

salary for so little labour. To obtain eternal rest, should require, if it had been possible, eternal labour; to purchase a happiness without bounds, a man should be willing to suffer for a whole eternity. That indeed is impossible; but our trials might have been very long. What are a thousand years, or ten hundred thousand ages in comparison to eternity? There can be no proportion between what is finite and that which is infinite. Yet God in his great mercy does not bid us suffer so long. He says, not a million, or a thousand years, or even five hundred; but only labour the few years that you live; and in these the dew of my consolations shall not be wanting; and I will recompense your patience for all with a glory that has no end. Though we were to be loaded with miseries, pain, and grief our whole life, the thoughts of heaven alone ought to make us bear its sharpest trials with cheerfulness and joy.

#### ST. CASSIAN, M.

He was a Christian schoolmaster, and taught children to read and write, at Imola,\* a city twenty-seven miles from Ravenna in Italy. A violent persecution being raised against the church,

Henry II. She was certainly after her second marriage to Pain de Beauchamp the foundress of the nunnery of Chikessand of Gilbertins in Bedfordshire, to which she afterwards retired, and in which she died and was buried, as Leland testifies. See Stukeley's *Origines Roystoniane* in the first part of his *Palaographia Britannica*, Lond. 1742; but Parkin, rector of Oxburgh, in Norfolk, in his answer to this work, printed an. 1744, shows this chapel to have been much older, founded by the Saxons; and thinks it and the cross on the meeting of the Roman roads Ermin-street, and Ikening-way, so called from Royes, probably a Saxon or British saint; for near High-cross in Hertfordshire was a nunnery called Roheyney, or Roheenia.

St. Hippolytus was honoured in the neighbourhood of Royston with so great devotion, that a few miles off, a town was called from him Hippolytes, and by corruption now Eppallets or Pallets. The church of this town was dedicated under the invocation of St. Hippolytus; and in it horses were blessed at the high altar with an incredible concourse, this saint being honoured as patron of horsemen. See Sir Henry Chancey's *Hist. of Hertfordshire*, p. 398.

N. B. The church honours several illustrious saints of the name Hippolytus, a Greek word, signifying a *conductor of horses*. St. Hippolytus, priest and martyr, honoured on this day, is supposed by many authors to be the same with the soldier of that name who guarded St. Laurence, was baptized by him in prison, and afterwards was drawn by wild horses; but others affirm that they were different persons.

\* Imola was anciently called Forum Corneli from its founder Cornelius Sylla.

probably that of Decius or Valerian, or according to some, that of Julian, he was taken up, and interrogated by the governor of the province. As he constantly refused to sacrifice to the gods, the barbarous judge having informed himself of what profession he was, commanded that his own scholars should stab him to death with their iron writing pencils, called styles; for at that time it was the custom for scholars to write upon wax laid on a board of boxen wood, in which they formed the letters with an iron style or pencil, sharp at one end, but blunt and smooth at the other, to erase what was to be effaced or corrected.\* They also often wrote on boxen wood itself, as St. Ambrose mentions.<sup>(1)</sup> The smaller the instruments were, and the weaker the executioners, the more lingering and cruel was this martyr's death. He was exposed naked in the midst of two hundred boys; among whom some threw their tablets, pencils, and penknives at his face and head, and often broke them upon his body; others cut his flesh or stabbed him with their penknives, and others pierced him with their pencils, sometimes only tearing the skin and flesh, and sometimes raking in his very bowels. Some made it their barbarous sport to cut part of their writing-task in his tender skin. Thus, covered with his own blood, and wounded in every part of his body, he cheerfully bade his little executioners not to be afraid; and to strike him with greater force; not meaning to encourage them in their sin, but to express the ardent desire he had to die for Christ. He was interred by the Christians at Imola, where afterwards his relics were honoured with a rich mausoleum. Prudentius tells us, that in his journey to Rome, he visited this

(1) *Hexaëmer.* l. 3, c. 13.

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\* See Weitzii Notæ in Prud. hic. p. 605. Casaubon. in Suet. p. 58. Ehard. in Symbolis, p. 536, &c. from Cicero, &c. The most ancient manner of writing was a kind of engraving, whereby the letters were formed in tablets of lead, wood, wax, or like materials. This was done by styles made of iron, brass, or bone. Instead of such tablets, leaves of papyrus, a weed which grew on the banks of the Nile, (also of the Ganges,) were used first in Egypt; afterwards parchment, made of fine skins of beasts, was invented at Pergamum. Lastly, paper was invented, which is made of linen cloth. Books anciently written only on one side, were done up in rolls, and when opened or unfolded, filled a whole room, as Martial complains; but when written on both sides on square leaves, were reduced to narrow bounds, as the same poet observes. See Mabillon *De Re Diplomaticâ*, and Calmet, *Diss. sur les Livres des Anciens, et les diverses Manières d'Ecrire*, t. 7, p. 31. &c.

holy martyr's tomb, and prostrate before it implored the divine mercy for the pardon of his sins with many tears. He mentions a moving picture of the saint's martyrdom hanging over the altar, representing his cruel death in the manner he has recorded it in verse. He exhorts all others with him to commend their petitions to this holy martyr's patronage, who fails not to hear pious supplications.\* See Prudent. de Cor. hym. 9 de S. Cassiano, p. 203. His sacred remains are venerated in a rich shrine at Imola in the cathedral. See Manzorius, J. U. D. et Canonicus Imolensis in *Hist. Episcoporum Imolens.* an 1719, and Bosch the Bollandist, t. 3, Aug. p. 16.†

### ST. RADEGUNDES, QUEEN OF FRANCE.

SHE was daughter of Bertaire, a pagan king of part of Thuringia, in Germany, who was assassinated by his brother Hermenfred. Theodoric, or Thierry, king of Austrasia, or Metz, and his brother Clotaire I., then king of Soissons, fell upon Hermenfred, vanquished him, and carried home a great booty. Among the prisoners, Radegundes, then about twelve years old, fell to the lot of King Clotaire, who gave her an education suitable to her birth, and caused her to be instructed in the Christian religion, and baptized. The great mysteries of our holy faith made such an impression on her tender soul, that, from the moment of her baptism, she gave herself to God with her whole heart, abridged her meals to feed the poor, whom she served with her own hands, and made prayer, humiliations, and austerities her whole delight. It was her earnest desire to serve God in the state of perpetual virginity; but was obliged at length to acquiesce in the king's desire to marry her. Being by this exaltation

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\* "Audit, crede, preces martyr prosperrimus omnes  
Ratasque reddet quas videt probabiles." v. 97.

† Baronius justly rejects the false legends which pretend that St. Cassian was banished from Sabiona, now Siben, a small ancient town in Tirol, in Germany, where these legends suppose the bishopric to have been originally placed, which, from the sixth century, is fixed at Brixen, a small city in the same province of Tirol, suffragan to Trent. Rubens, the historian of Ravenna, confounds Brixen with Brescia in Lombardy. See the false acts of St. Cassian, published by Roschman, imperial librarian at Ins, who endeavours to defend their veracity in making him bishop of Siben; but he might be titular saint of the cathedral of Brixen without having been bishop or native of that country. See *Vindiciæ Martyrologii Romani de S. Cassiano.* Veronæ, 1751, 4to.