

ken, the Bollandist, on her two lives, and the Acts of her canonization, t. 2, Sept. p. 414.

ST. ULTAN,

FIRST BISHOP OF ARDBRACCAN IN MEATH,* IN IRELAND.

AMONGST the many eminent virtues of this saint, Colgan mentions his extensive charity in providing for all the foundling children in Ireland. He died in 656. See Colgan MSS. ad 4 Sept.

SEPTEMBER V.

ST. LAURENCE JUSTINIAN, C.

FIRST PATRIARCH OF VENICE.

From his original Life written by his nephew, Bernard Justinian, in Bollandus, Jan. 8, and from his Italian Life, elegantly compiled by F. Maffei. See also Helyot, Hist. des Ord. Relig. t. 2, p. 359; and Opera S. Laurentii Justiniani, Proto-Patriarchæ Venetiarum, published by F. Nicolas Antony Justiniani, a Benedictin monk, at Venice, in two volumes. 1756.

A. D. 1455.

ST. LAURENCE was born at Venice, in 1380. His father Ber-

* There were formerly many episcopal sees in Meath; as Clonard, Duleek, Kells, Trim, Dunshaughlin, Ardbaccan, Slane, and Four, besides others of less note; all which, except Duleek and Kells, were consolidated, and their common see fixed at Clonard before the year 1152, when the divisions of the bishoprics of Ireland were made by Cardinal Paparo, legate from Pope Eugenius III. The two sees of Duleek and Kells afterwards submitted, and all are ever since united in the bishopric of Meath.

Clonard (called Cluain-Irard) was founded in 520 by St. Finian, who is honoured on the 12th of December. Duleek (called Daimhliag) by St. Cianan or Kenan, who is honoured on the 24th of November. Kells or Kenlis (called also Cennanas) was anciently a strong city, where St. Columb-kille founded a monastery in 550. Most ancient writers assert that St. Cuthbert, bishop of Lindisfarne, who is honoured on the 20th of March, was a native of Kells; as appears from his Life kept in the Cottonian library, sub Vitell. D. XIV. 8. Trim was founded by St. Luman, honoured on the 17th of February; and Dunshaughlin by St. Secundin (called Seachnal,) honoured on the 27th of November, both nephews to St. Patrick. Ardbaccan, by St. Ultan; Slane, by St. Ere, who died in 513. Four (called Fobhar) was an abbey founded by St. Fechin, who died of a pestilence which raged in Ireland in 664, or rather in 665; for that great pestilence began in May, 664, and St. Fechin died the 20th of January, the day on which he is honoured. The first bishop of Four was St. Suarlech, who died on the 27th of March, 745; he had only one successor in the episcopal character, after whose death Four was again reduced to an abbey. See Colgan, Act. SS. Ind. Chron. Ware's Bishops, &c.

nardi Justiniani* held an illustrious rank among the prime nobility of the commonwealth; nor was the extraction of his mother Querini less noble. By the death of Bernardo she was left a disconsolate widow with a nursery of tender children; though very young, she thought it her duty to sanctify her soul by the great means and advantages which her state afforded for virtue, and resolutely rejected all thoughts of any more altering her condition. She looked upon herself as called by her very state to a penitential and retired life, and devoted herself altogether to the care of her children's education, to works of charity, fasting, watching, assiduous prayer, and the exercises of all virtues. Under her inspection her children were brought up in the most perfect maxims of Christian piety. Laurence discovered, even from the cradle, an uncommon docility, and an extraordinary generosity of soul; and disdaining to lose any part of his time, loved only serious conversation and employs His mother fearing some spark of pride and ambition, chid him sometimes for aiming at things above his age; but he humbly answered that it was his only desire, by the divine grace, to become a saint. Reflecting from his infancy that he was made by God only to serve him, and to live eternally with him, he

