

## ST. RUFUS, OR RUFIN, ANCHORET

AT GLENDALOECH, NEAR DUBLIN, IN IRELAND.

ENGUS invokes him among the principal saints who lay buried in the famous church of Glendaloech. Colgan says he was ordained bishop before his death. See his MS. continuation, 22 Apr.

## APRIL XXIII.

## ST. GEORGE, MARTYR.

ABOUT THE YEAR 303.

ST. GEORGE is honoured in the Catholic church as one of the most illustrious martyrs of Christ. The Greeks have long distinguished him by the title of The Great Martyr, and keep his festival a holiday of obligation. There stood formerly in Constantinople five or six churches dedicated in his honour; the eldest of which was always said to have been built by Constan-

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fidei Nicenæ, c. 9. Witasse, Tournely, and at length by Dom. Charles Vincent de la Rue, *Notis in Huetii Origeniana*, l. 2, c. 2, p. 107, ad p. 139, t. 4, parte 2. This latter strenuously clears his doctrine of the charge of Pelagianism, *ib.* l. 2, qu. 7, p. 192. Huet, though carried away by the authority of his friend, F. Petau, the most declared adversary of Origen, condemns him with too great severity, yet demonstrates that he never maintained his errors with obstinacy, which is required to the guilt of heresy. (*Origeniana*, l. 2, c. 3, n. 19, and c. 4.) Nevertheless, that he for some time denied the eternity of the torments of hell, is clear both from the torrent of the fathers and councils, and from his genuine writings, such as were deposited by him in the library of Cæsarea. (See Huet, *Origen*, l. 2, c. 11.) Nor does Dom. Charles Vincent de la Rue offer to vindicate him from the charge of having maintained this and certain other errors relating to the human soul, angels, &c. The Benedictine complete edition of Origen's works was undertaken by Dom. Charles de la Rue, who published two volumes, and prepared the third. His nephew, Charles Vincent de la Rue, took care to have this printed in 1749, and added himself, in 1759, the fourth or last volume, with curious judicious critical notes on several parts of Huet's *Origeniana*; wherein he clears his author of many things laid to his charge by Huet, and especially by that learned prelate's friend, F. Petau; yet shows, against Halloix, Tillemont, and Ceillier, that he certainly fell into several dangerous errors against the eternity of hell torments, &c., though never with obstinacy; and that he undoubtedly died in the bosom of the Catholic Church.

tine the Great ; who seems also to have been the founder of the church of St. George, which stood over his tomb in Palestine. Both these churches were certainly built under the first Christian emperors. In the middle of the sixth age the Emperor Justinian erected a new church, in honour of this saint, at Bizanes, in Lesser Armenia : the Emperor Mauritius founded one in Constantinople. It is related in the life of St. Theodorus of Siceon, that he served God a long while in a chapel which bore the name of St. George, had a particular devotion to this glorious martyr, and strongly recommended the same to Mauritius, when he foretold him the empire. One of the churches of St. George in Constantinople, called Manges, with a monastery adjoining, gave to the Hellespont the name of the Arm of St. George. To this day is St. George honoured as principal patron or tutelar saint by several eastern nations, particularly the Georgians. The Byzantine historians relate several battles to have been gained, and other miracles wrought through his intercession. From frequent pilgrimages to his church and tomb in Palestine, performed by those who visited the Holy Land, his veneration was much propagated over the West. St. Gregory of Tours mentions him as highly celebrated in France in the sixth century.(1) St. Gregory the Great ordered an old church of St. George, which was fallen to decay, to be repaired.(2) His office is found in the sacramentary of that pope, and many others.(3) St. Clotildis, wife of Clovis, the first Christian king of France, erected altars under his name ; and the church of Chelles, built by her, was originally dedicated in his honour. The ancient life of Drocotovæus mentions, that certain relics of St. George were placed in the church of St. Vincent, now called St. Germaris, in Paris, when it was first consecrated. Fortunatus of Poitiers wrote an epigram on a church of St. George, in Mentz. The intercession of this saint was implored especially in battles, and by warriors, as appears by several instances in the Byzantine history, and he is said to have been himself a great soldier. He is at this day the tutelar saint of the republic of Genoa ; and was chosen by our ancestors in the same quality under our first

(1) L. de Glor. Mart. c. 101.

(2) L. 19, ep. 73, p. 1173, ed. Bæa.

(3) Not. Menardi in Sacram. S. Greg.

Norman kings. The great national council, held at Oxford in 1222, commanded his feast to be kept a holiday of the lesser rank throughout all England.(1) Under his name and ensign was instituted by our victorious King Edward III. in 1330, the most noble Order of knighthood in Europe, consisting of twenty-five knights, besides the sovereign. Its establishment is dated fifty years before the knights of St. Michael were instituted in France, by Lewis XI., eighty years before the Order of the Golden Fleece, established by Philip the Good, duke of Burgundy; and one hundred and ninety before the Order of St. Andrew was set up in Scotland by James V. The Emperor Frederick IV. instituted, in 1470, an Order of knights in honour of St. George; and an honourable military Order in Venice bears his name.(2)

The extraordinary devotion of all Christendom to this saint,\* is an authentic proof how glorious his triumph and name have always been in the church. All his acts relate, that he suffered under Dioclesian, at Nicomedia. Joseph Assemani(3)

(1) Conc. t. 11, p. 275.

(2) See F. Honoré Hist. des Ordres de Chevalerie, t. 4; also Ashmole's Order of the Garter; Anstis's Register; and Pott's Antiquities of Windsor and Hist. of this Order, 4to. 1749, with the MS. notes of Dr Buswell, canon of Westminster.

