

doing: "Following," says he, "the ancient rule, which you know with me has been always observed by the whole world."* The confirmation given by Pope Innocent to these two African councils being brought to Africa, St. Austin said: (1) "The decisions of the two councils have been already sent to the apostolic see; the rescripts are also come from thence. The cause is now finished; would to God that the error may at last be at end." St. Innocent closed his life with exerting his zeal in defence of divine grace, dying in 417, having been pope fifteen years. See his letters, and the councils, Ceillier, t. 10, p. 104, and Cuper the Bollandist, t. 6, Jul. p. 548.

ST. SAMPSON, B. C.

He was a child of prayer, and was born about the year 496, of noble parentage, in that part of South Wales which is now called Glamorganshire, then in the country of the Demetes, upon the borders of the Wenetes, who inhabited the province called by the Britons Guent, now Monmouthshire. At seven years of age he was put under the care of St. Iltutus, a very learned abbot in Glamorganshire, and having made great progress in learning and virtue, was ordained priest by St. Dubritius, bishop of Caërleon. In 512 he passed into a neighbouring island, where he led an eremitical life, as did several others, under the direction of St. Piro, a holy priest. By an order of SS. Dubritius and Iltutus he paid a visit to his aged father who lay dangerously ill. The saint restored him by his prayers to his health, and converted him and his whole numerous family, including his uncles, cousins, and brothers, whom he placed in

(1) St. Aug. Sermon. 131, n. 10.

* From this example it is manifest, that the African bishops referred greater causes, at least those of faith, to the holy see, and in them always allowed appeals to it; though at that time they carried on a contest with the Popes Innocent, Zosimus, and Celestine, against appeals being made in lesser causes of personal facts, which it is often difficult to carry on in remote courts, and which, if too easy and frequent, are a bar to the speedy execution of justice. Yet such appeals or revisions of causes are sometimes necessary to hinder crying injustices and oppressions. Whence the regulation of the manner of restraining appeals in smaller ecclesiastical causes is a point of discipline; but the general council of Sardica, which was an appendix of the council of Nice, declared, that appeals must be allowed from the whole world to the bishops of Rome; and in this discipline the Africans soon after acquiesced.

several monasteries, but his father and an uncle of his own community of hermits. In 516 he made a voyage into Ireland, to animate himself to fervour by the example and instructions of many illustrious saints who flourished there, and after his return shut himself up in a cave in a wilderness. In 520 St. Dubritius called him to a synod at Caerleon, and in it ordained him bishop without being fixed in any particular see. St. Sampson continued his former austere manner of life; abstaining wholly from flesh; sometimes eating only once in two or three days, and often passing the whole night in prayer standing, though sometimes when he watched the night he took a little rest, leaning his head against a wall. To gain souls to God by the exercise of the ministry with which he saw himself intrusted, he passed over into Brittany in France, with his father and his cousin St. Magloire, and was followed by St. Maclou or Malo, another cousin. St. Sampson there converted many idolaters, raised a dead man to life, and wrought many other miracles. He founded a great abbey, which he called Dole,* and fixed there the episcopal see which was before subject to Quidalet, now St. Malo's. This see of Dole long enjoyed a metropolitcal jurisdiction over all the bishops of Brittany.† He subscribed to the second council of Paris, held in 557, in the manner following: "I Sampson, a sinner, bishop, have consented and subscribed." He used to have a cross carried before him, as is the custom of archbishops at present. He died about the year 564. A considerable part of his relics was translated to Paris, with those of St. Magloire and St. Maclou; in the tenth century, for fear of the inroads of the Normans.

* *Dole* in the old British language signifies a low fruitful plain.

† Tours, which was the metropolis of the province of Armorica under the Romans, enjoyed, from the time of St. Martin, the metropolitcal jurisdiction over Mans, Angers, and the nine bishoprics of Brittany. Sampson the Elder, bishop of York, being expelled by the Saxons, came into Armorica, and founded the see of Dole; in which he exercised a metropolitcal jurisdiction, which King Howel or Kioval obliged him to assert, because these Britons were an independent people, separate from the Gauls. Sampson's two successors, St. Turiave and St. Sampson, enjoyed the same. The contest between Tours and Dole was not finished till Innocent III. in 1199, declared Dole and all the other bishoprics of Brittany subject to the Archbishop of Tours. See D. Morice, *Hist. de Bretagne*, p. 17, &c.

See his life in Mabillon. Act Bened. t. 1, p. 176, and Solier the Bollandist, t. 6, Jul. p. 568.

JULY XXIX.

SAINT MARTHA, V.

SHE was sister to Mary and Lazarus, and lived with them at Bethania, a small town two miles distant from Jerusalem, a little beyond mount Olivet. Our Blessed Redeemer had made his residence usually in Galilee, till in the third year of his public ministry he preached chiefly in Judæa, during which interval he frequented the house of these three holy disciples. Martha seems to have been the eldest, and to have had the chief care and direction of the household. It appears from the history of the resurrection of Lazarus that their family was of principal note in the country. In the first visit, as it seems, with which Jesus honoured them, (1) St. Luke tells us (2) that St. Martha showed great solicitude to entertain and serve him. She forgot the privilege of her rank and riches, and would not leave so great an honour to servants only, but was herself very busy in preparing every thing for so great a guest and his holy company. Mary sat all the time at our Saviour's feet, feeding her soul with his heavenly doctrine. In this she found such inexpressible sweetness, and so great spiritual advantage, that she forgot and contemned the whole world, and would suffer nothing to draw her from her entertainment with her God, or make her lose any one of those precious moments. At his sacred discourses her heart was inflamed, her pure soul seemed to melt in holy love, and in a total forgetfulness of all other things she said to herself, with the spouse in the Canticles: *My beloved to me, and I to him, who feedeth among the lilies*; (3) that is, with chaste souls, or among the flowers of virtues. St. Austin observes that this house represents to us the whole family of God on earth. In it no one is idle, but his servants have their different employments, some in the contemplative life, as recluses; others in the active; as, first, those

(1) Luke x. 38

(2) Ibid.

(3) Cant. ii.