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## ARTICLE I.

### THE BIBLE AS LITERATURE.

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Isa. 40:8.—The grass withereth, the flower fadeth; but the word of our God shall stand forever.

I wish to speak of the Bible in some of its literary aspects. By the literary study of the Bible I mean, of course, something very different from the study of the Bible as a manual of sacred history, presenting the annals of the People of Israel and recording the founding of the Christian church; and also something very different from the study of the Bible as a text-book of theology and morals, setting forth truths about God and man's relation to Him. By the literary study of the Bible I mean the study of the Bible as *literature*; and for a discussion of this subject, the obvious starting point is the question: What do we mean by literature?

The answer to this question may be approached in two different ways. On the one hand we may approach it after the manner of Professor Winchester, of Wesleyan University, who in his admirable book on the "Principles of Literary Criticism" undertakes to ascertain what are the essential and intrinsic qualities that distinguish literature from writing that is not literature; and who tells us as the result of his inquiry, in a definition that has been widely circulated, that *literature is writing which has permanent power to appeal to the emotions*. On the other hand,

## ARTICLE V.

## STUDIES IN THE LIVES OF THE SAINTS.

BY LUCY FORNEY BITTINGER.

The lives of the saints are unfamiliar ground to most Protestants; and yet it seems we neglect a means of edification by not studying them. The Egyptian hermit, Anthony, said to his novices: "Remember the works of the saints, in order to have the soul attuned to emulate them." Granted, that there are many dull and worthless tales among the lives; many incredible ones also, many roughly but well described by Luther as containing "gräulich viel Unflath"—and yet he admitted that use might be made of "the good Christian legends." There are also many beautiful and edifying histories. The stories often throw light on past ages of the Church and the world. We can learn how men and women, in far-off times and places, after a fashion not our own, served their day and generation and fell on sleep. Their story is, what George Eliot called the Imitation of Christ, "the voice of a brother who, ages ago, felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much chanting and long fasts, and with a fashion of speech different from ours—but under the same silent, far off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

Many lives of the saints are chiefly the record of their deaths—those "Acts" which, in the later ages of persecution, the Church employed a special official—the notary—to preserve; and they give us a momentary glimpse of a soldier, a courtier, a great lady, a simple slave-girl or little child as "the athlete of Christ" stands before his judges or lies praying upon the rack or is bruised by the teeth of lions into the bread of God. Says Dr. Arnold: "Divide the sum total of reported martyrs by twenty—by fifty if you will; after all, you have a number of persons of all ages and sexes suffering cruel torments and death for conscience's sake and for Christ's; and by their sufferings manifestly with God's blessing insuring the triumph of Christ's Gospel. . . . God's grace

enabled rich and delicate persons, women and even children, to endure all extremities of pain and reproach."

Numbers of these saints lived and died in the centuries before the separation of the Eastern and Western Churches, many long before the Reformation, and so belong equally to Protestant and to Catholic, to all who would think on those things that are lovely and of good report. In choosing a few examples from the Hagiography for our consideration the rule of selection has been to give the preference—without reciting the facts, which should be familiar—to the Scriptural Saints; next to those of apostolic and primitive times; then to mention those who are found in Protestant calendars, and those whose fame is wide-spread. The chief authority followed has been Baring-Gould's "Lives of the Saints." This article makes no pretension to be the product of deep study or research; yet such as was necessary has been pleasant and profitable to the writer and it is hoped the results may be to others.

Let us take up the calendar for July. On the first are commemorated the Old Testament saints Aaron and Miriam, the heroic Queen Esther, and, coming further down to the Christian era, the Egyptian hermit Pambo, of whom are recorded many wise sayings: thus, two brothers spent their fortune in different ways—one became an anchorite in the desert, the other built hospitals and convents; when both died the monks of Pambo's monastery disputed which was the more perfect and appealed to him: "Both," said he, "were perfect before God; there are many roads to perfection, besides that which leads through the desert cell." Seeing an actress performing in Alexandria, Pambo burst into tears: "Alas!" said he, "how much less do I labor to please God than does this poor girl to delight the eyes of men." A brother said once to him, "How is it that the Divine Spirit never allows me to be charitable?" "Don't say the Divine Spirit," said the abbot impatiently, "say, 'I don't want to be charitable.'" When Pambo lay a-dying he said, "I thank God that not a day of my life has been spent in idleness," and then, "I thank God that I do not recall any bitter speech I have made for which I ought to repent now."

