. apud Santonas. 7 Dec.
Eutyches cum Basileo. 27 Nov.
Eutychianus cum Arcadio. 13 Nov.
Eutychianus, Mon. Apolloniæ. 8 Dec.
Eutychianus, PP. M. Romæ. 8 Dec.
Eutychianus cum Gerontio. 9 Dec.
Eutychius, O. Carmel. 17 Oct.
Eutychius, Ep. Syracusis. 15 Nov.
Eutychius cum Honorio. 21 Nov.
Eutychius et Gentianus, Martyres in Hispania. 11 Dec.
Eutychius, Presb. et Domitianus, Diac. Martyres Ancyræ. 28 Dec.
Eutychius et Florentinus, Mon. 28 Dec.
Fwara, Abbat. S. Vivinæ socia. 17 Dec.
Expectatus cum Trophimo. 28 Nov.
Exuperantius cum Sabino. 30 Dec.
Exuperius cum Severino. 19 Nov.
Eymerica, V. M. Curiæ in Rhætia.

F.

Fabianus cum Stephano. 31 Dec.
Fabiola, Matrona Romæ. 27 Dec.
Facundus et Primitivus, Martyres in Gallæcia. 27 Nov.
Faro, Ep. Meldis. 28 Oct.
Fastradus, Ab. Villarii in Brab. 27 Nov.
Fausta cum Pigmenio. 2 Dec.
Fausta, S. Anastasiæ mater. 19 Dec.
Faustina, Augusta, M. Alexandr. 25 Nov.
Faustina, Basilica et Felicitas, Virgines Tagastæ in Africa. 29 Nov.
Faustinus cum Luco. 18 Oct.

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Faustinus cum Maximino. 19 Nov.
Faustinus et Socii XXX, Martyres in Africa. 15 Dec.
Faustinus, Lucius, Candidus, Cælianus, Marcus, Januarius et Fortunatus, MM. in Africa. 15 Dec.
Faustus, M. Diac. Alexandr. 19 Nov.
Faustus cum Maximo. 20 Nov.
Faustus cum Longino. 22 Nov.
Faustus, Presb. Didius, Ammonius, Hesychius, Ep. Pachomius, Ep. Theodorus, Ep. et Socii DCLX, MM. Alexandr. 26 Nov.
Faustus, C. in Vendoper. monast. 26 Nov.
Febronia, Heraclii Imp. fil. CPol. 28 Oct.
Felicia, M. S. Justi mater. 20 Oct.
Felicia cum Valentino. 11 Nov.
Felicianus et Primus, MM. Agen. 20 Oct.
Felicianus, Ep. M. pr. Mindam. 20 Oct.
Felicianus cum Hyacintho. 29 Oct.
Felicianus et Socii, MM. in Afric. 30 Oct.
Felicianus cum Valentino. 11 Nov.
Felicianus cum Severino. 19 Nov.
Felicissimus cum Rogatiano. 26 Oct.
Felicissimus cum Dacono. 31 Oct.
Felicissimus, Martyr Perusiæ. 24 Nov.
Felicissimus cum Nicandro. 26 Nov.
Felicitas cum Valentino. 11 Nov.
Felicitas cum Augustino. 15 Nov.
Felicitas cum Augustino. 16 Nov.
Felicitas cum Augustino. 17 Nov.
Felicitas, Vidua Romæ. 23 Nov.
Felicitas, Discip. S. Hieron. 25 Nov.
Felicitas cum Faustina. 29 Nov.
Felix et Angebertus, MM. in Scot. 22 Oct.
Felix, Ep. Tubzocensis, Audactus, Januarius, Presb. Fortunatus, et Septimus, Martyres Venusiæ in Apulia. 24 Oct.
Felix cum Severo. 24 Oct.
Felix, Ep. M. Tuderti. 30 Oct.
Felix, Quintus, Lucas, Lucianus, Victor, Vitalis, Donatus, Petrus, Marus, Januarius, Firma, Hermes, Urbanus et Atticus, MM. in Africa. 30 Oct.
Felix cum Dacono. 31 Oct.
Felix cum Meldegaso. 1 Nov.
Felix cum Macedone. 1 Nov.
Felix de Valois, fund. O.SS.Trin. 4 Nov.
Felix, Presb. et Eusebius, Martyres Terracinæ. 5 Nov.
Felix, M. Thinissæ in Africa. 6 Nov.
Felix, Mon. Fundis in Latio. 6 Nov.
Felix, Monachus O.S.Ben. 6 Nov.
Felix cum Valentino. 11 Nov.
Felix et Salvius, CC. O.S.Ben. 13 Nov.
Felix cum Edicto. 13 Nov.
Felix, Ep. et Socii XXX, Marres Nolæ in Campania. 15 Nov.
Felix cum Maximo. 20 Nov.
Felix, Demetrius, Zetus et Honoratus, Martyres Alexandriæ. 22 Nov.
Felix cum Luciano. 25 Nov.
Felix cum Quodvultdeo. 28 Nov.
Felix cum Metrobio. 5 Dec.
Felix, Ep. Bononiæ in Italia. 4 Dec.
Felix cum Julio. 5 Dec.
Felix cum Gerontio. 9 Dec.
Felix et Fortunatus, Martyres Aquileiæ. 19 Dec.
Felix, Episcopus Metis. 22 Dec.
Femineus cum Deiphebo. 23 Dec.
Ferrocincta, V. M. ap. Pictavos. 13 Nov.
Ferrutius, Martyr Moguntiæ. 28 Oct.
Festus cum Afrige. 21 Oct.
Festus cum Joanne. 21 Dec.
Fibitius. Ep. Treviris. 5 Nov.
Fidelis a Sigmaringa, O.Min.Cap. 24 Apr.
Fidelis, Martyr prope Comum. 28 Oct.
Fidelis, Erem. Argentorati. 7 Nov.
Fidentianus cum Secundo. 15 Nov.
Fidentianus, Martialis, Donatus, Valerianus et Poetianus, Martyres in Africa. 16 Nov.
Fidentius, Ep. Patavii. 16 Nov.
Fidivetenus, Mon. Rotone in Gall. 11 Dec.
Fidutianus cum Secundino. 14 Nov.
Finanus, Episcopus. 18 Nov.
Finbarrus, in Anglia. 18 Nov.
Findamus, Ep. Curiæ. 14 Nov.
Fintanus, Abbas in Hibernia. 20 Oct.
Fintanus, Princ. C. in Hibernia. 15 Nov.
Fintanus, Erem. O.S.Ben. 25 Nov.
Firma cum Felice. 30 Oct.
Firma cum Valentino. 11 Nov.
Firma cum Siddino. 15 Nov.
Firmilianus, Ep. et Melchior, Presbyter, Cæsareæ. 28 Oct.
Firmina, V. M. Ameriæ. 24 Nov.

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Firmina, Abbat. O.Clar. Narniæ. 19 Dec.
Firminus, Ep. Viroduni. 3 Dec.
Fista cum Augustino. 16 Nov.
Flamianus, Ep. in Hibernia. 18 Dec.
Flavianus cum Claudiano. 24 Oct.
Flavianus cum Saturino. 25 Oct.
Flavianus II, Ep. Comensis. 15 Nov.
Flavianus, Ep. in Aprutio. 24 Nov.
Flavianus, Ep. Vercellis. 25 Nov.
Flavianus, Martyr Romæ. 22 Dec.
Flavitus, Marciliaci pr. Trecas. 18 Dec.
Flavius cum Severo. 24 Oct.
Flora et Maria, Virgines Martyres Cordubæ. 24 Nov.
Florbertus, Ab. in M.-Blandinio. 1 Nov.
Florentia, V.M. in Sicilia. 21 Oct.
Florentia cum Tiberio. 10 Nov.
Florentia, Virgo Senon. 12 Nov.
Florentia, V. Cumulati ap. Pictav. 1 Dec.
Florentianus cum Quodvultdeo. 28 Nov.
Florentina, V.M. Colon. Agripp. 4 Dec.
Florentinus, Ep. Treviris. 16 Oct.
Florentinus, Ep. Arausicæ. 17 Oct.
Florentinus, C. in diœc. Tullens. 24 Oct.
Florentinus, Pr. Ambaciæ in Gall. 1 Dec.
Florentius, M. ap. Castrum Tyle. 27 Oct.
Florentius, Ep. Argentorati. 7 Nov.
Florentius cum Eutychio. 28 Dec.
Florentius, Serenus, Paulus, Stephanus, Papianus et Cletus, MM. in Oia insula. 30 Dec.
Florianus, M. Monasterii. 2 Nov.
Florianus, Calanicus et Socii 58, MM. Eleutheropoli. 17 Dec.
Floridus, Ep. Tiferni Tyberini. 13 Nov.
Florinus, C. Curiæ in Rhætia. 17 Nov.
Florinus, Presb. Confluentiæ. 18 Dec.
Florus cum Luciano. 26 Oct.
Florus, alter cum Luciano. 26 Oct.
Florus, Ep. Lodovensis. 3 Nov.
Florus, Ep. Amisi. 18 Dec.
Florus cum Phoca. 21 Dec.
Florus cum Demetrio. 22 Dec.
Flos, Ep. Æmonensis Polæ. 27 Oct.
Flos cum Stephano. 31 Dec.
Folcuinus, Ep. Tarvannensis. 14 Dec.
Follanus, Ep. M. Lucæ in Tuscia. 21 Oct.
Fortunata cum Corduba. 22 Oct.
Fortunata cum Valentino. 11 Nov.
Fortunata cum Augustino. 16 Nov.

Fortunatus *al.* Fortunata, M. Rom 15 Oct.
Fortunatus cum Felice. 24 Oct.
Fortunatus cum Dacono. 31 Oct.
Fortunatus cum Donato. 6 Nov.
Fortunatus cum Zeloto. 6 Dec.
Fortunatus, Ep. Pictavis. 14 Dec.
Fortunatus cum Faustino. 15 Dec.
Francisca ab Ambacia, O. Carm. 4 Nov.
Francisca, V. Abbat. pr. Tolet. 5 Nov.
Francisca a Cruce, in agro Cordub 22 Nov.
Franciscus Venimbeni, O.S.Franc. 12 Apr.
Franciscus a Hieronymo, Soc. Jes. 11 Mai.
Franciscus Caracciolo, fund. Clericor. Regular. Min. 4 Jun.
Franciscus de Posad. O.S.Dom. 20 Sep.
Franciscus a S. Anton. 3i. O.S.Fr. 25 Oct.
Franciscus de Stagno Ruthenis. 1 Nov.
Franciscus, O. Eremitar. S. Aug. Congr. Zampanens. 1 Nov.
Franciscus, Card. Ep. Toletan. 8 Nov.
Franciscus Xaverius, Soc. Jes. Indiar. Apost. in Sanciano ins. 3 Dec.
Franciscus Salesius, Ep. Genev. 28 Dec.
Franciscus Comac. O.S. Joan. a Deo.
Francus, O. Carm. Senis in Tusc. 11 Dec.
Fredus, in Gallia. 2 Dec.
Fregus, Abbas in Hibernia. 20 Dec.
Fridebertus, Ep. in Anglia. 23 Dec.
Frideburga, Virgo. 16 Oct.
Frideswinda, V. Oxonii in Angl. 19 Oct.
Fridianus, C. Curiæ in Rhætia. 13 Nov.
Fridolinus, Episcopus. 14 Nov.
Frigidianus, Ep. Lucæ in Tusc. 18 Nov.
Fronto, Ep. Petrogoricis. 25 Oct.
Frontonus cum Nero. 16 Nov.
Frotmundus, Martyr. 24 Oct.
Fructa cum Augustino. 16 Nov.
Fructuosa cum Augustino. 16 Nov.
Fructuosus cum Donato. 13 Nov.
Fructus, Erem. Segoviæ. 25 Oct.
Frumentius, Ep. apud Indos. 27 Oct.
Fulcherius, Patr. Hierosol. 20 Nov.
Fulcius, C. Sanctopetrin. in Angl. 18 Nov.
Fulco Massiliens. Ep. Tolosæ. 25 Dec.
Fulcus, Ep. Papiæ. 26 Oct.
Fulgentius, Amantius, et Socii XXVI, Martyres in Africa. 5 Dec.
Fulgosus, in Ægypto. 20 Dec.
Fullanus, Ep. Fossis, in agro Leod 31 Oct.
Fuscianus cum Victorico. 11 Dec.

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G.

Gabrajoannes, in Æthiopia. 23 Nov.
Gabriel Ferretti, O.Min.Ancon. 12 Nov.
Gaius cum Tarso. 27 Oct.
Galanus cum Siddino. 15 Nov.
Galatio et Epistemes, MM. Emes. 5 Nov.
Galganus, Er. Senis in Tuscia. 3 Dec.
Galla et Filiæ Consortia et Tullia. 16 Nov.
Galla Placidia, Augusta, Raven. 27 Nov.
Gallanus, Mon. in Hibernia. 7 Dec.
Gallicanus, Ep. Ebreduni. 5 Dec.
Gallicus cum Dacono. 31 Oct.
Gallus, Ab. pr. Arbonam Germ. 16 Oct.
Gallus II, Ep. Claromontanus. 1 Nov.
Galterus, O.Cist. Ab. Quinciaci. 15 Oct.
Gamaliel, Nicodemus et Abibon. 2 Dec.
Garzias Fernandus, M. in Hisp. 25 Dec.
Gaspar Bonus, O. Minim. 14 Jul.
Gaudefridus, Mon. Alnæ in Belgio. 6 Dec.
Gaudens cum Clemente. 4 Nov.
Gaudentius, Ep. Brixiæ. 25 Oct.
Gaudentius, Ab. in diœc. Fesul. 26 Nov.
Gaudiosus, Ep. Afer pr. Salern. 26 Oct.
Gaudiosus, Ep. Turiasonensis. 3 Nov.
Gaudius cum Symphorio. 7 Nov.
Gaufridus Virod. Mon. Claravall. 6 Nov.
Gaufridus, O. Cist. Ep. Sorensis. 11 Nov.
Gavinus, M. Turribus in Sardin. 25 Oct.
Gaulas, O. S. Dom. Ep. Astini. 3 Dec.
Gausbertus, Ep. Cadurcis. 10 Dec.
Gebedrudis, V. Abbat. Habendens. 7 Nov.
Gebizo, Mon. in Monte-Cassino. 21 Oct.
Gelasius I, PP. Romæ. 21 Nov.
Gelasius cum Theodulo. 23 Dec.
Gelasius *al.* Anastasius, Abbas. 31 Dec.
Gelbodeus cum Eustorio. 8 Dec.
Gemellus, M. Ancyræ. 10 Dec.
Geminus cum Gregoria. 17 Nov.
Genesius, M. Tigerni in Arvern. 28 Oct.
Genesius, Archiep. Lugdunens. 1 Nov.
Genitor cum Spano. 25 Oct.
Genitus, S. Genulphi pat. in Gall. 30 Oct.
Gennadius, Ep. Constantinopol. 17 Nov.
Genoveva Senensis. 24 Dec.
Gentianus cum Victorico. 11 Dec.
Gentianus cum Eutychio. 11 Dec.
Gentilis, M. Venetiis. 5 Sep.
Georgius, Diaconus, et Aurelius, Martyres Parisiis. 20 Oct.
Georgius, Ep. Viennæ. 2 Nov.
Georgius, M. in Lydia. 5 Nov.
Georgius, Ep. Lodovensis. 9 Nov.
Georgius, cum Rogato. 9 Nov.
Georgius, Ep. Vellavens. in Gall. 10 Nov.
Georgius, Ep. Nicomediæ. 30 Dec.
Geraldus, Ab. Claravallensis. 16 Oct.
Geraldus, Ep. Biterrensis. 5 Nov.
Geraldus, Ep. Braccar. Burgis. 5 Dec.
Geraldus, Ep. Velitris. 7 Dec.
Gerardinus Sosteneus c. Alexio. 17 Feb.
Gerardus, Ep. Cabillone. 20 Oct.
Gerardus, O. Carm. Martyr. 20 Oct.
Gerardus, Ep. Potentiæ in Lucan. 30 Oct.
Gerardus, Ep. Diatager. O.S.Dom. 1 Nov.
Gerardus, O. Camald. Serr.-Com. 16 Nov.
Gerardus, Ep. Ostiensis. 7 Dec.
Gerardus, C. in Anglia. 27 Dec.
Gerardus de Valentia, O. Minor. 30 Dec.
Gereboldus, Ep. Bajocis. 7 Dec.
Germanus, Er. in Arvernia. 16 Oct.
Germanus cum Servando. 23 Oct.
Germanus cum Decentio. 28 Oct.
Germanus cum Januario. 30 Oct.
Germanus, Ep. Capuæ. 30 Oct.
Germanus, Theophilus, Cæsarius, Vitalis, Domninus, Justus, Hermes, Gobbanus, Egrilius. Eusebius et Antoninus, MM. Cæsareæ Cappad. 3 Nov.
Germanus cum Antonino. 13 Nov.
Germanus, Mon. in agro Genev. 31 Dec.
Gerontius, Pollentia, Silvana, Valentinus, Felix, Eutychianus et Socii IV, MM. Antoch. 9 Dec.
Gerontius et Socii, MM. Genuæ. 12 Dec.
Gervadius, Ep. Moraviens. Elgini. 8 Nov.
Gertrudis, V. in Germania. 15 Nov.
Gertrudis, O.Cist. in diœc. Leod. 27 Nov.
Gertrudis et Eusebia, Hamaticæ prope Marchianas. 6 Dec.
Gestinus cum Inflananno. 6 Nov.
Gibitrudis, V. in monast. S. Pharæ 26 Oct.
Gibrianus, Ep. Venet. ap. Armor. 3 Nov.
Giddinus cum Valentino. 11 Nov.
Girardus, C. in monast S. Albini. 5 Nov.
Girardus, C. in monast. Charitatis ad Ligerim. 6 Dec.
Girstanus, Eremita. 26 Nov.

