

lated it into the church of the Benedictin abbey, which bears his name in that city, on the 1st of October, on which day, in memory of this and other translations, he appointed his festival to be celebrated, which, in Florus and other calendars, was before marked on the 13th of January. In 1646 this saint's body was again visited by the archbishop with many honourable witnesses, and found incorrupt and whole in all its parts; but the skin was dried, and stuck to the winding-sheet, as it was described by Hinckmar above eight hundred years before. It is now above twelve hundred years since his death.(1)

Care, watchings, and labours were sweet to this good pastor, for the sake of souls redeemed by the blood of Jesus. Knowing what pains our Redeemer took, and how much he suffered for sinners, during the whole course of his mortal life, and how tenderly his divine heart is ever open to them, this faithful minister was never weary in preaching, exhorting, mourning, and praying for those that were committed to his charge. In imitation of the good shepherd and prince of pastors, he was always ready to lay down his life for their safety: he bore them all in his heart, and watched over them, always trembling lest any among them should perish, especially through his neglect: for he considered with what indefatigable rage the wolf watched continually to devour them. As all human endeavours are too weak to discover the wiles, and repulse the assaults of the enemy, without the divine light and strength, this succour he studied to obtain by humble supplications; and when he was not taken up in external service for his flock, he secretly poured forth his soul in devout prayer before God for himself and them.

ST. BAVO, ANCHORET, PATRON OF GHENT.

THIS great model of penance, called Allowin, surnamed Bavo, was a nobleman, and native of that part of Brabant called Hasbain, at present comprised in the territory of Liege. After having led a very irregular life, and being left a widower by the death of his wife, he was moved to a sincere conversion to God by a sermon which he heard St. Amand preach. The apostolical man had no sooner finished his discourse, but Bavo

1) Gall. Chr. Nov. t. 9, p. 13, et 220.

followed him, and threw himself at his feet, bathed in a flood of tears. Sobs expressed the sorrow and emotions of his heart more eloquently than any words could have done, and it was some time before his voice was able to break through his sighs. When he had somewhat recovered himself he confessed himself the basest and most ungrateful of all sinners, and earnestly begged to be directed in the paths of true penance and salvation. The holy pastor, who saw in his unfeigned tears the sincerity of his compunction, was far from flattering him in the beginning of his work, by which his penance would have remained imperfect; and whilst he encouraged him by the consideration of the boundless mercy of God, he set before his eyes the necessity of appeasing the divine indignation by a course of penance proportioned to the enormity of his offences, and of applying powerful remedies to the deep wounds of his soul, that his inveterate distempers might be radically cured, his vicious inclinations perfectly corrected and reformed, and his heart become a new creature. By these instructions Bavo was more and more penetrated with the most sincere sentiments of compunction, made his confession, and entered upon a course of canonical penance.* Going home he distributed all his moveables and money among the poor, and having settled his affairs, retired to the monastery at Ghent, where he received the tonsure at the hands of St. Amand, and was animated by his instructions to advance daily in the fervour of his penance, and in the practice of all virtues. "It is a kind of apostacy," said that prudent director to him, "for a soul which has had the happiness to see the nothingness of this world, and the depth of her spiritual miseries, not to raise herself daily more and more above them, and to make continual approaches nearer to God."

Bavo considered that self-denial and penance are the means by which a penitent must punish sin in himself, and are also one part of the remedy by which he must heal his perverse inclinations, and carnal passions. He therefore seemed to set no bounds to the ardour with which he laboured to consummate the sacrifice of his penance by the baptism of his tears, the com-

* "Post pœnitentiæ confessionem annis tribus præter 40 dierum abstinentiam," &c. See the original author of his life.