July 2nd is the festival of the Visitation of the Virgin Mary to Elizabeth.

On the 3rd is commemorated Hyacinth, a Christian chamber-

lain to the Emperor Trajan, who was cast into a dungeon on the discovery that he was a Christian and his jailer commanded to serve him with food offered to idols, only; this Hyacinth refused. When dying, his persecutors relented and ordered other food given him; but the martyr was unable to swallow and died from inanition.

On the 4th of July is commemorated, besides the prophets Hosea and Haggai, the Greek bishop Andrew of Crete, best known to us by his Lenten hymn: "Christian, dost thou see them;" and upon the 6th, the prophet Isaiah.

On July 7th, Willibald the Apostle of Franconia, is commemorated; he was an Englishman, a "passionate pilgrim" who spent most of his life wandering from one holy place to another—from Rome to the Holy Land, thence to Constantinople; was for years an inmate of the famous Benedictine Monastery of Monte Cassino, and then answered the appeal of his kinsman Boniface for his assistance in the conversion of the Germans. Willibald spent the evening of his wandering and adventurous life in successful labors among the Franconians and died full of years and honors as bishop of Eichstadt.

Priscilla and Aquila are commemorated on the 8th; and another British apostle to the heathen Franks, Kilian, an Irish monk who settled at Würzburg in the 7th century, converted Gozbert, Duke of Franconia and many of his subjects, and was finally assassinated under the orders of Gozbert's wife against whose marriage, as within the proscribed degrees, Kilian had protested.

On July 10th Rufina and Secunda, two Roman maidens, are remembered; they were betrothed to Christian youths who, in the persecution of Decius, renounced their faith to save their lives; but their more courageous brides having had trial of cruel mockings and scourgings, sealed their confession with their blood.

Mnason, the old disciple, honorably mentioned as the host of St. Paul, is remembered on July 12, and to the same date is assigned John Gualberto, the Florentine nobleman who, intent on revenging his brother's death, met upon the road on Good Friday, that brother's murderer; the man, extending his arms in the form of a cross, besought Gualberto to spare him for the sake of Him who that day hung upon the cross; weeping, Gualberto granted the plea and, rushing to the church at San Min-

into and kneeling before the crucifix still shown there, believed that the figure upon it bowed its head in blessing on his forgiveness of the fratricide.

On July 13th the prophets Joel and Ezra are remembered, and Silas (or Silvanus), the fellow-missionary of St. Paul; and also Sara, a holy abbess of the Lybian desert, tempted for many years by impure thoughts; at length she saw the filthy spirit glide from her cell, hissing, "Thou hast conquered me, Sara." "Not I," answered Sara, promptly, "but Christ that worketh in me!"

July 14th is dedicated to the memory of Bonaventura—saint, cardinal, bishop, Franciscan monk, "Seraphic Doctor" of the Church, hymn-writer; of him the story is told that when the papal nuncios came to offer him the cardinal's red hat, they found the saint washing dishes—for he took all the menial duties of the convent when they fell to his turn—"Hang the hat on this dogwood tree which overshadows the kitchen door," said Bonaventura, "I would only soil it with my greasy fingers."

On July 15th is commemorated the so-called Separation of the Apostles, when as Rufinus says, "being about to depart from each other, they first appointed themselves a rule, mutually for their future preaching, lest, separated in different directions, any of them perchance should expound anything differently to those whom they invited to the faith of Christ. Assembled in one place and filled with the Holy Ghost, they compiled this brief token (the Apostle's Creed) for themselves of their future preaching, by throwing together what each thought himself." On the same day the Greek Church remembers Vladimir, the prince who forcibly introduced Christianity into Russia—a dark and ferocious "apostle." But no apology is needed for Speratus and his companion martyrs (July 17); they were Christians of Carthage whose simple and touching acts have been preserved and tell us how the consul said to Speratus: "Do you persevere in being a Christian?" Speratus answered, "I do persevere. Hear all present! I am a Christian." Then all the rest joined in and said, "We are all of us Christians." The proconsul said, "What! have you no desire to be released?" "Do what you will with us," answered Speratus, "there is no release from duty." The proconsul ordered them to be decapitated. Now when this sentence was read, Speratus and those who were with him, said, "We give thanks to God, who has deigned this day to call us martyrs to

heaven through the confession of His name." Having said this, they were led forth, and having knelt down, their heads were struck off, one after another. "And," say the Acts, "these martyrs died on the 17th day of July, and intercede for us with the Lord Jesus Christ, to whom be honor and glory, with the Father and the Holy Ghost, through ages of ages. Amen."

