

hidden life, always trembling in a deep sense of our frailty, and humbled in the centre of our nothingness, as being of ourselves the very abstract of weakness, and an unfathomed abyss of corruption.

ST. TELESOPHOS, P. M.

HE was a Grecian by birth, and the seventh bishop of Rome. Towards the end of the year 128, he succeeded Saint Sixtus I. sat eleven years, and saw the havoc which the persecution of Adrian made in the church. "He ended his life by an illustrious martyrdom," says Eusebius; (1) which is also confirmed by St. Irenæus. (2)

ST. SYNCLETICA, V.

SHE was born at Alexandria in Egypt, of wealthy Macedonian parents. From her infancy she had imbibed the love of virtue, and in her tender years she consecrated her virginity to God. Her great fortune and beauty induced many young noblemen to become her suitors for marriage; but she had already bestowed her heart on her heavenly spouse. Flight was her refuge against exterior assaults, and, regarding herself as her own most dangerous enemy, she began early to subdue her flesh by austere fasts and other mortifications. She never seemed to suffer more than when obliged to eat oftener than she desired. Her parents, at their death, left her heiress to their opulent estate; for the two brothers she had, died before them and her sister being blind, was committed entirely to her guardianship. Syncletica, having soon distributed her fortune among the poor, retired with her sister into a lonesome monument, on a relation's estate; where, having sent for a priest, she cut off her hair in his presense, as a sign whereby she renounced the world, and renewed the consecration of herself to God. Mortification and prayer were from that time her principal employment, but her close solitude, by concealing her pious exercises from the eyes of the world, has deprived us in a great measure of the knowledge of them.

The fame of her virtue being spread abroad, many women resorted to her abode to confer with her upon spiritual matters. Her humility made her unwilling to take upon herself the task of instructing, but charity, on the other side, opened her mouth.

(1) Hist. l. 4. c. 10.

(2) L. 3. c. 3.