

on an earnest desire and study to please God with all our strength in all our actions;(1) on assiduous prayer and its essential dispositions: on the holy communion, of the preparation to which after sin he shows confession and penance to be an essential part:(2) on shunning bad company, &c. He closes the book with a most useful prayer; and in the beginning promises his prayers for the salvation of the good duke. By tears and prayers he ceased not to draw down the blessings of the divine mercy on the souls committed to his charge. Alcuin earnestly besought him as often as bathed in tears he offered the spotless victim to the divine Majesty, to implore the divine mercy in his behalf.(3) In 802, St. Paulinus assembled a council at Altino a city near the Adriatic sea, which had been destroyed by Attila, and was at that time only a shadow of what it had been, though famous for a monastery, in which this synod was probably held.(4) It is long since entirely decayed. St. Paulinus closed a holy life by a happy death on the 11th of January, in 804, as Madrisius proves.(5) His festival occurs on this day in the old missal of Aquileia, and in several German Martyrologies: but it is at present kept at Aquileia, Friuli, and in some other places on the 28th of January.* See the life of St. Paulinus of Aquileia compiled by Nicoletti, with the notes of Madrisius; and far more accurately by Madrisius himself, an Oratorian of Utina, who in 1737 published at Venice the works of this father in folio, illustrated with long notes and dissertations on every circumstance relating to the history or writings of our saint. See also Ceillier, t. 18. p. 262. and Bollandus ad 11 Januarii.

B. CHARLEMAGNE, EMPEROR

CHARLEMAGNE, or Charles the Great, son of king Pepin, was born in 742; and crowned king of France in 768; but his youngest brother Carloman reigned in Austrasia till his death, in 771. Charlemagne vanquished Hunauld, duke of Aquitain,

(1) C. 24. p. 34.

(2) C. 33. p. 39. See 1 Corinth. xi. 28. St. Cypr. ep. 9, 10, 11. and Tract. de Lapsis.

(3) Alcuin, ep. 113. and Poem. 214. [4] See Madrisius, Dissert. 6.

(5) Madris. in Vita St. Paulini, c. 13. p. 37.

* Besides the polemical and spiritual works of St. Paulinus of Aquileia, mentioned above, we have several poems of his composition: the first contains a rule of faith against the Arians, Nestorians, and Eutychians: the

and conquered the French Gothia or Landguedoc; subdued Lombardy; conferred on Pope Adrian the exarchite of Ravenna, the duchy of Spoleto and many other dominions; took Pavia, (which had been honoured with the residence of twenty kings,) and was crowned king of Lombardy in 774. The emir Abderamene in Spain, having shaken off the yoke of the caliph of the Saracens, in 736, and established his kingdom at Cordova, and other emirs in Spain setting up independency, Charlemagne, in 778, marched as far as the Ebro and Saragossa, conquered Barcelona, Gironne, and many other places, and returned triumphant. His cousin Roland, who followed him with the rear of his army, in his return was set upon in the Pyrenean mountains by a troop of Gascon robbers, and slain; and is the famous hero of numberless old French romances and songs. The Saxons having in the king's absence plundered his dominions upon the Rhine, he flew to the Weser, and compelled them to make satisfaction. Thence he went to Rome and had his infant sons crowned kings, Pepin of Lombardy, and Lewis of Aquitain. The great revolt of the Saxons, in 782, called him again on that side. When they were vanquished, and sued for pardon, he declared he would no more take their oaths which they had so often broken, unless they became Christians. Witikind embraced the condition, was baptized with his chief followers in 785, and being created duke of part of Saxony, remained ever after faithful in his religion and allegiance. From him are descended, either directly or by intermarriages, many dukes of Bavaria, and the present houses of Saxony, Brandenburg, &c., as may be seen in the German genealogists. Some other Saxons afterwards revolted, and were vanquished and punished in 794, 798, &c., so that, through their repeated treachery and rebellions, this Saxon war continued at intervals for the space of thirty-three years. Thassillon, duke of Bavaria, for treasonable practices, was attacked by Charlemagne in 788, vanquished, and obliged to put on a monk's cowl to save his life: from which time Bavaria was annexed to Charlemagne's dominions. To punish the Abares for their inroads, he crossed the Inns into their territories, sacked Vienna,

rest are hymns or rhythms on the Chair of St. Peter, and on several other festivals and saints. Among his letters the second is most remarkable, in which he complains severely to Charlemagne that several bishops attending the court neglected to reside in their dioceses. Against this abuse he quotes the council of Sardica, which forbade any bishop to be absent from his see above three weeks. Madrisius, p. 188.

and marched to the mouth of the Raad upon the Danube. In 794, he assisted at the great council of Francfort, held in his royal palace there. He restored Leo III. at Rome, quelled the seditions there, and was crowned by him on Christmas-day, in 800, emperor of Rome and of the West: in which quality he was afterwards solemnly acknowledged by Nicephorus, emperor of Constantinople. Thus was the western empire restored, which had been extinct in Momylus Agastulus in the fifth century. In 805, Charlemagne quelled and conquered the Sclavonians. The Danube, the Teisse, and the Oder on the East, and the Ebro and the ocean on the West, were the boundaries of his vast dominions. France, Germany, Dacia, Dalmatia, Istria, Italy, and part of Pannonia and Spain, obeyed his laws. It was then customary for kings not to reside in great cities, but to pass the summer often in progresses or campaigns, and the winter at some country palace. King Pepin resided at Herstal, now Jopin, in the territory of Liege, and sometimes at Quiercy on the Oise: Charlemagne often at Francfort or Aix-la-Chapelle, which were country seats; for those towns were then inconsiderable places: though the latter had been founded by Serenus Granus in 124, under Adrian. It owes its greatness to the church built there by Charlemagne.