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Gisleidis, S. Everard. uxor Cison. 16 Dec.
Ghiselindes cum Herwige. 30 Nov.
Glebus et Boressus, MM. Kioviæ. 10 Dec.
Glycon, Martyr. 26 Oct.
Glyceria cum Anna. 22 Oct.
Glycerius, Presb. M. Nicomediæ. 21 Dec.
Gobbanus cum Germano. 3 Nov.
Gobbanus, Abbas in Anglia. 23 Nov.
Gobertus, C. in agro Rhemensi. 23 Nov.
Goboldeus cum Nympha. 12 Nov.
Gobrianus, Ep. Venetensis. 10 Nov.
Goda et Maria, VV. Metis. 22 Nov.
Godefridus, Ep. Ambian. Suess. 8 Nov.
Godefridus, Abbas IV Claravall. 8 Nov.
Godefridus, O. Præm. Ab. Steinf. 17 Dec.
Godofredus, O. Cist. Ep. Lingon. 9 Nov.
Golgus, Ab. in Loquabria in Scot. 29 Nov.
Gonzalus, Toleti in Hisp. 9 Dec.
Gordianus, Eremita. 16 Oct.
Gorgonia, Nazianzi. 9 Dec.
Gorgonius cum Sebastio. 7 Dec.
Gorgonius cum Inde. 28 Dec.
Goswinus, O. Cist. Ab. in Belgio. 26 Dec.
Graphicus, Septimus, et Quincelus, Martyres in S. Sophia. 3 Dec.
Gratia Catharens. O. S. Aug. Ven. 9 Nov.
Gratianus, M. in agro Ambian. 22 Oct.
Gratianus, Ep. Turonensis. 18 Dec.
Gratus, Ansutus, MM. ap. Ruthen. 17 Oct.
Gratus cum Tranquillo. 20 Nov.
Gratus cum Julio. 5 Dec.
Gregoria, Victor et Geminus, Martyres Heracleæ. 17 Nov.
Gregorius cum Primo. 4 Nov.
Gregorius, Ab. monast. de Porcet. 4 Nov.
Gregorius cum Ephiphanio. 5 Nov.
Gregorius, Ab. in Nigra-Silva. 8 Nov.
Gregorius Thaumat. Ep. Neocæs. 17 Nov.
Gregorius, Ep. Turonensis. 17 Nov.
Gregorius de Cardalhaco, Abbas. 22 Nov.
Gregorius, Ep. Agrigent. 23 Nov.
Gregorius, in Aurea-Petra. 24 Nov.
Gregorius et Socii, Coloniæ. 24 Nov.
Gregorius PP. III. Romæ. 28 Nov.
Gregorius cum Stephano. 28 Nov.
Gregorius, Ep. Homeritarum. 19 Dec.
Gregorius Ep. et Paulus, Antissio. 19 Dec.
Gregorius, Episcopus et Libertus, Amphitreæ. 20 Dec.
Gregorius Spoletin. Pr. M. Colon. 22 Dec.
Gregorius, Puer. 23 Dec.
Gualfardus, C. Augustæ Vindelic. 27 Oct.
Guenaelus, Ab. Venet. in Armoric 3 Nov.
Guenaltus, Confessor. 3 Nov.
Guerricus, Dux prope Dusseld. 5 Nov.
Guetenocus, in Britann. min. 3 Nov.
Guhsiatazades, Sazanes, Mares, Timæus, Zaron, Bahuta, Tecla, V. Danacha, V. Tatona, V. Mama, V. Mazachia, V. Anna, V. Abiatha, V. Hates, V. Martyres in Perside. 20 Nov.
Guido, Ab. Casaurens, Pescariæ. 25 Nov.
Guilielmus, Ab. in Alsatia. 3 Nov.
Guilielmus, S. Bernardi disc. 19 Nov.
Guilielmus, Archiep. Arelat. 25 Nov.
Guilielmus, Abbas S. Albini. 27 Nov.
Guilielmus, Abbas O. Cist. 28 Nov.
Guilielmus, Ab. O. Cist. Villar. 29 Nov.
Guilielmus, Abbas in Sicilia. 30 Nov.
Guilielmus, Com. Normann. M. 17 Dec.
Guinailus, Ab. in Castro-Corboilo. 3 Nov.
Guibaudus, Ep. Biterris. 5 Nov.
Guisbertus, Prior O. Cist. 7 Nov.
Gulstanus, Mon. Rhuyensis. 27 Nov.
Gumarus. Rex, Mon. Calari Sard. 9 Dec.
Gundisalvus, Ep. in Gallæcia. 1 Nov.
Gunsaldus, Erem. in Aquitan. 5 Nov.
Gunthildis, Abbat. in Thuring. 8 Dec.
Gurdanius, Er. Aquicincti in Belg. 16 Oct.
Gurias et Samonas, MM. Edessæ. 15 Nov.
Guscinorus, Ep. Legion. Curios. 25 Oct.

H.

Habacuc, Propheta. 2 Dec.
Habetdeum cum Quodvultdeo. 28 Nov.
Hademunda, Vidua in Palest. 11 Nov.
Hadumada, Abbat. Gaudesiæ. 29 Nov.
Haketus, Ab. Dunensis. 4 Nov.
Haraldus, Rex in Dania. 1 Nov.
Hathes cum Guhsiatazade. 20 Nov.
Hauda cum Tanguido. 27 Nov.
Hecmarus, Ep. Rhemens. 25 Oct.
Hedwigis, Poloniæ Duc. Cracov. 17 Oct.
Helena, V. Clarissa pr. Patavium. 4 Nov.
Helena, Virgo O. S. Dom. 9 Nov.
Helena, V. Clarissa, Santareni. 18 Nov.
Helena, Boleslai conj. in Polon.
Helenus, Ep. Alexandriæ Cilic. 24 Dec.

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Helinwarddus, Ep. Mindæ in Sax. 16 Dec.
Heliodorus, M. in Pamphylia. 21 Nov.
Hellanicus, Ep. in Ægypto. 23 Dec.
Henricus de Calstris. 18 Oct.
Henricus, O. Cist. in Hemmenrod. 4 Nov.
Henricus, C. in cœnob. Oxenhaus. 4 Nov.
Henricus a S. Bern. Arch. Remens. 15 Nov.
Henricus, Ep. Upsal. in Suec. 13 Dec.
Henricus, O. Carth. in duc. Cliviæ. 20 Dec.
Heraclas, S. Plutarchi Alex. frat. 4 Dec.
Heracleemon, Erem. in Ægypto. 2 Dec.
Heraclianus, Ep. Pisauri. 9 Dec.
Heraclius cum Alexandro. 22 Oct.
Heraclius, Martialis, Donatus et Varicus, Martyres. 14 Nov.
Heraclius cum Maximo. 21 Nov.
Heraclus cum Luciano. 26 Oct.
Herardus, C. in Gallia. 13 Nov.
Herblandus, Ab. Andegavi. 18 Oct.
Hereba cum Transita. 17 Nov.
Hereswida, Reg. in monast. Calens. 1 Dec.
Heriburgis, V. pr. Monasterium 16 Oct.
Hermacarus, Ep. Ultrajecti. 28 Oct.
Hermannus, Ep. Brixinone. 23 Dec.
Hermannus, Ab. Scheidensis. 23 Dec.
Hermannus, Ab. S. Pantal. Colon. 29 Dec.
Hermas cum Nicandro. 4 Nov.
Hermengaudus, Ep. Urgellæ. 3 Nov.
Hermenegildus, Mon. Siliciatæ. 5 Nov.
Hermentarius cum Evodio. 12 Nov.
Hermes et Taxius, Auxiopoli. 18 Oct.
Hermes cum Philippo. 22 Oct.
Hermes cum Felice. 30 Oct.
Hermes cum Publio. 2 Nov.
Hermes cum Germano. 3 Nov.
Hermes, Exorcist. M. Rhetiariæ. 3 Dec.
Herminus, Erem. in Armorica. 2 Nov.
Hermogenes cum Edicto. 13 Nov.
Hermogenes, Ep. Agrigenti. 24 Nov.
Hermogenes cum Zeloto. 6 Dec.
Hermogenes cum Menna. 10 Dec.
Hermogenes, Donatus et Socii XXII, Martyres. 22 Dec.
Herneldia, Virgo. 29 Oct.
Heron, S. Ignatii Antioch. disc. 17 Oct.
Heron, Arsenius, Isidorus et Dioscorus puer, MM. Alexand. 14 Dec.
Hervagus, Ab. in Ægypto. 12 Dec.
Herwigis, Jutta et Ghisilindes, VV. Messiniaci in Morinis. 30 Nov.
Hesychius cum Hierone. 7 Nov.
Hesychius Senior, Ep. Viennens. 12 Nov.
Hesychius Junior, Ep. Viennens. 12 Nov.
Hesychius, M. Antiochiæ. 18 Nov.
Hesychius cum Fausto. 26 Nov.
Hetba, Ep. Lindisfarnensis. 26 Oct.
Heyna, Matrona in Northumbria. 31 Oct.
Hibernus, Ep. Turonibus. 30 Oct.
Hierax cum Nita. 28 Oct.
Hierlatius, Ep. Tuami in Hibern. 26 Dec.
Hieron, Nicander, Hesychius et Socii XXX, MM. Melitinæ Arm. 7 Nov.
Hieronymus, Er. Vallis Umbr. 20 Nov.
Hilaria cum Claudio. 3 Dec.
Hilaria cum Donata. 31 Dec.
Hilarion, Ab. in Cypro. 21 Oct.
Hilarion, Ep. Mehlens. in Russ. 21 Oct.
Hilarius cum Prisco. 16 Oct.
Hilarius, Ep. Gabalis. 25 Oct.
Hilarius cum Valentino. 3 Nov.
Hilarius, Ep. Patavinus. 7 Nov.
Hilarius, Senator et Quieta ejus uxor, Divione. 28 Nov.
Hilbaldus, Ab. in Anglia. 14 Dec.
Hilda, V. Abbat. in Anglia. 17 Nov.
Hildebertus, Archiep. Moguntin. 2 Mai.
Hildebertus, Ab. S. Bavonis Gand. 1 Dec.
Hildebertus, Ep. Cenomanis. 18 Dec.
Hildemannus, Ep. Bellovaci. 8 Dec.
Hildemarcha, Abbat. Fontanell. 25 Oct.
Hilduardus, Ep. Tullens. 8 Dec.
Hiltrudis, V. Bingiæ in Germ. 17 Nov.
Hilwaris, in Scotia. 25 Oct.
Himerius, C. Susingæ pr. Basil. 12 Nov.
Himerus, Ep. Ameriæ. 19 Oct.
Hinna cum Hisca. 17 Dec.
Hippolytus et Socii, MM. Colon. 20 Oct.
Hippolytus, Ep. Bellicensis. 20 Nov.
Hippolytus cum Eusebio. 2 Dec.
Hirenarchus et Acacius, Presbyteri, et VII mulieres, Martyres, Sebaste in Armenia. 27 Nov.
Hisca et Hinna. 17 Dec.
Homobonus, C. Cremonæ. 13 Nov.
Honora cum Inflananno. 6 Nov.
Honoratus, Ep. Vercellis. 28 Oct.
Honoratus, C. in agro Nivern. 4 Nov.
Honoratus, C. in agro Aurelian. 11 Nov.
Honoratus cum Verano. 11 Nov.
Honoratus cum Rufino. 16 Nov.

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Honoratus cum Felice. 22 Nov.
Honoratus cum Digno. 18 Dec.
Honoratus, Ep. Tolosæ. 21 Dec.
Honoratus cum Phoca. 21 Dec.
Honoratus cum Demetrio. 22 Dec.
Honoratus cum Dominico. 29 Dec.
Honorius, Eutychius et Stephanus, Martyres in Hispania. 21 Nov.
Honorius cum Demetrio. 21 Nov.
Honorius cum Mansueto. 30 Dec.
Honulfus, Ep. Senonibus. 19 Dec.
Hor, Ab. in monte Nitriæ. 12 Nov.
Hordeonius, Ep. in Britann. min. 24 Nov.
Hotgerus, Ep. Bremæ. 29 Dec.
Huardo, Ep. Legione Brit. min. 19 Nov.
Hubertus, Ep. Tungrensis 3 Nov.
Hugo V, Ab. Cluniacensis. 21 Oct.
Hugo, C. Massiliæ. 8 Nov.
Hugo, O.Carth. Ep. Lincoln. 17 Nov.
Hugo, Ab.O.Cist.Nucariæ in Sic. 17 Nov.
Hugo, Ab. O. Cist. Romæ. 1 Dec.
Hugo, Mon.in dicec.Constantiens. 27 Dec.
Hugolinus Magalott.pr.Camerin. 11 Dec.
Humbertus, Ep. M. in Anglia. 20 Nov.
Humbertus, Ep. Forojul. Vesont. 3 Nov.
Hungerus, Ep. Ultrajecti. 22 Dec.
Hunna, Matrona in Alsatia. 30 Nov.
Huras, M. in Æthiopia. 23 Oct.
Hyacintha Mariscotti, 3i O.S.Fr. 30 Jan.
Hyacinthus, Quinctus, Felicianus et Lucius, MM. in Lucania. 29 Oct.
Hydra, Syenæ in Ægypto. 8 Dec.
Hypatius, Ep. Grangris in Paphl. 30 Nov.

I. J.

Jabinus, Latinus, Superatus, Lucius, Candida, Marina, Ambon et Philatus, MM. Romæ. 1 Dec.
Jacob, Patriarcha. 19 Dec.
Jacobus a Strepar, Archiep. Halitz. 1 Jun.
Jacobus de Vorag. O.S.Dom.Gen. 13 Jul.
Jacobus ab Ulma, O.S.Dom.Bonon 11 Oct.
Jacobus Unghar. O. Min. Foroliv. 22 Oct.
Jacobus cum Joanne. 1 Nov.
Jacobus de Alcala, in Hisp. 11 Nov.
Jacobus, Erem. ap. Bituriges. 19 Nov.
Jacobus Hypetrius, Er. in Syria. 26 Nov.
Jacobus Intercis. M. in Perside. 27 Nov.
Jacobus Picenus, O. Min. Neap. 28 Nov.
Jacoponus, O. Min. Tuderti. 25 Dec.
Jacorius cum Jaumæo. 21 Nov.
Januaria cum Dasio. 20 Oct.
Januaria cum Valentino. 11 Nov.
Januarius cum Nino. 17 Oct.
Januarius cum Dasio. 20 Oct.
Januarius cum Felice. 24 Oct.
Januarius cum Proto. 25 Oct.
Januarius, Calendion, Martialis, Germanus, Marcus et Theophilus, MM. Nicomediæ. 30 Oct.
Januarius et Marcianus, Martyres Antiochiæ. 30 Oct.
Januarius cum Felice. 30 Oct.
Januarius, M. in Hispania. 31 Oct.
Januarius cum Photino. 1 Nov.
Januarius, Vitalis, Petrus, Crescens, Victorinus et Macrotus, Martyres. 1 Nov.
Januarius, Atticus, Baricus, Mammarus, Venericinus et Veneria, Martyres in Phrygia. 6 Nov.
Januarius cum Donato. 6 Nov.
Januarius cum Eusebio. 7 Nov.
Januarius cum Valentino. 11 Nov.
Januarius cum Rufino. 16 Nov.
Januarius cum Vitali. 16 Nov.
Januarius cum Maximo. 19 Nov.
Januarius cum Luciano. 25 Nov.
Januarius cum Centulo. 30 Nov.
Januarius cum Severo. 2 Dec.
Januarius cum Faustino. 15 Dec.
Jason cum Claudio. 3 Dec.
Jaumæus et Jacorius, MM. Sulci. 21 Nov.
Ida Toggenburgensis. 3 Nov.
Ida Leeuwensis, O.Cist. Rameiæ. 21 Nov.
Ida, Virgo Martyr. 30 Nov.
Ida de Nivellis, O.Cist. Rameiæ. 11 Dec.
Jesse, Davidis pater. 29 Dec.
Ignatius a S. Agatha, O.Min.Cap. 22 Sep.
Ignatius, Episcopus CPol. 23 Oct.
Ignatius Capizzi, Presb. Panormi.
Ildaura, S. Rozindi Ep. mater. 20 Dec.
Illuminata, V. Tuderti. 29 Nov.
Imarius, Confessor. 12 Nov.
Indes, Gorgonius, Petrus, Dorotheus, Theophilus, Diac. Domna et Agape, MM. Nicomediæ. 28 Dec.
Inflananus, Gestinus, Pr. et Honora V. Eremitæ. in Brit. min. 6 Nov.

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Ingenocus cum Winoco. 6 Nov.
Innocentes, MM. in Bethlehem. 28 Dec.
Innocentia cum Valentino. 11 Nov.
Innocentius cum Clemente. 4 Nov.
Innocentius a Clusa, O. Minor. 15 Dec.
Joanna Maria Bonomi, Virgo. 22 Feb.
Joanna, Alphonsi Reg. Portug. fil. 12 Mai.
Joanna Maria, Abbat. Mediolani. 2 Nov.
Joanna da Signa. 9 Nov.
Joanna Franc. Fremiot de Chantal 13 Dec.
Joanna ab Aza, S. Dominici mater.
Joannes a Ribera, Archiep. Valent. 6 Jan.
Joannes Bapt. a Concept. 14 Feb.
Joannes Mannettus cum Alexio. 17 Feb.
Joannes de Parma, O.S.Franc. 20 Feb.
Joannes Jos. a Cruce, O. Min. 5 Mar.
Joannes ab Avila. 8 Mar.
Joannes Bapt. de Rossi, C. Romæ. 23 Mai.
Joannes de Prado, O.S.Franc. 24 Mai.
Joannes Dominicus, Ep. Ragusin. 10 Jun.
Joannes Franc. Regis, Soc. Jes. 16 Jun.
Joannes Grande, O.S.Joan. a Deo. 3 Jul.
Joannes Dukla, O.S.Fr. Leopoli. 19 Jul.
Joannes Reatinus, O. Er. S. Aug. 1 Aug.
Joannes Perusinus, et Petrus de Saxo-Ferrato, Martyres. 3 Sep.
Joannes Massias, O.S.Dom. Limæ 18 Sep.
Joannes, O.S.Fr. in diœc. Firman. 5 Oct.
Joannes Leonardi, Fund. Cler. Regul. Matris Dei. 9 Oct.
Joannes Nanus, Er. in des. Scete. 17 Oct.
Joannes Bapt. Luccarelli, O. Min. 18 Oct.
Joannes III, Ep. Comensis. 20 Oct.
Joannes Cantius, Pr. Cracoviæ. 20 Oct.
Joannes de capistrano, O. Min. 23 Oct.
Joannes, Ep. Syracusis. 23 Oct.
Joannes Porro, O. Serv. B. M. 24 Oct.
Joannes, Sacellan. S. Eatæ. 26 Oct.
Joannes Chozebita, Ep. Cæsar. Pal. 28 Oct.
Joannes, Ep. Augustoduni. 29 Oct.
Joannes Paniaqua, Eremita. 29 Oct.
Joannes, Episcopus et Jacobus, Presb. Martyres in Perside. 1 Nov.
Joannes Bizanius, Pr. in Æthiopia. 9 Nov.
Joannes Scotus, Ep. Mekelenburg 10 Nov.
Joannes Scotus, M. Malesbur. 10 Nov.
Joannes cum Benedicto. 12 Nov.
Joannes, C. Claraval. 12 Nov.
Joannes cum Stephano. 13 Nov.
Joannes, Ep. Tragurii in Illyrico. 14 Nov.
Joannes V, Patriarcha CPol. 15 Nov.
Joannes Sijutensis, C. in Æthiop. 17 Nov.
Joannes, Mon. disc. S. Greg. PP. 17 Nov.
Joannes cum Alphæo. 18 Nov.
Joannes, Sapores et Isaacius, Episcopi, Papa et Isaacus, Presbyteri, Uhanam, Cler. Mahanes, Abraham et Simeon, Martyres in Perside. 20 Nov.
Joannes, M. Prior Caroli-Loci. 20 Nov.
Joannes a Perchin. Ep. Ravennat. 21 Nov.
Joannes Bonus, O. Erem. S. Aug. 23 Nov.
Joannes a Cruce, C. Ubedæ in Hisp. 24 Nov.
Joannes Licci, O.S.Dom. in Sicil. 24 Nov.
Joannes, C. O. Cælestinorum. 25 Nov.
Joannes cum Luca. 27 Nov.
Joannes cum Stephano. 28 Nov.
Joannes, M. Rhegyni in Calabria. 1 Dec.
Joannes de Leewis, in Viridi Vall. 2 Dec.
Joannes ab Avelois, O. Præm. Ab. 2 Dec.
Joannes Ruysbrochius, in Belg. 2 Dec.
Joannes Thaumat. Ep. Polyboti. 5 Dec.
Joannes, Ep. Coloniæ in Armen. 9 Dec.
Joannes Marinon. Cler. Reg. Neap. 13 Dec.
Joannes, Ep. Constantiæ. 15 Dec.
Joannes Cornerius, O. Carthus. 15 Dec.
Joannes de Matha, Fund. O.SS. Trinit. Redempt. Capt. Romæ. 17 Dec.
Joannes et Festus, MM. in Tuscia. 21 Dec.
Joannes Misogynus, in Æthiopia. 26 Dec.
Joannes, Apost. et Evang. Ephes. 27 Dec.
Jaonnes Fr. Regis, S.J. Lalovesc. 31 Dec.
Joannes Fr. Tenderini, Fescenniæ.
Joannicius, Ab. in Bithynia. 4 Nov.
Joannicius, O. Min. Curiosolit. 11 Dec.
Joffridus Blaves, O.S.Dom. 11 Nov.
Jolandis, O. Cist. in Lusitania. 28 Dec.
Jolanda, V. in agro Luxemburg. 17 Dec.
Jona et Atrasessa, MM. in Æthiop. 14 Nov.
Josaphat, O.S.Bas. Arch. Poloc. 12 Nov.
Josaphat cum Barlaam. 27 Nov.
Josbertus, C. in monast. Dolens. 29 Nov.
Joscio, C. in monast. Sithiensi. 30 Nov.
Joseph, Patriarcha CPol. 30 Oct.
Joseph et Socii, Martyres. 3 Nov.
Joseph cum Narsete. 20 Nov.
Joseph, Fil. Jacob. 11 Dec.
Josephus Maria Tommasi, Card. 1 Jan.
Josephus Oriol, Presb. Barcelon. 22 Mar.
Josephus Calesanctius, Fund.

