

the austerity of his life, zeal, and eminent sanctity, was no less famous in those parts, so long as the Catholic religion flourished there, than those of St. Palladius and of St. Kentigern. The cathedral of Orkney was dedicated under the invocation of St. Magnus, king of Norway. On St. Conran, see Bishop Lesley, Hist. Scot. l. 4. Wion. in addit. c. 3. Ligni Vitæ. King, in Calend.

FEBRUARY XV.

SS. FAUSTINUS AND JOVITA, MM.

A.D. 121.

FAUSTINUS and JOVITA were brothers, nobly born, and zealous professors of the Christian religion, which they preached without fear in their city of Brescia, whilst the bishop of that place lay concealed during the persecution. The acts of their martyrdom seeming of doubtful authority, all we can affirm with certainty of them is, that their remarkable zeal excited the fury of the heathens against them, and procured them a glorious death for their faith at Brescia in Lombardy, under the emperor Adrian. Julian, a heathen lord, apprehended them; and the emperor himself passing through Brescia, when neither threats nor torments could shake their constancy, commanded them to be beheaded. They seem to have suffered about the year 121.(1) The city of Brescia honours them as its chief patrons, and possesses their relics. A very ancient church in that city bears their name, and all martyrologies mention them.

The spirit of Christ is a spirit of martyrdom, at least of mortification and penance. It is always the spirit of the cross. The remains of the old man, of sin and of death, must be extinguished, before one can be made heavenly by putting on affections which are divine. What mortifies the senses and the flesh gives life to the spirit, and what weakens and subdues the body strengthens the soul. Hence the divine love infuses a spirit of mortification, patience, obedience, humility, and meekness, with a love of sufferings and contempt, in which consists the

(1) See Tillemont, t. 2. p. 249. Pagi, &c.

sweetness of the cross. The more we share in the suffering life of Christ, the greater share we inherit in his spirit, and in the fruit of his death. To souls mortified to their senses and disengaged from earthly things, God gives frequent foretastes of the sweetness of eternal life, and the most ardent desires of possessing him in his glory. This is the spirit of martyrdom, which entitles a Christian to a happy resurrection and to the bliss of the life to come.

SAINT SIGEFRIDE, OR SIGFRID,

BISHOP, APOSTLE OF SWEDEN.

From Joan. Magnus, *Hist. Goth.* l. 17. c. 20. quoted by Bollandus, and chiefly from a life of this saint, compiled at Wexiow about the year 1205, published from an ancient MS. by the care of Ericus Benzelius, junior, in his *Monumenta Historica vetera Ecclesiæ Suevogothicæ*, printed at Upsal in 1709, p. 1. ad p. 14. and in *Prolegom.* sect. 1. The editor was not able to discover the author's name: upon which he repeats the remark of the learned Maussac (in *Diss. Critica ad Harpocrat.*) that "many monkish writers endeavoured to conceal their names out of humility." On which see Mabillon, *Diar. Ital.* p. 36. Benzelius gives us a considerable fragment of a second life of this holy prelate, *ib.* p. 21. ad 29. and some verses of Bishop Brynoth the third, on St. Sigfrid and the other bishops of this province, *ib.* p. 72.

OUR zealous ancestors having received the light of faith, propagated the same throughout all the northern provinces of Europe. St. Anscarius had planted the faith in Sweden, in 830; but it relapsed soon after into idolatry. King Olas Scobcong entreated King Edred, who died in 951, to send him missionaries to preach the gospel in this country. Sigefride, an eminent priest of York, undertook that mission, and on the 21st of June, in 950, arrived at Wexiow, in Gothland, in the territory of Smaland. He first erected a cross, then built a church of wood, celebrated the divine mysteries, and preached to the people. Twelve principal men of the province were converted by him, and one who died, was buried after the Christian manner, and a cross placed upon his grave. So great numbers were in a short time brought to the faith, that the cross of Christ was triumphantly planted in all the twelve tribes into which the inhabitants of South-Gothland were divided. The fountain near the mountain of Ostrabo, since called Wexiow, in which St. Sigefride baptised the catechumens, long retained the names of the twelve first converts, engraved on a monument. King Olas was much pleased with the accounts he heard of the man of God, and many flocked from remote parts,