

jutor. He was placed by his pious parents from his infancy in the monastery of St. Severus, and formed to piety by that holy abbot, who never lost sight of him, and continually inculcated to him, that everything on earth is full of snares and temptations. and that unless we live in continual watchfulness and circumspection, the devil besieges us so close, that it is impossible for us not to be surprised by him. The youth, by walking always in holy fear, was so happy as to preserve his soul free from whatever could defile it. He fled with great dread the applause of men, as the bane of virtue. To avoid this danger he stole away into a distant country, but after two years was found and brought back by his parents and friends. The fear of the esteem of men again forced him abroad, and going into Poitou, he changed his name into that of Maxentius, and put himself under the direction of a virtuous abbot named Agapetus. The brethren were struck with admiration to see one so perfectly disengaged from the earth, so humble, so mortified, so full of charity, and so enlightened in the paths of salvation; and they unanimously chose him their superior. In his devotions he seemed animated with the spirit of David when he composed his psalms, and in his instructions with the zeal and charity of John the Baptist. Austere towards himself, he showed in all his actions, that he sought only that food which never perishes. Following the example of Agapetus, he laid down his office as soon as it was possible for him to do it, and shut himself up in a remote cell; but the monks obliged him still to continue to direct them by his councils. Clovis, the king of the French, was then at war with Alaric, king of the Visigoths, who reigned in Spain, Languedoc, and Aquitain. A barbarous army was stopped by the saint's presence from plundering the monastery; and a soldier who attempted to strike him was seized with a numbness, which continued till he was cured by the saint. Nature on many occasions obeyed his voice, as St. Gregory of Tours relates. St. Maxentius died about the year 515, and is named in the Roman Martyrology.

ST. VIGILIUS, BISHOP OF TRENT, M.

THIS saint succeeded Abundantius in the episcopal see of Trent in 385. He begged of St. Ambrose, who was his metropolitan,

rules for his conduct in his ministry, which that holy prelate gave him in a long letter, in which he exhorted him vigorously to oppose the practice of usury, and the custom of Christians intermarrying with infidels. There remained still many idolaters in the valleys of the diocese of Trent, who adored Saturna and other false divinities. St. Vigilius sent SS. Sisinnius, Martyrius, and Alexander, to preach the faith to them, and afterwards wrote their acts, or a narrative of their martyrdom in a short letter to St. Simplician, St. Ambrose's successor, and in another longer to St. Chrysostom. He looked on their glory with a holy envy, and condemned himself as a mercenary and a coward so long as he saw his own crown deferred. His labours, however, were at length recompensed with the happiness of laying down his life for Christ. The ancient calendars rank him among the martyrs, and Fortunatus tells us, that in seeking death he found life, being slain for the faith by a troop of infidel peasants. Usuardus says, they murdered him by a shower of stones, and places his martyrdom in the consulship of Stillico, which happened in 400 or 405. Surius confounds this saint with another of the same name, who lived one hundred years later. See Mabill. Pref. sæc. 5, p. 60; Baillet, &c.

ST. BABOLEN,

A MONK of the Order of St. Columban, whose country is not known, coming into France was appointed first abbot of St. Peter's des-Fosses, called St. Maur's after the relics of that holy abbot were brought thither from Anjou. This monastery was founded by Blidegisil, archdeacon of Paris, in 638, in a peninsula formed by the river Marne, two leagues from Paris. St. Babolen rendered it a house of saints, and by the perfect spirit of charity, piety, and all virtues which reigned in it, a true image of paradise on earth. In conjunction with St. Fursey at Lagny he laboured much in serving the whole diocese of Paris by the authority of Bishop Audebert and his successor St. Landri. He founded many churches and hospitals in that diocese, and in his old age having resigned his abbacy to Ambrose, his successor, died in holy retirement in the seventh century. The new Paris Breviary honours his memory with one lesson on the 26th of June. See Molanus in Auctario