

sin; that there is no creature of which a good use may not be made; and that both just and wicked men are often changed, the former by falling into sin, the latter by becoming virtuous. It is, therefore, a self-contradiction to pretend with the Manichees that our souls are the work of God, but our bodies of the devil, or the evil principle.* St. Serapion wrote several learned letters, and a treatise on the Titles of the Psalms, quoted by St. Jerom, which are now lost. At his request, St. Athanasius composed several of his works against the Arians; and so great was his opinion of our saint, that he desired him to correct, or add to them what he thought wanting. Socrates relates(1) that St. Serapion gave an abstract of his own life, and an abridged rule of Christian perfection in very few words, which he would often repeat, saying: "The mind is purified by spiritual knowledge, (or by holy meditation and prayer,) the spiritual passions of the soul by charity, and the irregular appetites by abstinence and penance." This saint died in his banishment in the fourth age, and is commemorated on this day in the Roman Martyrology. See his works, those of St. Athanasius in several places, St. Jerom, Catal. c. 99. Socrates, l. 4. c. 23. Sozom. l. 4. c. 9. Photius, Cod. 85. Tillem. t. 8. Ceillier, t. 6. p. 36.

ST. ENNA, OR ENDEUS, ABBOT.

HIS father, Conall Deyre, was lord of Ergall, a large territory in Ulster, in which principality Enna succeeded him; but by the pious exhortations of his sister, St. Fanchea, abbess of Kill-Aine, at the foot of Mount Brehg, in the confines of Meath, he left the world, and became a monk. Going abroad, by her advice, he lived some time in the abbey of Rosnal, or the vale of Ross, under the abbot Mansenus. At length returning home, he obtained of Ængus, king of Munster, a grant of the isle of Arra, or Arn, wherein he founded a great monastery

(1) Socrat. Hist. l. 4. c. 23.

* A Latin translation of St. Serapion's book against the Manichees, given by F. Turrianus the Jesuit, is published in the Bibliotheca Patrum, printed at Lyons, and in F. Canisius's *Lectiones Antiquæ*, t. 5. part 1. p. 35. The learned James Basnage, who republished this work of Canisius, with curious additions and notes, has added the Greek text, t. 1. p. 37.

in which he trained up many disciples, illustrious for sanctity, inasmuch that the island was called Arran, of the Saints. His death must have happened in the beginning of the sixth century. The chief church of the island is dedicated to God in his name, and called Kill-Enda. His tomb is shown in the church-yard of another church, in the same island, named Teglach-Enda. See F. Colgan, March 21.

MARCH XXII.

ST. BASIL OF ANCYRA, PRIEST, M.

From the authentic acts of his martyrdom in Ruinart, Henschenius, and Tillemont, t. 7. p. 375.

A.D. 362.

MARCELLUS, bishop of Ancyra, distinguished himself by his zeal against the Arians, on which account he was banished by Constantius in 336.* Basil, a ringleader of the Semi-Arians, was introduced into that see, but was himself deposed by the staunch Arians, in 360; and is mentioned by Socrates to have survived our saint, though he continued still in banishment under Jovian. The holy martyr of whom we speak was also

* Marcellus wrote a famous book against the Arians, which Eusebius of Cæsarea and all the Arians condemned, as reviving the exploded heresy of Sabellius. But Sabellianism was a general slander with which they aspersed all orthodox pastors. It is indeed true, that St. Hilary, St. Basil, St. Chrysostom, and Sulpicius Severus charge Marcellus with that error; but were deceived by the clamours of the Arians. For Marcellus appealing to Pope Julius, and repairing to Rome, was acquitted, and his book declared orthodox by that pope in 341, and also by the council of Sardica, in 347; as St. Hilary (fragm. 3. p. 1308. 1311.) and St. Athanasius (Apol. contra Arianos, p. 165.) testify. It was a calumny of the Arians, though believed by St. Hilary, that St. Athanasius at length abandoned and condemned him. It is demonstrated by Dom. Montfaucon from the works of St. Athanasius, that he ever defended the innocence of Marcellus. (t. 2. Collect. Patr.) Moreover, Marcellus being informed that St. Basil had suggested to St. Athanasius certain suspicions of his faith, in 372, towards the end of his life, sent to St. Athanasius his most orthodox confession of faith, in which he explicitly condemns Sabellianism; which authentic monument was published by Montfaucon. (t. 2. Collect. Patr. p. 55.) If Patavius, Bull, and others, who censure Marcellus, had seen this confession, they would have cleared him of the imputation of Sabellianism, and expounded favourably certain ambiguous expressions which occurred in his book against the Arians, which is now lost, and was compiled against a work of Asterius the Sophist, surnamed the advocate of the Arians.