

with him to purchase his pardon at the expense of his conscience. But he courageously answered her in the words of Job: "*You have spoken like one of the foolish women.*"(1) If you loved me, you would give me different advice, and not push me on to a second death. Let them do their worst: I will always remember our Lord's words: *If any man come to me, and hate not his father and mother, his wife and children, his brethren and sisters, and his own life also, he cannot be my disciple.*"(2) He suffered many torments, was stripped of all his substance, forbidden ever to appear in public, and reduced to great distress. But God enriched him with his graces, and called him to himself. See St. Victor Vitensis, Hist. Persec. Vandal. l. 1. u. 14.

## ST. EUSTASIUS, OR EUSTACHIUS,

ABBOT OF LUXEU,

SUCCEEDED his master St. Columban in that charge, in 611. He sanctified himself by humility, continual prayer, watching, and fasting; was the spiritual father of six hundred monks, and of many holy bishops and saints, and died in 625. He is named in the Martyrologies of Ado, and in the Roman. See his life by Jonas, his colleague, in the Bollandists and in Mabillon.

## ST. GUNDLEUS, CONFESSOR

THIS saint, who was formerly honoured with great devotion in Wales, was son to the king of the Dimetians in South-Wales. After the death of his father, though the eldest son, he divided the kingdom with his six brothers, who nevertheless respected and obeyed him as if he had been their sovereign. He married Gladusa, daughter of Braghan, prince of thrt country, which is called from him Brecknockshire, and was father of St. Canoc and St. Keyna. St. Gundleus had by her the great St. Cadoc, who afterwards founded the famous monastery of Lllancarvan, three miles from Cowbridge, in Glamorganshire. Gundleus lived so as to have always in view the heavenly kingdom for which we are created by God. To secure this, he retired wholly from the world long before his death, and passed his

time in a solitary little dwelling near a church which he had built. His clothing was sack-cloth, his food was barley-bread, upon which he usually strewed ashes, and his drink was water. Prayer and contemplation were his constant occupation, to which he rose at midnight, and he subsisted by the labour of his hands: thus he lived many years. Some days before his death he sent for St. Dubritius and his son St. Cadoc, and by their assistance, and the holy rites of the church, prepared himself for his passage to eternity. He departed to our Lord towards the end of the fifth century, and was glorified by miracles. See his life in Capgrave and Henschenius, from the Collection of John of Timmouth. See also bishop Usher.

### ST. MARK, BISHOP AND CONFESSOR.

SOME Greeks rank among the saints on this day Mark, bishop of Arethusa, in Syria, in the fourth age. When Constantius put to death his uncle Julius Constantius, brother of Constantine the Great, with his eldest son; the two younger, Gallus and Julian, narrowly escaped the sword. In that danger Mark concealed Julian, and secretly supplied him with necessaries for his subsistence. When Julian became emperor, he commanded that the temples which had been demolished by Christians, during the two preceding reigns, should be rebuilt at their expense. Mark had, by the authority of Constantius, demolished a very magnificent temple which was held in great veneration by the idolaters: he had also built a church, and converted a great number of infidels. Authorized by the law of Julian, the heathens of Arethusa, when they saw themselves uppermost, fell on the Christians; and Mark, finding that they were ready to show their resentment against him in particular which they had long concealed, he at first, pursuant to the gospel precept, betook himself to flight to escape their fury. But understanding that they had apprehended some of his flock instead of him, he returned and delivered himself up to the persecutors, to animate others in the same cause by his example and instructions. They seized him soon after his return, dragged him through the streets by the hair, or any part they could lay hold of, without the least compassion for his age, or regard for his virtue and learning. Having stript him, and scourged him all over his body, joining ignominy and insults with cruelty,