* The nobility of Venice are of four classes; the first is of the electoral families, descended from the twelve tribunes who elected the first doge in 709, which, by a kind of miracle, all subsist to this day. These are the Contarini, Morosini, Gradenighi, Baduari, Tiepoli, Micheli, Sanaudi, Memmi, Falieri, Dandoli, Polani, and Barozzi. There are four other families almost as ancient, who signed with them the foundation of the great church of St. George Major, in the year 800. These are the Justiniani, Cornari, Bragadini, and Bembi. The second class consists of those whose names are found in the Golden Book or Register of the Nobility, drawn up by Gradenigo II. when the aristocracy was established in 1289. The third class is of those who have bought their title of nobility since that time for one hundred thousand ducats, of whom there are four-score families. The fourth class is of foreign nobility, or such as have been aggregated to the senate of Venice, as the Bentivogli, Pico, &c. The Justiniani are said by some moderns to derive their pedigree from the Emperors Justin and Justinian. It is related from better authority, that in the Constantinopolitan war, in the twelfth century, all the princes of this house were cut off in battle, except one, who was a monk at Venice; but that, at the earnest request of the republic, a dispensation was granted by the pope for him to marry. After he had taken a wife, and was father of a numerous progeny, he returned to his monastery, and closed his life in the profession of that state. Since that time several branches of this noble family are settled at Genoa and Rome, and in the isles of Chio and Corsica; though there is some dispute about the pedigree of the family established at Genoa and Rome.

kept this end always in view, and governed all his thoughts and actions so as to refer them to God and eternity.

In the nineteenth year of his age he was called by God to consecrate himself in a special manner to his service. He seemed one day to see in a vision the eternal wisdom in the disguise and habit of a damsel, shining brighter than the sun, and to hear from her the following words: "Why seekest thou rest to thy mind out of thyself, sometimes in this object, and sometimes in that? What thou desirest is to be found only with me: behold, it is in my hands. Seek it in me who am the wisdom of God. By taking me for thy spouse and thy portion, thou shalt be possessed of its inestimable treasure." That instant he found his soul so pierced with the charms, incomparable honour, and advantages of this invitation of divine grace, that he felt himself inflamed with new ardour to give himself up entirely to the search of the holy knowledge and love of God.* A religious state appeared to him that in which God pointed out to him the path in which he might most securely attain to the great and arduous end which he proposed to himself. But, before he determined himself, he made his application to God by humble prayer, and addressed himself for advice to a holy and learned priest called Marino Querini, who was his uncle by the mother's side, and a regular canon in the austere Congregation of St. George in Alga, established in a little isle which bears that name, situate a mile from the city of Venice, to-

* The call of this saint to the divine service may, in some measure, be compared with that of Henry Suso, of the family of the counts of Mons, who became an eminent contemplative, was author of several pious tracts, and died a Dominican friar in the odour of sanctity, at Ulm, in 1365, according to Fabricius. (*Bibliotheca Medis et infimis ætatis*, vol. 3, p. 683.) He was excited to serve God with the utmost fervour by hearing the sweet invitations, with which Eternal Wisdom allures a soul to receive her inestimable treasure, read at table. (*Wisd.* vi. 13; vii. viii.) Not able to contain himself, he burst aloud into the following exclamations: "Oh! I will set myself with all my power to procure this happy wisdom. If I am possessed of it, I am the happiest of men. I will desire, I will seek, I will ask nothing else. She herself invites me. Adieu all other thoughts and pursuits. I will never cease praying and conjuring this divine Wisdom, with all the ardour of my soul, to visit me. For this I will sigh night and day." Thus he arrived at that perfection of Christian virtue which puts the soul in possession of the divine Wisdom, or God himself, and his grace. See his Life by Surius, prefixed to the Latin edition of his works.

wards the continent.* The prudent director, understanding that he was most inclined to a religious state, advised him first to make trial of his strength, by inuring himself to the habitual practice of austerities. Laurence readily obeyed, and in the night, leaving his soft bed, lay on knotty sticks on the floor. During this deliberation, he one day represented to himself on one side honours, riches, and worldly pleasures, and on the other, the hardships of poverty, fasting, watching, and self-denial. Then said to himself: "Hast thou courage, my soul, to despise these delights, and to undertake a life of uninterrupted penance and mortification?" After standing some time in a pause, he cast his eyes on a crucifix, and said: "Thou, O Lord, art my hope. In this tree are found comfort and strength. The ardour of his resolution to walk in the narrow path of the cross, showed itself in the extreme severity with which he treated his body, and the continual application of his mind to the exercises of religion. His mother and other friends, fearing lest his excessive mortifications should prove prejudicial to his health, endeavoured to divert him from that course, and, with that view, contrived a proposal of an honourable match to be made him. The saint perceiving in this stratagem that his friends had entered into a conspiracy to break his measures, fled secretly to the monastery of St. George in Alga, and was admitted to the religious habit.