This prince was not less worthy of our admiration in the quality of a legislator than in that of a conqueror; and in the midst of his marches and victories, he gave the utmost attention to the wise government of his dominions, and to every thing that could promote the happiness of his people, the exaltation of the church, and the advancement of piety and every branch of sacred and useful learning.(1) What pains he took for the reformation of monasteries, and for the sake of uniformity introducing in them the rule of St. Bennet, appears from his transactions, and several ecclesiastical assemblies in 789. His zeal for the devout observance of the rites of the church is expressed in his book to Alcuin on that subject, and in his encyclical epistle on the rites of baptism,(2) and in various works which he commissioned Alcuin and others to compile. For the reformation of manners, especially of the clergy, he procured many synods to be held, in which degrees were framed, which are called his Capitula.(3) His Capitulars, divided into many chapters, are

(1) See Hardion, *Hist. Universelle*, T. 10.

(2) *Apud Mabill. Annalect.* T. 1. p. 21.

(3) *Conc.* T. 6 and 7. ed. Labbe

of the same nature. The best edition of these Capitulars is given by Baluzius, with dissertations, in 1677, two vols. folio. The Carolin Books are a theological work, (adopted by this prince, who speaks in the first person,) compiled in four books, against a falsified copy of the second council of Nice, sent by certain Iconoclasts from Constantinople, on which see F. Daniel (1) and Ceillier. (2)

There never was a truly great man, who was not a lover and encourager of learning, as of the highest improvement of the human mind. Charlemagne, by most munificent largesses invited learned men over from foreign parts, as Alcuin, Peter of Pisa, Paul the deacon, &c. He found no greater pleasure than in conversing with them, instituted an academy in his own palace, and great schools at Paris, Tours, &c. assisted at literary disputations, was an excellent historian, and had St. Austin's book, "On the City of God," laid every night under his pillow to read if he awaked. Yet Eginhard assures us, that whatever pains he took, he could never learn to write, because he was old when he first applied himself to it. He was skilled in astronomy, arithmetic, music, and every branch of the mathematics: understood the Latin, Greek, Hebrew, and Syriac, also the Sclavonian, and several other living languages, so as never to want an interpreter to converse with ambassadors of neighbouring nations. He meditated assiduously on the scriptures, assisted at the divine office, even that of midnight if possible; had good books read to him at table, and took but one meal a day, which he was obliged to anticipate before the hour of evening on fasting days, that all his officers and servants might dine before midnight. He was very abstemious, had a paternal care of the poor in all his dominions, and honoured good men, especially among the clergy. Charlemagne died January the 28th, in 814, seventy-two years old, and was buried at Aix-la-Chapelle. The incontinence, into which he fell in his youth, he expiated by sincere repentance, so that several churches in Germany and France honour him among the saints. In the university of Paris, the most constant nation of the Germans (which was originally called the English nation, in 1250, when the distinction of nations in the faculty of arts was there established,) take Charlemagne for their patron, but only keep his festival since the year 1480, which is now common

(1) Hist. de France in Charlem. French edit. in fol.

(2) Ceillier, p. 376 and 400.

to the other three nations of French, Picards, and Normans, since 1661.*

ST. GLASTIAN, B. C. IN SCOTLAND.

HE was a native of the county of Fife, and discharged in the same, during many years, the duties of the episcopal character with which he was honoured. Amidst the desolation which was spread over the whole country, in the last bloody civil war between the Scots and Picts, in which the latter were entirely subdued, St. Glastian was the comforter, spiritual father, and most charitable protector of many thousands of both nations. He died in 830, at Kinglace in Fifeshire, and was particularly honoured in that country, and in Kintyre. According to the ancient custom of that country, his name is frequently written Mac-Glastian, the word Mac signifying son. See the Breviary of Aberdeen ; King in his Calendar, &c.

JANUARY XXIX.

SAINT FRANCIS OF SALES,

BISHOP AND CONFESSOR.

From his writings, and authentic lives, chiefly that written by his nephew, Charles Augustus de Sales : also that by F. Goulou, general of the Feuillans : that by Henry de Maupas du Tour, bishop of Puy, afterwards of Evreux : and that by Madame de Bussi-Rabutin, nun of the Visitation. See his life collected by M. Marsoillier, and done into English by the late Mr. Crathorne. See also the bull of his canonization, and an excellent collection of his maxims and private actions, compiled by his intimate friend and great admirer M. Peter Camus, bishop of Bellay, in his book, entitled, *L'Esprit de St. François de Sales*, and in his scarce and incomparable book under the title, *Quel est le meilleur, Gouvernement, le rigoureux ou le doux*, printed at Paris without the name of the author, 1636. Though I find not this book in any catalogue of bishop Camus's works, the conformity of style, and in several places the repetition of the same expressions which occur in the last-mentioned work, seem to prove this to be also the production of his pen. See also the excellent new edition of the letters of St. Francis of Sales, in six volumes, in 12mo. 1758.

A.D. 1622.

THE parents of this saint were Francis, count of Sales, and Frances of Sionas. The countess being with child, offered her

* Pagi (in *Breviario Rom. Pontif. t. 3. in Alex. III. p. 82.*) proves that suffrages for the soul of Charlemagne were continued at Aix-la-Chapelle,