

carried the greater part of this sacrilegious booty perished at sea in the road to Denmark; the rest was robbed at land, so that nothing of it came into the king of Denmark's hands. The Lutherans treated the saint's body with respect, and left it in the same place where the shrine had stood, in the inner wooden case, till in 1568 they decently buried it in the same cathedral. A shirt or inner garment of St. Olave's is shown at St. Victor's in Paris. His shrine became famous by many miracles, and he was honoured with extraordinary devotion throughout all the northern kingdoms, and was titular saint of several churches in England and Scotland. He was called by our ancestors St. Olave, and more frequently St. Tooley; but in the Norway Chronicles Olaf Haraldson, and Olaf Helge or the Holy. See Saxo-Grammaticus, *Hist. Dan.* l. 10, fol. 94, 95, 96. Adam Brem. *Hist. Eccl.* l. 2, c. 43. The Iceland historians whom Mallet regards as far more accurate, especially Torfæus, in the last century, in his *Series regum Daniæ*; Snorow Sturleson, &c. See also Bosch the Bollandist, t. 7, Jul. p. 87. Mallet, *Hist. de Dannemarc.* &c.

ST. OLAUS, KING OF SWEDEN,

WAS converted to the faith by St. Anscharius, and for his zeal in propagating the same, and because in the time of a great famine he could not be compelled to offer sacrifice to the idols of Upsal, was sacrificed to them by the rebellious inhabitants of Birca, at that time the usual residence of the kings of Sweden. From the ruins of Birca, Stockholm took its rise, though built at a considerable distance from it. See Puffendorf's *History of Sweden*, t. 1, p. 70.

JULY XXX.

SS. ABDON AND SENNEN, MM.

THEY were Persians, but coming to Rome, courageously confessed the faith of Christ in the persecution of Decius in 250. They were cruelly tormented, but the more their bodies were mangled and covered with ghastly wounds, the more were their souls adorned and beautified with divine grace, and rendered

glorious in the sight of heaven. The Christians at Rome did not treat them as strangers, but as brethren united to them in the hope of the same blessed country; and after their death carefully deposited their bodies in the house of a subdeacon called Quirinus. In the reign of Constantine the Great, their relics were removed into the ancient burying place of Pontian, so called from some rich man who built it: called also, from some sign, *Ad Ursum Pileatum*. It afterwards received its name from SS. Abdon and Sennen. It was situated near the Tiber, on the road to Porto near the gates of Rome. The images of these martyrs with Persian bonnets and crowns on their heads, and their names, are to be seen there at this day in ancient sculpture.(1) SS. Abdon and Sennen are mentioned in the ancient Liberian Calendar, and in other Martyrologies; though their modern acts deserve no notice, as Cardinal Noris has demonstrated.(2)

The martyrs preferred torments and death to sin, because the love of God above all things reigned in their breasts. "We say we are Christians," says Tertullian;(3) "we proclaim it to the whole world, even under the hands of the executioner, and in the midst of all the torments you inflict upon us to compel us to unsay it. Torn and mangled, and weltering in our blood, we cry out as loud as we are able to cry, That we are worshippers of God through Christ." Upon which Mr. Reeves observes, that no other religion ever produced any considerable number of martyrs except the true one. Do we ever read of any generation of men so greedy of martyrdom, who thought it long till they were upon the rack, and were so patient, so cheerful and steadfast under the most intolerable torments? Socrates was the only philosopher who can be said to have died for his doctrine; and what a restless posture of mind does he betray who was esteemed the best and the wisest of the heathens! With what misgivings, and fits of hope and fear, does he deliver himself in that most famous discourse, supposed to have been made by him a little before his death, about a future state?(4) And neither Phædo, Cebes, Crito, Simmias, nor any other of

(1) Aringhi *Roma Subterranea*, l. 1, c. 25.

(2) Noris, *Diss.* 3, de *Epochis Syro-Macedonum*.

(3) *Apol.* c. 21.

(4) Plato in *Phædo*.

his greatest friends who were present at his death, durst maintain either his innocence, or that doctrine for which he died, in the Areopagus. With what reserve did Plato himself dogmatize concerning the gods whom he worshipped in public, but denied in private! How did he dodge about, disguise himself, and say and unsay the same excellent truths! Only the Christians suffered at this rate, and they held on suffering for several hundred years together, till they had subdued the world by dying for their religion. What could engage such a number of men in such a religion, and support them in it, in defiance of death in the most shocking forms, but evident truth, and a superior grace and strength from above?

ST. JULITTA, M.

THE Emperor Dioclesian, by the first edicts which he issued out against the Christians in 303, declared them infamous, and debarred from all protection of the laws, and from all the privileges of citizens. By thus putting arms into the hands of every one against them, the tyrant hoped to see their very name extinguished; but he was not sensible that this divine religion then triumphs when its professors seem to be overcome by death, and that by it human weakness is made victorious over the power of the world and hell. Of this St. Julitta is an instance. She was a rich lady of Cæsarea, in Cappadocia, and was possessed of many farms, cattle, goods, and slaves. A powerful man of the town, by open violence, got possession of a considerable part of her estate; and when he could not otherwise maintain his suit before the pretor, charged her with being a Christian. The judge caused fire and incense to be immediately brought into the court, and commanded her to offer sacrifice to the idols; but she courageously made him this answer: "May my estates perish, or be disposed of to strangers; may I also lose my life, and may this my body be cut in pieces, rather than that by the least impious word I should offend God who made me. If you take from me a little portion of this earth, I shall gain heaven for it." The judge was extremely exasperated at the undaunted resolution with which she spoke, and without more ado confirmed to the usurper the estates to which he unjustly laid claim, and condemned the servant of Christ to