By the change of his state he found no new austerities which he had not before practised; his superiors even judged it necessary to mitigate the rigours which he exercised upon himself. He was only nineteen years of age, but surpassed in his watchings and fasts all his religious brethren. To make a general assault upon sensuality he never took any useless recreation, subdued his body by severe discipline, and never came near a fire in the sharpest weather in winter, though his hands were often benumbed with cold; he allowed to hunger only what the utmost necessity required, and never drank out of meals; when asked to do it under excessive heats and wear-

* This Congregation, which became afterwards very rich, being suppressed by Clement IX. during the war of the republic against the Turks in Candia, the convent and church, which occupy the island of St. George in Alga, are now in the hands of a community of reformed Carmelite friars.

ness, he used to say: "If we cannot bear this thirst, how shall we endure the fire of purgatory?" From the same heroic disposition proceeded his invincible patience in every kind of sickness. During his novitiate he was afflicted with dangerous scrofulous swellings in his neck. The physicians prescribed cupping, lancing, and searing with fire. Before the operation, seeing others tremble for his sake, he courageously said to them: "What do you fear? Let the razors and burning irons be brought in. Cannot he grant me constancy, who not only supported but even preserved from the flames the three children in the furnace?" Under the cutting and burning he never so much as fetched a sigh, and only once pronounced the holy name of Jesus. In his old age, seeing a surgeon tremble who was going to make a ghastly incision in a great sore in his neck, he said to him: "Cut boldly, your razor cannot exceed the burning irons of the martyrs." The saint stood the operation of this timorous surgeon without stirring, and as if he had been a stock that had no feeling. At all public devotions he was the first in the church, and left it the last; he remained there from matins, whilst others returned to their rest, till they came to prime at sunrise.

Humiliations he always embraced with singular satisfaction. The meanest and most loathsome offices, and the most tattered habit were his desire and delight. The beck of any superior was to him as an oracle; even in private conversation he was always ready to yield to the judgment and will of others, and he sought every where the lowest place as much as was possible to be done without affectation. When he went about the streets begging alms with a wallet on his back, he often thrust himself into the thickest crowds, and into assemblies of the nobility, that he might meet with derision and contempt. Being one day put in mind, that by appearing loaded with his wallet in a certain public place, he would expose himself to the ridicule of the company, he answered to his companion: "Let us go boldly in quest of scorn. We have done nothing if we have renounced the world only in words. Let us to-day triumph over it with our sacks and crosses. Nothing is of greater advantage towards gaining a complete victory over ourselves, and the fund of pride which is our greatest obstacle to virtue, than humiliations ac-

cepted and borne with cheerfulness and sincere humility. To those which providence daily sends us opportunities of, it is expedient to add some that are voluntary, provided the choice be discreet, and accompanied with heroic dispositions of soul, clear of the least tincture of affectation or hypocrisy. Our saint frequently came to beg at the house where he was born, but only stood in the street before the door, crying out: "An alms for God's sake." His mother never failed to be exceedingly moved at hearing his voice, and to order the servants to fill his wallet. But he never took more than two loaves, and wishing peace to those who had done him that charity, departed as if he had been some stranger. The store-house, in which were laid up the provisions of the community for a year, happening to be burned down, St. Laurence hearing a certain brother lament for the loss, said cheerfully: "Why have we embraced and vowed poverty? God has granted us this blessing that we may feel it." Thus he discovered his ardour for suffering the humiliations, hardships, and inconveniences of that state, for the exercise and improvement of the heroic virtues of which they afford the occasions, and in which consists its chief advantages. When he first renounced the world, as often as he felt a violent inclination to justify or excuse himself, (so natural to the children of Adam, upon being unjustly reprehended or injured,) in order to repress it, he used to bite his tongue; and he at length obtained a perfect mastery over himself in this particular. Whilst he was superior, he was one day rashly accused in chapter of having done something against the rule. The saint could have easily confuted the slander, and given a satisfactory account of his conduct; but he rose instantly from his seat, and walking gently, with his eyes cast down, into the middle of the chapter-room, there fell on his knees, and begged penance and pardon of the fathers. The sight of his astonishing humility covered the accuser with such confusion and shame, that he threw himself at the saint's feet, proclaimed him innocent, and loudly condemned himself.