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Cler. Reg. Schol. Piar. Romæ. 27 Aug.
Josephus a Leonissa, O.Min. Cap. 20 Dec.
Iraee et Athanasius, MM. Æthiop. 30 Oct.
Irenæus, Antonius, Theodorus, Saturninus, Victor et Socii XVII, Martyres Romæ. 15 Dec.
Irene, V. M. in Lusitania. 20 Oct.
Irenion, Ep. Gazæ. 16 Dec.
Irmina, V. Treviris. 24 Dec.
Isaac cum Benedicto. 12 Nov.
Isaac cum Alphæo. 18 Nov.
Isaac, Abrahæ filius. 17 Dec.
Isaacius cum Joanne. 20 Nov.
Isaacus cum Joanne. 20 Nov.
Isabella, V. O.S.Dom. Hispali. 12 Nov.
Ischyrion, Episcopus. 23 Nov.
Ischyrion, M. Alexandriæ. 22 Dec.
Iserus, Ep. Gabalensis, Mimate. 4 Dec.
Isidorus cum Acepsima. 7 Dec.
Isidorus cum Herone. 14 Dec.
Isminerus, Rex. 24 Dec.
Israel, Præcentor in agro Lemov. 22 Dec.
Itwara, V. M. in Anglia. 23 Dec.
Jucunda, V. in Æmilia. 25 Nov.
Jucundus, Ep. Bononiæ. 14 Nov.
Jucundus, Ep. Augustæ Prætoriæ. 30 Dec.
Judas cum Simone. 28 Oct.
Judicael, Rex, Mon. ad S. Melanii. 16 Dec.
Juditha, Recl. in Monte S. Disibod. 22 Dec.
Judocus, in agro Pontino. 13 Dec.
Julacius, Martyr. 5 Nov.
Julia cum Eusebio. 7 Nov.
Julia, Socia S. Barbaræ. 4 Dec.
Julia, V. M. Emeritæ in Hisp. 10 Dec.
Juliana cum Cyrenia. 1 Nov.
Juliana cum Memnia. 15 Nov.
Juliana, M. Nicomediæ. 21 Dec.
Julianus, Er. ad rip. Euphratis. 18 Oct.
Julianus cum Dacono. 31 Oct.
Julianus cum Cæsario. 1 Nov.
Julianus cum Macedone. 1 Nov.
Julianus cum Meldegaso. 1 Nov.
Julianus cum Valentino. 11 Nov.
Julianus et Demetrius, Martyres Parentii in Istria. 22 Nov.
Julianus cum Luciano. 25 Nov.
Julianus, M. Alexandriæ. 7 Dec.
Julianus et Besulius, milit. Thebæi, MM. Augustæ Taurinor. 8 Dec.
Julianus, Ep. Apameæ. 9 Dec.
Julianus et Marcianus, Martyres Antiochiæ. 26 Dec.
Julianus a S. Augustino, O.S.Fr.
Julius, M. cultus a Cophtis. 22 Oct.
Julius cum Mannilio. 27 Nov.
Julius cum Trophimo. 28 Nov.
Julius cum Ambico. 3 Dec.
Julius cum Humili. 5 Dec.
Julius, Potamia, Crispinus, Felix, Gratus, Humilis Trophimus et Socii VII, Martyres Thaguræ. 5 Dec.
Julius, M. Geldubæ in Thracia. 20 Dec.
Junianus, in agro Lemovic. 16 Oct.
Junianus, C. Eremita. 15 Nov.
Justa cum Vitali. 16 Nov.
Justa cum Augustino. 16 Nov.
Justa, Matrona Romæ. 15 Dec.
Justina, V.M. in Hispania. 30 Nov.
Justinianus cum Dioscoro. 17 Dec.
Justinus cum Maxentio. 12 Dec.
Justinus, Pr. M. pr. Furconium. 31 Dec.
Justinus, Ep. Siponti in Apul. 31 Dec.
Justus, M. in agro Bellovac. 18 Oct.
Justus, Ab. M. Novalit. in Subalp. 18 Oct.
Justus, Archidiac. Claromonte. 21 Oct.
Justus cum Claudiano. 24 Oct.
Justus cum Meldegaso. 1 Nov.
Justus, M. Tergeste. 2 Nov.
Justus, M. Mon. in Dolensi monast. 2 Nov.
Justus cum Publio. 2 Nov.
Justus cum Germano. 3 Nov.
Justus cum Primo. 8 Nov.
Justus, Ep. Cantuariæ. 10 Nov.
Justus et Barnabas, CC. in Polon. 12 Nov.
Justus cum Vitali. 16 Nov.
Justus cum Rufino. 16 Nov.
Justus, Ep. Hierosolymis. 24 Nov.
Justus, C. in agro Trecassino. 26 Nov.
Justus, C. disc. S. Hilarii Pictav. 27 Nov.
Justus et Abundius, Martyres. 14 Dec.
Jutta, S. Elisabethæ Thur. socia. 19 Nov.
Jutta cum Herwige. 30 Nov.
Juvencus, Presb. in Hispania. 1 Nov.
Juventius cum Cyro. 9 Dec.

K.

Kebius, Ep. in Anglia. 8 Nov.
Kennanus, C. in Hibernia. 24 Nov.

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Kenneria, V. M. Coloniæ. 29 Oct.
Kerianus, in Britannia min. 5 Nov.
Kiara, V. Abbat. in Hibernia. 16 Oct.
Killianus, Ep. in agro Atrebat. 13 Nov.

L.

Laberius, M. in regno Neapolit. 27 Nov.
Lætus, Presb. C. Aurelianis. 5 Nov.
Lamanus, M. Ledone Salinario. 23 Nov.
Lanfrancus cum Limenio. 25 Nov.
Latinus cum Jabino. 1 Dec.
Laudoveva, Reg. Armor. Silvanec. 29 Oct.
Laurentius Brundus. O. Min. Cap. 7 Juli.
Laurentius, Ep. Rothomag. 4 Nov.
Laurentius, Ep. Dublinensis. 14 Nov.
Laurentius cum Quinto. 15 Nov.
Laurentius, Mon. S. Gall. in Helv. 17 Dec.
Laurentius de Frazanona, O.S. Bas. Ab. in Sicilia. 30 Dec.
Lautenus, Ab. Maximiaci. 1 Nov.
Lazarus Thaum. in monte Galisio. 7 Nov.
Lazarus a Christo suscitatus. 17 Dec.
Lebvinus, Presb. C. Daventriæ. 12 Nov.
Legatus, *al.* Leogathus, Martyr. 22 Oct.
Leo [illegible], in oppido Milleduno. 10 Nov.
Leo, Ab. Nonantulæ. 20 Nov.
Leo cum Acepsima. 7 Dec.
Leobardus, Ab. pr. Tabern. Alsat. 31 Dec.
Leocadia, V. M. Toleti. 9 Dec.
Leocadius, apud Bituriges. 9 Nov.
Leodardus, Pistor Suessione. 28 Oct.
Leodegarius, Ep. Santonis. 13 Nov.
Leolinus, Ep. Patav. ad Prat. Val. 7 Nov.
Leomenes cum Theodulo. 23 Dec.
Leonardus, C. Corbiniaci. 15 Oct.
Leonardus, disc. S. Remig. Lemov. 6 Nov.
Leonardus a Port.-Maur. O.S.Fr. 27 Nov.
Leonardus, Er. in agro Dunensi. 8 Dec.
Leonardus, Abbas Cellensis. 30 Dec.
Leonicus, pr. Viennam. 13 Nov.
Leonianus, Ab. Viennæ. 13 Nov.
Leoninus, Ep. Patavin. Panciani. 24 Nov.
Leonius, Ep. Senonens. Milledun. 12 Nov.
Leontia cum Dionysia. 6 Dec.
Leontius, Terracinæ. 30 Oct.
Leontius II, Ep. Burdigalensis. 15 Nov.
Leontius, Ep. Petrogoriis. 19 Nov.
Leontius cum Longino. 22 Nov.
Leontius, Ep. Fori-Julii. 1 Dec.
Leopardus, Ep. Auximi. 7 Nov.
Leopoldus, C. Marchio Austriæ. 15 Nov.
Leotadius, Ep. Ausciæ. 23 Oct.
Leporius, Ep. Martyr. 30 Dec.
Lesmo, Er. Glentaniræ in Scot. 9 Dec.
Letaldus, C. O. Cisterciensis. 14 Nov.
Leuchadius, C. Ravennæ. 13 Dec.
Leucius et Thyrsus, MM. Nicomed. 14 Dec.
Leucus cum Luco. 18 Oct.
Leutbergis, V. in diœc. Halberstad 30 Dec.
Libanius, Ep. Silvanecti. 19 Oct.
Libanius, Ab. in finibus Ægypti. 29 Dec.
Liberalis, Ep. Ebredunens. 21 Nov.
Liberalis, M. Ep. Cannensis. 30 Dec.
Liberatus et Bajulus, MM. Romæ. 20 Dec.
Liberatus, Ep. Illiberi. 20 Dec.
Liberatus cum Gregorio. 20 Dec.
Liberia, Virgo Martyr. 28 Nov.
Liberius, Ep. Ravennæ. 30 Dec.
Libertinus, Ep. M. pr. Agrigent. 5 Nov.
Licanus, Ab. in Æthiopia. 24 Nov.
Limenius, Dunschelius, Albinus, Simplicius, Maximianus, Lanfrancus, Constantius et Philosophus, Episcopi Versellis. 25 Nov.
Livarius, M. Metis. 25 Nov.
Livinus, Ep. M. in portu Gand. 12 Nov.
Livinus, 3i O.S.Fr. M. Quadri. 12 Nov.
Longinus, Eutecius, Ninus, Leontius et Faustus, Martyres in Cappadocia. 22 Nov.
Longus cum Tarso. 27 Oct.
Lotharius, Abbas. 14 Dec.
Luanus, Abbas. 3 Nov.
Lucanus, Martyr Parisiis. 30 Oct.
Lucarius, Miles M. Metis. 23 Nov.
Lucas, Evangelista. 18 Oct.
Lucas cum Felice. 30 Oct.
Lucas, Ab. Tauromenii in Sicil. 6 Nov.
Lucas, Andreas, Joannes, Severus, Euphemia, MM. Mediolan. 27 Nov.
Lucas Stylita, in Æthiopia. 11 Dec.
Lucia, V. O.S.Dom. Narniæ 16 Nov.
Lucia, V. M. Syracusis. 13 Dec.
Lucia, S. Ildephonsi mater. 13 Dec.
Lucia de Stifonte. 15 Dec.
Lucia Ameriæ, O. Er. S. Aug.
Lucianus et Marcianus, Vici. Hisp. 26 Oct.
Lucianus et Florus, Confessores. 26 Oct.
Lucianus, Florus, Marcianus,

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Heraclus, Tutus et alter Florus, Martyres Nicomediæ. 26 Oct.
Lucianus cum Felice. 30 Oct.
Lucianus cum Bonulo. 18 Nov.
Lucianus, Cornelius, Calestus et Socii, Martyres Romæ. 19 Nov.
Lucianus, Marcianus, Claudianus, Cyprianus, Martialis, Petrus, Felix, Vitalis, Julianus, Victor, Januarius, Donatus, et Quiriacus, MM. in Africa. 25 Nov.
Lucianus, Metrobius, Paulus, Zenobius, Theotimus et Drusus, Martyres Tripoli. 24 Dec.
Lucilla cum Nemesio. 31 Oct.
Lucillus, Ep. Veronæ. 31 Oct.
Lucius, 3i O.S. Franc. 15 Apr.
Lucius cum Anna. 17 Oct.
Lucius cum Ptolomæo. 19 Oct.
Lucius cum Euticio. 20 Oct.
Lucius cum Theodosio. 25 Oct.
Lucius cum Sufronio. 28 Oct.
Lucius cum Hyacintho. 29 Oct.
Lucius cum Jabino. 1 Dec.
Lucius, Rogatus, Cassianus et Candida, Martyres Romæ. 1 Dec.
Lucius, Rex, Curiæ in Rhætia. 3 Dec.
Lucius cum Faustino. 15 Dec.
Lukerus, Mon. in Mackenbach. 27 Oct.
Lucretia, V. M. Emeritæ Lusit. 23 Nov.
Lucretia, V. Clarissa Ferrariæ. 28 Nov.
Lucullus, Ep. Veronæ. 31 Oct.
Lucus cum Nino. 17 Oct.
Lucus, Victor, Dasus, Leucus, Victoricus, Boresus, Ep. Victoricus, Faustinus et Martialis, Martyres in Africa. 18 Oct.
Lucus cum Mariano. 27 Oct.
Ludgardis, O.S.Ben. Spanhemii. 25 Oct.
Ludovica Alberton. Vid. Romæ. 31 Jan.
Ludovicus a Ponte, S.J. Vallisol. 16 Feb.
Ludovicus, O. Præm. in Arnstein. 25 Oct.
Ludovicus Morbiol. Bonon. Ital. 28 Oct.
Ludovicus, Thuringiæ Landgrav. 19 Nov.
Ludovicus Granatensis, Ulyssip. 31 Dec.
Lugadius, Ængussii Regis filius. 2 Nov.
Luglianus cum Luglio. 23 Oct.
Luglius et Luglianus, Martyres. 23 Oct.
Luitfridus, Ab. Murensis. 31 Dec.
Lullus, Ep. Moguntiæ. 16 Oct.
Lumbrosa, V. Ceæ in regn. Legion. 1 Nov.
Lupantius, C. in agro Turonico. 6 Nov.
Lupentius, M. in agro Catalaun. 22 Oct.
Lupercus cum Claudio. 30 Oct.
Luperius, Ep. C. Veronæ. 15 Nov.
Luficinus, Ep. Viennæ in Gall. 14 Dec.
Lupulus et Modestus, MM. Romæ. 15 Oct.
Lupus, Ep. Andegav. 18 Oct.
Lupus, Ep. Suessione. 19 Oct.
Lupus cum Spano. 25 Oct.
Lupus, Ep. Bajocis. 25 Oct.
Lupus, Ep. Veronæ 2 Dec.
Lusor, Puer in agro Bituric. 4 Nov.
Luxor, Ep. ap. Bituriges. 4 Nov.
Luxor cum Valerio. 20 Nov.
Lybosus cum Dominico. 29 Dec.
Lydius, M. in Oriente. 27 Dec.

M.

Mabilia, Matrona. 21 Nov.
Macaria cum Clementiano. 17 Dec.
Macarius cum Proculo. 21 Oct.
Macarius cum Afrige. 21 Oct.
Macarius, Romanus. 23 Oct.
Macarius cum Primo. 8 Nov.
Macarius, Aberdonæ in Scotia. 13 Nov.
Macarius, M. Alexandriæ. 8 Dec.
Macarius, Can. Præm. in Cypro. 12 Dec.
Macarius, Ep. Herbipoli. 19 Dec.
Macarius, Ab. in Scotia. 19 Dec.
Macarius cum Eugenio. 20 Dec.
Macarius cum Deiphebo. 25 Dec.
Macduach, Erem. in Hibernia. 27 Oct.
Macedo, Julianus, Victor, et Felix, MM. in Asia. 1 Nov.
Macedonius, M. Cæsareæ Cappad. 1 Nov.
Macedonius cum Maximo. 21 Nov.
Machutus, Ep. in Britann. min. 15 Nov.
Macrotus cum Januario. 1 Nov.
Madenocus cum Winoco. 6 Nov.
Magaluphus, Pr. in agro Rhem. 20 Dec.
Magdalena a S. Joseph. O. Carm. 30 Apr.
Magdalena Panatieri, O.S.Dom.
Magina cum Claudio. 3 Dec.
Maglorius, Ep. M. in Brit. min. 24 Oct.
Magnentia, V. in diœc. Augustod. 26 Nov.
Magnetus, Bovinus, MM. Papiæ. 9 Dec.
Magnibodus, Ep. Andegavi. 16 Oct.
Magnus cum Meldegaso. 1 Nov.

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Magnus cum Cristato. 1 Nov.
Magnus, Ep. Mediolanensis. 5 Nov.
Magnus cum Damiano. 8 Nov.
Mahanes cum Joanne. 20 Nov.
Maharsapor, Narses et Sabutaca, Martyres in Perside 27 Nov.
Maidulphus, Fd. monast. Malmesb. 4 Nov.
Majoricus, M. in Africa. 6 Dec.
Majorius, M. Tibure. 24 Oct.
Malachias, Ep. Connerthensis. 3 Nov.
Malchus, Mon. Maroniæ in Syria. 21 Oct.
Malchus, O. Cist. in Hibernia. 3 Nov.
Malcolmus III, Rex Scotiæ. 15 Oct.
Malcolmus IV, Rex Scotiæ. 3 Dec.
Maldonata, Vid. 3i. O.S.Franc. 9 Nov.
Maleus, Erem. apud Græcos, 16 Oct.
Mama cum Guhsiatazade. 20 Nov.
Mamatus, Ep. Viennæ. 17 Nov.
Mamelta, M. in Perside. 17 Oct.
Mammarus cum Petro. 31 Oct.
Mammarus cum Januario. 6 Nov.
Mammarus, Rogatus, Saturus, Donatus, et Socii 30, MM. in Afric. 24 Nov.
Mamertus S. Dominici frat. 11 Mar.
Mammerus cum Cristato. 1 Nov.
Mammes, Puer Martyr. 16 Dec.
Manerrus, Ep. in Scotia. 18 Dec.
Manes, Ep. in Scotia. 18 Dec.
Mannilius, Julius et Martialis, Martyres Bononiæ. 27 Nov.
Mansuetus cum Papiniano. 28 Nov.
Mansuetus, Severus, Appianus, Donatus, Honorius et Socii, Martyres Alexandriæ. 30 Dec.
Marandus, Mariana et Arcelladus, MM. Antiochiæ. 28 Oct.
Marcellianus cum Spano. 25 Oct.
Marcellinus cum Monna. 26 Nov.
Marcellus, M. Legione Hispan. 29 Oct.
Marcellus, Centurio M. Tingi. 30 Oct.
Marcellus, Ep. Parisiis. 1 Nov.
Marcellus cum Elpidio. 16 Nov.
Marcellus cum Nero. 16 Nov.
Marcellus, C. Aurelianis. 16 Nov.
Marcellus, Petrus, Numerius, Serenus, Melisus et Victorinus, Martyres Nicomediæ. 27 Nov.
Marcellus, Novia ejus uxor et Filii, Martyres in Hisp. 29 Nov.
Marcellus cum Eusebio. 2 Dec.
Marcellus, O.S.Ben. ad S. Galli. 17 Dec.
Marcellus, Archimandrita CPol. 29 Dec.
Marcellus cum Sabino. 30 Dec.
Marcia, Secunda et Sechtruda, Martyres in Campania. 5 Nov.
Marciana, V. Albigæ. 5 Nov.
Marcianus cum Martyrio. 25 Oct.
Marcianus cum Luciano. 26 Oct.
Marcianus, Ep. Syracusis. 30 Oct.
Marcianus cum Januario. 30 Oct.
Marcianus, Ep. Beneventi. 2 Nov.
Marcianus, C. Cyri in Syria. 2 Nov.
Marcianus, Terentianus et Stephanus, Martyres Dertonæ. 4 Nov.
Marcianus, Ep. in Thracia. 10 Nov.
Marcianus cum Bonulo. 18 Nov.
Marcianus cum Maximo. 19 Nov.
Marcianus cum Muscula. 23 Nov.
Marcianus cum Luciano. 25 Nov.
Marcianus cum Juliano. 26 Dec.
Marcotus cum Petro. 31 Oct.
Marcus de Marconib. Mantuæ. 24 Feb.
Marcus, Doctor. 18 Oct.
Marcus, Ep. M. Hierosolymis. 22 Oct.
Marcus, Erem. in Campania. 24 Oct.
Marcus cum Theodosio 25 Oct.
Marcus, Soterichus et Valentina, Martyres in Græcia. 26 Oct.
Marcus, Ep. Antissiodori. 28 Oct.
Marcus cum Petro. 30 Oct.
Marcus cum Januario. 30 Oct.
Marcus, Ep. Cæsarius et Antoninus, Martyres Ægeæ. 5 Nov.
Marcus et Sebastianus, Veneti, CC. in dicec. Lemovic. 6 Nov.
Marcus cum Rufino. 16 Nov.
Marcus cum Augustino. 16 Nov.
Marcus cum Maximo. 20 Nov.
Marcus et Stephanus, Martyres Antiochiæ Pisidiæ. 22 Nov.
Marcus cum Niceano. 23 Nov.
Marcus cum Faustino. 15 Dec.
Marcus, Ep. Calari in Sardinia. 20 Dec.
Mardarius cum Eustratio. 13 Dec.
Mardonius cum Migdonio. 23 Dec.
Mares cum Guhsiatazade. 20 Nov.
Margarita-Maria Alacoque, O. Visit. B.M.Virginis. 17 Oct.
Margarita, Spanhemii in Germ. 29 Oct.
Margarita a Lotharingia, Vidua. 2 Nov.

