

happened in summer, about the year 387, and his brother of Nyssa mentions, that his memory was honoured at Sebaste (probably the very year after his death) by an anniversary solemnity, with several martyrs of that city.(1) His name occurs in the Roman Martyrology, on the 9th of January.

We admire to see a whole family of saints ! This prodigy of grace, under God, was owing to the example, prayers, and exhortations of the elder St. Macrina, which had this wonderful influence and effect ; from her they learned most heartily and deeply to imbibe the true spirit of self-denial and humility, which all Christians confess to be the fundamental maxim of the gospel ; but this they generally acknowledge in speculation only, whereas it is in the heart that this foundation is to be laid ; we must entertain no attachment, says St. Gregory of Nyssa,(2) to any thing, especially where there is most danger of passion, by some sensual pleasure annexed, and we must begin by being upon our guard against sensuality in eating, which is the most ancient enemy, and the father of vice : we must observe in our whole life the most exact rule of temperance, never making the pleasure of sense our end, but only the necessity of the use we make of things, even those in which a pleasure is taken. In another treatise he says,(3) he who despises the world, must also renounce himself, so as never to follow his own will, but purely to seek in all things the will of God ; we are his in justice, his will must be the law and rule of our whole life. This precept of dying to ourselves, that Christ may live in us, and all our affections and actions governed by his spirit, is excellently inculcated by St. Basil the Great.(4)

SS. JULIAN AND BASILISSA, MM.

ACCORDING to their acts, and the ancient Martyrologies, though engaged in a married state, they by mutual consent lived in perpetual chastity, sanctified themselves by the most perfect exercises of an ascetic life, and employed their revenues in relieving the poor and the sick ; for this purpose they converted their house into a kind of hospital, in which, if we may credit their acts, they sometimes entertained a thousand indigent persons : Basilissa attend those of her sex, in separate lodgings from the

(1) St. Gr. Nyss. ep. ad Flav. t. 3. p. 645. (2) St. Gr. Nyss, de Virg. c. 9.

(3) Id. de perfectâ Christi forma.

(4) St. Basil, in Ps. 34. de Bapt. l. 1. et Interr. 237.

men, of whom Julian took care, who from his charity is surnamed the Hospitalarian. Egypt, where they lived, had then begun to abound with examples of persons, who, either in cities or in deserts, devoted themselves to the most perfect exercises of charity, penance, and contemplation. Basilissa, after having stood severe persecutions, died in peace; Julian survived her many years, and received the crown of a glorious martyrdom, together with Celsus a youth, Antony a priest, Anastatius, and Marcianilla the mother of Celsus. They seem to have suffered in the reign of Maximin II. in 313, on the 6th of January; for, in the most ancient lectionary used in the church of Paris, under the first race of the French kings, quoted by Chatelain,(1) and several ancient calendars, their festival is marked on that day, or on the eve. On account of the concurrence of the Epiphany, it was deferred in different churches to the 7, 8, 9, 10, 11, 12, 13, 14, 17, 27, 28, or 29th, of January; 12, 13, 14, 17, 19, 24, or 27th of February; 20, 21, or 22nd of June; or 31st of August. The menology, published by Canisius, places the martyrdom of St. Julian and his companions, at Antinopolis in Egypt; certain ancient MS. copies of the Martyrology, which bear the name of St. Jerom, say more correctly Antinous: by mistaking the abbreviation of this name in some MS. copies, several Latins have read it Antioch;* and the Latin acts say, these martyrs suffered at Antioch in Egypt: but no town of that name is ever mentioned in that country; though Seleucus, the son of Antiochus, gave it to sixteen cities which he built in Asia, as Appian takes notice. Many churches and hospitals in the east, and especially in the west, bear the name of one or other of these martyrs: at Antioch, in Syria, our St. Julian was titular saint of a famous church, and St. Julian of Anazarbus, of two others. Chatelain(2) proves from ancient images and other monuments, that four churches at Rome, and three out of five

(1) Notes sur le Martyrol. 6 Jan. p. 106. Mabill. Lit. Gallic. 1. 2, p. 115, 116.

(2) Notes on Jan. 6. p. 109

* The abbreviation *Antio* for Antinous, found in a MS. copy mentioned by Chatelain, p. 106, was probably mistaken for Antioch, a name better known. Certain circumstances related from the false acts of these martyrs, by St. Antoninus, gave occasion to the painters in Italy to represent St. Julian as a sportsman, with a hawk on his hand; and in France, as a boatsman, in a barge; and the postillions and bargemen keep his feast, as of their principal patron.

at Paris, which bear the name of St. Julian, were originally dedicated under the name of St. Julian the hospitalarian and martyr; though some of these latter afterwards took either St. Julian bishop of Mans, confessor, or St. Julian of Brioude, martyr, for patron. The same has happened to some, out of the great number of churches and hospitals in the Low Countries, erected under his invocation; but the hospitalarian and martyr is still retained in the office of the greater part, especially at Brussels, Antwerp, Tournay, Douay, &c. In the time of St. Gregory the Great, the skull of St. Julian, husband of St. Basilissa, was brought out of the east into France, and given to Queen Brunehault; she gave it to the nunnery which she founded at Etampes; part of it is at present in the monastery of Morigny, near Etampes, and part in the church of the regular canonesses of St. Basilissa, at Paris.(1)

ST. MARCIANA, V. M.

SHE was a native of Rusuccur in Mauritania, and courageously despising all worldly advantages, to secure to herself the possession of the precious jewel of heavenly grace, she was called to the trial in the persecution of Dioclesian, which was continued in Africa under his successors, till the death of Severus, who was declared Cæsar in 305, and slain in 309. St. Marciana was beaten with clubs, and her chastity exposed to the rude attempts of Pagan gladiators, in which danger God miraculously preserved her, and she became the happy instrument of the conversion of one of them to the faith: at length she was torn in pieces by a wild bull and a leopard, in the amphitheatre at Cæsarea in Mauritania. She is the same who is commemorated on the 12th of July, in the ancient breviary of Toledo: and in the Roman, and some other Martyrologies, both on the 9th of July, and on the 9th of January. See a beautiful ancient hymn in her praise, in the Mozarabic breviary, and her acts in Bollandus, though their authority is not altogether certain. Consult Tillemont, t. 5. p. 263. Chatelain, notes on the 9th of January, p. 146.

ST. BRITHWALD, ARCHBISHOP OF CANTERBURY.

HE was abbot of Glastenbury, but resigning that dignity, came to the little monastery of Riculf, or Riculver, near the isle of

(1) See Chatelain, notes on Jan. 6. p. 110, from a MS. at Morigny