St. Laurence so much dreaded the danger of worldly dissipation breaking in upon his solitude, that from the day on which he first entered the monastery, to that of his death, he never set foot in his father's house, only when with dry eyes he assisted

his mother and brothers on their death-beds. Some months after his retreat from the world, a certain nobleman who had been his intimate friend, and then filled one of the first dignities in the commonwealth, returning from the East, and hearing of the state he had embraced, determined to use all his endeavours to change his purpose. With this design he went to St. George's with a band of musicians, and, on account of his dignity, got admittance; but the issue of the interview proved quite contrary to his expectation. Upon the first sight of the new soldier of Christ he was struck by the modesty of his countenance, and the gravity and composure of his person, and stood for some time silent and astonished. However, at length offering violence to himself he spoke, and both by the endearments of the most tender friendship, and afterwards by the sharpest reproaches and invectives, undertook to shake the resolution of the young novice. Laurence suffered him to vent his passion: then with a cheerful and mild countenance he discoursed in so feeling a manner on death and the vanity of the world, that the nobleman was disarmed, and so penetrated with compunction, that cutting off all his worldly schemes he resolved upon the spot to embrace the holy rule which he came to violate; and the fervour with which he went through the novitiate, and persevered to his death in this penitential institute, was a subject of admiration and edification to the whole city.

St. Laurence was promoted to the priesthood, and the fruit of the excellent spirit of prayer and compunction with which he was endowed was a wonderful experimental knowledge of spiritual things, and of the paths of interior virtue, and a heavenly light and prudence in the direction of souls. The tears which he abundantly shed at his devotions, especially whilst he offered the adorable sacrifice of the mass, strongly affected all the assistants, and awakened their faith; and the raptures with which he was favoured in prayer were wonderful, especially in saying mass one Christmas-night. Much against his inclination he was chosen general of his Order, which he governed with singular prudence, and extraordinary reputation for sanctity. He reformed its discipline in such a manner as to be afterwards regarded as its founder. Even in private conversation he used to give pathetic lessons of virtue, and that sometimes in one

short sentence; and such was the unction with which he spoke on spiritual matters in private discourses, as to melt the heart of those who heard him. By his inflamed entertainments he awaked the tepid, filled the presumptuous with saving fear, raised the pusillanimous to confidence, and quickened the fervour of all. It was his usual saying, that a religious man ought to tremble at the very name of the least transgression. He would receive very few into his Order, and these thoroughly tried, saying, that a state of such perfection and obligations is only for few, and its essential spirit and fervour are scarcely to be maintained in multitudes; yet in these conditions, not in the number of a religious community, its advantages and glory consist. It is not therefore to be wondered at that he was very attentive and rigorous in examining and trying the vocation of postulants. The most sincere and profound humility was the first thing in which he laboured to ground his religious disciples, teaching them that it not only purges the soul of all lurking pride, but also that this alone inspires her with true courage and resolution, by teaching her to place her entire confidence in God alone, the only source of her strength. Whence he compared this virtue to a river which is low and still in summer, but loud and high in winter. So, said he, humility is silent in prosperity, never elated or swelled by it; but it is high, magnanimous, and full of joy and invincible courage under adversity. He used to say, that there is nothing in which men more frequently deceive themselves than humility; that few comprehend what it is, and they only truly possess it who, by strenuous endeavours, and an experimental spirit of prayer, have received this virtue by infusion from God. That humility which is required by repeated acts is necessary and preparatory to the other; but this first is always blind and imperfect. Infused humility enlightens the soul in all her views, and makes her clearly see and feel her own miseries and baseness; it gives her perfectly that true science which consists in knowing that God alone is the great All, and that we are nothing.