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Margarita, S. Edmundi Soror. 16 Nov.
Margarita de Sabaudia, O.S.Dom. 27 Nov.
Margarita, Hierosolymis. 28 Dec.
Maria Clotildis, Regina Sardin. 7 Mar.
Maria Crescentia, in Kaufbeurn. 9 Apr.
Maria Bart. Bagnesi. 3i. O.S.Dom. 28 Mai.
Maria Fr. a Quinq. Vulner. Neap. 6 Oct.
Maria ab Incarn. O. Carmelit. 16 Oct.
Maria Salome. 22 Oct.
Maria, Ancilla V. Martyr. 1 Nov.
Maria Ruizia, V. 3i. O.S.Franc. 7 Nov.
Maria Genuensis, V. O. Servit. 7 Nov.
Maria, O.S.Aug. in Guipuscoa. 9 Nov.
Maria cum Valentino. 11 Nov.
Maria cum Augustino. 16 Nov.
Maria cum Goda. 22 Nov.
Maria Rugel, in agro Abul. 22 Nov.
Maria cum Flora. 24 Nov.
Maria Gonzalva, in Hisp. 24 Nov.
Maria Victor. Fornari, fund. Celest. Genuæ.
Maria de Satellico, O. Clarissar.
Mariana cum Marando. 28 Oct.
Marianna a Jesu, V. in Peruvia. 26 Mai.
Marianus cum Victore. 17 Oct.
Marianus cum Nino. 17 Oct.
Marianus, Lucus et Victus, Martyres Romæ. 27 Oct.
Marianus, Diac. M. in Bardewic. 3 Nov.
Marianus, Pelagia et Maurus, MM. Magubii in Maurit. 3 Nov.
Marianus cum Diodoro. 1 Dec.
Marina cum Nero. 16 Nov.
Marina cum Jabino. 1 Dec.
Marinus, Episcopus et Anianus, Diac. Martyres in Bavaria. 15 Nov.
Marinus Senex, Martyr. 18 Oct.
Marinus, M. in agro Moriennæ. 24 Nov.
Marinus, M. Romæ. 26 Dec.
Marius cum Eusebio. 7 Nov.
Marius cum Damiano. 8 Nov.
Marius, Ep. Aventicæ ap. Helv. 31 Dec.
Marnochus, O. Cist. in Hibernia. 30 Dec.
Marnocus, Ep. in Scotia. 25 Oct.
Martana cum Eusebio. 2 Dec.
Martha Saula et aliæ Virgines, Martyres Coloniæ. 20 Oct.
Martialis cum Luco. 18 Oct.
Martialis, Ab. Pictavis. 24 Oct.
Martialis cum Januario. 30 Oct.
Martialis cum Meleo. 14 Nov.
Martialis cum Heraclio. 14 Nov.
Martialis cum Secundo. 15 Nov.
Martialis cum Nero. 16 Nov.
Martialis cum Fidentiano. 16 Nov.
Martialis cum Luciano. 25 Nov.
Martialis cum Mannilio. 27 Nov.
Martiana, V. Albiæ. 5 Nov.
Martinianus, Saturianus cum duobus fratribus et Maxima, Virg. Martyres in Africa. 16 Oct.
Martianinus et Socii, MM. Seduni. 9 Dec.
Martinus, Ab. in Vertan. monast. 24 Oct.
Martinus de Porras, 3i. O.S.Dom. 3 Nov.
Martinus, Ep. Turon. in Gallia. 11 Nov.
Martinus, C. Coloniæ. 11 Nov.
Martinus, PP. Martyr. 12 Nov.
Martinus, Puer M. Romæ. 16 Nov.
Martinus, Mon. Corbeiensis. 26 Nov.
Martinus, Ep. Lugduni in Gall. 6 Dec.
Martinus, Ab. prope Santonas. 7 Dec.
Martinus, Ab. Cavæ ap. Picentin. 15 Dec.
Martinus Salimberius. 21 Dec.
Martyres CCCLX Mauri, Colon. 15 Oct.
Martyres, sub tyranno Beenam. 24 Oct.
Martyres XLVI, Romæ. 25 Oct.
Martyres Vagenses, in Africa. 29 Oct.
Martyres CCXX, in Africa. 30 Oct.
Martyres plurim. pr. Megaram. 1 Nov.
Martyres Gruman. O. Cist. in Siles. 2 Nov.
Martyres innumerab. Cæsaraug. 3 Nov.
Martyres X, sub Sarac. Theopoli. 6 Nov.
Martyres CXXVI, in agro Turon. 8 Nov.
Martyres CM, Benchor. in Angl. 9 Nov.
Martyres XXXIV, Panormi. 12 Nov.
Martyres Mulieres plurim. Emes. 14 Nov.
Martyres VIII conv. a S. Martina. 17 Nov.
Martyres plurimi O. Cist. in Hisp. 26 Nov.
Martyres LX, Monachi Floriac. 28 Nov.
Martyres multi, dum celebr. memor. SS. Chrysanthi et Dariæ. 1 Dec.
Martyres Centulenses. 2 Dec.
Martyres XL, Veronæ. 3 Dec.
Martyres XXX, Romæ. 22 Dec.
Martyres XX, Nicomediæ. 23 Dec.
Martyres XL, VV. Antiochiæ. 24 Dec.
Martyres Achimimenses, prope Oxyrinchum in Ægypto. 25 Dec.
Martyrum multa millia, Nicomed. 25 Dec.
Martyres 360, in agro Vastinens. 26 Dec.

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Martyrianus, Ep. Balneol. Hisp. 24 Nov.
Martyrius, Subdiac. et Marcianus, Cantor, Martyres CPol. 25 Oct.
Marus cum Felice. 30 Oct.
Maruthas, Ep. M. in Mesopotam. 4 Dec.
Materus cum Modesto. 21 Oct.
Mathanus, Ep. Santonen. in Scot. 12 Nov.
Mathulus, Ep. in Scotia. 15 Nov.
Matrona Pergens. Constantinop. 8 Nov.
Matrona cum Augustino. 16 Nov.
Matrona cum Philea. 17 Nov.
Matrona cum Diophide. 17 Nov.
Matrona cum Basileo. 27 Nov.
Matronianus, Erem. Mediolani. 14 Dec.
Matthæus, O.S.Fr.Ep. Agrigent. 21 Feb.
Matthæus cum Benedicto. 12 Nov.
Matthæus, Card. Ep. Albani. 25 Dec.
Mathia de Nazareis, O. S. Ben. Camerini. 16 Nov.
Matthia, Abbat. Clariss. 28 Dec.
Maturinus, C. in agro Vastinensi. 1 Nov.
Maudetus, Er. in dicec. Trecorens. 18 Nov.
Maulinus cum Nero. 16 Nov.
Maura cum Spano, 25 Oct.
Maura, V. pr. Kuningam in Scot. 2 Nov.
Maura, V. M. Constantinopli. 30 Nov.
Maurontus, Ep. Massiliæ. 18 Oct.
Maurinus, M. in agro Agennensi. 26 Oct.
Maurinus, Levita, in agro Nivern. 9 Nov.
Maurulus, Publius et Vincentius, Martyres in Africa. 12 Nov.
Maurus cum Mariano. 3 Nov.
Maurus, Ep. pr. Virodunum. 8 Nov.
Maurus, Ep. Veronæ. 21 Nov.
Maurus, M. Parentii in Istria. 21 Nov.
Maurus, M. Romæ. 22 Nov.
Maurus et Socii 72, MM. Romæ. 29 Nov.
Maurus, Papias et Apronianus, Martyres Romæ. 29 Nov,
Maurus cum Claudio. 3 Dec.
Maurus, Ep. Quinque-Ecclesiens. 4 Dec.
Mausona, Ep. Emeritæ. 1 Nov.
Maxellendis, V. M. pr. Camerac. 13 Nov.
Maxentia, V. et Barbatius ejus famul. MM. in agro Bellovac. 24 Oct.
Maxentia, V. M. in Scotia. 24 Oct.
Maxentia, V. M. pr. Bellovac. 20 Nov.
Maxentiolus, Cimaldi, pr. Andeg. 17 Dec.
Maxentius, C. Lemovicis. 30 Oct.
Maxentius, Constantius, Crescentius, Justinus et Socii, Martyres Treviris. 12 Dec.
Maxima, V. cum Martiniano. 16 Oct.
Maxima cum Meldegaso. 1 Nov.
Maxima cum Anisano. 1 Dec.
Maximilla, Virgo. 18 Dec.
Maximinus, Ep. Argentorati. 26 Oct.
Maximinus, Presb. Faustinus, Diac. et Eusebius, MM. Romæ. 19 Nov.
Maximianus cum Limenio. 25 Nov.
Maximinus, Pr. in agro Aurelian. 15 Dec.
Maximus, Diac. M. pr. Aquilam. 20 Oct.
Maximus et Eusebius, Martyres Compsæ in Italia. 30 Oct.
Maximus, M. Apameæ in Phrygia. 30 Oct.
Maximus cum Bonulo. 18 Nov.
Maximus, Ep. Moguntiæ. 18 Nov.
Maximus, Mutianus, Neopherus, Tobis, Januarius, Vitalis, Carterius, Marcianus, Januarius, Dicentus, Zephorus, Mongionus et Romanus, Martyres Cæsareæ. Capp. 19 Nov.
Maximus, Presb. M. Romæ. 19 Nov.
Maximus, Presb. Calendion, Marcus, Victor, Felix, Mellinus, Faustus et Crispinus, Martyres in Hispania. 20 Nov.
Maximus, Quintianus, Sisinnius, Eustasius, Tutius, Stephanus, Pion, Heraclius, Macedonius, Verus et Theodulus, Martyres. 21 Nov.
Maximus cum Eleutherio. 24 Nov.
Maximus, Episcopus. 27 Nov.
Maximus, Vimmæ in Artesia. 27 Nov.
Maximus, Ep. Regiensis in Gallia. 27 Nov.
Maximus cum Eusebio. 2 Dec.
Maximus, Ep. Alexandriæ. 27 Dec.
Mazachia cum Guhsiatazade. 20 Nov.
Mazorianus, C. Broci in Arvern. 29 Oct.
Mazotha, V. Abernethi, in Scotia. 23 Dec.
Mechtildis, Sanctimonial. in Sax. 19 Nov.
Mechtildis, in Italia. 2 Dec.
Medanus, Episcopus. 14 Nov.
Medrisma, V. in dicec. Suession. 22 Nov.
Megaudius, S. Alheidis V. pater. 19 Dec.
Megingosus, Com. Gueldriæ. 19 Dec.
Melania Junior et Pinianus, vir ejus, Hierosolymis. 31 Dec.
Melanius, Ep. Rhotomagi. 22 Oct.

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Melantus, Martyr. 1 Nov.
Melasippus, Antonius et Carina, Martyres Ancyræ. 7 Nov.
Melchiades, Mon. Claravall. 17 Nov.
Melchiades, PP. Romæ. 10 Dec.
Melchior cum Firmiliano. 28 Oct.
Meldanus, disc. S. Patricii. 26 Oct.
Meldegasus, Julianus, Victor, Felix, Crescens, Felix, Satus, Perseverantus, Octavia, Cessia, Maxima, Eristeus, Saturninus, Donata, Simplicius, Primus, Cæsarius, Magnus et Justus, Martyres Terracinæ. 1 Nov.
Melesius cum Monna. 26 Nov.
Meletius, Ep. in Ponto. 4 Dec.
Meletius, Ep. Spoleti. 16 Dec.
Meleus, Trophonius, Martialis, Alexander, Silvanus et Socii, Martyres Alexandriæ. 14 Nov.
Melisus cum Marcello. 27 Nov.
Mellanus, Beonas et Nazadius, in Hibernia. 28 Oct.
Mellianus, M. in diœc. Trecor. 5 Nov.
Mellinus cum Maximo. 20 Nov.
Memma cum Nino. 17 Oct.
Memmas, Martyr. 7 Nov.
Memnia et Juliana, MM. Romæ. 15 Nov.
Menalchius, Arch. patruus S. Liv. 12 Nov.
Menander et Socii II, MM. Antioc. 26 Dec.
Menna, V. in Francia. 27 Nov.
Mennas, C. Beneventi. 10 Nov.
Mennas Ægyptius, M. in Phrygia. 11 Nov.
Mennas, Erem. in Samnio. 11 Nov.
Mennas, Hermogenes et Eugraphus, MM. Alexandriæ. 10 Dec.
Mercuria cum Ammonaria. 12 Dec.
Mercurius, M. Beneventi. 25 Oct.
Mercurius, M. apud Græcos. 24 Nov.
Mercurius, M. Cæsareæ Cappad. 25 Nov.
Mercurius et milites XIX Martyres ap. Leontinos in Sicilia. 10 Dec.
Merinatus, Diac. Kilreuli. 9 Nov.
Merola cum Domnino. 30 Nov.
Messapius cum Spano. 25 Oct.
Metrobius cum Tarso. 27 Oct.
Metrobius, Claudicus et Felix, Martyres in Oriente. 3 Dec.
Metrobius cum Luciano. 24 Dec.
Meuris et Thea, MM. in Palestina. 19 Dec.
Michæas cum Alphæo. 17 Nov.
Michael de Sanctis, O.SS. Trinit. 5 Jul.
Michael, Ab. in Scotia. 18 Nov.
Michael, Diac. et Mon. in Æthiop. 9 Dec.
Michael, Sulpitius et Bonifacius, Episcopi Tricastini in Gall. 24 Dec.
Middanus, Ab. Sacri-Bosci. 19 Nov.
Migdonius et Mardonius, Martyres Nicomediæ. 23 Dec.
Milionus, Ep. M. Nepetæ in Tusc. 19 Oct.
Mimus cum Dacono. 31 Oct.
Minacus cum Valentino. 11 Nov.
Minervinus cum Stephano. 31 Dec.
Minias, Miles M. Florentiæ. 25 Oct.
Miocus, Erem. in Brit. min. 2 Nov.
Miroclis, Ep. Mediolani. 3 Dec.
Miropes, M. Ephesi. 4 Dec.
Mirus, Erem. Comi. 25 Oct.
Misael cum Anania. 16 Dec.
Misanus de la Cogolla, Pr. in Hisp. 12 Nov.
Mitrius, M. Aquis in Prov. Narb. 13 Nov.
Mochonna, C. in Hibernia. 9 Nov.
Modanus, Ep. in Buchania Scot. 14 Nov.
Moderanus, Ep. Rhedon. in Ital. 22 Oct.
Modesta, V. Treviris. 4 Nov.
Modestus cum Lupulo. 15 Oct.
Modestus, Euticus, Materus et Disseus, Martyres in Africa. 21 Oct.
Modestus cum Afrige. 21 Oct.
Modestus cum Tiberio. 10 Nov.
Modestus, Ep. in Liburnia. 5 Dec.
Modestus, Ab. Hierosolymis. 16 Dec.
Modocus, Ep. in Scotia. 23 Oct.
Mogenochus, Ep. in Hibernia. 11 Dec.
Mombolus, Ab. Latiniaci. 18 Nov.
Momborinus, Ab. in Scotia. 14 Dec.
Mommolinus, Ep. Noviomi. 16 Oct.
Mongionus cum Maximo. 19 Nov.
Monitor, Ep. C. Aurelianis. 10 Nov.
Monna, Melesius, Berina, Victorina et Marcellinus, MM. in Afr. 26 Nov.
Monon, M. in Nassonia. 18 Oct.
Montanus, Er. ap. Vivarienses. 9 Nov.
Montanus cum Calendione. 17 Nov.
Morocus, Episcopus. 8 Nov.
Motiferus, Mon. in Hibernia. 29 Oct.
Moyses, Presb. M. Romæ. 25 Nov.
Moysetes, M. in Africa. 18 Dec.
Mulier et Viduæ XL, MM. Heracl. 19 Nov.
Munis, Episcopus. 18 Dec.

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Munnu, Ab. Hiensis in Scotia. 21 Oct.
Muscula, Vitalis, Marcianus et Bonifatianus, MM. in Tuscia. 23 Nov.
Mustiola, Virgo Martyr. 26 Nov.
Mustolus cum Nino. 17 Oct.
Mutianus cum Maximo. 19 Nov.

N.