Arnulf, bishop of Metz, (July 18th), was a Frankish nobleman, courtier and learned man; from his younger son were descended the Carolingian kings. But Arnulf earnestly desired—and no wonder—to leave the blood-stained court of Clothair and Fredegunde and to "make his soul" in solitude; after his election to the see of Metz, he begged permission of the king to retire from the cares and duties of his bishopric and finally, though Clothair threatened the lives of Arnulf's sons and drew his sword on the bishop himself, obtained his request and died in a monastery of the Vosges Mountains.

Epaphras, "the faithful minister of Christ" in Colosse, is commemorated on the same day, July 19th, with Vincent de Paul—the "poor swineherd's son," as he called himself when the Prince of Conde rose in his presence, but the introducer of what Germans call "Inner Mission" work into the Catholic Church, the founder of that great and noble order, the Sisters of Charity, the beginner 300 years ago, of organized charity—the Fliedner of his day and Church.

The prophet Elijah of the old dispensation, and Joses Barsabas—the disciple passed over in the election of Matthias, but not neglected by the memory of the Church—are assigned to July 20th; and on the next day is remembered Daniel the prophet, and Barhadbesciabas—"a harsh name but written in the Lamb's Book of Life"; he was a Persian deacon who, under the torture of the rack, said to the judge: "Neither you nor your king, nor any manner of torments shall ever be able to separate me from the love of Jesus. Him alone have I served from my infancy to this old age." The governor at length condemned him to be beheaded, and commanded an apostate Christian to be his executioner. The holy deacon stood bound waiting with hope for the happy moment when he should enter into the joy of his Lord. The apostate trembled so as not to be able to give the blow steadily; he struck seven times at the martyr's neck. The holy

deacon fell forward and expired.—So run the Chaldaic Acts of the fourth century.

Mary Magdalene, as Scriptural character, but much more as legendary penitent, is remembered on July 22nd; and on the next day, a young paralytic nun, Romula, who bore her long affliction with perfect resignation, praying to God and singing His praises.

The commemoration of James the Great (July 25th), is universal in Greek, Roman and Protestant Churches; a story of his martyrdom, preserved by Clement, tells us that his accuser was so moved by St. James' constancy that he also became a Christian and the two were executed together; on their way to death the informer asked the Apostle's forgiveness, whereupon St. James paused, said "Peace be to thee," and gave his companion the Christian's kiss of peace.

The next day commemorates Anna, the legendary mother of the Virgin; Erastus, the disciple of St. Paul; and Christopher, whose legend if without foundation of fact, is edifying and beautiful. This giant desired to serve the greatest prince of the world, and a hermit taught him—"Since thou wilt neither fast nor pray, go to that river, and use thy strength to aid those who struggle with the stream. It may be that this good work shall prove acceptable to Jesus Christ, whom thou desirest to serve; and that he may manifest himself to thee!" To which Christopher replied joyfully, "This I can do. It is a service that pleases me well!" One night he was called across the river several times and at length he beheld a little child, who entreated him, saying, "Christopher, carry me over this night." And the giant lifted the child on his strong shoulders and entered the stream. And the waters rose higher and higher, the waves roared, the winds blew; and the infant on his shoulders became heavier and heavier, till it seemed to him that he must sink under the weight, and he began to fear; but he at length reached the opposite bank; and when he had laid the child down, safely and gently, he said, "Who art thou, child, that hast placed me in such extreme peril? Had I carried the whole world on my shoulders, the burden had not been heavier!" And the child replied, "Wonder not, Christopher, for thou hast not only borne the world, but Him who made the world, on thy shoulders. Me-

wouldst thou serve in this thy work of charity; and behold, I have accepted thy service.”

