

and his relations, fell down together at his feet, embracing his knees, and conjuring him to have compassion on his disconsolate family, and not to abandon his children to their tender years whilst his presence was absolutely necessary for them. But he, like a rock unshaken by the impetuous waves that dash against it, stood unmoved; and raising his heart to God, protested aloud that he owned no other kindred but the apostles and martyrs. Philoromus a noble Christian was present: he was a tribune or colonel, and the emperor's treasurer-general in Alexandria, and had his tribunal in the city, where he sat every day hearing and judging causes, attended by many officers in great state. Admiring the prudence and inflexible courage of Phileas, and moved with indignation against his adversaries, he cried out to them: "Why strive ye to overcome this brave man, and to make him, by an impious compliance with men, renounce God? Do not you see that, contemplating the glory of heaven, he makes no account of earthly things?" This speech drew upon him the indignation of the whole assembly, who in rage demanded that both might be condemned to die. To which the judge readily assented.

As they were led out to execution, the brother of Phileas, who was a judge, said to the governor: "Phileas desires his pardon." Culcian therefore called him back, and asked him if it were true. He answered: "No: God forbid. Do not listen to this unhappy man. Far from desiring the reversion of my sentence, I think myself much obliged to the emperors, to you, and to your court. for by your means I become co-heir with Christ, and shall enter this very day into the possession of his kingdom." Hereupon he was remanded to the place of execution, where having made his prayer aloud, and exhorted the faithful to constancy and perseverance, he was beheaded with Philoromus. The exact time of their martyrdom is not known, but it happened between the years 306 and 312. Their names stand in the ancient martyrologies. See Eusebius, Hist. l. 8. c. 9. St. Hier. in. Catal. in Philea; and their original beautiful acts, published by Combefis, Henschenius, and Ruinart.

### ST. GILBERT, A.

#### FOUNDER OF THE GILBERTINS.

HE was born at Sempringham in Lincolnshire, and, after a clerical education, was ordained priest by the bishop of Linco n.

For some time he taught a free-school, training up youth in regular exercises of piety and learning. The advowson of the parsonages of Sempringham and Tirington, being the right of his father, he was presented by him to those united livings, in 1123. He gave all the revenues of them to the poor, except a small sum for bare necessities, which he reserved out of the first living. By his care his parishioners seemed to lead the lives of religious men, and were known to be of his flock, by their conversation, wherever they went. He gave a rule to seven holy virgins, who lived in strict enclosure in a house adjoining to the wall of his parish church of St. Andrew at Sempringham, and another afterwards to a community of men, who desired to live under his direction. The latter was drawn from the rule of the canon regulars; but that given to his nuns, from St. Bennet's: but to both he added many particular constitutions. Such was the origin of the Order of the Gilbertins, the approbation of which he procured from Pope Eugenius III. At length, he entered the Order himself, but resigned the government of it some time before his death, when he lost his sight. His diet was chiefly roots and pulse, and so sparing, that others wondered how he could subsist. He had always at table a dish which he called, The plate of the Lord Jesus, in which he put all that was best of what was served up; and this was for the poor. He always wore a hair shirt, took his short rest sitting, and spent great part of the night in prayer. In this his favourite exercise, his soul found those wings on which she continually soared to God. During the exile of St. Thomas of Canterbury, he and the other superiors of his Order were accused of having sent him succours abroad. The charge was false; yet the saint chose rather to suffer imprisonment and the danger of the suppression of his Order, than to deny it, lest he should seem to condemn what would have been good and just. He departed to our Lord on the 3rd of February, 1190, being one hundred and six years old. Miracles wrought at his tomb were examined and approved by Hubert, archbishop of Canterbury, and the commissioners of Pope Innocent III. in 1201, and he was canonized by that pope the year following. The Statutes of the Gilbertins, and Exhortations to his Brethren, are ascribed to him. See his life by a contemporary writer, in Dugdale's *Monasticon*, t. 2. p. 696. and the same in Henschenius, with another from Capgrave of the same age. See also Harpsfield,

Hist. Angl. cent. 12. c. 37. De Visch, Bibl. Cisterc. Henschenius, p. 567. Helyot, &c.

## ST. JANE, JOAN, OR JOANNA, OF VALOIS,

### QUEEN OF FRANCE.

SHE was daughter of King Lewis XI. and Charlotte of Savoy, born in 1464. Her low stature and deformed body rendered her the object of her father's aversion, who notwithstanding married her to Lewis duke of Orleans, his cousin-german, in 1476. She obtained his life of her brother Charles VIII. who had resolved to put him to death for rebellion. Yet nothing could conquer his antipathy against her, from which she suffered every thing with patience, making exercises of piety her chief occupation and comfort. Her husband coming to the crown of France in 1498, under the name of Lewis XII. having in view an advantageous match with Anne, the heiress of Brittany, and the late king's widow, alleging also the nullity of his marriage with Jane, chiefly upon account of his being forced to it by Lewis XI. applied to Pope Alexander VI. for commissaries to examine the matter according to law. These having taken cognizance of the affair, declared the marriage void; nor did Jane make any opposition to the divorce, but rejoiced to see herself at liberty, and in a condition to serve God in a state of greater perfection and attended with fewer impediments in his service. She, therefore, meekly acquiesced in the sentence, and the king, pleased at her submission, gave her the dutchy of Berry, besides Pontoise and other townships. She resided at Bourges, wore only sackcloth, and addicted herself entirely to the exercises of mortification and prayer, and to works of charity, in which she employed all her great revenues. By the assistance of her confessarius, a virtuous Franciscan friar, called Gabriel Maria, as he always signed his name, she instituted in 1500, the Order of nuns of the Annunciation of the Blessed Virgin.\* It was approved by Julius II.

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\* The imitation of the ten principal virtues, of which the mysteries of the Blessed Virgin, honoured by the church in her yearly festivals, furnish perfect models, is the peculiar end of this religious institute, which takes its name from the first and principal of the joyful mysteries of the mother of God. These nuns wear a gray habit with a red scapular, with a gold cross (or of silver gilt) hanging before their breast, and a gold ring on one of their fingers. A noble Genoese widow, called Mary Victoria Fornaro, instituted in 1604 another order of the same title, called of the Celestial Annunciations.