

St. Brice over the tomb of St. Martin ; his name occurs this day in the Roman Martyrology. See St. Gregory of Tours. Hist. l. 2, c. 1, et 14, l. 10, c. 31. Baillet, on the 19th Sept. F. Longueval, Hist. de l'Egl. Gall. t. 2, p. 77 et 114.

ST. SEQUANUS, IN FRENCH SEINE, ABBOT.

HE was born in the little town of Maymont in the extremity of Burgundy. His parents gave him an excellent education, and permitted him to embrace an ecclesiastical state, to which he was inclined from his infancy. Having received the clerical tonsure from the hands of his pastor, the sanctity of his life soon recommended him to the Bishop of Langres, who promoted him to the priesthood. The saint having suffered some persecution from persons who had envied his merit, he took occasion from thence to execute a resolution he had long before formed, of quitting the commerce of the world ; and put himself under the direction of Abbot John, who governed the monastery of Reomé, in Auxois, since called Moutier St. Jean. Here he perfected himself in the study of the holy scriptures, and in the practice of all religious virtues. After some time he built a monastery in the forest of Segestre, near the source of the river Seine, which still bears his name. The regular discipline which he established there, rendered it famous, and drew to it a number of disciples. God was pleased to honour him with the gift of miracles which added new lustre to his sanctity. He died, according to the most probable opinion, on the 19th of September, about the year 580 ; and his relics are kept in his monastery. He is mentioned in the Martyrologies of Ado and Usuard under the name of St. Sigon. See his life, by one of his disciples, in Mabil. sec. 1, Ben. St. Gregory of Tours, c. 88, de Glor. Confes. Hist. du Monast. de Reomé, ou Moutier St. Jean ; Baillet, &c

SEPTEMBER XX.

ST. EUSTACHIUS AND COMPANIONS, MM.

See the Bollandists, t. 6, Sept. p. 107.

ST. EUSTACHIUS, called by the Greeks Eustathius, and before

his conversion named Placidus, was a nobleman who suffered martyrdom at Rome, about the reign of Adrian, together with his wife Theopista, called before her baptism Tatiana, and two sons, Agapius and Theopistus. These Greek names they must have taken after their conversion to the faith. The ancient sacramentaries mention in the prayer for the festival of St. Eustachius, his profuse charities to the poor, on whom he bestowed all his large possessions, some time before he laid down his life for his faith. An ancient church in Rome was built in his honour, with the title of a Diacony; the same now gives title to a cardinal. His body lay deposited in this church till, in the twelfth age, it was translated to that of St. Denis, near Paris. His shrine was pillaged in this place, and part of his bones burnt by the Huguenots in 1567;(1) but a portion of them still remains in the parish church which bears the name of St. Eustachius in Paris.(2)

How noble is it to see integrity and virtue triumphing over interest, passion, racks, and death, and setting the whole world at defiance! To see a great man preferring the least duty of justice, truth, or religion to the favour or menace of princes; readily quitting estate, friends, country, and life, rather than consent to anything against his conscience; and at the same time, meek, humble, and modest in his sufferings; forgiving from his heart and tenderly loving his most unjust and treacherous enemies and persecutors! Passion and revenge often make men furious; and the lust of power, worldly honour, applause, or wealth may prompt them to brave dangers; but these passions leave them weak and dastardly in other cases, and are themselves the basest slavery, and most grievous crimes and misery. Religion is the only basis on which true magnanimity and courage can stand. It so enlightens the mind as to set a man above all human events, and to preserve him in all changes and trials steady and calm in himself; it secures him against the errors, the injustices, and frowns of the world, it is by its powerful motives the strongest spur to all generous actions, and under afflictions and sufferings a source of unalterable peace, and over-

(1) See Baillet.

(2) See the new Paris Breviary on the 3rd of November. Also Falconius, in ephem. Græco-Moschas, &c.

flowing joy which spring from an assured confidence that God's will is always most just and holy, and that he will be its protector and rewarder. Does religion exert this powerful influence in us? Does it appear in our hearts, in our actions and conduct? It is not enough to encounter dangers with resolution; we must with equal courage and constancy vanquish pleasure and the softer passions, or we possess not the virtue of true fortitude.

ST. AGAPETUS, POPE, C.

THIS holy pope was a native of Rome, and being received among the clergy, discharged the inferior functions of the ministry in the church of SS. John and Paul. His great sanctity recommended him to the love and veneration of all who knew him, and Pope John II. dying on the 26th of April, 535, Agapetus, who was at that time archdeacon, was chosen to fill the holy see, and ordained on the 4th of May. He healed by mildness the wounds which had been made by dissensions, and by the unhappy schism of Dioscorus against Boniface II. in 529. The Emperor Justinian, being apprized of his election, sent to him a profession of his faith, which the holy pope received as orthodox, and, in compliance with his request, condemned the Acemetes monks at Constantinople, who were tainted with the Nestorian heresy. Hilderic, king of the Vandals in Africa, having been deposed by Gilimer, Justinian took that occasion to break the alliance which the Emperor Zeno had made with Genseric, and in the year 533, the seventh of his reign, sent Belisarius with a fleet of five hundred sail into Africa. That experienced general made an easy conquest of the whole country, and took Carthage almost without opposition. Justinian sent to the churches in Jerusalem the vessels of the ancient Jewish temple, which Titus had formerly brought to Rome, and which Genseric had carried from thence to Carthage. He re-established the temporal government of Africa, which he divided into seven provinces, Zeugitana, named heretofore the Proconsular, that of Carthage, Byzacena, and that of Tripoli; which four had for governors men of consular dignity: the three others, Numidia, Mauritania, and Sardinia, had only presidents. All these were subject to the *Præfectus Prætorie*