July 27th, we have in remembrance of the Spanish martyrs: Aurelius, Sabagotha, Felix and Lilioza; these were all concealed Christians, but on persecution arising, could no longer deny their secret faith and so, after Aurelius had placed his two little daughters in Christian hands, had provided by the sale of his possessions for their maintenance, and had kissed them a last farewell, he, with a monk who had joined them, professed their faith and were rewarded with the crown of martyrdom.

The 29th has been dedicated to Martha of Bethany; and to Beatrix, a Roman maiden whose brothers were martyred and whose heathen kinsman desired her property; so, as she refused to adore the idols, he had her strangled in a cellar by his slaves.

During the Diocletian persecution, in Northern Africa, two virgin sisters, Maxima and Donatilla, were apprehended and as the soldiers drove them with insults along the road to the court, a girl of twelve, looking from her window, called to them to allow her to join them and so gave herself up to the soldiers to be taken to judgment and death. After the two noblewomen had been tortured and racked, the judge was told of this girl, whereupon he ordered the three virgins to be despatched with the sword. On the same day, July 30th, is celebrated the passion of Julitta, a wealthy lady of Cesarea, from whom a powerful man took by violence some of her property; the magistrate to whom Julitta appealed, ordered the Christian lady to sacrifice some grains of incense to Zeus; she declared that she would rather yield her estates and life than thus imperil her soul, so she was burnt to death. Basil the Great—a child in Cesarea at the time of the martyrdom—has handed down these facts to us.

Germanus (or Germain), who died bishop of Auxerre, began life as a careless and warlike nobleman, went to dedicate his trophies of the chase to Odin, for heathenism still lingered on in France. But after his election as bishop, he was an example to all prelates in his devotion to his diocese. He several times visited England on missionary journeys and spread the faith there. On his return to France, he was met by a deputation of the Armoricans who begged him to save them from the vengeance of Eocarie, chief of the Alemanni; the old bishop went to meet Eocarie and when the barbarian would have pushed by, caught



the bridle and, clinging to the rearing horse while Eocarie strove to spur it on, forced the chief to stop and listen to and accept his plea, on condition that Germain should obtain pardon for the Americans from the emperor. It was while on this errand to the court at Ravenna, that Germain said one day after matins: "My brethren, I recommend my passage to your prayers. I saw this night my Saviour, who gave me provision for the journey and told me I was to go to my native country and receive eternal rest"—and this was fulfilled on the last day of July, 448.

August 1st has been from early times the festival of the first fruits of the harvest, observed in the Greek, Roman and Anglican Churches and in the last-named called *Lammas* (or *Loaf-mass*)—bread made from the new wheat being blessed that day. It is also the festival of *St. Peter's Chains*, commemorating his deliverance from prison in Jerusalem.

August 3rd is dedicated to *Lydia*, the first European convert of *St. Paul*; and the 4th, to *Aristarchus*, his companion and fellow-prisoner. On the same day *Ia*, a captive Greek woman, was slowly tortured to death in the persecution of *Sapor*, the Persian king, she meanwhile praying: "Lord Jesus Christ, Son of the living God, strengthen thy handmaiden in the conflict in which she is engaged, and save me from the wolves who rend my flesh."

August 5th: *Afra*, a courtesan of *Augsburg*, sheltered a Christian priest fleeing from persecution; she was accused before the magistrate of having assisted in the escape of a Christian and of being one herself. "How," said the judge, "do you, a sinful woman, expect to be accepted by the God of the Christians?" "It is true," said *Afra* meekly, "I am unworthy to be called a Christian; nevertheless, He who did not reject *Mary Magdalene* will not reject me." She was condemned to be burnt alive; and praying, "O Thou, who didst call, not the righteous, but the erring, to repentance and who hast promised that even at the eleventh hour Thou wouldst receive the sinner who called upon Thee, accept of my penitence and let the torments I am to suffer be an expiation of my sin, that through this temporal fire I may be delivered from the eternal fire," she died with constancy for her new faith.

August 6th: the festival of the *Transfiguration*, called in the Greek Church the *Feast of Tabor*.

August 7th: the name of *Jesus* was honored on this day in

the Anglican Church long before the Reformation; also Claudia, a Roman Christian matron, who saluted Timothy from there in St. Paul's epistle and who is thought to have been a British hostage, the daughter of Caractacus.