The saint never ceased to preach to the magistrates and senators in times of war and all public calamities, that, to obtain the divine mercy, and the remedy of all the evils with which they were afflicted, they ought, in the first place, to be-

come perfectly sensible that they were nothing; for, without this disposition of heart they could never hope for the divine assistance. His confidence in God's infinite goodness and power accordingly kept pace with his humility and entire distrust in himself, and assiduous prayer was his constant support. From the time he was made priest he never failed saying mass every day, unless he was hindered by sickness; and he used to say, that it is a sign of little love if a person does not earnestly endeavour to be united to his Saviour as often as he can. It was a maxim which he frequently repeated, that for a person to pretend to live chaste amid softness, ease, and continual gratifications of sense, is as if a man should undertake to quench fire by throwing fuel upon it. He often put the rich in mind, that they could not be saved but by abundant alms-deeds. His discourses consisted more of effective amorous sentiments than of studied thoughts; which sufficiently appears from his works.*

Pope Eugenius IV. being perfectly acquainted with the eminent virtue of our saint, obliged him to quit his cloister, and nominated him to the episcopal see of Venice in 1433. The holy man employed all manner of entreaties and artifices to prevent his elevation, and engaged his whole Order to write in the same strain, in the most pressing manner, to his Holiness: but to no effect. When he could no longer oppose the repeated orders of the pope, he acquiesced with many tears; but such was his aversion to pomp and show, that he took possession of his church so privately that his own friends knew nothing of the matter till the ceremony was over. The saint passed that whole night in the church at the foot of the altar, pouring forth his soul before God, with many tears; and he spent in the same manner the night which preceded his consecration. He was a prelate, says Dr. Cave,(1) admirable for his sincere piety towards God, the ardour of his zeal for the divine honour, and the excess of his charity to the poor. In this dignity he re-

(1) Hist. Literar. t. 2, App. p. 133.

* These consist of sermons, letters, and fourteen short treatises of piety, full of unction. In them he speaks in a feeling manner on humility, self-denial, contempt of the world, solitude, and divine love. His works were printed at Basil in 1560, at Lyons in 1568, at Venice in 1606, and, most completely at the same place, in 1756.

mitted nothing of the austerities which he had practised in the cloister, and from his assiduity in holy prayer he drew a heavenly light, an invincible courage, and indefatigable vigour which directed and animated him in his whole conduct, and with which he pacified the most violent public dissensions in the state, and governed a great diocess in the most difficult times, and the most intricate affairs, with as much ease as if it had been a single well regulated convent.

Though he was bishop of so distinguished a see, in the ordering of his household he consulted only piety and humility; and when others told him that he owed some degree of state to his illustrious birth, to the dignity of his church, and to the commonwealth, his answer was, that virtue ought to be the only ornament of the episcopal character, and that all the poor of the diocess composed the bishop's family. His household consisted only of five persons; he had no plate, making use only of earthen ware; he lay on a scanty straw bed covered with a coarse rag, and wore no clothes but his ordinary purple cassock. His example, his severity to himself, and the affability and mildness with which he treated all others, won every one's heart, and effected with ease the most difficult reformatations which he introduced both among the laity and clergy. The flock loved and respected too much so holy and tender a parent and pastor not to receive all his ordinances with docility and the utmost deference. When any private persons thwarted or opposed his pious designs, he triumphed over their obstinacy by meekness and patience. A certain powerful man who was exasperated at a mandate the zealous bishop had published against stage entertainments, called him a scrupulous old monk, and endeavoured to stir up the populace against him. Another time, an abandoned wretch reproached him in the public streets as a hypocrite. The saint heard them without changing his countenance, or altering his pace. He was no less unmoved amidst commendations and applause. No sadness or inordinate passions seemed ever to spread their clouds in his soul, and all his actions demonstrated a constant peace and serenity of mind which no words can express. By the very first visitation which he made, the face of his whole diocess was changed. He founded fifteen religious houses, and a great number of churches, and

reformed those of all his diocese, especially with regard to the most devout manner of performing the divine office, and the administration of the sacraments. Such was the good order and devotion he established in his cathedral, that it was a model to all Christendom. The number of canons that served it being too small, St. Laurence founded several new canonries in it, and also in many other churches; and he increased the number of parishes in the city of Venice from twenty to thirty.