Nahum, Propheta in Begabar. 1 Dec.
Namatus, Ep. Clarom. Arvern. 27 Oct.
Namphasius, Er. Marcil. ap. Cadurc 12 Nov.
Nana et Eoliba, VV. O. S. Ben. 22 Nov.
Nanterus, Ab. in Lotharingia. 30 Oct.
Narcissus, Ep. Hierosolymis. 29 Oct.
Narcissus cum Ampliato. 31 Oct.
Narcissus, M. Cordubæ. 25 Dec.
Narses, Ep. Joseph, ejus discip. et Socii, MM. in Perside. 20 Nov.
Narses cum Maharsapore. 27 Nov.
Nassadius, C. in Hibernia. 26 Oct.
Natalena, V. in Aquitania. 5 Nov.
Natalena, V. Martyr. 15 Nov.
Natalis, Presb. Romæ. 31 Oct.
Natfroichus, Presb. in Hibern. 11 Dec.
Nathalia, M. S. Adriani uxor, CP. 1 Dec.
Nathan, Propheta. 29 Dec.
Nathanael, Ep. fr. S. Philip. Apost. 9 Nov.
Nathanael, Eremita, 30 Nov.
Navalis cum Valentino. 16 Dec.
Nazadius cum Mellano. 28 Oct.
Nazarius, Abbas Lirinensis. 18 Nov.
Naamatius. Ep. Rutenis. 2 Nov.
Neapolus cum Afrige. 21 Oct.
Nectarius, C. in Arvernia. 9 Dec.
Nemesianus, Puer Carthagine. 19 Dec.
Nemesius, Diac. et Lucilla, Virgo, Martyres, Romæ. 31 Oct.
Nemesius cum Rogato. 9 Nov.
Nemesius, M. in Ægypto. 19 Dec.
Neon cum Eusebio. 2 Dec.
Neonilis cum Terentio. 28 Oct.
Neopherus cum Maximo. 19 Nov.
Neophytus, Martyr. 7 Dec.
Nepotianus, Ep. Clarom. Arvern. 22 Oct.
Nereus cum Saturnino. 16 Oct.
Nerus, Paulus, Adrianus, Secundianus, Martialis, Victor, Antigonus, Aurelianus, Marcellus, Marina, Secundinus, Frontonus et Maulinus, Martyres in Africa. 16 Nov.
Nessanus, Ep. Corcagiæ, in Hib. 1 Dec.
Nessanus, Presb. Ab. Corcagiæ. 1 Dec.
Nestor, M. Thessalonicæ. 27 Oct.
Nicanus, Ep. Viroduni. 9 Nov.
Nicander, Ep. et Hermas, Presb. MM. Myræ in Lycia. 4 Nov.
Nicander cum Hierone. 7 Nov.
Nicander, Cassianus, Felicissimus, Saturninus, Ammonius, Serenus et Romana, Martyres Capuæ in Campania. 26 Nov.
Nicasius, Ep. Eutropia, V. soror, et Socii, MM. Rhemis. 14 Dec.
Nicanus, Chrysogonus et Marcus, Ep. Martyres Capuæ. 23 Nov.
Nicee cum Proculo. 19 Oct.
Nicephorus cum Antonino. 13 Nov.
Nicephorus, Ep. Mileti. 15 Dec.
Nicephorus, M. Pitenæ in Istria. 30 Dec.
Niceras, V. Constantinop. 27 Dec.
Nicetas, Ab. CPol. 18 Dec.
Nicetius, Ep. Trevirîs. 5 Dec.
Nico, Constantinopoli. 30 Dec.
Nicodemus, M. Alexandriæ. 17 Oct.
Nicodemus cum Gamaliele. 2 Dec.
Nicodemus, Romæ. 21 Dec.
Nicolaus de Longobardis, O. Min. 12 Feb.
Nicolaus, O. S. Dom. Venetiis. 3 Nov.
Nicolaus, O. Cist. Villarii in Brab. 9 Nov.
Nicolaus, PP. I. Romæ. 13 Nov.
Nicolaus, Mon. O. Cist. 24 Nov.
Nicolaus, Ep. Myræ in Lycia. 6 Dec.
Nicolaus, Ep. Myræ, alterius Nicolai Avunculus. 6 Dec.
Nicolaus, Erem. Syracusis. 9 Dec.
Nicolaus de Turchia, Romæ. 12 Dec.
Nicolaus et Socii, MM. Ledesmæ. 16 Dec.
Nicolaus Eactor, Ord. Min. 23 Dec.
Nicolaus Albergati, S. R. E. Card.
Nicolaus Giov. O. S. Dom. Perus.
Nicominus cum Tarso. 17 Oct.
Nicon, Mon. in Armenia. 26 Nov.
Nicostratus cum Symphorio. 7 Nov.
Nicostratus cum Claudio. 8 Nov.
Nilus, Ab. Constantinop. 12 Nov.
Ninianus, Monachus. 16 Oct.
Ninus, Victoria, Nobilitana, Marianus, Lucus, Cittinus, Cres-

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centianus, Rufinianus, Donatus, Defensor, Rusticianus, Servilianus, Socrates, Venerus, Januarius, Mustolus, Quintasus, Prima, Memma, Yzitianus, Donata, Severa, Victoria et Basilla, Martyres in Mauritania. 17 Oct.
Ninus cum Longino. 22 Nov.
Nisus cum Valentino. 11 Nov.
Nitas, Sarculus, Hierax, Photius, Bele et Eunice, Martyres. 28 Oct.
Nizilo, M. Vilnæ in Lithuan. 31 Dec.
Nobilitana cum Nino. 17 Oct.
Nodelinus, Ep. in Cantia. 17 Oct.
Noitburgis, V. Confluent. ad Rhen. 31 Oct.
Nominanda cum Donata. 31 Dec.
Nonna, V. Tungris. 21 Oct.
Nonnus, Ep. Edessæ. 2 Dec.
Notarius, Ep. Aurelianis. 10 Nov.
Novia cum Marcello. 29 Nov.
Numerius cum Marcello. 27 Nov.
Nunctus, Ab. Emeritæ Lusit. 22 Oct.
Nundimus cum Petro. 31 Oct.
Nundinus cum Dacono. 31 Oct.
Nundinus cum Vigilantio. 1 Nov.
Nunilonia et Alodia, VV. Martyres Oscæ in Hisp. 22 Oct.
Nutricius, M. Civitate Aquis. 4 Nov.
Nympha, V. cum Tryphone. 10 Nov.
Nympha, V. Panormi. 10 Nov.
Nympha, V. Eustatius, Proculus et Goboldeus, Panormi. 12 Nov.
Nympha, V. Suanæ in Tuscia. 12 Nov.

O.

Obodius, Er. Wancursi in Artes. 21 Nov.
Octavia cum Meldegaso. 1 Nov.
Octavianus, Ep. Comensis. 23 Oct.
Octavius cum Valentino. 11 Nov.
Octavius, Solutor et Adventor, Martyres Taurini. 20 Nov.
Oda, Vid. in Belgio. 23 Oct.
Oda, V. Rhodæ in Brabantia. 27 Nov.
Odericus, O.S.Franc. Utinæ. 3 Feb.
Odericus de Portu Naon. O.S.Fr. 6 Nov.
Odilia, Vid. Leodii. 14 Dec.
Odo, Ab. Cluniacensis, Turonis. 18 Nov.
Odorisius, Ab. in Monte-Cassino. 2 Dec.
Odrada, V. pr. Alem in Brabant. 5 Nov.
Odwaldus, Ab. Lindisfarn in Angl. 7 Dec.
Oelbertus, M. in Belgio. 22 Oct.
Oghanus, Episcopus. 15 Dec.
Olympas, Rhodion, Sosipater et Tertius, Martyres, ex LXX disc. Christi. 10 Nov.
Olympiades, M. Ameriæ in Umbr. 1 Dec.
Olympiades, Vid. CPol. 17 Dec.
Olympius cum Symphronio. 4 Dec.
Onanus, Diac. in Scotia. 23 Dec.
Oninus, Mon. disc. S. Ceaddæ Ep. 20 Nov.
Onofledis, Vernone in Gall. 1 Dec.
Optatus cum Eusebio. 7 Nov.
Optatus cum Achario. 27 Nov.
Oranus, Ep. in Hibernia. 27 Oct.
Orestes, M. Tyanæ in Cappad. 9 Nov.
Orestes cum Eustratio. 13 Dec.
Oricula cum Oriculo. 18 Nov.
Oriculus, Oricula et Basilica, Martyres in agro Remensi. 18 Nov.
Orion cum Basso. 20 Nov.
Orophrygia, V. M. Calagurri. 22 Oct.
Osias, C. Constantinopoli. 18 Nov.
Osmundus, Ep. Salisburgensis. 4 Dec.
Ospitius, in agro Cynul. 20 Dec.
Ossia, Matrona Constantinop. 8 Dec.
Othilda, V. O.S.Ben. in German. 16 Nov.
Othilia, V. Argentorati. 13 Dec.
Othmarus, Ab. in Helvetia. 16 Dec.
Ovynus, Ep. Rothomagi. 31 Dec.
Ozilia, Reclusa O. Cistero. 11 Nov.

P.

Pachomius cum Fausto. 26 Nov.
Pacificus a S. Severino, O.S.Fr. 25 Sep.
Paganus, O.S.Dom. pr. Bergom. 26 Dec.
Palladius, Monachus. 27 Nov.
Pancarius cum Anthimo. 19 Nov.
Pandiona, V. in Scotia. 25 Nov.
Panthalus, Ep. M. Basileæ. 21 Oct.
Papa cum Joanne. 20 Nov.
Paphnutius, Ab. pr. Heracleam. 29 Nov.
Papianus cum Florentio. 30 Dec.
Papias cum Publio. 2 Nov.
Papias cum Mauro. 29 Nov.
Papinianus et Mansuetus, Episcopi Martyres in Africa. 28 Nov.
Papirus cum Severo. 24 Oct.

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Papolus, Ep. Metensis. 21 Nov.
Papulus, M. in agr. Laureac. Gall. 3 Nov.
Paramon et Socii 375, Martyres. 29 Nov.
Parascevia. 14 Nov.
Pardus cum Eura. 5 Nov.
Parens cum Siddino. 15 Nov.
Paschasius cum Arcadio. 13 Nov.
Paschasius, Ab. Dorni in Scot. 12 Dec.
Passus, Martyr Heracleæ. 21 Dec.
Patapius, Erem. CPoli. 8 Dec.
Paternus, M. in agro Senonensi. 12 Nov.
Patralia, V. ad S. Gisleni in Belg. 17 Nov.
Patricianus, Ep. in Scotia, 28 Nov.
Patricius, M. in agro Nivernensi. 1 Nov.
Patrobas cum Philologo. 4 Nov.
Patroclus, C. Columbar. ap. Bitur. 19 Nov.
Patrona, Matrona. 27 Dec.
Paula, V. in agro Ariminensi. 4 Nov.
Paulillus, Puer. 13 Nov.
Paulillus cum Cyriaco. 19 Dec.
Paulina cum Eusebio. 2 Dec.
Paulina cum Donata. 31 Dec.
Paulinus, Augustinus, in M.-Cass. 5 Nov.
Paulus ab Aretio, Card. Theat. 17 Jun.
Paulus a Cruce, Fund. Cler. Reg. Passionis, Romæ. 18 Oct.
Paulus, Ep. Antiochiæ. 6 Nov.
Paulus cum Donato. 6 Nov.
Paulus cum Nero. 16 Nov.
Paulus cum Rufino. 16 Nov.
Paulus Bigazz. O. Silvestr. Perus. 26 Nov.
Paulus Latrens. Er. in Asia min. 15 Dec.
Paulus cum Gregorio. 19 Dec.
Paulus cum Dario. 19 Dec.
Paulus cum Luciano. 24 Dec.
Paurilia, Virgo. 9 Nov.
Pegasius cum Acindyno. 2 Nov.
Pelagia cum Beronico. 19 Oct.
Pelagia cum Mariano. 3 Nov.
Pelagia, V. M. conv. a S. Thom. Ap. 21 Dec.
Pelinus, Ep. Brundusin. M. Corfin. 5 Dec.
Peregrinus Latiosus. 30 Apr.
Peregrinus, M. Syracusis. 3 Nov.
Peregrinus, Reg. Scot. fil. Neapol. 16 Nov.
Peregrinus, Er. Vall.-Miniac. in It. 18 Nov.
Peregrinus, Calatabellottæ in Sic. 30 Dec.
Perpetua cum Primo. 4 Nov.
Perpetuus, Ep. Trajectensis. 4 Nov.
Perseverantus cum Meldegaso. 1 Nov.
Petrus a Panormo. O.S.Dom. 10 Mar.
Petrus Regalatus. 30 Mar.
Petrus de Moliano, O.S. Franc. 13 Aug.
Petrus a Saxo-Ferr. cum Joanne. 3 Sep.
Petrus Claver, Carthagen. Amer. 8 Sep.
Petrus, Ep. Upsalæ in Suecia. 18 Oct.
Petrus de Alcant. O. Min. Arenis. 19 Oct.
Petrus a Tiferno, O.S.Dom. 22 Oct.
Petrus Paschasius, Ep. Giennens. 23 Oct.
Petrus cum Theodosio. 25 Oct.
Petrus Monoc. Ab. Claravall. 29 Oct.
Petrus et Marcus, MM. Nicomed. 30 Oct.
Petrus cum Felice. 30 Oct.
Petrus, Marcotus, Mammarus, Saturninus, Angilantus et Nundinus, MM. in Macedonia. 31 Oct.
Petrus cum Vitali. 31 Oct.
Petrus cum Cristato. 1 Nov.
Petrus cum Januario. 1 Nov.
Petrus de Barco, C. in diœc. Abul. 1 Nov.
Petrus, Erem. Camaldul. 2 Nov.
Petrus, Ab. O. Cist. in Hisp. 6 Nov.
Petrus, Ab. disc. S. Gregor. PP. 24 Nov.
Petrus cum Luciano. 25 Nov.
Petrus, Ep. Alexandr. Martyr. 26 Nov.
Petrus, Ep. Edessenus. 26 Nov.
Petrus cum Marcello. 27 Nov.
Petrus cum Stephano. 28 Nov.
Petrus Pectinarus. 1 Dec.
Petrus Chrysologus, Ep. Ravenn. 4 Dec.
Petrus, 3i. O.S.Franc. Senis. 4 Dec.
Petrus, Successus, Bassianus, Primitivus et Socii XX, Martyres in Africa. 9 Dec.
Petrus Foderarius, Pr. in Lothar. 9 Dec.
Petrus, O. Cist. Ep. Atrebate. 18 Dec.
Petrus, Can. Reg. Præp. Arold. 19 Dec.
Petrus de Sardinia, Monachus. 20 Dec.
Petrus Canisius, S.J. Friburgi. 21 Dec.
Petrus, Archiep. Kioviensis. 21 Dec.
Petrus Abringensis, Monachus. 24 Dec.
Petrus cum Inde. 28 Dec.
Petrus, Ab. Bononiæ Gall. 30 Dec.
Petrus de Caputio, Pr. Cortonæ.
Petrusius, M. in agro Nivernensi. 12 Nov.
Phaletrius, Presb. C. Bituricis. 23 Nov.
Phara, V. in agro Meldensi. 7 Dec.
Philaretus, C. in Paphlagonia. 2 Dec.
Philatus cum Jabino. 1 Dec.
Philea, Matrona Virgo, et Thecla Virgo, MM. in Asia. 17 Nov.

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Philemon et Appias, Martyres Colossis in Phrygia. 22 Nov.
Philippa de Mareria, O. Clariss. 19 Feb.
Philippa de Camp.-Liman. V. in Gall. 15 Oct.
Philippus a Velitris, O. S. Franc. 19 Mai.
Philippus, Ep. M. Firmii in Piceno. 22 Oct.
Philippus, Ep. Severus, Presb. Eusebius et Hermes, Martyres Adrianopoli in Thracia. 22 Oct.
Philippus et Calendion, Martyres Nicomediæ. 31 Oct.
Philippus, Pr. Soc. S. Pontiani. 19 Nov.
Philogonius, Ep. Antiochiæ. 20 Dec.
Philologus, Ep. Sinopis, et Patrobas, Ep. Puteol. disc. S. Pauli. 4 Nov.
Philomena, V. M. Mugnan. in Ital.
Philomenus cum Clementino. 14 Nov.
Philomenus, M. Ancyræ. 29 Nov.
Philosophus cum Limenio. 25 Nov.
Philotheus cum Domnino. 5 Nov.
Phocas, Florus, Honoratus, Epp. 21 Dec.
Photinus et Januarius II, Episcopi Beneventani. 1 Nov.
Photius cum Nita. 28 Oct.
Pierius, Presb. Alexandrinus. 4 Nov.
Pigmenius, Ep. Augustoduni. 31 Oct.
Pigmenius, Fausta et Socii, MM. 2 Dec.
Pimicius, Pontianus, Vivianus et Socii III, Martyres Romæ. 2 Dec.
Pinnianus cum Melania. 31 Dec.
Pinnosa, Abbat. Assendensis. 6 Dec.
Pinuphius, Abbas. 27 Nov.
Pinusa de Albert. Vid. Messanæ. 10 Nov.
Pion cum Maximo. 21 Nov.
Pirminius, Ep. Fd. Abbⁱ. Murbac. 3 Nov.
Placidina et Alchmina, Burdigal. 15 Nov.
Plato, Martyr. 14 Nov.
Pobisius cum Eusebio. 7 Nov.
Poetianus cum Fidentiano. 16 Nov.
Pollentia cum Gerontio. 9 Dec.
Polycarpus cum Tarso. 27 Oct.
Polycarpus, Ep. Arvernorum. 1 Nov.
Polycarpus et Theodorus, Martyres Antiochiæ. 7 Dec.
Polychronius, Presb. Martyr. 6 Dec.
Polyeuctius, M. Cæsareæ. 19 Dec.
Pompeius, Pr. Aman. in agr. Leod. 23 Oct.
Pompeius, Ep. Papiæ. 14 Dec.
Pompinus, Artifas, Chrestus, Salvator, Bessa et Reductula, Martyres in Africa. 18 Dec.
Pontia cum Augustino. 16 Nov.
Pontiana, Virgo. 10 Dec.
Pontianus, PP. Martyr. 19 Nov.
Pontianus et Socii IV, MM. Rom. 2 Dec.
Pontianus cum Thrasone. 11 Dec.
Pontianus cum Stephano. 31 Dec.
Pontius Sisiensis, Can. Regul. 26 Nov.
Porphyrius, M. Cæsareæ. 4 Nov.
Porphyrius cum Primo. 4 Nov.
Porphyrius, M. Ephesi. 4 Nov.
Porphyrius Miles, et Socii, Martyres Alexandriæ. 24 Nov.
Portianus, Ab. in agro Arvern. 24 Nov.
Possessor, Ep. Viroduni. 4 Dec.
Potamia cum Julio. 5 Dec.
Potens, M. in Tuscia. 7 Dec.
Potentianus cum Sabiniano. 31 Dec.
Potitus cum Ephiso. 13 Nov.
Præduinus, Ab. Cenomanis. 15 Nov.
Prætextatus cum Thrasone. 11 Dec.
Pragmatius, Ep. Augustoduni. 22 Nov.
Prima cum Nino. 17 Oct.
Prima cum Donato. 6 Nov.
Primianus cum Dominico. 29 Dec.
Primigenus cum Siddino. 15 Nov.
Primitivus cum Facundo. 27 Nov.
Primitivus cum Petro. 9 Dec.
Primus cum Feliciano. 20 Oct.
Primus cum Saturino. 25 Oct.
Primus, Ep. Alexandriæ Ægypti. 1 Nov.
Primus, Ep. Augustoduni. 1 Nov.
Primus cum Meldegaso. 1 Nov.
Primus, Cæsarius, Gregorius, Porphyrius, Saturus, Amantus, Publius, Secunda, Victorina, Perpetua, Victor et Quartus, Martyres in Africa. 4 Nov.
Primus cum Clemente. 4 Nov.
Primus cum Eusebio. 7 Nov.
Primus, Macharius, Justus, Amaranthus et Socii, MM. in Afr. 8 Nov.
Primus, Sontius et Valentinus MM. Titi in regno Neapoli. 17 Nov.
Principia cum Valentino. 11 Nov.
Principinus cum Spano. 25 Oct.
Principinus, M. pr. Ebriac. Boior. 12 Nov.
Priscus, Hilarius, MM. Carnotis. 16 Oct.
Priscus, Confessor. 20 Oct.
Probus, Ep. Ravennæ. 10 Nov.