August 8th: Hormisdas, a Persian nobleman, was degraded by the king from his rank and forced to become a camel-driver; but when the royal persecutor, pitying Hormisdas when he saw him one day dusty, sunburnt and toil-worn, sent him a tunic, with the message, "Abandon the Carpenter's Son," Hormisdas rejected the gift, replying, "Not for the sake of a tunic; take back your gift, Sire;" so the resolute confessor was banished.

August 10th is St. Lawrence's Day, and on the previous day is commemorated Romanus, one of his guards who was converted by seeing Lawrence's conduct in prison; the story of the heroic Roman deacon who perished rather than give up the treasures of the Church and who even jested at the torments he suffered, is well known.

August 12th: Clara, a nobly-born and beautiful girl of Assisi, was so influenced by the preaching and example of Francis that she ran away from her home and forced Francis to give her the veil; she afterwards became the head of the female branch of his order, called, from her, the "poor Clares."

August 13th: Radegund the Queen, who fled from Clothair's cruelty and neglect to become a deaconess and for whom the hymn "Vexilla Regis" was written, is commemorated on this day; but another woman of the same name and day is a more touching example. Radegund the Virgin was a poor Suabian maid-servant who employed her scanty leisure in succoring some wretched lepers who lived near her master's farm; one wild winter night, going on her errand of mercy, she was attacked by wolves; her cries for help were drowned by the storm and in the morning but a few bones and torn rags of clothing remained to tell the fate of this humble martyr of charity.

August 14th: Micajah, son of Imlah, prophet in Samaria.

August 15th, the "Repose of the Virgin," as the Greek Church calls it—her heavenly birthday—is remembered upon this day.

August 16th: Diomede, a physician and native of St. Paul's city, Tarsus, was accused to Diocletian as a Christian; on his way in fetters to the court at Nicomedia, he was taken ill, and asked his captors to let him alight from their chariot; he had but

strength to kneel and in that posture died—probably of heart disease. Arsacius, a hermit and confessor, who lived near that same city, received a revelation regarding the approaching destruction of Nicomedia; his warning to the people was unheeded and he threw himself on his face that he might not see the desolation of that place where he had first known Christ; after the earthquake, Arsacius was found in this attitude, dead.

Of Mammas (August 17), all that is known is that he was a little shepherd-boy, twelve years old, who was stoned to death for the faith; but that little the Church has remembered for more than 1600 years.

On August 19th is commemorated that “Apparition of the Cross” to Constantine—whenever and wherever it occurred—which led him finally to place the cross on the Roman standards and to make Christianity the religion of the empire.

On August 20th two prophets are remembered: Samuel, of the old dispensation and Bernard of Clairvaux, who might be called a prophet of the new, yet who, in the midst of his successes and honor—“when he was a chosen vessel, and announced the name of Christ among nations and kings; when the princes of this world bowed down to him, and the bishops of all lands awaited his bidding; when even the Holy See revered his advice, and made him a sort of general legate to the world; . . . he was never puffed up. . . . Whatsoever he did he ascribed to God.” He it was that preached the Crusade with such convincing eloquence that there arose but one shout from his hearers: “God wills it! God wills it!”

August 22nd: Symphorian, a young nobleman of Gaul, was so incensed at the worship offered by the inhabitants to a rude idol that he tried to destroy the image. Brought before the governor, he confessed his Christian faith and was condemned to decapitation. When he was led forth to death, his mother, standing on the city walls to see him pass, cried to him, “My son, my son Symphorian: remember the living God and be of good courage. Raise your heart to heaven and consider Him that reigneth there. Fear not death which leads to certain life.”

On the 23rd of August, 285, in Cilicia, three young men, two women and a little child were brought before the pro-consul, scourged and tortured in every possible way to make them deny their Lord. The men, after enduring frightful torments, died

triumphantly; then Domina, one of the women, was scourged to death and the aged widow, Theonilla, was told: "You have seen the flames and tortures with which the others have been punished; honor the gods and sacrifice." When the pro-consul ordered her stripped for scourging, Theonilla said: "Shame on you; is it not enough that you have stripped me naked? It is not me only that you have injured, but your mother and your wife, who are put to confusion in my person." . . . The executioner said, "My lord, she is now dead," and her body, with those of the others, was thrown into the river.

