

hands of Jossolin, bishop of S. Brienc; served that church under his two successors, Peter and Sylvester, and succeeded the latter in the episcopal dignity about the year 1220. The poor were his treasurers, and not content to exhaust on them whatever he possessed, he often borrowed great stores of corn and other necessary provisions for their relief. The bare boards were usually his bed; for his domestics discovered that he never made use of the soft bed which they prepared for him. The assiduous application to all the functions of his charge, was no hinderance to his nourishing within himself the spirit of recollection and holy prayer. He died about the year 1234, on the 29th of July, on which his name occurs in the Roman Martyrology. His body was deposited in his cathedral, and taken up incorrupt in 1284. He was canonized by Innocent IV. in 1253, according to Barenius. See Lobineau. *Vies des SS. de Bretagne*, p. 235.

ST. OLAUS OR OLAVE, KING OF NORWAY, M.

HE was son of Herald Grenscius, prince of Westfold in Norway, by his wife, Asta, daughter of Gulbrand Kata, governor of Gulbrand's Dale or Valley. He delivered his country from the tyranny under which the Swedes and Danes had for some time held it, whilst Norway was divided between Sweno, king of Denmark, Olave Scot-Konung, son of Eric, king of Sweden, and Eric, son of Hacon Earl of Norway. In 1013, he sailed to England, and successfully assisted king Ethelred against the Danes after the death of Sueno or Swayn their king. He afterwards waged war against Olave Scot-Konung, king of Sweden, till, making an advantageous peace, he took to wife the daughter of that king. (1) These two princes about that time introduced the Romescot, a small annual tribute yearly to be paid to the apostolic see.* St. Olave brought over from England several pious and learned priests and monks, one of whom, named Grimkele, was chosen bishop of Drontheim, his capital. The

(1) See the Chronicle of Norway by Snorre Sturleson, first magistrate in the republic of Iceland in 1240.

* Scot and lot are originally Swedish or Teutonic words, signifying tax. Romescot is a tax for Rome, and Scot-Konung, the king's tax. See Baron Holberg, and Mess. *Scandia illustrata*, t. I.

holy king did nothing without the advice of this prelate, and by his counsels published many wholesome laws, and abolished such ancient laws and customs as were contrary to the Gospel; which he did not only in Norway, but also in the isles of Orkney and of Iceland; though the entire conquest of Orkney was reserved to his son Magnus, who also subdued the isle of Man, as Camden relates from the ancient Chronicle of Man.

Our religious king having settled his dominions in peace, set himself to extirpate out of them the abominable superstitions of idolatry. He travelled in person from town to town, exhorting his subjects to open the eyes of their souls to the bright light of faith. A company of zealous preachers attended him, and he demolished in many places the idolatrous temples. The heathens rebelled, and with the assistance of Canutus the Great, defeated and expelled him. St. Olave fled into Russia, whence he soon after returned, and raised an army in order to recover his kingdom, but was slain by his rebellious and infidel subjects in a battle fought at Sticksstadt, north of Drontheim, on the 29th of July, 1030, having reigned sixteen years. These rebels seem to have been in the interest of Canute the Great, who arrived from England in Norway, took possession of that kingdom, and left his nephew Hackin viceroy, but he being soon after drowned at sea, Canute made his son Sweno viceroy of Norway. St. Olave's body was honourably buried at Drontheim, and the year following bishop Grimkele commanded him to be honoured in that church among the saints with the title of martyr. His son Magnus was called home from Russia in 1035, and restored to the throne. Sweno, who saw himself entirely abandoned, fled into Sweden. Magnus exceedingly promoted the devotion of the people to the memory of his father, the martyr, who was chosen titular saint of the cathedral of Drontheim. This church was rebuilt with such splendour and magnificence, as to have been the glory and pride of all the North. Munster has given us a minute description of it, after Lutheranism was introduced; but it was soon after burnt by lightning. The body of St. Olave was found incorrupt in 1098; and again when the Lutherans in 1541, plundered the shrine, which was adorned with gold and jewels of an immense value, a treasure no where equalled in the North. The ship which

carried the greater part of this sacrilegious booty perished at sea in the road to Denmark; the rest was robbed at land, so that nothing of it came into the king of Denmark's hands. The Lutherans treated the saint's body with respect, and left it in the same place where the shrine had stood, in the inner wooden case, till in 1568 they decently buried it in the same cathedral. A shirt or inner garment of St. Olave's is shown at St. Victor's in Paris. His shrine became famous by many miracles, and he was honoured with extraordinary devotion throughout all the northern kingdoms, and was titular saint of several churches in England and Scotland. He was called by our ancestors St. Olave, and more frequently St. Tooley; but in the Norway Chronicles Olaf Haraldson, and Olaf Helge or the Holy. See Saxo-Grammaticus, *Hist. Dan.* l. 10, fol. 94, 95, 96. Adam Brem. *Hist. Eccl.* l. 2, c. 43. The Iceland historians whom Mallet regards as far more accurate, especially Torfæus, in the last century, in his *Series regum Daniæ*; Snorow Sturleson, &c. See also Bosch the Bollandist, t. 7, Jul. p. 87. Mallet, *Hist. de Dannemarc.* &c.

ST. OLAUS, KING OF SWEDEN,

WAS converted to the faith by St. Anscharius, and for his zeal in propagating the same, and because in the time of a great famine he could not be compelled to offer sacrifice to the idols of Upsal, was sacrificed to them by the rebellious inhabitants of Birca, at that time the usual residence of the kings of Sweden. From the ruins of Birca, Stockholm took its rise, though built at a considerable distance from it. See Puffendorf's *History of Sweden*, t. 1, p. 70.

JULY XXX.

SS. ABDON AND SENNEN, MM.

THEY were Persians, but coming to Rome, courageously confessed the faith of Christ in the persecution of Decius in 250. They were cruelly tormented, but the more their bodies were mangled and covered with ghastly wounds, the more were their souls adorned and beautified with divine grace, and rendered