It is incredible what crowds every day resorted to the holy bishop's palace for advice, comfort, or alms; his gate, pantry, and coffers were always open to the poor. He gave alms more willingly in bread and clothes than in money, which might be ill spent; when he gave money it was always in small sums. He employed pious matrons to find out and relieve the bashful poor, or persons of family in decayed circumstances. In the distribution of his charities, he had no regard to flesh and blood. When a poor man came to him, recommended by his brother Leonard, he said to him: "Go to him who sent you, and tell him, from me, that he is able to relieve you himself." No man ever had a greater contempt of money than our saint. He committed the care of his temporals to a faithful steward, and used to say, that it is an unworthy thing for a pastor of souls to spend much of his precious time in casting up farthings.

The popes held St. Laurence in great veneration. Eugenius IV. having ordered our holy bishop to give him a meeting once at Bologna, saluted him in these words: "Welcome the ornament of bishops." His successor, Nicholas V., earnestly sought an opportunity of giving him some singular token of his particular esteem; when Dominic Michelli, patriarch of Grado, happened to die in 1451,* his holiness, barely in consideration

* In the Order of the ecclesiastical hierarchy are distinguished patriarchs, primates, archbishops, and bishops. Archbishops or metropolitans, whatever some may say to the contrary, were established by the apostles to direct all public and common affairs of the several churches of large provinces. Thus St. Titus had the superintendency of all the churches in Crete, as Eusebius (Hist. 1. 3, c. 4,) and St. Chrysostom (Hom. 1. in Tit.) observe; and the latter takes notice, that St. Paul intrusted St. Timothy with the care of superintending all the churches of Asia Minor. (See St. Chrysost. Hom. 15, in 1 Tim.) Metropolitans anciently exercised, especially in some places, a very extensive jurisdiction over their suffragans, but this is long since much limited by the canons. They have an immediate jurisdiction over their suffragans in

of the saint, transferred the patriarchal dignity to the see of Venice. The senate, always jealous of its prerogatives and liberty above all other states in the world, formed great difficulties lest such an authority should in any cases trespass upon their jurisdiction. Whilst this affair was debated in the senate-house, St. Laurence repaired thither, and, being admitted, humbly declared his sincere and earnest desire of rather resigning a charge for which he was most unfit, and which he had borne

some few points; but the greater causes of bishops are only to be discussed in provincial synods, or by the pope. Nor have archbishops any jurisdiction over the subjects of their suffragans, (whose causes, nevertheless, are judged by their courts, when carried to them by regular appeals,) nor can archbishops perform the visitation of the dioceses of their suffragans, unless the cause be first known and proved in a provincial synod. (See Conc. Trid. Sess. 24, c. 3, de Reform.)

The jurisdiction of primates is much limited by canons and particular usages; it is extended over several metropolitans. Many primates are only titular. In France the archbishops of Arles, Bourdeaux, Bourges, Sens, Rheims, and Rouen take the title of primates, because some of their predecessors enjoyed that prerogative; but only the archbishop of Lyons exercises the jurisdiction of primate in all France.

The jurisdiction of all patriarchs is not the same; to them is reserved, in most places, the confirmation of new bishops, with several other such points. The great patriarchs in the East are the bishops of Constantinople; and of the apostolical sees of Alexandria, Antioch, and Jerusalem. There is also a patriarch of Ethiopia, that is, Abyssinia. The bishop of Rome is not only, by divine right, head of the whole church, but is also in particular patriarch of the West. See Marca, (*De Concordia Sacerd. et Imperii*, l. 1, c. 3, &c.) Morinus, (l. 1, Exerc. 1.) Thomassin. (*De Benefic.* c. 3, 7, 8.) Leo Allatius, (*De Concord. Utriusque Eccl.* l. 1, c. 25.) Certain lesser patriarchs have been established in the West, some barely titular. The archbishop of Lisbon is patriarch of the Portuguese Indies. During the schism in Istria in the sixth century, the patriarchate of Aquileia was set up. See Baronius, (ad ann. 570, n. 10, et 630, n. 18.) Marca, (*De Primat.* n. 20, 21.) Ughelli. (*Italia Sacra.*)

