

This royal virgin found true happiness and joy in suffering for virtue, whilst worldly pomp and honours are only masks which often cover the basest slavery, and much inward bitterness. Sinners who seem the most fortunate in the eyes of the world, feel in their own breasts frequent returns of fear, anxiety, and remorse. They are only enemies to solitude and retirement, and to all serious and calm reflection, because they cannot bear to look into themselves, and tremble at the very sight of their own frightful wounds. To turn their eyes from themselves, they study to drown their faculties in a hurry of dissipation, business, or diversion. Nay, although nauseated and tired with a dull and tasteless repetition of follies, they choose to repeat them still, for fear of being left alone, at liberty to think of themselves. But what becomes of them when sickness, disasters, or a wakeful hour forces them to take a view of their own miserable state, and the dangers which hang over them? Their gaudy show of happiness is merely exterior, and only imposes upon others: but their pangs and agonies are interior: these they themselves feel. The servant of God, who in his sweet love enjoys an inward peace and comfort which the whole world cannot rob him of, carries his paradise within his own breast, whatever storms hover about him.

* ST. PANCRAS, M.

HE is said to have suffered at Rome in the fourteenth year of his age. Having been beheaded for the faith, which he had gloriously confessed under Dioclesian in the year 304, he was interred in the cemetery of Calepodius, which afterward took his name.

had by St. Clemens two sons, Vespasian and Domitian, whom that emperor destined to be his successors, and appointed the celebrated rhetorician Quintillian to be their preceptor. This virtuous lady was aunt to St. Domitilla, V. M. See Tillemont, Hist. Emp.

His old church in that place was repaired in the fifth century by pope Symmachus, and in the seventh by pope Honorius I. St. Gregory the Great speaks of his relics. St. Gregory of Tours (*L. 1. de Glor. Mart. c. 39.*) calls him the Avenger of Perjuries, and says that God by perpetual miracle visibly punished false oaths made before his relics. Pope Vitalian sent a portion of them to king Oswi in 656. (*Bede, Hist. b. 3. c. 29.*) Italy, England, France, Spain, &c. abound with churches which bear his name. (*Henschenius, t. 3. Maij. p. 18.*) See D. Jenichen, *Diss. de S. Pancratio, urbis et ecclesiæ primariæ Giessensis patrono titulari*, in 4to. anno 1758, at Giessen, an university in Upper Hesse, belonging to the landgrave of Hesse Darmstadt.

ST. EPIPHANIUS,

ARCHBISHOP OF SALAMIS, CONFESSOR.

From his works, Socrates, Sozomen, and St. Jerom. See Tillemont t. 9. Ceillier, t. 8.

A. D. 403.

ST. EPIPHANIUS was born about the year 310, in the territory of Eleutheropolis, in Palestine. To qualify himself for the study of the holy scriptures, he learned in his youth the Hebrew, the Egyptian, the Syriac, the Greek, and the Latin languages. His frequent conversation with St. Hilarion and the other holy anchorets, whom he often visited to receive their instructions, gave him a strong inclination to a monastic life, which he embraced very young. If he made his first essay in Palestine, as M. Jervaise is persuaded upon the authority of the saint's Greek life attributed by many to Metaphrastes; at least it is certain he went soon into Egypt to perfect himself in the exercises of that state, in the deserts of that country. He returned into Palestine about the year 333, and built a monastery near the place of his birth. His labours in the exercise of virtue seemed to some to surpass his strength; but his apology always was, "God gives not the kingdom of heaven but on condition that we labour; and all we can do bears no proportion to such a crown." To his corporal