

received the extreme-unction and viaticum, she made this prayer: "Lord Jesus Christ, I very well know where this my body will be lodged: it will find an abode in the earth; but what retreat wilt thou this night afford my soul? Who will receive or comfort it? No one can do it but thyself, my Saviour! Into thy hand I commend this thy creature. I am a most ungrateful sinner; but I now ask of thee that mercy which I have always implored, and to thee I recommend my soul and body." After being laid on ashes, she expired with great tranquillity, June the 24th, and was interred on the 26th, in 1135. It does not appear that she has been publicly honoured among the saints; or that any juridical process has been commenced for that purpose. Yet she is reputed a saint by the sacred biographers of Auvergne, and of the Order of Cluni, and several others, as Branche De Sanctis Alvernæ, l. 3, p. 794. Arthur de Montier in *Gynecæo Sacro*, &c. Her life is elegantly written by her son Peter Maurice, surnamed the Venerable, abbot of Cluni,* and is the masterpiece of his excellent works, l. 2, ep. 17. See the notes on the same in the library of Cluni. D'Andilly has given her life among those of the most illustrious saints and solitaires, t. 1, &c.

JUNE XXVII.

ST. LADISLAS I., CONFESSOR,

KING OF HUNGARY.

See Papebroke's collections from the Hungarian historians, t. 5, Junij, p. 315.

A. D. 1095.

LADISLAS the First, called by the Hungarians St. Lalo, and in old French, Lancelot, was son of Bela king of Hungary, and

* Her son, Peter Maurice, became first a monk, and afterwards ninth abbot of Cluni, and by the sanctity of his life obtained the surname of Peter the Venerable. He engaged Peter Abailard to retract his errors, and in a spirit of penance, in his old age, to take the monastic habit at Cluni. Peter was much employed by popes in many important affairs of the church, and died in 1156. He left six books of letters, several sermons, hymns, and other pious tracts. His life, written by a disciple

born in 1041. By the pertinacious importunity of the people he was compelled, much against his own inclination, to ascend the throne in 1080, the kingdom being then elective. He restored the good laws and discipline which St. Stephen had established, and which seem to have been obliterated by the confusion of the times. Chastity, meekness, gravity, charity, and piety were from his infancy the distinguishing parts of his character; avarice and ambition were his sovereign aversion, so perfectly had the maxims of the gospel extinguished in him all propensity to those base passions. His life in the palace was most austere: he was frugal and abstemious, but most liberal to the Church and poor. Vanity, pleasure, or idle amusements had no share in his actions or time, because all his moments were consecrated to the exercises of religion and the duties of his station, in which he had only the divine will in view, and sought only God's greater honour. He watched over a strict and impartial administration of justice, was generous and merciful to his enemies, and vigorous in the defence of his country and the Church. He added to his kingdom Dalmatia and Croatia, drove the Huns out of his territories, and vanquished the Poles, Russians, and Tartars. He was preparing to command as general-in-chief, the great expedition of the Christians against the Saracens for the recovery of the Holy Land, when God called him to himself on the 30th of July, 1095. He was buried at Waradin, where his relics continue "still to be illustrated by miracles," says the Roman Martyrology, on the 27th of June, on which day, on account of their translation, it celebrates his festival. He was canonized by Celestine III. in 1198.

How useless and impertinent are the scenes and amusements of the world, in which so many squander away that time which was given them to prepare for eternity! How insignificant and capricious are the lives of many who make here the greatest figure! The saints filled all their moments with good works and great actions; and, whilst they laboured for an immortal crown, the greatest share of worldly happiness of which this life

named Rodolph, is published by Dom Martenne, *Scriptorum Veterum Amplissima Collectio*, t. 6, p. 1187, and some of this holy abbot's sermons, *Thesaur. Anecd.* t. 5, col. 1419, 1439, and 1448. See also *Bibl. Cluniac.* p. 1231, and *Bibl. Patr.* ed. Lugdun. t. 22.

is capable fell in their way without being even looked for by them. In their afflictions themselves, virtue afforded them the most solid comfort, pointed out the remedy, and converted their tribulations into the greatest advantages.

ST. JOHN, PRIEST AND CONFESSOR,

SURNAMED OF MOUTIER, AND OF CHINON.

ST. GREGORY of Tours informs us, that he was a native of Great Britain, and led a retired life at Chinon or Caion, a village in the diocese of Tours. He confined himself to a little cell and oratory, with an orchard over against the church, and declined all superfluous commerce with men. In his orchard, which he cultivated himself, he planted a few laurel-trees, which, says, St. Gregory, are now so grown, that the boughs being brought together they form an agreeable shade. Under these laurel trees he used to sit reading or writing. After his death he was interred in the same place, and many sick were restored to their health by his intercession with God, as the same author assures us. St. John flourished in the sixth century. He is commemorated in the Roman, Gallican, and English Martyrologies on the 27th of June. See St. Gregory of Tours. l. de Gloria Confess. c. 23, &c.

JUNE XXVIII.

ST. IRENÆUS, BISHOP OF LYONS, MARTYR.

See Tillemont, t. 3; Ceillier, t. 2, p. 185; Orsi, t. 2; F. Colonia, Hist. Littéraire de la Ville de Lyon, Sec. 3, p. 133, and Dom Massuit, in his edition of this father's works.

A.D. 202.

THIS saint is himself our voucher that he was born near the times of Domitian, (1) consequently not in the close, as Dupin conjectures, but in the beginning of Adrian's reign, about the year 120. He was a Grecian, probably a native of Lesser Asia. His parents, who were Christians, placed him under the care of

(1) L. 5, c. 30.