August 24th: Bartholomew the Apostle, of whom so little is known that legend has rushed in to supply the place of facts with conjectures and mistakes.

August 25th, "On a certain day when Diocletian the Emperor was in Rome, Genes, the actor, was performing before him." He acted the part of a sick man who desired Christian baptism, and after burlesquing the sacrament, the actor was threatened in jest with martyrdom. But here the play ended; for Genes avowed that, while engaged in this blasphemy, the recollections of childhood—his parents were Christians—rose in his mind and he made a real renunciation of idolatry as he entered the water. Diocletian angrily bade him cease jesting; but Genes renewed his Christian profession and on the rack declared "There is no king but Him whom I adore. His I am and His I shall be. Bitterly do I repent that I know Him only so late." So Genes was beheaded and received the crown of martyrdom.

On the same day is commemorated King Louis IX of France, the saintly Crusader who died amid the plague-stricken wreck of his army at Tunis, murmuring, "We will go to Jerusalem." But it was to the heavenly Jerusalem that he was about to journey.

August 27th: the Ethiopian Eunuch baptized by Philip; and Poemen (or Pastor), an Egyptian hermit, "the chief of the solitaries, the prince of the desert"—who began his religious life as a harsh and self-righteous ascetic, but mellowed into a man whom another distressed anchorite, whom he had taken much trouble to visit and console, called "indeed a *pastor*, a shepherd of the flock of Jesus." A monk said to him, "Those young novices do not keep awake during the offices in the church at night; shall I go around and shake them?" "Poor fellows,"

said Poemen, "do nothing of the kind. When I see their sleepy heads droop, I wish I might spread out my lap and let the heads lie easy on it, that they might sleep in peace." He was told of a woman who lived in sin but was very charitable to the poor. "Do not be afraid," said Poemen, "she will serve God in the end." The woman came to see Poemen; his gentleness and charity won her from her sins; she entered a convent and lived a holy life.

August 28th: Augustine, the great Church Father, whose marvellous "Confessions" have made his soul-life a reality to readers even of this far-distant day.

August 29th is the anniversary of the beheading of John the Baptist, in Herod's gloomy fortress on the Dead Sea.

August 30, Felix, a Roman priest, was taken in the Diocletian persecution and condemned to death. As he was led to execution, he was met by a stranger, a Christian, who cried out: "I also confess the same law as this man—the same Jesus Christ: and I am ready to lay down my life in witness of these truths." He was seized, led before the magistrate, sentenced, and the two martyrs were beheaded together. The name of the stranger was never ascertained; he was therefore called Adaucus, or "one who joined himself" to the martyr, Felix.

August 31: Aidan, the monk of Iona, sent as a missionary to the rough heathen Northumbrians, found them that hardest problem—a relapsed, once Christian folk, and recovered them from their backsliding, educated their youth, redeemed captives, went on unwearied missionary journeys up and down the land. "Aidan was," says Bede, "a pontiff inspired with a passionate love of goodness, but at the same time full of a surpassing gentleness and moderation." When his king, Oswald, was killed and the land ravaged by the invading Mercians, Aidan sickened and died, "under a tent hastily pitched to shelter him at the back of a church he had just built, his head resting against a buttress—a death which became a soldier of the faith upon his field of battle."

On September 1st are commemorated Joshua, Gideon, and Anna the Prophetess; on the 3rd, Phoebe, the first deaconess of the Christian Church; on the 4th, Moses; and on September 6th the Prophet Zachariah.

September 7th: the grandsons of Clovis, king of the Franks.

were brought up by their grandmother Clotilda, in Paris; thither came the uncles of the young princes, rent them away from Clotilda under pretence of making them kings, then sent Clotilda a pair of shears and a sword, asking if she would that they be shorn as monks or put to death by the sword. To this the old queen answered, "I would rather know them dead than shorn." So Clothair slew two of the princes who clung imploringly to him; the third, Cloduald, was saved by some gallant men and, saddened by the horrors of his infancy, of his freewill entered religion and became a hermit and then the head of the monastery called after him, St. Cloud. There he died after not more than thirty-five years of life.