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Probus cum Arcadio. 13 Nov.
Procopius et Socii, MM. in Sicil. 26 Oct.
Proclus, Ep. Constantinop. 24 Oct.
Proculus, Prosdotus, Nicee eorum mater, Domna, V. et Astibustus, MM. Puteolis. 19 Oct.
Proculus, Euticius et Macarius, Martyres Puteolis. 21 Oct.
Proculus cum Afrige. 21 Oct.
Proculus, Ep. M. Augustoduni. 4 Nov.
Proculus cum Nympha. 12 Nov.
Proculus, Ep. M. Narniæ. 1 Dec.
Proculus, Ep. Ravennæ. 1 Dec.
Proculus cum Eustorio. 7 Dec.
Profuturus, Ep. Papiæ. 1 Nov.
Projectus et Acolythus, Martyres Parentii in Istria. 18 Nov.
Promachius cum Euticio. 20 Oct.
Promus cum Are. 14 Dec.
Prosdocimus, Ep. Patavinus. 7 Nov.
Prosdotus cum Proculo. 19 Oct.
Prosper, Ep. Ingolstad. 28 Nov.
Protasius, Ep. Aventicensis. 6 Nov.
Protasius, Ep. Mediolani. 24 Nov.
Protus, Presb. et Januarius, Diac. MM. Turribus in Sardin. 25 Oct.
Prudens cum Eraclio. 4 Dec.
Prudentius, M. Lemovicis in Gall. 13 Nov.
Ptolomæus, Lucius et Socius, Martyres Romæ. 19 Oct.
Publicianus cum Turno. 9 Dec.
Publius, Victor, Hermes, Papias, Justus et Vitalis, MM. in Africa. 2 Nov.
Publius cum Primo. 4 Nov.
Publius cum Epiphanio. 5 Nov.
Publius cum Aurelio. 12 Nov.
Publius cum Maurulo. 12 Nov.
Publius, ap. Leontinos in Sicil. 24 Dec.
Puellæ, in dicec. S. Papuli. 17 Oct.
Pyamon, Abbas. 14 Nov.

Q.

Quadenocus cum Winoco. 6 Nov.
Quadragesimus, Subdiaconus. 26 Oct.
Quarta cum Donato. 6 Nov.
Quartus, Apostolorum discipul. 3 Nov.
Quartus cum Primo. 4 Nov.
Quartus, C. Capuæ. 5 Nov.
Quartus cum Eura. 5 Nov.
Quartus cum Victuro. 18 Dec.
Quieta cum Hilario. 28 Nov.
Quilianus, Confessor. 4 Nov.
Quincelus cum Graphico. 3 Dec.
Quinctianus cum Stephano. 31 Dec.
Quinctilianus, Ep. Seleuciæ. 15 Nov.
Quinctinus, C. Mediolani. 29 Oct.
Quinctinus, M. Augustæ Verom. 31 Oct.
Quinctus cum Hyacintho. 29 Oct.
Quingesius, Ep. Faiani pr. Salern. 5 Dec.
Quintasius cum Nino. 17 Oct.
Quintianus, Ep. Claromont. Arv. 13 Nov.
Quintianus cum Maximo. 21 Nov.
Quintus cum Sufronio. 28 Oct.
Quintus cum Felice. 30 Oct.
Quintus, Ruffus et Laurentius, Episcopi Nolæ in Campan. 15 Nov.
Quintus, Simplicius et Socii, Martyres in Africa. 18 Dec.
Quiriacus cum Clemente. 4 Nov.
Quiriacus cum Luciano. 25 Nov.
Quiricus, Ep. Toletanus. 29 Nov.
Quirinus, Martyr in Italia. 31 Oct.
Quodvultdeus, Ep. Carthagine. 26 Oct.
Quodvultdeus Carthag. Valerianus, Urbanus, Crescens, Habetdeum, Eustachius, Cresconius, Crescentianus, Felix, Hortulanus et Florentianus, Episcopi MM. in Africa. 28 Nov.

R.

Racho, *al.* Rachenarius, Ep. Basil. 5 Dec.
Radbodus, Ep. Ultraject. Daventr. 29 Nov.
Radfridus cum Waldefrido. 3 Dec.
Radulfus, Vallicell. pr. Camerac. 30 Dec.
Ragnemodus, Archidiac. Tolosæ. 9 Nov.
Raphael, Archangelus. 20 Nov.
Ravenosa, V. in Sicilia. 8 Dec.
Raynaldus, Ab. O. Cist. 16 Dec.
Raynaldus, Archiep. Lugdun. 25 Dec.
Raynerius a Burgo S. Sepulchri, O. Min. Capuc. 5 Nov.
Raynerius, Ep. Aquilæ in Vestin. 30 Dec.
Reductula cum Pompino. 18 Dec.
Regenberna, S. Guerrici Duc. fil. 5 Nov.
Regimbertus, Ab. Epternaci. 3 Dec.
Regimbertus, Fund. monasterii S. Blasii in Silv.-Nigra. 29 Dec.

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Reginaldus, O.S.Dom. Piperni. 11 Nov.
Regulus, Ab. Kileuri in Scotia. 17 Oct.
Regulus, Ep. Remis. 25 Nov.
Remigius, Ep. Lugdunensis. 28 Oct.
Renatus, Ep. Andegav. 12 Nov.
Renobertus, Ep. Vesuntione. 24 Oct.
Reparatus, Diac. M. Nolæ. 1 Nov.
Resignatus, *al.* Renatus, Ep. Traj. 1 Dec.
Respicius cum Tryphone. 10 Nov.
Restitutus, Ep. Tricastinensis. 7 Nov.
Restitutus cum Rogato. 9 Nov.
Restitutus cum Donato. 13 Nov.
Restitutus, Ep. M. Carthagine. 9 Dec.
Rhodion cum Olympa. 10 Nov.
Rhumbaldus, C. in Anglia. 3 Nov.
Ribarius in Normannia. 19 Dec.
Riberius, Mon. ad S. Claudii in Gall 19 Dec.
Richardus, Claravall. 18 Oct.
Richardus, Erem. in Alsatia. 1 Nov.
Richardus, Ab. Fontan. in Angl. 18 Nov.
Richardus, O.Min. Calatæ Hieron. 8 Dec.
Richardus, O.Cist. Groningæ. 30 Dec.
Richwinus, Mon. Hemmenrodens. 15 Oct.
Ricoverus Lippius cum Alexio. 17 Feb.
Rigaldus, in diœc. Matisconensi. 7 Dec.
Robertus Bellarm. Soc. Jes. Card. 17 Sep.
Robertus, Ab. Insul. S. Mariæ. 29 Oct.
Robertus, O.Cist. Ab. Domus-Dei. 29 Nov.
Robertus, Ab. O.Cist. in Hispan. 2 Dec.
Roga, Matrona in Gallia. 11 Nov.
Rogatianus, Presb. et Felicissimus, Martyres in Africa. 26 Oct.
Rogatianus, Presb. Vincentius, Diac. Rusticianus, Agapita, Victoria et Socii VIII, Martyres in Africa. 31 Oct.
Rogatianus cum Eusebio. 7 Nov.
Rogatianus et Socii XXXV, Martyres in Africa. 18 Dec.
Rogatianus cum Castore. 28 Dec.
Rogatus cum Severo. 24 Oct.
Rogatus, Restitutus, Victor, Salutaris, Crescens, Demetrius, Nemesius et Georgius, MM. 9 Nov.
Rogatus cum Mammaro. 24 Nov.
Rogatus cum Lucio. 1 Dec.
Rogatus cum Zeloto. 6 Dec.
Rogerius, Ep. Baroli in Apulia. 15 Oct.
Romæus, O.S.Dominici. 1 Nov.
Romana cum Nicandro. 26 Nov.
Romanus, Ep. Rhotomagi. 23 Oct.
Romanus cum Dacono. 31 Oct.
Romanus cum Alphæo. 17 Nov.
Romanus cum Alphæo. 18 Nov.
Romanus et Barula, MM. Antioch. 18 Nov.
Romanus, Ep. in Hibernia. 18 Nov.
Romanus cum Maximo. 19 Nov.
Romanus, Pr.C. in Castro-Blavio. 24 Nov.
Romanus, Erem. prope Antioch. 27 Nov.
Romaricus, Ab. Luxovii. 8 Dec.
Romula cum Victore. 17 Nov.
Romulus, Ep. in Hibernia. 18 Nov.
Romulus, in agro Bituricensi. 25 Dec.
Ronnanus, Presb. in Scotia. 11 Dec.
Rosa, Abbat. in Villa Cassonis, in agro Vastinensi. 13 Dec.
Rosaldus, O.Cist. Venetiis Gall. 22 Oct.
Rosela, Virgo Martyr. 20 Nov.
Rosulia, V. M. Calari in Sardin. 2 Nov.
Rubianus, Ep. Novocomi in Ital. 16 Dec.
Rudolfus de Gabriel. Ep. Eugubii. 17 Oct.
Rudolphus, disc. S. Joan. Gualb. 12 Nov.
Ruffus cum Quinto. 15 Nov.
Rufinianus cum Nino. 17 Oct.
Rufinus, Marcus, Valerius, Victor, Paulus, Honoratus, Donatus, Baricus, Vitalis, Januarius et Justus, Martyres in Africa. 16 Nov.
Rufinus, Ab. O. Cist. 30 Nov.
Rufus, Ep. Metis. 7 Nov.
Rufus, Ep. Avenione. 14 Nov.
Rufus, Ep. Dertosæ in Hisp. 14 Nov.
Rufus, de quo S. Paul. ad Rom. 21 Nov.
Rufus et Socii, MM. Romæ. 28 Nov.
Rufus, M. Macloviopoli. 28 Nov.
Rufus et Zozimus, MM. Philippis. 18 Dec.
Rumpharius, Episc. prope Constantiam Normanniæ. 18 Nov.
Rustica cum Donata. 31 Dec.
Rusticianus cum Nino. 17 Oct.
Rusticianus cum Dacono. 31 Oct.
Rusticianus cum Rogatiano. 31 Oct.
Rusticus, Ep. Narbonæ. 26 Oct.
Rusticus, Ab. Vall.-Umbr. 6 Nov.
Rusticus cum Basilio. 20 Nov.
Rusticus, Ep. Arvernorum. 24 Nov.
Ruthardus, Mon. Hirsaugiæ. 25 Oct.
Ruthius, Mon. in Hibernia. 24 Dec.
Ruthius, Ep. in Scotia. 27 Dec.

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S.

Sabas, Ab. Agyræ in Sicil. 5 Dec.
Sabbas, Ab. Mutalæ in Cappad. 5 Dec.
Sabaudus, Ep. Treviris. 26 Nov.
Sabela, in Æthiopia. 28 Dec.
Sabina cum Vincentio. 27 Oct.
Sabina, S. Cuthbert. avia in Scot. 5 Nov.
Sabinianus, Ab. Calmeliac. in Gall. 20 Nov.
Sabinianus, Diac. ad S. Claudii. 23 Dec.
Sabinianus, Ep. et Potentianus, Martyres Senonibus. 30 Dec.
Sabinus, Ep. Catanæ in Sicil. 15 Oct.
Sabinus, Ep. Urbeveteri. 30 Oct.
Sabinus, Ep. Exuperantius, Marcellus, Diac. Venustianus et Socii, MM. Spoleti. 30 Dec.
Sabutaca cum Maharsapore. 27 Nov.
Sadoc et Socii XL, MM. O. S. Dom. Sandomir. 2 Jun.
Salarius, Ep. M. Lunæ in Etrur. 22 Oct.
Salomea, Abbat. Clariss. 17 Nov.
Salomea, Reg. O. S. Fr. Cracov. 17 Nov.
Salvator cum Pompino. 18 Dec.
Salvius cum Felice. 13 Nov.
Salutaris cum Rogato. 9 Nov.
Sammonus, Emeritus, MM. Alex. 12 Dec.
Samonas cum Guria. 15 Nov.
Samuel Calmuens. Ab. in Ægypto. 4 Dec.
Sanctes, O.S.Fr. in diœc. Urbin. 14 Aug.
Santimoniales, MM. in cœnobio Eliensi in Angl. 14 Nov.
Sanctulus, Presbyter. 15 Dec.
Sapores cum Joanne. 20 Nov.
Sara cum Beenam. 10 Dec.
Sarculus cum Nita. 28 Oct.
Sarius, Presb. C. Cameraci. 24 Nov.
Satur, Martyr. 29 Dec.
Satura cum Siddino. 15 Nov.
Saturianus cum Martiniano. 16 Oct.
Saturinus, Claudianus, Primus, Flavianus, Asterius, Carus et Saturus, MM. in Africa. 25 Oct.
Saturninus, Nereus et 365 Socii. 16 Oct.
Saturninus, M. Carali in Sardin. 30 Oct.
Saturninus cum Petro. 31 Oct.
Saturninus cum Meldegaso. 1 Nov.
Saturninus cum Cristato. 1 Nov.
Saturninus cum Epiphanio. 5 Nov.
Saturninus, Donatus, Annius, Bonius et Socii XVII, MM. in Afr. 10 Nov.
Saturninus cum Siddino. 15 Nov.
Saturninus cum Agapio. 20 Nov.
Saturninus cum Siricio. 26 Nov.
Saturninus cum Nicandro. 26 Nov.
Saturninus cum Basileo. 27 Nov.
Saturninus, in Britannia. 28 Nov.
Saturninus cum Trophimo. 28 Nov.
Saturninus Senex, et Sisinnius, Diac. Martyres Romæ. 29 Nov.
Saturninus, Ep. M. Tolosæ. 29 Nov.
Saturninus, Ep. M. Namnetis. 29 Nov.
Saturninus cum Irenæo. 15 Dec.
Saturninus cum Theodulo. 23 Dec.
Saturninus et Cælestinus, Martyres Carthagine in Africa. 31 Dec.
Saturus cum Saturino. 25 Oct.
Saturus cum Primo. 4 Nov.
Saturus cum Mammaro. 24 Nov.
Satus cum Meldegaso. 1 Nov.
Satyrus cum Armogasto. 4 Dec.
Savinus, Ep. M. Senis. 30 Oct.
Savinus, Episcopus. 10 Dec.
Saula cum Martha. 20 Oct.
Sazanes cum Guhsiatazade. 20 Nov.
Sbignæus, Ab. O. Cist. M. Cracov. 10 Dec.
Scrutarius cum Evodio. 12 Nov.
Sebastianus ab Apparitio, O.S.Fr. 25 Feb.
Sebastianus cum Marco. 6 Nov.
Sebastianus Maggius, O. S. Dom. 16 Dec.
Sebastianus Valfré, Congreg. S. Philip. Ner. Taurini
Sebastius et Gorgonius, MM. Corfinii in Aprutio. 7 Dec.
Sechtruda cum Marcia. 5 Nov.
Secunda cum Primo. 4 Nov.
Secunda cum Marcia. 5 Nov.
Secundianus cum Nero. 16 Nov.
Secundinus et Fidutianus, Martyres Heracleæ. 14 Nov.
Secundinus, M. Spiræ. 15 Nov.
Secundinus cum Nero. 16 Nov.
Secundinus, Pr. Armach. in Hiber. 27 Nov.
Secundinus, Ep. in diœc. Capuana. 8 Dec.
Secundus cum Dacono. 31 Oct.
Secundus, Fidentianus, Varicus et Martialis, MM. in Africa. 15 Nov.
Secundus cum Siddino. 15 Nov.
Secundus cum Agapia. 20 Nov.

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Secundus cum Cyriaco. 19 Dec.
Secundus cum Dario. 19 Dec.
Secundus cum Dominico. 29 Dec.
Securus cum Severo. 2 Dec.
Sempronius cum Aureliano. 5 Dec.
Senilis, S. Columban. præcept. 21 Nov.
Senoch, Ab. in agro. Turon. 24 Oct.
Septimia cum Catervo. 11 Dec.
Septimus cum Felice. 24 Oct.
Septimus cum Graphico. 3 Dec.
Serapion, Ep. in Ægypto. 30 Oct.
Serapion, Ep. Antiochiæ. 30 Oct.
Serapion, M. Algariæ in Africa. 14 Nov.
Serapion, M. Alexandriæ. 14 Nov.
Serapion, Mart. O.B.M. de Merc.
Serena, M. Spoleti. 7 Dec.
Serenus cum Nicandro. 26 Nov.
Serenus cum Marcello. 27 Nov.
Serenus cum Florentio. 30 Dec.
Sergius, Dux, Tumbæ in Norm. 17 Oct.
Sergius, Ep. Damascen. Romæ. 11 Nov.
Serlo, Mon. M. in Cathnesia. 31 Dec.
Seronna, V. pr. Mauritan. Gall. 15 Nov.
Serotinus cum Altino. 31 Dec.
Servandus et Germanus, Martyres Gadibus in Hispania. 23 Oct.
Servilianus cum Nino. 17 Oct.
Servulus, Romæ. 23 Dec.
Servus cum Siddino. 15 Nov.
Servus, M. Tuburbi in Africa. 7 Dec.
Severa cum Nino. 17 Oct.
Severianus cum Severo. 8 Nov.
Severinus, Ep. Burdigalensis. 23 Oct.
Severinus, Ep. Coloniens. 23 Oct.
Severinus, Mon. Tiburc. 1 Nov.
Severinus, Exuperius et Felicianus, Martyres Viennæ. 19 Nov.
Severinus, Mon. Lutetiæ Paris. 27 Nov.
Severinus, Ep. Treviris. 21 Dec.
Severus, Ep. Treviris. 15 Oct.
Severus cum Philippo. 22 Oct.
Severus et Dorotheus, Martyres Adrianopoli. 23 Oct.
Severus, Ep. Cæsareæ Cappad. 23 Oct.
Severus, Vitalis, Felix, Rogatus, Papirus, Victoria, Flavius et Victor, MM. Nicomediæ. 24 Oct.
Severus, M. in diœc. Adurensi. 1 Nov.
Severus, Androna, Theodotus et Theodota, Martyres. 3 Nov.
Severus, Ep. M. Calari in Sard. 4 Nov.
Severus, Ep. M. Barcinone. 6 Nov.
Severus, Severianus, Carpophorus et Victorinus, MM. Romæ. 8 Nov.
Severus, Episcopus. 18 Nov.
Severus cum Luca. 27 Nov.
Severus, Securus, Januarius et Victorinus, MM. in Africa. 2 Dec.
Severus cum Mansueto. 30 Dec.
Seuresius, M. Cæsareæ Cappad. 23 Oct.
Sextus cum Stephano. 31 Dec.
Siardus, O. Præm. Ab. Hort.-Mar. 13 Nov.
Siddinus, Saturninus, Servus, Calendion, Galanus, Primigenus, Secundus, Theodotus, Demetrius, Parens, Satura, Victoria, Valeriana et Firma, MM. Hippone in Africa. 15 Nov.
Sidonius, Ab. in Normannia. 14 Nov.
Siffridus, Ep. Carpentoract. 29 Nov.
Sigebertus, Rex in Anglia. 29 Oct.
Sigibaldus, M. Vicentiæ. 30 Dec.
Sigirannus, Ab. Longoreti in Gall. 4 Dec.
Sigirannus, Ab. Anisolensis in agro Bituricensi. 4 Dec.
Sigisbaldus, Ep. Metis. 26 Oct.
Silissa, Virgo Tolosæ. 25 Oct.
Silva, Virgo Brixiæ. 15 Dec.
Silvana cum Gerontio. 9 Dec.
Silvanus, M. in agro Lemovic. 16 Oct.
Silvanus cum Dacono. 31 Oct.
Silvanus cum Domnino. 5 Nov.
Silvanus, Ep. Dumblac. in Scot. 12 Nov.
Silvanus cum Meleo. 14 Nov.
Silvanus cum Augustino. 16 Nov.
Silvanus, Ab. Lirinensis. 18 Nov.
Silvanus, Ep. Troade. 2 Dec.
Silvenus, Can. Kilreuli in Scot. 30 Nov.
Silvester, Ep. Cabilonens. 20 Nov.
Silvester, Ab. pr. Fabrianum. 26 Nov.
Silvester, PP. Romæ. 31 Dec.
Silvia, Mater S. Greg. PP. Romæ. 3 Nov.
Silvinus et Valentinus. 10 Dec.
Simeon, Ab. Cavæ in Picentin. 16 Nov.
Simeon cum Joanne. 20 Nov.
Simeon Metaphrastes, CPoli. 28 Nov.
Simeon ab Afa-Maria, Er. in Æth. 2 Dec.
Simeon Behor, Mon. M. in Æthiop. 10 Dec.
Simon Rinalducci, O.S. Aug. Tud. 13 Apr.
Simon de Roxas, O. SS. Trin.

