

in the old Roman order, and in the most ancient calendars of the Greeks. From the east her veneration was exceedingly propagated in England, France, and Germany, in the eleventh century, during the holy wars. Her body is now kept at Montefiascone in Tuscany. Vida, the glory of the Christian muses, has honoured St. Margaret who is one of the titular saints of Cremona, his native city, with two hymns; begging of God through her prayers, not long life, riches, or honours, but the grace of a happy death and a holy life, that he might be admitted, with a devout and pious heart, to praise God in the choir of his holy servants. See his hymns, and Pinus the Bolandist, Julij, t. 5, p. 28.

SS. JUSTA AND RUFINA, MM.

THESE holy martyrs were two Christian women at Seville in Spain, who maintained both themselves and many poor persons by selling earthen ware. A fervent soul finds in the most ordinary course of life occasions of exercising many heroic acts of virtue, and makes every ordinary action a perfect holocaust by performing it with a most ardent desire of pleasing God with the entire sacrifice of itself. Such were the lives of these two faithful servants of God in the world. So perfect a virtue deserved to be honoured with the crown of martyrdom. Though these saints gave all their substance to the poor, and were desirous to serve every one for the edification of their souls; yet no motives could draw them into any criminal condescension. Not to concur to the idolatrous superstitions, they refused to sell vessels for the use of heathenish sacrifices. The Pagans, offended at their religious scruple, when Dioclesian's edicts renewed the persecution, broke all the ware in their shop, and impeached them for their faith before the governor. The prefect, after they had boldly confessed Christ, commanded them to be stretched on the rack, and their sides in the mean time to be torn with iron hooks. An idol was placed near the rack with incense, that if they would offer sacrifice, they should be that moment released; but their fidelity was not to be shaken. Justa expired on the rack: which when the judge saw, he ordered Rufina to be strangled, and their bodies to be

burnt. They suffered in the year 304. See their acts published by Maldonat; also Ado, Usuard, &c.

ST. CESLAS, C., OF THE ORDER OF ST. DOMINIC.

HE was of the house of the counts of Odrovans, and brother to St. Hyacinth, and lived near Cracow in Poland. Having devoted himself to God in an ecclesiastical state, he became eminent for piety, learning, and the innocence of his manners. He was first instituted to a canonry at Cracow, but afterwards promoted to be conservator of Sendomir. His riches he employed on the poor, leading himself a most abstemious penitential life. Happening to accompany his uncle Yvo Konski, chancellor of Poland, into Italy, he received at Rome, together with St. Hyacinth, the habit of St. Dominic from the hands of that holy founder in 1218. Returning into Germany and Poland he preached penance with wonderful fruit. In 1222 he founded at Prague a convent of one hundred and twenty-six friars, in which Andrew the bishop of Prague took the religious habit, having first, with the consent of Pope Honorius III., resigned his see. St. Ceslas built in the same city a nunnery of the same order, in which, soon after his death, queen Margaret, daughter of Leopold archduke of Austria, and widow of Henry king of the Romans, professed herself out of humility a lay-sister. The saint sent Adrian with twenty-six other friars of his order to preach the faith in Bosnia, where they all received the crown of martyrdom. St. Ceslas himself preached in Silesia, and resided long at Breslaw. He directed St. Hedwiges in the paths of Christian perfection, was endowed with the gifts of prophecy and miracle, and filled the northern kingdoms with many eminent servants of God.

In 1240 the Tartars, marching from Asia with an army of five hundred thousand men, fell like a torrent on the West, and spread universal desolation over Russia, Bulgaria, Sclavonia, Poland, and Hungary, to the borders of Germany. They slew Henry II., surnamed the Pious, duke of Silesia, in a great battle at Wolstadt in 1241, and marched against Breslaw his capital. The inhabitants burned or hid their most precious effects, and abandoning the city to the enemy, shut themselves