The great city of Aquileia, which had been sometimes honoured with the residence of Augustus, and other emperors, having been destroyed by Attila, the inhabitants, with their patriarch, some time after retired to Grado, an island near the continent, where they built a town, which was afterwards embellished by the Gradenigos. Aquileia being rebuilt after the incursions of the Lombards, (though it remains to this day in the lowest condition,) the patriarch returned to that city. The church of Grado continued to choose its own patriarchs, till that dignity was transferred to Venice. When the city of Aquileia fell under the dominion of the house of Austria, the patriarch, who was a Venetian, chose to reside at Udina, a town subject to that republic. This patriarchate of Aquileia was suppressed in 1751, by Pope Benedict XIV. and, instead thereof, two archbishoprics are erected, that of Gorizia, for the churches in the Austrian dominions, and that of Udina, for those in the Venetian territories.

against his will eighteen years, than to feel his burden increased by this additional dignity. His humility and charity so strongly affected the whole senate, that the doge himself was not able to refrain from tears, and cried out to the saint, conjuring him not to entertain such a thought, or to raise any obstacle to the pope's decree, which was expedient to the church, and most honourable to their country. In this he was seconded by the whole house, and the ceremony of the installation of the new patriarch was celebrated with great joy by the whole city.

St. Laurence, after this new exaltation, considered himself as bound by a new tie to exert his utmost strength in labouring for the advancement of the divine honour, and the sanctification of all the souls committed to his care. Nor did it perhaps ever appear more sensible than in this zealous prelate, how much good a saint, when placed in such a station, is, with the blessing of heaven, capable of doing; nor how much time a person is able to find for himself and the service of his neighbour, who husbands all his moments to the best advantage, and is never taken up with any inordinate care of his body, or gratification of self-love. St. Laurence never, on his own account, made any one wait to speak to him, but immediately interrupted his writing, studies, or prayers to give admittance to others, whether rich or poor; and received all persons who addressed themselves to him with so much sweetness and charity, comforted and exhorted them in so heavenly a manner, and appeared in his conversation so perfectly exempt from all inordinate passions, that he scarcely seemed clothed with human flesh, infected with the corruption of our first parent. Every one looked upon him as if he had been an angel living on earth. His advice was always satisfactory and healing to the various distempers of the human mind; and such was the universal opinion of his virtue, prudence, penetration, and judgment, that causes decided by him were never admitted to a second hearing at Rome; but in all appeals his sentence was forthwith confirmed. Grounded in the most sincere and perfect contempt of himself, he seemed insensible and dead to the flattering temptation of human applause; which appeared to have no other effect upon him than to make him more profoundly to humble himself in his own soul, and before both God and men.

His good works he studied as much as possible to hide from the eyes of others. When he was not able to refrain his tears, which proceeded from the tenderness and vehemence of the divine love, and from the wonderful spirit of compunction with which he was endowed, he used to accuse himself of weakness and too tender and compassionate a disposition of mind. But these he freely indulged at his private devotions, and by them he purified his affections more and more from earthly things, and moved the divine mercy to shower down the greatest blessings on others.

The republic was at that time shaken with violent storms, and threatened with great dangers.* A holy hermit, who had served God with great fervour above thirty years in the isle of Corfu, assured a Venetian nobleman, as if it were from a divine revelation, that the city and republic of Venice had been preserved by the prayers of the good bishop. The saint's nephew, who has accurately wrote his life in an elegant and pure style, mentions several miracles wrought by him, and certain prophecies, of which he was himself witness. It appeared in many instances how perfectly the saint was mortified in his senses. A servant presenting him vinegar one day at table instead of wine and water, he drank it without saying a word. Out of love for holy poverty, in order to disengage his heart from the things of this world, he never had any books bound, but only sewed.