(3) Jos. Assemani in Calend. Univer. t. 6, p. 284. See Memoires de l'Académie des Inscript. t. 26, p. 436.

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\* Certain ancient heretics forged false acts of St. George, which the learned Pope Gelasius condemned in his famous Roman council in 494. Calvin and the Centuriators call him an imaginary saint; but their slander is confuted by most authentic titles and monuments. Jurieu, (Apol. de Reform. t. 1,) Reynolds, and Echard blush not to confound him with George the Arian, usurper of the see of Alexandria, the infamous persecutor of St. Athanasius and the Catholics, whom he endeavoured to dragoon into Arianism, by butchering great numbers, banishing their bishops, plundering the houses of orphans and widows, and outraging the nuns with the utmost barbarity, till the Gentiles, exasperated by his cruelties and scandalous behaviour, massacred him, under Julian. The stories of the combat of St. George with the magician Athanasius, and the like trumpery, came from the mint of the Arians, as Baronius takes notice: and we find them rejected by Pope Gelasius and the other Catholics, who were too well acquainted with the Arian wolf, whose acts they condemned, to confound him with this illustrious martyr of Christ. Though the forgeries of the heretics have been so blended with the truth in the history of this holy martyr, that, as we have it, there is no means of separating the sterling from the counterfeit. See, in Dr. Heylin's History of St. George, the testimonies of writers in every age from Gelasius I. in 492, downwards, concerning this holy martyr.

shows, from the unanimous consent of all churches, that he was crowned on the 23rd of April. According to the account given us by Metaphrastes, he was born in Cappadocia, of noble Christian parents. After the death of his father, he went with his mother into Palestine, she being a native of that country, and having there a considerable estate, which fell to her son George. He was strong and robust in body, and having embraced the profession of a soldier, was made a tribune, or colonel in the army. By his courage and conduct, he was soon preferred to higher stations by the Emperor Dioclesian. When that prince waged war against the Christian religion, St. George laid aside the marks of his dignity, threw up his commission and posts, and complained to the emperor himself of his severities and bloody edicts. He was immediately cast into prison, and tried, first by promises, and afterwards put to the question, and tortured with great cruelty; but nothing could shake his constancy. The next day he was led through the city and beheaded. Some think him to have been the same illustrious young man who tore down the edicts when they were first fixed up at Nicomedia,\* as Lactantius relates in his book, *On the Death of the Persecutors*, and Eusebius in his history.(1) The reason why St. George has been regarded as the patron of military men, is partly upon the score of his profession, and partly upon the credit of a relation of his appearing to the Christian army in the holy war, before the battle of Antioch. The success of this battle proving fortunate to the Christians, under Godfrey of Bouillon, made the name of St. George more famous in Europe, and disposed the military men to implore more particularly his intercession. This devotion was confirmed, as it is said, by an apparition of St. George to our king, Richard I., in his expe

(1) See the Acts of St. Anthimus and Comp.

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\* The proofs of this plausible conjecture, see in Papebroke, on St. George, sect. 4, Apr. t. 3, p. 107. Eusebius mentions this anonymous martyr to have been apprehended at Nicomedia, the first victim of the persecution, upon the approach of Easter-day, which fell that year on the 19th of April; so that he seems to have been apprehended on Good-Friday, and after having been tortured for eight days, to have received his crown on the Friday following, the 23rd of April. His body was most easily transported, in the time of the persecution, from Nicomedia, near the Propontis, into the Mediterranean Sea, and to Joppe, in Palestine. See also Jos. Assemani Comment. in Cal. Univ.

dition against the Saracens: which vision, being declared to the troops, was to them a great encouragement, and they soon after defeated the enemy.(1) St. George is usually painted on horseback, and tilting at a dragon, under his feet; but this representation is no more than an emblematical figure, purporting, that, by his faith and Christian fortitude, he conquered the devil, called the dragon in the Apocalypse.

Though many dishonour the profession of arms by a licentiousness of manners, yet, to show us that perfect sanctity is attainable in all states, we find the names of more soldiers recorded in the martyrologies than almost of any other profession. Every true disciple of Christ must be a martyr in the disposition of his heart, as he must be ready to lose all, and to suffer anything, rather than to offend God. Every good Christian is also a martyr, by the patience and courage with which he bears all trials. There is no virtue more necessary, nor of which the exercise ought to be more frequent, than patience. In this mortal life we have continually something to suffer from disappointments in affairs, from the severity of the seasons, from the injustice, caprice, peevishness, jealousy, or antipathy of others; and from ourselves, in pains either of mind or body. Even our own weaknesses and faults are to us subjects of patience. And as we have continually many burdens, both of our own and others, to bear, it is only in patience that we are to possess our souls. This affords us comfort in all our sufferings, and maintains our souls in unshaken tranquillity and peace. This is true greatness of mind, and the virtue of heroic souls. But, alas! every accident ruffles and disturbs us: and we are insupportable even to ourselves. What comfort should we find, what peace should we enjoy, what treasures of virtue should we heap up, what an harvest of merits should we reap, if we had learned the true spirit of Christian patience! This is the martyrdom, and the crown of every faithful disciple of Christ.

#### ST. ADALBERT, BISHOP OF PRAGUE, MARTYR.

HE was born of noble parentage in Bohemia, in 956, and received at baptism the name of Woytiech, which, in the Scla-

(1) See Dr. Heylin's History of St. George.