

eternity added to the highest degrees of bliss ! There we shall meet with the glorious choir of the apostles ; with the goodly company of the prophets ; with an innumerable multitude of holy martyrs ; there we shall be blessed with the sight of those triumphant virgins who have subdued the inordinate lusts of the flesh ; and there we shall behold the rewards of those who, by feeding the hungry and succouring the afflicted, have with their earthly treasure purchased to themselves a treasure in heaven." (1)

### SAINT EUPHEMIA, VIRGIN AND MARTYR.

THE city of Chalcedon was the theatre of her glorious martyrdom ; she suffered in the persecution continued by the successors of Dioclesian, about the year 307. The eminent sanctity of this holy virgin, loaded with the fruits of all Christian virtues, excited the rage of the devil, and of his instruments, the persecutors ; but all the efforts of their malice only rendered her virtue the more triumphant and glorious. Having embraced the holy state of virginity, she, by the black or dark-coloured garments which she wore, declared to all men her steady purpose of taking no share in the earthly pleasures and amusements which fill the hearts, set an edge on the passions, and take up the most precious part of the time of worldlings. The exercises of penance and religion were the serious occupations to which she totally devoted herself ; and as the love of God reigned in her heart, it was her constant study to walk always before him, to labour in all her actions to please him, and, by the humility of her heart and whole deportment, by the mortification of her senses, by the constancy and fervour of her devotion, by the heavenliness of her conversation, and activity of her zeal and charity, to make continually higher advances towards heaven. Whatever was not God appeared to her empty and contemptible ; she found no pleasure or delight but in what tended to unite her heart more and more to him here by love ; and she thirsted after his presence and fruition in the kingdom of his glory, panting, and longing to be dismissed from the pilgrimage of this world, and from the corruptible tabernacle of the body. God was pleased to hear

(1) L. de Mortal. n. 20.

her sighs, and crown her humble desires. She was apprehended by the persecutors, and cruelly tortured by the command of an inhuman judge named Priscus. The torments she underwent were represented in the most moving manner, in a famous picture kept in the great church at Chalcedon, accurately described by St. Asterius. Whilst one soldier pulled her head back, another with a mallet beat out all her teeth, and bruised her mouth, so that her beautiful tender face, her hair and her clothes were covered with blood. After having suffered many other torments, she was laid in a dungeon, where prayer was her whole comfort, joy, and strength. Being at length condemned to be burnt alive, she ascended the pile with such an admirable cheerfulness in her countenance as bespoke the interior sweet joy of her soul going to eternal life. Thus she finished her course.

She is honoured as one of the chief martyrs of the Grecian church, and her festival is an holyday over almost all the east. Four churches in Constantinople formerly bore her name. One at Chalcedon was exceedingly spacious and famous, in which the fourth general council condemned Eutyches in 451. The fathers in it acknowledged the church much indebted to the intercession of this holy virgin for the happy issue of that affair.(1) Evagrius, the historian, testifies(2) that emperors, patriarchs, and all ranks of people resorted to Chalcedon to be made partakers of the blessings which God abundantly conferred on men through her patronage, and that manifest miracles were there wrought.(3) These relics were translated into the great church of Saint Sophia at Constantinople; and, above all other such holy treasures, excited the rage of Constantine Copronymus, as Theophanes, Zonaras, and Cedrenus relate. In what manner they were then concealed, and afterwards recovered, is recorded by Constantine, bishop of Tio, in Paphlagonia, in an oration on that subject.(4) The sacred remains of Saint Euphemia are now preserved at Syllebria, a metropolitan see, on the Propontic shore between Constantinople and Adrianople, as we are informed by Prince Cante-

(1) Conc. t. 4, p. 325.

(2) L. 2, c. 3.

(3) See Baronius ad an. 451, n. 54, an. 594, n. 101, et Not. in Martyr Rom. 16, Sept.

(4) Ap. Metaphrast. 11 Julii, et Surium, t. 4.

mir(1) but a portion is possessed by the church of the Sorbonne at Paris, which was a present made by a great master of Rhodes. Saint Euphemia had a church at Rome in the time of St. Gregory the Great, probably the same that is now standing, and was repaired by Urban VIII. On St. Euphemia see Saint Paulinas, Saint Peter Chrysologus, and chiefly St. Asterius in his discourse quoted by the seventh general council. Her acts have not been here made use of. See Stilling, t. 5, Sept. p. 252.

## SAINTS LUCIA AND GEMINIANUS, MM.

### UNDER DIOCESIAN.

THEIR names are celebrated in the most ancient western Martyrologies. Lucy was a noble widow lady at Rome, and received the crown of martyrdom, together with Geminianus. See Sticker the Bollandist, p. 286.

## SAINT NINIAN, OR NINYAS, BISHOP, C.

THIS saint, who became the apostle of the southern Picts, was son to a prince among the Cumbrian Britons, who inhabited Cumberland and Galloway. From his cradle it seemed his only delight to visit churches, to discourse on heavenly things, and to be employed in exercises of devotion and piety. Whilst others take so much pains in their education to advance themselves in the world, our noble youth, sensible of the inestimable treasure of holy faith which he had found, thought nothing difficult, and no labour great, that he might improve his soul in the knowledge and practice of religion. With this view, he bade adieu to the world, cut off the very root of covetousness, sensuality, and ambition, by renouncing whatever might flatter, or afford fuel to those passions, and forsaking a court, his friends, and country, undertook a long journey to Rome. In that city he spent many years, applying himself with his whole heart to the exercises of the most heroic Christian virtue, and to the study of the sacred sciences.

In this race he ran, as it were, with the strides of a giant, and his soul was daily more and more inflamed with a mighty

(1) Hist. of the Othman Empire, b. 3, c. 1.