St. Laurence was seventy-four years old when he wrote his last work, entitled *The Degrees of Perfection*; he had just finished it when he was seized with a sharp fever. In his illness his servants prepared a bed for him; at which the true

* Among other enemies, Philip Visconti, duke of Milan, flushed with the success of several enterprises against Genoa and other neighbouring states, meditated the ruin of the Venetians; but his general, Charles Malatesta, was defeated by them in 1429. He continued the war several years, but without success. He died in 1447, and in him ended the family of Visconti, which had enjoyed the sovereignty of Milan since Eliprand had received the investiture with the title of viscount from Charles the Fat, in 881. Philip left his dominions to his general, Francis Sforza, who had married his natural daughter, Blanche, whom the father had legitimated. Francis Sforza was an enemy to the Venetians, and he and his posterity maintained themselves in the possession of the duchy of Milan, till, in 1535, it was annexed by Charles V. to the dominions of the house of Austria.

imitator of Christ was troubled, and said: "Are you laying a feather-bed for me? No: that shall not be. My Lord was stretched on a hard and painful tree. Do not you remember that St. Martin said, in his agony, that a Christian ought to die on sack-cloth and ashes? Nor could he be contented till he was laid on his straw. He forbade his friends to weep for him, and often cried out, in raptures of joy: "Behold the Spouse; let us go forth and meet him." He added, with his eyes lifted up to heaven: "Good Jesus, behold I come." At other times, weighing the divine judgments, he expressed sentiments of holy fear. One saying to him that he might go joyfully to his crown, he was much disturbed, and said: "The crown is for valiant soldiers; not for base cowards, such as I am." So great was his poverty that he had no temporal goods to dispose of, and he made his testament only to exhort in it all men to virtue, and to order that his body should be buried without pomp, as a private religious man would be, in his convent of St. George; though this clause was set aside by the senate after his death. During the two days that he survived, after receiving extreme unction, the whole city came in turns, according to their different ranks, to receive his blessing. The saint would have even the beggars admitted, and gave to each class some short pathetic instruction. Seeing one Marcellus, a very pious young nobleman, who was his favourite disciple, weep most bitterly, he comforted him, giving him the following assurance: "I go before, but you will shortly follow me. Next Easter we shall again meet in mutual embraces." Marcellus fell sick in the beginning of Lent, and was buried in Easter week. St. Laurence, closing his eyes, calmly expired on the 8th of January, in the year 1455, being seventy-four years old, having been honoured with the episcopal dignity twenty-two years, and four with that of patriarch. During the contestation about the place of his burial, his body was preserved entire, without the least ill savour or sign of corruption, sixty-seven days, and interred, according to a decree of the senate, on the 17th of March. The ceremony of his beatification was performed by Clement VII. in 1524, and that of his canonization by Alexander VIII. in 1690. His festival is kept on the 5th of September, the day on which he was consecrated bishop.

With St. Laurence Justinian, we must first labour strenuously in sanctifying our own souls before we can hope to preach to others with much fruit. Only he can inspire into others the perfect sentiments of Christian virtue, and instruct others well in the great practical truths of religion, who has learned them by experience, and whose heart is penetrated with them. The pastoral obligation is of great extent; it is not confined to those who are charged with the ministry of the word, and the distribution of the sacraments; it regards not only pastors of souls; every king is, in some degree, a pastor to his whole kingdom; and every parent and master to those who are under their care. He will be accountable to God for the loss of their souls, who is not, in a qualified sense, an apostle or pastor to all that are under his charge.

ST. BERTIN, ABBOT.

THIS illustrious saint, and excellent model of monastic perfection, was nobly born in the territory of Constance, in Switzerland, about the year 597. He learned from his infancy to love and esteem only virtue, and to condemn the world, and whatever did not directly tend to unite his heart more perfectly to God. Excited by the example of his kinsman, St. Omer, who embraced the monastic state in the great abbey of Luxeu, in Burgundy, he and two individual companions, named Momolin and Ebertran, or Bertran, consecrated themselves to God in the same house. Bertin was then very young, but he distinguished himself in the fervent exercise of all virtues among five hundred religious brethren, under the direction of the holy abbot Walbert, who governed that monastery with great reputation after the death of St. Eustachius, the immediate successor of St. Columban. This abbey had been established by its holy founder an excellent seminary of sacred literature, and soon became so famous as to furnish many countries with learned and zealous prelates. St. Omer, St. Momolin, and St. Bertin did honour to this school by the progress which they made in their studies; for they all became very learned in ecclesiastical discipline, and in the holy scriptures.(1) Their studies were sanctified by an eminent spirit of mortification and prayer, and by being referred to the same end to

(1) Mabill. Acta Ben. t. 2, p. 562, n. 7. 8