

three days in the suburb of the city, which was inhabited by Christians; after which they went into the town, and preached Christ also to the infidels. The populace hearing them, immediately took fire, covered them with mire and filth, and carried them before their king, whose name was Mahomet. From their rough habits and shorn heads he took them for madmen; but sent them to the governor of the town. By him, after a long examination, they were remanded to the king, who condemned them to be beheaded. They suffered with great joy in the year 1221, on the 10th of October; but are commemorated in the Roman Martyrology on the 13th. See F. Wadding's *Annals of the Order, St. Antoninus, and Chalippe, Vie de St. François*, l. 4, t. 1. p. 326.

ST. COLMAN, M.

IN the beginning of the eleventh century, the neighbouring nations of Austria, Moravia, and Bohemia were engaged against each other in implacable dissensions and wars. Colman, a Scot or Irishman, and according to Cuspinian and other Austrian historians, of blood royal, going on a penitential pilgrimage to Jerusalem, arrived by the Danube from the enemy's country at Stockheraw, a town six miles above Vienna. The inhabitants persuading themselves that he was a spy, unjustly tortured him various ways, and at length hanged him on a gibbet, on the 13th of October, in 1012. The double testimony of heroic actions of virtue and of miracles is required before any one is enrolled by the church among the saints, as Gregory IX. declares in his bull of the canonization of St. Antony of Padua. Neither miracles suffice, without clear proof of heroic sanctity, nor the latter without the former, says that pope; and the same is proved by the late Benedict XIV.(1) A fervent spirit of compunction and charity, and invincible meekness and patience under exquisite torments and unjust sufferings were an undoubted proof of the sanctity of the servant of God, which was confirmed by the incorruption of his body, and innumerable miracles. Three years after his death his body was translated by the Bishop of Megingard, at the request of Henry, marquis of Austria, and deposited at Mark, the capital of the

(1) L. de Canon. Sanct.

ancient Marcomans, near Moravia. St. Colman is honoured in Austria among the tutelar saints of that country, and many churches in that part of Germany bear his name. See his life written soon after his death by Crekenfred, abbot of Mark, published by Canisius; also Dithmar in Chron. and Leopold VI., marquis of Austria, in Chronico de Austriæ dynastis; Aventinus; Raderus, t. 3, p. 109, and Colgan, Act. SS. Hib. p. 107, n. 12.

SAINT GERALD, COUNT OF AURILLAC OR
ORILHAC, C.,

PATRON OF UPPER AUVERGNE.

THIS virtuous nobleman was born in 855, and inherited from his parents the most tender sentiments of piety and religion. It being the custom of that age for lords to lead their vassals to war in person, the art of war was looked upon as a necessary part of his education; but a lingering illness detained him a long time at home, during which he took so much delight in studies, prayer, and holy meditation, that he could never be again drawn into the tumultuous scene of a worldly train of life. By rooted habits of perpetual strict temperance and assiduous devotion he entered upon a penitential course of life. After the death of his parents he gave almost the whole revenue of his large estate to the poor, reserving a very small pittance for his own subsistence: he went meanly clad, in a manner suitable to the austere life he had embraced, fasted three days a week, never supped, and kept always a very frugal table. He rose every morning at two o'clock, even in journeys, said the morning part of the divine office, and meditated till sunrise; then he heard mass, and divided the whole day between the duties of religion and those of his station, devoting a great part of it to prayer and pious reading. He had usually a good book read to him at table; but after meals, allowed himself a little time for relaxation and conversing with his friends, though his discourse turned always upon something serious: in his pilgrimages and journeys he always took with him some holy priests with whom he might pray, and always chose a lodging next to some church. At prayer he appeared quite absorbed in God. Calling once at the monastery of Solemnac, during