punction and humiliation of his heart, the mortification of his will, and the rigour of his austerities. To satisfy his devotion, St. Amand after some time gave him leave to lead an eremitical life. He first chose for his abode a hollow trunk of a large tree, but afterwards built himself a cell in the forest of Malmedun near Ghent, where wild herbs and water were his chief subsistence. He returned to the monastery of St. Peter at Ghent, where St. Amand had appointed St. Floribert the first abbot over a community of clerks, says the original author of our saint's life. With the approbation of St. Floribert, Bavo built himself a new cell in another neighbouring wood, where he lived a recluse, intent only on invisible goods, in an entire oblivion of creatures. He died on the 1st of October, about the year 653, according to Mabillon, but according to Henschenius, 657.(1) Perier rather thinks in 654. The holy bishop St. Amand, the abbot St. Floribert with his monks, and Domlinus the priest of Turholt were present at his glorious passage, attending him in prayer. The example of his conversion moved sixty gentlemen to devote themselves to an austere penitential life. By them the church of St. Bavo was founded at Ghent, served first by a college of canons, but afterwards changed into a monastery of the holy Order of St. Benedict. It was again reduced to its primitive state, being secularized by Pope Paul III. in 1537, at the request of the Emperor Charles V. who, building a citadel in that part, three years after, transferred the canons to St. John's, which from that time possesses the relics, and bears the name of St. Bavo. When the bishopric of Ghent was erected by Paul IV. in 1559, at the petition of King Philip II. this church was made the cathedral. Cornelius Jansenius, author of a learned Concordance or Harmony of the Gospels, and other works, was nominated the first bishop. He is not to be confounded with the famous Cornelius Jansenius, bishop of Ipres. An arm of St. Bavo is kept in a silver case at Haerlem, of which church he is the titular saint and patron, in the same manner as at Ghent. See the life of St. Bavo, written in the eighth century, published by Mabillon, sæc. 2. Ben. Another compiled by Theodoric, abbot of St. Tron's, in the twelfth

(1) Henschenius, in *Comment. prævio ad vitam S. Amandi*, n. 93, ad diem 6 Febr.

century, is extant in Surius, but not of equal authority. See also the history of many miracles, wrought by his relics, in three books. Among the moderns, Le Cointe, ad an. 649 Pagi, in *Critica in Annal. Baron.* ad an. 631. n. 13. Batavia sacra, p. 27. Ant. Sanderus *Rerum Gandavensium*, c. 4. p. 241. This author gives us the history of the church of St. Bavo, now the cathedral, l. 5. p. 390. Perier the Bollandist, from p. 198 to 303. t. 1. Octob.

ST. PIAT, APOSTLE OF TOURNAY, M.

ST. PIAT or PIATON, a zealous priest, came from Italy, being a native of Benevento, to preach the gospel in Gaul, probably about the same time with St. Dionysius of Paris, and his companions. Penetrating as far as Belgic Gaul, he converted to the faith the country about Tournay, and was crowned with martyrdom, as it seems, under the cruel governor Rictius Varus, about the year 286, about the beginning of the reign of Maximian Hercules, who then marched into Gaul. His body was pierced by the persecutors with many huge nails, such as were used in joining beams or rafters, and are described by Galloni and Mamachi among the instruments of torture used by the Romans. St. Piat seems to have suffered torments at Tournay, the capital, but to have finished his martyrdom at Seclin. This martyr's body was discovered in the seventh century at Seclin, pierced with these nails, by St. Eligius of Noyon, as St. Owen relates in his life of St. Eligius. He was before honoured there, or St. Eligius would not have sought his body in that place. It is enshrined in the collegiate church which bears his name at Seclin, a village between Lille and Tournay, the ancient capital of the small territory called Medenentensis, now Melantois; and he is honoured as the apostle and patron of that country. In the invasions of the Normans the relics of SS. Bavo, Wandrille, Aubert, Wulfran, Wasnulf, Piat, Bainus, Winnoc, and Austreberte were conveyed to St. Omer, and there secured forty years, according to the chronicle of the Normans in Duchesne, an. 846. Those of St. Piat were in another invasion conveyed to Chartres, and part still remains there in a collegiate church of canons, which bears his name. Fulbert of Chartres has left us a hymn in his honour. The body of St. Eubertus or Eugenius,