The Nativity of the Virgin Mary has been celebrated on September 8th since the fifth century; then also is commemorated the heroic young soldier Adrian, who, seeing some Christians tortured, was so impressed by their constancy, that he "desired to be numbered with these warriors of Christ;" and after enduring terrible tortures, during which his wife Natalia stood by him expired. Natalia died after a few months of widowhood, and the Church has very justly numbered her among its martyrs.

On September 10th is remembered Pulcheria, the wise, learned and virtuous lady, grand-daughter of Theodosius the Great, who governed the Eastern Empire and governed it well, for many years, during the minority of her feeble brother; on the 11th, Paphnutius, the Egyptian hermit and confessor, who prevented the council of Nicea from enforcing celibacy upon the clergy — "showing the rare excellence of honoring a state of life which was not his own."

Cyprian, the martyr-bishop of Carthage, sealed his testimony by his blood on the 14th of September, 258, as the touchingly simple account of his brave death, preserved to us in the proconsular Acts, tells us.

September 15th: Nicetas the Goth, a convert of Ulfilas, was flung into the burning ruins of his church where he sung hymns in the midst of the flames until his tongue was silenced by death.

September 16th: Euphemia, a maiden of Chalcedon, was arrested and tortured because she had not attended a pagan festival. She resisted every attempt to break down her resolution. "I am but a girl," she told the governor, "but the hand of my Saviour sustains me."

September 17th commemorates Hildegard, that extraordinary Abbess of Rupertsberg, who appears amid the wars and bloodshed of medieval Germany, like Huldah the prophetess when the kingdom of Judah was tottering to its fall. Bishops and archbishops, princes temporal and spiritual, pope and emperors, St. Bernard of Clairvaux—all consulted her, revered her or felt the sting of her fearless denunciations of wrong-doing.

September 19th is dedicated to the remembrance of the erstwhile disobedient prophet Jonah, and of the Evangelist Matthew; and the next day (20th), to the memory of Maurice, the Christian soldier and his companions of the Theban legion, who met death rather than join in the customary sacrifice ordered by their heathen general before a campaign. Though the number of these martyrs may have been exaggerated, the story seems to be authentic.

Linus, to whom Irenaeus asserts that St. Peter and St. Paul committed the superintendence of the Roman Church and who was known to both Paul and Timothy, is remembered September 23rd; and upon the 25th, another Scriptural saint, Cleopas, one of those disciples who met the risen Christ in the walk to Emmaus.

Lioba (September 26th or 28th), was baptized Trutgeba, but this was supplanted by the affectionate title of "Lioba"—the dear one. She was a cousin of Boniface and during his missionary labors in Germany, he sent for the dear kinswoman, who lived and died, in great sanctity and affection, as abbess of a German convent.

On the 27th are remembered John Mark, the cousin of Barnabas, and companion of the apostles, whose early vacillation when with Paul was atoned for by later faithfulness to him; and the Arabian saints and physicians, Cosmos and Damian. It was upon the feast of these saints that Wenceslaus, the pious Christian king of Bohemia, visited the castle of his heathen brother Boleslas to be present at a feast and tournament. He was warned that Boleslas meditated treachery and might have suspected it, for Boleslas had already caused the murder of the saintly Ludmilla, the grand-mother of the two princes, who had brought up Wenceslaus in the Christian faith. But Wenceslaus went the next morning (September 28th, 938), unsuspectingly to mass, when his brother and his servants met and attacked

him. The king wrested the sword from Boleslas, crying, "God forgive you, my brother!" but was soon mortally wounded and fell dying at the church door. He is greatly honored throughout Germany, and the English ballad of "Good King Wenceslaus" keeps in mind one of the stories of his charity.

September 29th is very widely observed, as St. Michael and All Angels, throughout the Church in recognition of the ministering spirits; while September 30th keeps in memory the learned church father, Jerome—hermit, controversialist, and (most honorable title of all) translator of the Scriptures into the vulgar tongue, whence his version is called the Vulgate.

This rapid and necessarily incomplete review of a portion only of the Hagiography will give a better idea of the value of such a study than the selection of a few unusually interesting examples taken through the whole course of the year. It is offered in the hope that it may inspire others to studies which cannot fail to be interesting, instructive and spiritually profitable.

*Sewickley, Pa.*