

and went to preach the gospel in Bavaria. Theodon, who commanded in that country with the title of duke, under King Sigebert III., detained him a long time at Ratisbon, and, being desirous to fix him there, offered him large revenues and lands. The saint modestly refused to accept of them, saying it was his only desire to preach Christ crucified. His whole conduct manifestly made it appear that he sought nothing but the salvation of souls, and he converted a great multitude of idolaters. After having preached there three years, and gained to God an incredible number of infidels and sinners, he undertook a pilgrimage to Rome to venerate the relics of the apostles and martyrs, and to consult the chief pastor upon certain difficulties. A troop of assassins, stirred up by the clamours and slanders of a wicked woman, pursued the holy man, and, having overtaken him when he was advanced three days on his journey, they massacred him in the most inhuman manner, by cutting off his fingers, then his hands, ears, nose, legs, and arms. They left him a maimed trunk, weltering in his blood; and in that condition he died with incredible tranquillity of soul and patience in 653. St. Emmeran is honoured as patron of the city of Ratisbon, and of the great monastery which there bears his name. See his life written by Aribo, bishop of Frisingen, in the following century; also Raderus in *Bavaria Sancta*, t. 1, p. 42. Cointe, ad ann. 652, Suysken. p. 454.

SEPTEMBER XXIII.

ST. LINUS, POPE, M.

See Euseb. l. 3, c. 2, St. Epiphan. Hær. 27, c. 6.

ST. LINUS was the immediate successor of St. Peter in the see of Rome, as St. Irenæus, Eusebius, St. Epiphanius, St. Optatus, St. Austin, and others assure us. Tertullian say (1) that St.

(1) *Præscr.* c. 32.

yet his name is not found in the catalogue of the bishops of that see.—From this circumstance Le Cointe. ad an. 649; Pagi, *Crit. Annal. Baron.* ad an. 653; Longueval, *Hist. de l'Eglise Gal.* infer that he never was bishop of Poitiers. Wandelbert thinks he was a bishop in Brittany. If we suppose him to have been a co-bishop, which was usual at that time, we can easily account for the omission of his name in the catalogue. See Bingham, 8

Clement was appointed by St. Peter to be his successor; but either he declined that dignity till St. Linus and St. Cletus had preceded him in it, or he was at first only vicar of St. Peter, to govern under him the Gentile converts, whilst that apostle presided over the whole church, yet so as to be chiefly taken up in instructing the Jewish converts, and in preaching abroad.(1) St. Linus, succeeding St. Peter after his martyrdom, sat twelve years,(2) and is named among the martyrs in the canon of the Roman mass, which is certainly older in this part than the sacramentary of Gelasius, and of the greatest authority in this point. It is not indeed impossible that he might be called a martyr on account of his sufferings for the faith, without dying by the sword. St. Linus was buried on the Vatican hill, near the tomb of St. Peter.

This saint distinguished himself among the illustrious disciples of the apostles, who were formed upon their model to perfect virtue, and filled with the holy spirit of the gospel. How little are we acquainted with this spirit of fervour, charity, meekness, patience, and sincere humility; without which it is in vain that we bear the honourable name of Christians, and are a reproach and scandal to so sacred a profession!

ST. THECLA, V. M.

See Tillemont, t. 2, p. 60, who has gleaned the following circumstances of the life of this glorious saint from the writings of many primitive fathers, no genuine acts of this holy virgin being extant. Tertullian and St. Jerom inform us, that St. John deposed a priest at Ephesus for having forged false acts of SS. Paul and Thecla, and a book under that title was condemned by Pope Gelasius. The life of St. Thecla, published by Basil of Seleucia in the fifth age, is compiled from these false acts; consequently of no authority. See Stilling the Bollandist, t. 6. Sept. p. 546. Her Greek acts published at Antwerp in 1608, are mentioned by Lambecius at Vienna. Catal. Bibl. Vindeb. t. 8, p. 243, others more ancient are given us by Grabe Spicil. Patr. t. 1, p. 95.— See Fabricius Bibl. Græc. t. 9, p. 146.

THE FIRST AGE.

ST. THECLA, whose name has always been most famous in the church, and who is styled by St. Isidore of Pelusium and all

(1) See Hammond, Pearson, Cave, &c.

(2) See Berti, Chron. t. 2, and Chronologia primorum Pontificum ex picturis veteribus in basilicâ S. Pauli, sedente S. Leone vel Symmacho, inter Opr. Anastasii Biblioth. per utrumque Banchinum edita, Romæ. 1717.