

their swords, he presented his neck, saying he was ready to die in defence of the church of God. The king, who had always the highest veneration for the holy prelate, entered into himself, bitterly bewailing his sin, and after doing penance and making satisfaction, was conducted into the church by the bishop himself. In this example, whilst we commend the pastor's zeal, to whom nothing was dear on earth besides God's honour, we ought not to be less edified with the humble dispositions in which the king received correction. From that time the saint and the penitent concurred, with all their strength, in the most perfect union of hearts, to promote the cause of piety and religion. Upon the death of the king his corpse was conveyed to Roschild, the burial place, and at that time the ordinary residence of the king's of Denmark. St. William is said to have prayed on this occasion that he might not be separated from his friend, and dying at the same time he was interred together with him, and in the same place, in 1067, having passed forty years in Denmark. Baronius in his Annals, and some others, confound him by mistake with St. William, a regular canon of Paris, who was abbot of Eskille in the diocese of Roschild, in the following century, on whom see April 6th; and Hist. Littéraire de la France, t. 9, p. 117. On this holy bishop see Saxo Grammaticus, the learned Danish historian who flourished in the next century, Hist. Daniæ, c. 11, 12; Kransius, Wandalia, l. 4, c. 33; Cressy, Ch. Hist. of Brit. b. 34.

B. MARGARET, V. M. AT LOUVAIN, IN BRABANT.

SHE was martyred on the banks of the Dyle or Deel, by certain ruffians, in the beginning of the thirteenth century, because she would not consent to sin; for St. Thomas teaches⁽¹⁾ that all Christian virtues, being protestations of our faith, and proofs of our fidelity to God, they are a true motive of martyrdom. She was buried first on the bank of the river where she suffered, and was honoured with miracles. Her body soon after was translated to the church-yard of the collegiate church of St. Peter, in Louvain, and deposited in a chapel contiguous to it, built on purpose, first of wood, since of stone, which, by piercing the wall, is now united to that church. Her immemorial vene-

(1) S. Thom. 2. 2æ qu. 124, art. 5

ration at Louvain, and the exposition of her relics in this chapel, and distributions of the same, approved by the archbishops of Mechlin, are proofs of her rank in the Belgic Martyrologies. See an account of her martyrdom in Cæsarius, the Cistercian monk of the same age at Heisterbac, near Bonne Dial. l. 6, c. 34. Another life, published with notes by Stilting, t. 1, Sept. p. 592; Molanus, &c. She lived in the time of Henry I. duke of Brabant, who died near Cologne, in 1235, and was buried in the chancel of St. Peter's church of Louvain.

SEPTEMBER III.

ST. SIMEON STYLITES, THE YOUNGER.

From Evagrius, Hist. l. 5, c. 21, p. 448, and l. 6, c. 23, p. 471, with the notes of Reading and W. Lowth, *ibid.* Cambridge, 1720. Jos. Assemani, *Comm. in Cal. Univ.* Also Janning, t. 5, Maij, p. 298.

A. D. 592.

THIS saint was born at Antioch in 512, and retired, when yet a child, into the monastery of Thaumistore, or the Admirable Mountain, situated in the deserts of Syria, near Antioch. For several years he served a holy hermit who was a monk of the same place, and lived not far from the community upon a pillar. Simeon laboured with his whole strength to be a faithful imitator of all his virtues. Meeting one day with a young leopard, and not knowing what it was, he put a rope about its neck, and thus brought it to his master, saying he had found a cat. The good hermit, seeing the furious beast tamely obeying a child, began to conceive greater thoughts of him : and not long after, in 526, having had sufficient experience of his fervour, ordered him to make a pillar, and to live upon it. The youth obeyed, as if it had been the voice of God, and lived successively upon two pillars, within the inclosure of the monastery, threescore and eight years in great austerity, and in the exercises of assiduous contemplation. God manifested his sanctity by a great number of miracles, which he performed chiefly in curing the sick, foretelling things to come, and knowing the most secret thoughts of others. Evagrius, the historian, was an eye-witness to many, and assures us that he had experienced his knowledge of the thoughts of others in himself when he visited him for spiritual