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Redempt. Capt. 28 Sep.
Simon Chananæus et Judas Thaddæus, Apostoli. 28 Oct.
Simon, O. S. Franc. Spoleti. 1 Nov.
Simon Ballachi, O. S. Dom. 3 Nov.
Simon, Ab. Alnæ in agro Leodiens. 6 Nov.
Simplicianus cum Stephano. 31 Dec.
Simplicius, Ab. in Monte-Cassino. 22 Oct.
Simplicius cum Meldegaso. 1 Nov.
Simplicius cum Claudio. 8 Nov.
Simplicius, Ep. Augustoduni. 19 Nov.
Simplicius, Ep. Veronæ. 20 Nov.
Simplicius cum Limenio. 25 Nov.
Simplicius cum Quinto. 18 Dec.
Simpronius cum Clemente. 9 Nov.
Sindulphus, C. in agro Rhemens. 20 Oct.
Sindulphus, Ep. Viennæ in Gall. 10 Dec.
Sinellus, Ab. in Hibernia. 11 Nov.
Sintramnus *al.* Synotramnus, M. 6 Dec.
Siricius, PP. Romæ. 26 Nov.
Siricius et Saturninus, MM. Rom. 26 Nov.
Siricus, Donatus, et Socii XL, Martyres in Africa. 24 Nov.
Sisinnius, M. Romæ. 20 Nov.
Sisinnius cum Maximo. 21 Nov.
Sisinnius, M. Cyzici in Hellesp. 23 Nov.
Sisinnius, Ep. pr. Ravennam. 29 Nov.
Sisinnius cum Saturnino. 29 Nov.
Sixtus et Apollonius, Martyres. 23 Dec.
Socrates cum Nino. 17 Oct.
Socrates, Presb. Theodota et Everates, MM. ap. Græcos. 21 Oct.
Socrates cum Theodota. 23 Oct.
Sodelbia, V. in Hibernia. 10 Nov.
Solarius, Ep. Argentorati. 26 Oct.
Solas, Pr. Mon. in dicec. Eichstad. 3 Dec.
Solina, V. Carnotis. 17 Oct.
Solutor cum Valentino. 13 Nov.
Solutor cum Octavio. 20 Nov.
Sonnacius, Ep. Rhemis. 20 Oct.
Sontius cum Primo. 17 Nov.
Sopatra cum Eustolia. 9 Nov.
Sophia, Matrona Ancyræ. 5 Nov.
Sophonias, Propheta. 3 Dec.
Sophronius, Ep. Constant. Cypri. 9 Dec.
Sosipater cum Olympa. 10 Nov.
Sosthenes, S. Pauli disc. pr. Cor. 28 Nov.
Soterichus cum Marco. 26 Oct.
Spacius, M. Bajocis. 10 Nov.
Spanus, Maura, Lupus, Benignus, Beatus, Messapius, Principinus, Genitor, Theodorus et Marcellianus, Martyres in agro Turonensi. 25 Oct.
Sperus, Ep. Metensis. 22 Nov.
Speus, Ep. Spoleti in Umbria. 23 Oct.
Spinutus, C. in agro Tullensi. 5 Nov.
Spiridion, Ep. in Cypro. 14 Dec.
Stachis, Ep. Constantinopol. 31 Oct.
Stanislaus Kostka, C. Soc. Jesu. 13 Nov.
Stephana de Quinzanis, O. S. Dom.
Stephanus, Mon. in Palestina. 27 Oct.
Stephanus, Ep. Calatinus in Ital. 29 Oct.
Stephanus cum Marciano. 4 Nov.
Stephanus, Ep. Aptæ-Juliæ. 6 Nov.
Stephanus et Joannes, O. S. Ben. 13 Nov.
Stephanus, Ab. et Antipas, Presb. MM. Constantinopoli. 20 Nov.
Stephanus, Er. pr. Auxentium. 20 Nov.
Stephanus cum Maximo. 21 Nov.
Stephanus cum Honorio. 21 Nov.
Stephanus cum Marco. 22 Nov.
Stephanus Junior, Basilius, Petrus, Andreas, Stephanus alter, Gregorius, Gregorius alter, Joannes et Socii 335, Monachi MM. Constantinopoli. 28 Nov.
Stephanus cum Claudio. 3 Dec.
Stephanus, Protomartyr. 26 Dec.
Stephanus, Ab. Paternione in Sic. 26 Dec.
Stephanus cum Florentio. 30 Dec.
Stephanus, Pontianus, Attalus, Fabianus, Cornelius, Sextus, Flos, Quinctianus, Minervinus et Simplicianus, MM. Catanæ. 31 Dec.
Sturmius, Ab. Fuldæ. 17 Dec.
Styriacus cum Carterio. 2 Nov.
Suacrius cum Evodio. 12 Nov.
Successus cum Eusebio. 8 Dec.
Successus cum Petro. 9 Dec.
Suederus, Ep. Monasterii. 19 Nov.
Sufronius, Amarantus, Quintus et Lucius, MM. in Africa. 28 Oct.
Sulpitius, Ep. Ravennæ. 31 Oct.
Sulpitius cum Michaele. 24 Dec.
Superatus cum Jabino. 1 Dec.
Susanna cum Eugenia. 25 Nov.
Susanna, M. in Oriente. 15 Dec.
Susanna, Matrona Hebræa. 19 Dec.
Sussimus cum Dasio. 20 Oct.

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Sussus, M. Baiis. 16 Oct.
Symmachus, M. Capuæ. 22 Oct.
Symphorianus cum Claudio. 8 Nov.
Symphorius, Nicostratus, Gaudius, Victor, Castorius et Balsamus, Martyres. 7 Nov.
Symphronius, Olympius, Exuperia et Theodulus, MM. Romæ. 4 Dec.
Syndimius cum Cyriaco. 19 Dec.
Synetus, Lector Romæ. 12 Dec.
Syra, V. prope Meldas. 23 Oct.
Syrus, Ep. et Juventius, Papiæ. 9 Dec.

T.

Tabitha, Matrona. 25 Oct.
Tabitha, V. in Ægypto. 21 Nov.
Tabras, Tabrata, Albanus et Ursus, S. Theonesti Ep. Philip. discipuli, MM. in Italia. 22 Nov.
Tabrata cum Tabra. 22 Nov.
Talaricanus, Episcopus. 30 Oct.
Taleapetra, V. Comitissa, Venet. 1 Nov.
Talia, M. in Æthiopia. 11 Nov.
Tammarus, Ep. Beneventi. 15 Oct.
Tanguidus, Abbas, et Hauda, Virgo, in Britannia min. 27 Nov.
Tarkinus, Ep. Sodor. Lismoræ. 30 Oct.
Tarsilla, V. S. Gregorii amita. 24 Dec.
Tarsus, Polycarpus, Gaius, Euminus, Nicominus, Longus, Diodorus, Metrobius, Euminia, Tutus, Tarseus et Cominus, Martyres in Phrygia. 27 Oct.
Taso, Ab. in regno Neapolit. 11 Dec.
Tassilo, Dux et Mon. Laurissens. 13 Dec.
Tatharus, Er. Chepstovii in Angl. 3 Nov.
Tatheus, Er. Landav. in Angl. 26 Dec.
Tatona cum Guhsiatazade. 20 Nov.
Taurio cum Aucto. 7 Nov.
Taxius cum Hermete. 18 Oct.
Tecla cum Guhsiatazade. 20 Nov.
Tecla-Haimanot, Diac. in Æthiop. 20 Dec.
Teclahawarjat, C. in Æthiopia. 23 Nov.
Tegulus, M. Eporedii in Subalpin. 25 Oct.
Tegulus cum Zeloto. 6 Dec.
Teleanus, Ep. M. Landav. in Angl. 25 Nov.
Teoninus, prope Viennam. 3 Nov.
Terentianus cum Marciano. 4 Nov.
Terentius, Neonilis et filii, Martyres apud Græcos. 28 Oct.
Tergusus, Ep. Glammæ in Scotia. 17 Nov.
Tertius cum Olympa. 10 Nov.
Tertius cum Dionysia. 6 Dec.
Tetta, Abbat. in Anglia. 17 Dec.
Tezelinus, Monach. Claravall. 3 Nov.
Thalalæus cum Anthimo. 19 Nov.
Thalassius, Boius, MM. Exolduni. 30 Oct.
Thalassius, Chorep. in agro Bitur. 30 Oct.
Thea cum Meuri. 19 Dec.
Thecla, V. Abbat. Kitzingæ. 15 Oct.
Thecla cum Euphemia. 17 Nov.
Thecla cum Philea. 17 Nov.
Thecla, V. M. Cordubæ in Hisp. 18 Nov.
Thehanus, Ep. Londinensis. 30 Nov.
Themistius, Martyr. 24 Dec.
Themistocles, M. in Lycia. 21 Dec.
Thenteonicus, in Brit. min. 6 Nov.
Theobaldus, Can. Reg. pr. Lemov. 6 Nov.
Theobaldus, O. S. Aug. Ep. Veron. 19 Nov.
Theobaldus, Ab. O. Cist. pr. Paris. 8 Dec.
Theoctista Lesbia, Virgo. 9 Nov.
Theoctistes, V. in Paro insula. 10 Nov.
Theodardus, Ab. S. Heliæ. 20 Oct.
Theodemirus, Ab. pr. Aurelian. 19 Nov.
Theodolus cum Centulo. 30 Nov.
Theodora, M. B. Flandeberti uxor. 22 Oct.
Theodora Landi, V. O. S. Dom. 17 Nov.
Theodora, B. Sisinnii uxor. 23 Nov.
Theodoricus Alemannus, O. Carm. 15 Oct.
Theodoricus cum Spano. 25 Oct.
Theodoritus. M. Aptæ in Gallia. 23 Oct.
Theodorus, Pr. M. Antiochiæ. 23 Oct.
Theodorus, Ab. Viennæ in Gall. 29 Oct.
Theodorus, S. Jacobi Socius. 1 Nov.
Theodorus, Ep. Ancyranus. 3 Nov.
Theodorus cum Clemente. 4 Nov.
Theodorus, M. Brundusii. 9 Nov.
Theodorus, M. Sebaste in Armen. 9 Nov.
Theodorus Tyro, M. Amaseæ Pont. 9 Nov.
Theodorus, Damianus, MM. Nicom. 9 Nov.
Theodorus, Ep. Londoniensis. 9 Nov.
Theodorus, M. pr. Antiochiam. 10 Nov.
Theodorus, Ep. Siccensis. 10 Nov.
Theodorus Studita, CPoli. 12 Nov.
Theodorus, Ab. Cassinensis. 13 Nov.
Theodorus cum Fausto. 26 Nov.
Theodorus, Ep. M. Alexandriæ. 3 Dec.
Theodorus cum Polycarpo. 7 Dec.
Theodorus cum Druso. 14 Dec.

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Theodorus cum Irenæo. 15 Dec.
Theodorus, Mansionar. Eccles. S. Petri Romæ. 26 Dec.
Theodorus, Mon. et Theophanes, Episcopus, CPol. 27 Dec.
Theodorus Grapta. 28 Dec.
Theodorus, Patriarcha CPol. 28 Dec.
Theodosia, V. Didymus, Mon. MM. 22 Dec.
Theodosius, Lucius, Marcus, Petrus et Soc. CXVII, MM. Romæ. 25 Oct.
Theodota, Virgo Martyr. 21 Oct.
Theodota cum Socrate. 21 Oct.
Theodota cum Anna. 22 Oct.
Theodota, V. Socrates, Presb. Martyres Ancyræ. 23 Oct.
Theodota cum Severo. 3 Nov.
Theodota et filii, MM. in Bithyn. 22 Dec.
Theodotus, Ep. Laodiceæ. 2 Nov.
Theodotus cum Severo. 3 Nov.
Theodotus cum Clementino. 14 Nov.
Theodotus cum Siddino. 15 Nov.
Theodulus cum Maximo. 21 Nov.
Theodulus cum Trophimo. 28 Nov.
Theodulus Cypriota, in Græcia. 3 Dec.
Theodulus cum Symphronio. 4 Dec.
Theodulus, Saturninus, Euporus, Gelasius, Eunicianus, Zoticus, Leomenes, Agathopus, Basilides et Evaristus, MM. in Creta. 23 Dec.
Theofredus, M. ap. Lemovic. 18 Nov.
Theofredus, Ab. M. Calmeliac. 18 Nov.
Theogaris, C. in Dacia. 30 Oct.
Theonestus, Ep. M. Altini. 30 Oct.
Theonestus, M. Vercellis. 20 Nov.
Theophanes et Socii, CPoli. 4 Dec.
Theophanes cum Theodoro. 27 Dec.
Theophano, Imperatrix CPoli. 16 Dec.
Theophila, Virgo Martyr. 11 Nov.
Theophilus cum Januario. 30 Oct.
Theophilus cum Germano. 3 Nov.
Theophilus cum Inde. 28 Dec.
Theorithgida, V. in Anglia. 24 Dec.
Theosterictus, Mon. in Bithynia. 10 Nov.
Theotimus cum Domnino. 5 Nov.
Theotimus, Basilianus, MM. Laod. 18 Dec.
Theotimus cum Luciano. 24 Dec.
Theresia, V. O. Carm. Reformat. Abulæ in Hispania. 15 Oct.
Thespesius cum Eustachio. 20 Nov.
Thessalonica cum Aucto. 7 Nov.
Thomas de Cora, O.S.Fr. 28 Feb.
Thomas de Vital. O. Serv. B. Mar. 21 Oct.
Thomas Bellacio, O.S.Franc. 30 Oct.
Thomas cum Alphæo. 18 Nov.
Thomas, Mon. Antiochiæ. 18 Nov.
Thomas, 3i O.S.Fr. Fulginii. 19 Nov.
Thomas, Apost. Calaminæ. 21 Dec.
Thomas, M. Archiep. Cantuariæ. 29 Dec.
Thraso, Pontianus et Prætextatus, Martyres Romæ. 11 Dec.
Thyrsus cum Leucio. 12 Dec.
Tiberius, Modestus et Florentia, MM. in agro Agathensi in Gall. 10 Nov.
Tigrida, V. Abbat. Oniæ in Hisp. 22 Nov.
Timæus cum Guhsiatazade. 20 Nov.
Timoleon, M. in Mauritania. 19 Dec.
Timotheus cum Domnino. 5 Nov.
Timotheus, Diac. M. in Mauritan. 19 Dec.
Tirion cum Carione. 30 Nov.
Titus, Nicomediæ. 27 Oct.
Tobias cum Carterio. 2 Nov.
Tobias, Ep. Hierosolymis. 17 Dec.
Tobis cum Maximo. 19 Nov.
Tolla cum Diophide. 17 Nov.
Toto, Ab. in Germania. 19 Nov.
Trajanus cum Eugenio. 23 Dec.
Tranquillus, Veranus et Gratus, Episcopi Cabillonenses. 20 Nov.
Transita, Hereba et Cæcilius, Martyres Romæ. 17 Nov.
Trasila, Virgo. 16 Nov.
Tremorius, C. in Brit. min. 6 Nov.
Trifina, S. Tremorii mat. in Gall. 8 Nov.
Troadius, M. Neocæsareæ. 28 Dec.
Trojanus, Ep. Santonensis. 30 Nov.
Trojecius, C. in agro Nivernens. 17 Oct.
Trophimes, V. M. Pactis in Sicil. 5 Nov.
Trophimus, Theodolus, Expectatus, Eucherius, Saturninus, Eusebius et Julius, MM. in Syr. 28 Nov.
Trophimus, S. Pauli disc. Arelat. 29 Dec.
Trophonius cum Meleo. 14 Nov.
Trudo, Pr. C. in opp. Hasbaniæ. 23 Nov.
Tryphenna et Tryphosa, Icon. Lyc 10 Nov.
Tryphon, Respicius et Nympha Virgo, Martyres Romæ. 10 Nov.
Tryphon Nicæmus, Martyr. 10 Nov.
Tryphon, Puer. 10 Nov.
Tryphonia, Decii Cæs. uxor Rom. 18 Oct.
Tryphosa cum Tryphenna. 10 Nov.

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Tudas, Ep. in Hibernia. 21 Oct.
Tudwalus, Ep. Treviris. 1 Dec.
Tugdualis, Ep. Trecori. 30 Nov.
Tullia cum Galla. 16 Nov.
Turcotus, Ep. Andreapoli in Scot. 23 Oct.
Turcotus, Mon. Melros. in Scot. 23 Oct.
Turibius, Archiep. Limanus. 27 Apr.
Turibius, Erem. in Hispania. 11 Nov.
Turnus et Publicianus, MM. in Afr. 9 Dec.
Tuscus cum Dubitato, 17 Nov.
Tutius cum Maximo. 21 Nov.
Tutus cum Luciano. 26 Oct.
Tutus cum Tarso. 27 Oct.

U. V.

Vacatianus, in Gallia. 3 Nov.
Valentina cum Marco. 26 Oct.
Valentinianus, Ep. Salerni. 3 Nov.
Valentinianus, Ab. M.-Cassin. 13 Nov.
Valentinus, Ep. Argentorati. 26 Oct.
Valentinus cum Æmiliano. 28 Oct.
Valentinus, Presb. et Hilarius, Diac. Martyres Viterbii. 3 Nov.
Valentinus, Ab. S. Gregorii. 4 Nov.
Valentinus, Felicianus, Octavius, Felix, Januarius, Erundo, Victorinus, Felix, Nisus, Julianus, Vincentius, Januarius, Giddinus, Bonifacius, Minacus, Domnus, Firma, Maria, Felicitas, Felicia, Innocentia, Fortunata, Principia, Domnicella, Clementinus, Januaria, Victuria et Julianus, Martyres Ravennæ. 11 Nov.
Valentinus, Solutor et Victor, Martyres Ravennæ, 13 Nov.
Valentinus cum Primo. 17 Nov.
Valentinus cum Dubitato. 17 Nov.
Valentinus cum Gerontio. 10 Dec.
Valentinus, Concordius, Navalis et Agricola, MM. Ravennæ. 16 Dec.
Valentius, Ab. præcept. S. Greg. 15 Nov.
Valeria, V. M. Lemovicis. 9 Dec.
Valeriana cum Siddino. 15 Nov.
Valerianus cum Donato. 13 Nov.
Valerianus cum Fidentiano. 16 Nov.
Valerianus, Ep. Aquileiæ. 27 Nov.
Valerianus cum Quodvultdeo. 28 Nov.
Valerianus, Ep. M. in Africa. 15 Dec.
Valerius, Diac. M. Lingonibus. 23 Oct.
Valerius, Chrisaphus, Martyres. 25 Oct.
Valerius, Vincentius, Martyres. 31 Oct.
Valerius cum Rufino. 16 Nov.
Valerius et Luxor, Confessores. 20 Nov.
Valdericus in Aquitania. 16 Oct.
Varicus cum Heraclio. 14 Nov.
Varicus cum Secundo. 15 Nov.
Varus et Monachi VI, MM. in Æg. 19 Oct.
Udardus, O. Cist. Ep. in Scotia. 4 Nov.
Venantius, Ep. Lunens. pr. Sarz. 25 Nov.
Venantius, Ab. Sarzanæ. 25 Nov.
Venantius a Fabriano. 28 Nov.
Vendelinus, C. in diœc. Trevir. 20 Oct.
Vendemius, Mon. disc. B. Ægidii. 25 Nov.
Venera *al.* Parascevia, V. Mart. 14 Nov.
Veneranda, V. M. in Gallia. 14 Nov.
Veneranda, V. M. Locrensis. 14 Nov.
Venerandus, M. Trecis in Gall. 14 Nov.
Venfria cum Januario. 6 Nov.
Venericinus cum Januario. 6 Nov.
Venerius, Regii. 1 Nov.
Venerus cum Nino. 17 Oct.
Venustianus cum Sabino. 30 Dec.
Veranus, Ep. Pisis in Etrur. 26 Oct.
Veranus, Ep. in agro Aurelian. 10 Nov.
Veranus, Ep. Lugduni. 11 Nov.
Veranus, Ep. Cabellionensis et Honoratus. 11 Nov.
Veranus cum Tranquillo. 20 Nov.
Verecundus, Ep. Veronæ. 22 Oct.
Verembaldus, Mon. Hirsaugiæ. 10 Nov.
Verocianus cum Chrysogono. 22 Nov.
Verocianus, Eutices, MM. Cæsar. 23 Nov.
Veronica Giuliani, Virgo. 11 Juli.
Verus, Ep. pr. Salernum. 23 Oct.
Verus, cum Maximo. 21 Nov.
Uhanam cum Joanne. 20 Nov.
Viator, S. Justi Ep. Lugd. Minist. 21 Oct.
Viator, Ep. Lugduni. 14 Dec.
Viator, Ep. Bergomi. 14 Dec.
Vicelinus. in Holsatia. 22 Dec.
Victor, Ep. Braccaræ. 17 Oct.
Victor cum Anna. 17 Oct.
Victor, Alexander et Marianus, Martyres Nicomediæ. 17 Oct.
Victor, Ep. Capuæ. 17 Oct.
Victor cum Luco. 18 Oct.
Victor cum Claudiano. 24 Oct.

