

reputation of sanctity. Upon the departure of St. Columban the care of protecting the monastery from the oppressions of men in power, was committed to St. Valery, till he was sent by St. Eustasius with Vandolen, a fellow monk, to preach the gospel to idolaters. The two apostolic men travelled into Neustria, where King Clotaire II. gave them the territory of Leucone, in Picardy, near the mouth of the river Somme. There, with the leave of Bertard, bishop of Amiens, in 611, they built a chapel and two cells. St. Valery, by his preaching and the example of his virtue, converted many infidels, and assembled certain fervent disciples with whom he laid the foundation of a monastery. His fasts he sometimes prolonged for six days, eating only on the Sunday; and he used no other bed than twigs laid on the floor. His time was all employed in preaching, prayer, reading, and manual labour. By this he earned something for the relief of the poor, and he often repeated to others: "The more cheerfully we give to those who are in distress, the more readily will God give us what we ask of him." The saint went to receive the recompense of his happy perseverance on the 12th of December, in 622. He is honoured in France on the 1st of April and on the 12th of December. From his cells a famous monastery rose, and a town which bears his name. His life was carefully written in 660, by Raimbert, second abbot of Leucone, from him.\* See Mabillon, *Act. Ben.* t. 2, p. 76, and *Annal. l. 11, n. 33.* *Gallia Christ. Vetus*, t. 4, p. 887, *Nova*, t. 10, p. 1231, 1234.

### ST. CORENTIN, C.

#### FIRST BISHOP OF QUIMPER, IN BRITTANY.


HE was son of a British nobleman, and being educated in the fear of God, retired young into a forest in the parish of Ploe-Madiern, where he passed several years in holy solitude, and in the practice of great austerities. Marcellus, who subscribed the first council of Tours, and the several other bishops who

\* The work of Raimbert was abridged by an anonymous monk, by the order of an archbishop named Hugh. Rivet shows that this seems to have been Hugh, archbishop of Rouen from 722 to 730. The original is lost; but this abridgement, which Rivet proves to have been made with exactitude, (t. 3, p. 602,) is extant genuine in Mabillon (*sec. 5, Ben.*) and the Bollandists, (ad 1 Apr. p. 14,) but in Surius (ad 1 Apr.) the style is altered.

came over with the Britons into Armorica, had continued to govern their flocks without any correspondence with the French, being strangers to their language and manners. These being all dead, it was necessary to procure a new succession of pastors. St. Corentin was appointed bishop of Quimper or Quim-mer, which, in the British language, signified *a confluent of rivers*, such being the situation of this place near the sea-coast. The cities of Rennes, Nantes, and Vannes were reconquered by Clovis I., and subject to him and his successors, and only became again part of the dominions of the Armorican Britons in the ninth century. French bishops, therefore, governed those sees, and even the Britons who were settled in those parts. But Lower Brittany was at that time independent; first under its kings, afterwards under counts. The count of Cornouaille (said in the legends to be Grallo I., who died about 445), in imitation of Caradoc, count of Vannes, gave his own palace at Quimper to serve the bishop, part for his own house, and part for his cathedral. As low as in the year 1424, under an old equestrian statue in the lower part of the church was read this inscription: *Here was his palace.*

St. Corentin was consecrated by St. Martin at Tours, says the legend, but that holy prelate died about the year 397, and the first colony of the Britons was only settled by the tyrant Maximus under their first king Conan, in 383, and their last greatest colonies under Riwal or Hoel I., about the year 520, when they recovered under Childebert part of what Clovis had conquered. It seems, therefore, most probable that St. Corentin received the episcopal consecration from one of St. Martin's successors at Tours. He subscribed the council of Angers in 453, under the name of Charaton. Having long governed his church, worn out with his apostolic labours, he gave up his soul to God before the end of the fifth century, probably on the 12th of December, on which his principal festival is celebrated at Quimper, Leon, St. Brieuc, Mans, &c. His name occurs in the English litany of the seventh century, published by Mabillon. (Annal.) His relics were removed to Marmoutier at Tours, in 878, for fear of the Normans, and are still preserved there. See Dom. Morice, *Hist. de Bret.* t. 1, p. 8, and note 13, 14, 19. Lobineau, *Vies des Saints de la Bretagne.* p. 51.

Another **ST. CORENTIN**, now called **CURY**, was honoured in Devonshire and Cornwall. He came from little Britain, and lived a hermit at the foot of Mount Menehent, which Parker, Drake, &c., take for Menehout, in Devonshire. He preached to the inhabitants of the country with great fruit, and died in that place in 401. See Borlase, *Ant. of Cornwall*, &c.



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## DECEMBER XIII.

### SAINT LUCY, VIRGIN, MARTYR.

Abridged from her Acts, older than St. Aldhelm, who quoted them in the seventh century.

A. D. 304.

THE glorious virgin and martyr St. Lucy, one of the brightest ornaments of the church of Sicily, was born of honourable and wealthy parents in the city of Syracuse, and educated from her cradle in the faith of Christ. She lost her father in her infancy, but Eutychia, her mother, took singular care to furnish her with tender and sublime sentiments of piety and religion. By the early impressions which Lucy received, and the strong influence of divine grace, Lucy discovered no disposition but towards virtue, and she was yet very young when she offered to God the flower of her virginity. This vow, however, she kept a secret, and her mother, who was a stranger to it, pressed her to marry a young gentleman, who was a pagan. The saint sought occasions to hinder this design from taking effect, and her mother was visited with a long and troublesome flux of blood, under which she laboured four years without finding any remedy by recourse to physicians. At length she was persuaded by her daughter to go to Catana, and offer up her prayers to God for relief at the tomb of St. Agatha. St. Lucy accompanied her thither, and their prayers were successful. Hereupon our saint disclosed to her mother her desire of devoting herself to God in a state of perpetual virginity, and bestowing her fortune on the poor: and Eutychia, in gratitude, left her at full liberty to pursue her pious inclinations. The young nobleman with whom the mother had treated about marrying her, came