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Victor cum Severo. 24 Oct.
Victor cum Claudio. 30 Oct.
Victor cum Felice. 30 Oct.
Victor cum Macedone. 1 Nov.
Victor cum Meldegaso. 1 Nov.
Victor cum Publio. 2 Nov.
Victor cum Primo. 4 Nov.
Victor cum Symphorio. 7 Nov.
Victor cum Rogato. 9 Nov.
Victor, Ep. Virodunensis. 9 Nov.
Victor cum Valentino. 13 Nov.
Victor cum Rufino. 16 Nov.
Victor cum Nero. 16 Nov.
Victor, Alphus et Romula, MM. 17 Nov.
Victor cum Gregoria. 17 Nov.
Victor cum Alphæo. 18 Nov.
Victor cum Bonulo. 18 Nov.
Victor cum Maximo. 20 Nov.
Victor cum Luciano. 25 Nov.
Victor, Ep. Placentiæ. 6 Dec.
Victor cum Ambico. 13 Dec.
Victor cum Irenæo. 15 Dec.
Victor cum Victuro. 18 Dec.
Victor cum Castore. 28 Dec.
Victor cum Dominico. 29 Dec.
Victoria cum Nino. 17 Oct.
Victoria cum Severo. 24 Oct.
Victoria, V. M. in Sicilia 27 Oct.
Victoria cum Rogatiano. 31 Oct.
Victoria, V. M. pr. Burgos Hisp. 10 Nov.
Victoria cum Siddino. 15 Nov.
Victoria cum Acisclo. 17 Nov.
Victoria Furnaria, Genuæ. 15 Dec.
Victoria, V. M. Romæ. 23 Dec.
Victoria, V. Placentiæ. 23 Dec.
Victoricus cum Luco. 18 Oct.
Victoricus, Fuscianus et Gentianus, MM. Ambiani. 11 Dec.
Victorina cum Primo. 4 Nov.
Victorina cum Monna. 26 Nov.
Victorinus cum Vitali. 31 Oct.
Victorinus cum Januario. 1 Nov.
Victorinus, Ep. Pictav. Martyr. 2 Nov.
Victorinus cum Severo. 8 Nov.
Victorinus cum Valentino. 11 Nov.
Victorinus cum Marcello. 27 Nov.
Victorinus cum Severo. 2 Dec.
Victorinus cum Victuro. 18 Dec.
Victorius cum Dacono. 31 Oct.
Victuria cum Valentino. 11 Nov.
Victurus, Victor, Victorinus, Adjutor, Quartus et Socii XXX, Martyres in Africa. 18 Dec.
Victus cum Mariano. 27 Oct.
Vigilantius, Nundinus, Martyres. 1 Nov.
Vigor, Ep. Bajocis. 1 Nov.
Vincentia cum Augustino. 16 Nov.
Vincentius a Paulo, Fd. Cg. Miss. 19 Juli.
Vincentius, C. in agro Nivern. 17 Oct.
Vincentius, Sabina et Christeta, MM. Abulæ in Hisp. 27 Oct.
Vincentius cum Valerio. 31 Oct.
Vincentius cum Rogatiano. 31 Oct.
Vincentius, M. Angustæ in Hisp. 11 Nov.
Vincentius cum Valentino. 11 Nov.
Vincentius cum Maurulo. 12 Nov.
Vincentius, Ab. Lirinensis. 18 Nov.
Vintillas, Er. pr. Auriam in Hisp. 23 Dec.
Virgilius, Ep. Salisburgensis. 27 Nov.
Virgines plurimæ, MM. in Afr. 16 Dec.
Viridiana, 3i. O. S. Franc. 15 Apr.
Vitalis, Er. Ratiasti in Brit. min. 15 Oct.
Vitalis, Ep. Salisburgi in Germ. 20 Oct.
Vitalis cum Severo. 24 Oct.
Vitalis cum Felice. 30 Oct.
Vitalis, Petrus, Crescentius, Alternus et Victorinus, MM. 31 Oct.
Vitalis cum Januario. 1 Nov.
Vitalis cum Publio. 2 Nov.
Vitalis cum Germano, 5 Nov.
Vitalis et Agricola, MM. Bonon. 4 Nov.
Vitalis cum Rufino. 16 Nov.
Vitalis, Januarius, Justus, Augustianus, Justa, MM. Capuæ. 16 Nov.
Vitalis cum Maximo. 19 Nov.
Vitalis cum Muscula. 23 Nov.
Vitalis cum Luciano. 25 Nov.
Vitonus, Ep. Viroduni. 9 Nov.
Vivianus cum Pimicio. 2 Dec.
Vivina, V. Bigardis in Brabant. 17 Dec.
Ulferius, Mon. in agro Tornodor. 11 Dec.
Volfolendus, Ep. Bituricis. 12 Dec.
Volquinus, O. Cist. Ab. in Westph. 13 Nov.
Urbanus cum Felice. 30 Oct.
Urbanus cum Ampliato. 31 Oct.
Urbanus, C. Theate in regn. Neap. 23 Nov.
Urbanus cum Quodvultdeo. 28 Nov.
Urbanus, Ep. Theani. 7 Dec.
Urbanus cum Eugenio. 23 Dec.
Urbicius, Er. pr. Oscam in Hisp. 14 Dec.

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Urbix, V. pr. Andaniam in Belg. 17 Dec.
Ursa, V. Nicomediæ. 26 Oct.
Ursicinus, Ep. Brixiæ. 11 Dec.
Ursicinus, Ep. Cadurcis. 13 Dec.
Ursicinus, Mon. Luxov. in Sequan. 20 Dec.
Ursinus, Ep. Bituricensis. 9 Nov.
Ursula et Sociæ, VV. MM. Colon. 21 Oct.
Ursula Benincasa.
Ursus cum Tabra. 22 Nov.
Vulfredus, Ep. Augustoduni. 30 Oct.
Vulfus, C. in agro Turon. 21 Oct.
Vulganius, Ep. Lensii in Artesia. 2 Nov.
Vulgisus, S. Willebrordi pater. 7 Nov.
Vulsinus, prope Bituricas. 27 Nov.
Uzanus cum Eusebio. 8 Dec.

W.

Walaferus, Ep. Dunelm. in Scot. 20 Oct.
Waldefridus et Radfridus, MM. in Bedun prope Groningam. 3 Dec.
Waldpertus, Mon. ad S. Galli. 25 Oct.
Walfridus ab Hohenwiel, in Germ. 20 Dec.
Walimbertus, Ab. in agr. Camerac 30 Dec.
Waltgerus, C. in Hervordia. 16 Nov.
Wandelinus, S. Columbani disc. 20 Oct.
Weeda, V. Abbat. Petroburgi Angl. 2 Dec.
Wenefrida, V. M. in Anglia. 3 Nov.
Weomadus, Ep. Treviris. 8 Nov.
Wibertus, Ab. Fd. monast. Gerlac. 25 Oct.
Werdinus, Ab. in monast. Hydrun 27 Oct.
Wilburgis, Reclusa. 11 Dec.
Wilfetrudis, V. Abbat. Nivigellæ. 23 Nov.
Wilfridus *al.* Waldfridus, Ab. 20 Oct.
Wilgilfus, Ab. in Anglia. 6 Nov.
Wilhelmus, Conv. O. Carthus. 19 Dec.
Willebaldus, Episcopus. 6 Nov.
Willehadus, Ep. Bremæ. 8 Nov.
Willibaldus, Berckhem. in Germ 26 Nov.
Willibrordus, Ep. Ultrajectens. 7 Nov.
Wilmadus, Archiep. Trevirens. 7 Nov.
Wimo, Ep. Bremensis, Bircæ. 21 Oct.
Winebaldus, Ab. Eichstadii. 18 Dec.
Wingalotus, Monach. Taurocan. 23 Nov.
Winnehadus, in Britannia. 6 Nov.
Winocus, Ab. Quadenocus, Ingenocus et Madenocus, fratres. 6 Nov.
Witmarus, Ab. in Normannia. 10 Dec.
Wolfgangus, Ep. Ratisponæ. 31 Oct.
Wolfulus, Lemovicis. 21 Oct.
Woyslava, in Bohemia. 22 Nov.
Wulfhildis, Abbat. Berkingi. 9 Dec.

Y.

Ydultus, S. Pauli Leon. Magist. 6 Nov.
Ysanus, Ab. S. Eltuti disc. 6 Nov.
Yzitianus cum Nino. 17 Oct.

Z.

Zacchæus cum Alphæo. 17 Nov.
Zacchæus cum Alphæo. 18 Nov.
Zacharias, Proph. S. Jo. Bapt. pat. 5 Nov.
Zacharias Coriarius, ap. Græcos. 17 Nov.
Zaina, M. ap. Æthiopes. 21 Oct.
Zaron cum Guhsiatazade. 20 Nov.
Zebina cum Antonino. 13 Nov.
Zelotus, Fortunatus, Hermogenes, Rogatus, Tegulus et Agatha V. MM. in Africa. 6 Dec.
Zeno, *al.* Zozimus, Ep. Beneventi. 17 Oct.
Zeno, Milcs M. Nicomediæ. 22 Dec.
Zeno, Ep. Majumæ. 26 Dec.
Zeno et Donatus, MM. Romæ. 31 Dec.
Zenobia cum Zenobio. 30 Oct.
Zenobius, Pr. Sidone in Phœn. 29 Oct.
Zenobius, Ep. et Zenobia soror ejus, Martyres Ægeæ in Cil. 30 Oct.
Zenobius cum Luciano. 24 Dec.
Zephorus cum Maximo. 19 Nov.
Zephyrus cum Basileo. 27 Nov.
Zetus cum Felice. 22 Nov.
Zetus cum Chrysogono. 22 Nov.
Zoilus cum Chrysogono. 24 Nov.
Zoilus, Presb. Aquileiæ. 27 Dec.
Zoticus cum Dasio. 21 Oct.
Zoticus cum Theodulo. 23 Dec.
Zoticus, Presb. CPol. 31 Dec.
Zozimus cum Dasio. 20 Oct.
Zozimus, Ep. Beneventi. 20 Oct.
Zozimus, C. in Palestina. 30 Nov.
Zozimus cum Druso. 14 Dec.
Zozimus cum Rufo. 18 Dec.
Zozimus cum Dario. 19 Dec.
Zozimus, PP. Romæ. 26 Dec.

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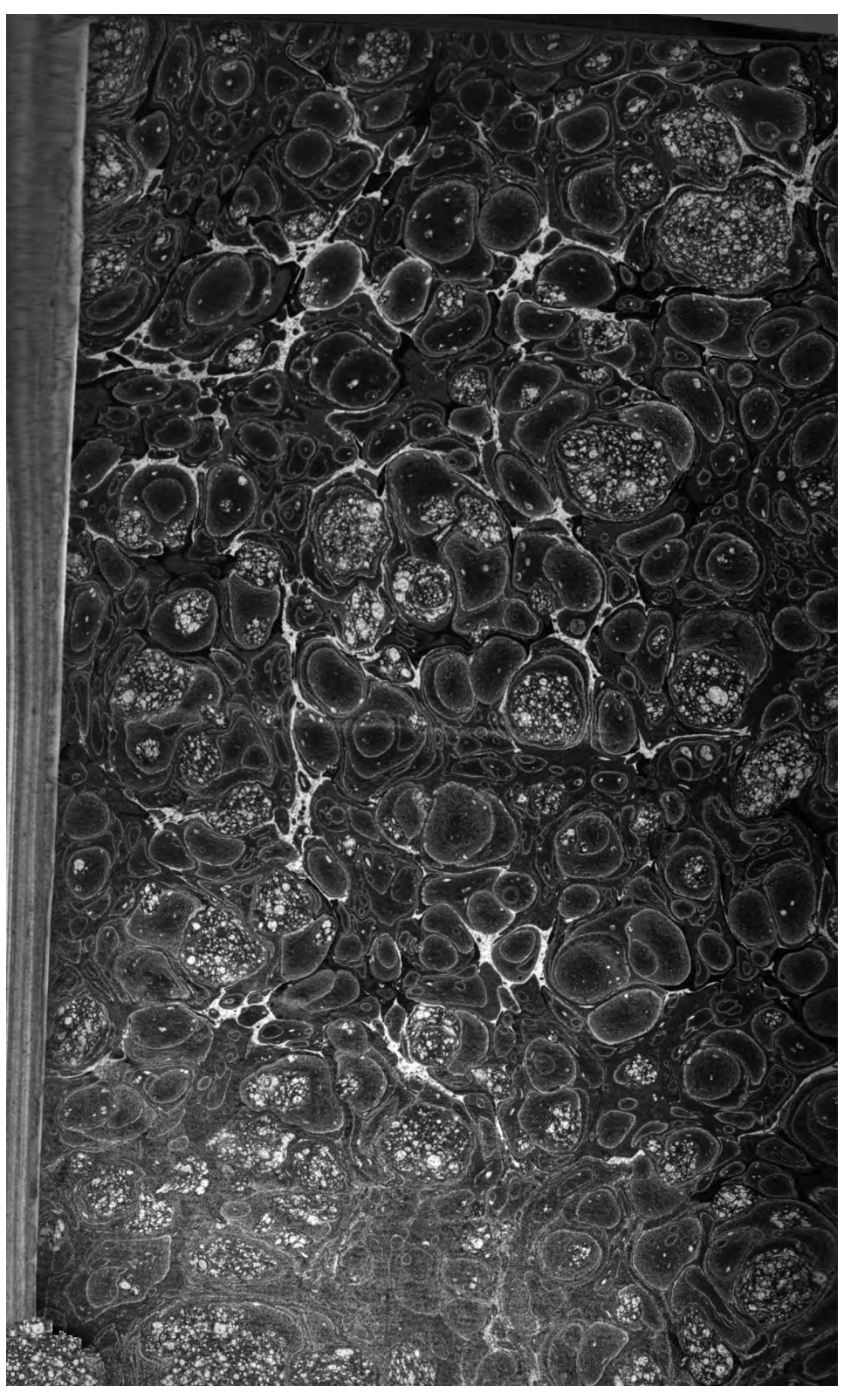

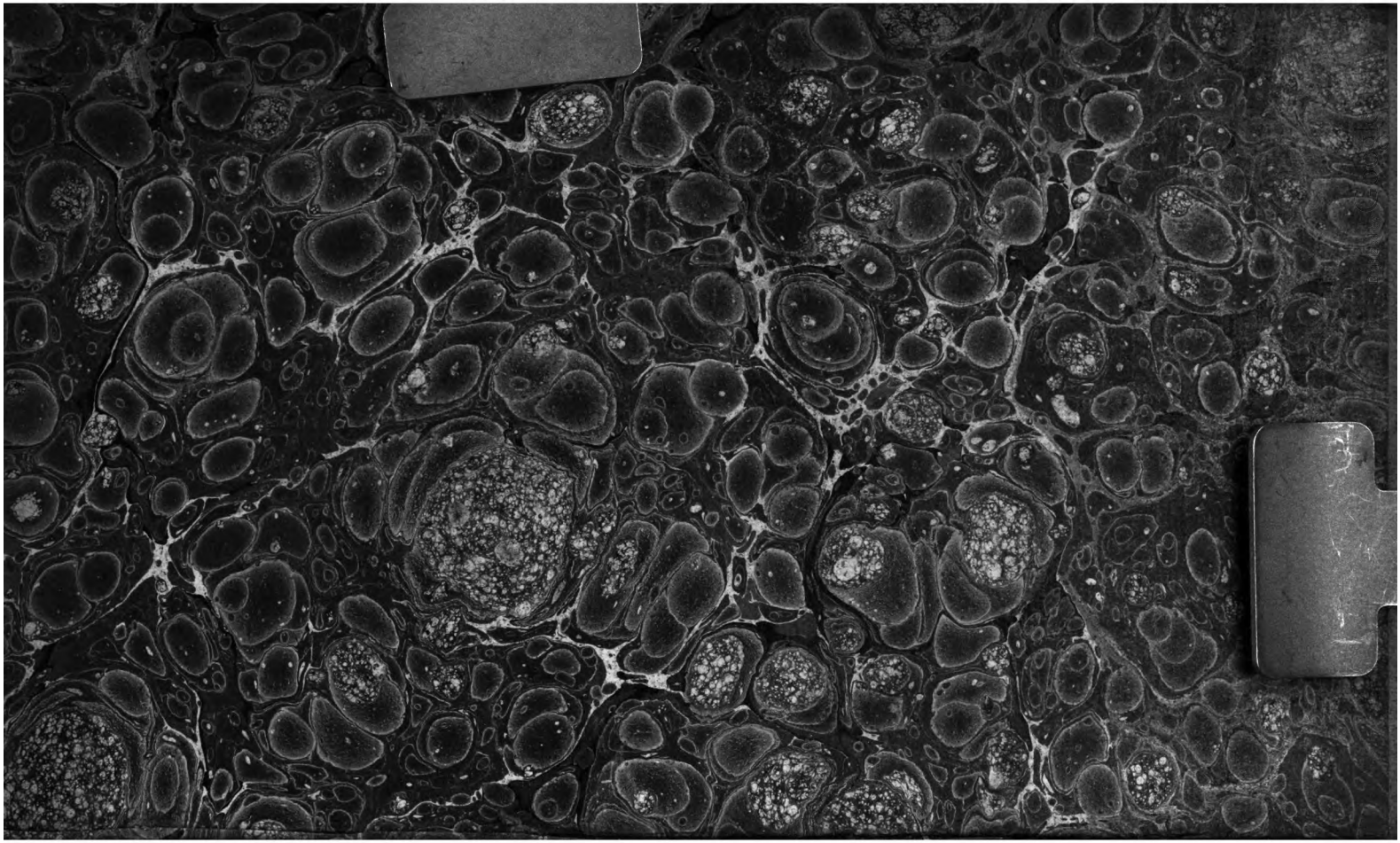


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