

to pardon his brother, and forget the injury he had received. But seeing that his advice had no weight with him, "At least," said he, "let us both join in an address to God;" then standing up, he prayed thus aloud: "Lord, we no longer want your care of our interests or your protection, since this monk maintains that we can and ought to be our own avengers." This extraordinary petition exceedingly moved the poor recluse, and throwing himself at the saint's feet, he begged his pardon, protesting that from that moment he would forget he had ever been injured.(1) This holy man loved retirement so much that he delayed not a moment even in the church after the mass to hasten to his cell. This was not to indulge self-love or an affected singularity, but to shun the danger of dissipation, and enjoy in silence and prayer the sweet conversation of God; for at proper seasons, especially when charity required it, he was far from being backward in giving himself to the duties of society. Such was his self-denial that he seldom or ever ate bread. However, being invited one time by the neighbouring solitaries to a small repast, in condescension, and to show how little he was guided by self-will, observing that it would be agreeable, "I will eat," said he, "bread, or any thing you lay before me."(2) See Bulteau, *Hist. Mon. d'Orient*, l. 1, c. 3, n. 7, p. 56. Tillemont, t. 12, and Pinius, one of the continuators of Bollandus, on the 6th July.

### SAINT BERTHA, WIDOW,

#### ABBESS OF BLANGY IN ARTOIS.

SHE was daughter of count Rigobert and Ursana, related to one of the kings of Kent in England. In the twentieth year of her age she was married to Sigefroi, by whom she had five daughters, two of whom, Gertrude and Deotila were saints. After her husband's death, she put on the veil in the nunnery which she had built at Blangy in Artois, a little distance from Hesdin. Her daughters Gertrude and Deotila followed her example. She was persecuted by Roger or Rotgar, who endeavoured to asperse her with king Thierri III. to revenge his being refused Gertrude in marriage. But this prince, convinced of the inno-

(1) Rosweide, *Vit. Patr.* l. 5, lib. 16, n. 10.

(2) Cotelier, t. 1, p. 678.

cence of Bertha, then abbess over her nunnery, gave her a kind reception, and took her under his protection. On her return to Blangy, Bertha finished her nunnery, and caused three churches to be built, one in honour of St. Omer, another she called after St. Vaast, and the third in honour of St. Martin of Tours. And then, after establishing a regular observance in her community, she left St. Deotila abbess in her stead, having shut herself in a cell, to be employed only in prayer. She died about the year 725. A great part of her relics are kept at Blangy.\* See Mabillon, sec. 3. Ben. part. 1, p. 451, Bulteau, Hist. de l'Ordre de St. Benoît, t. 2, l. 4, c. 31, and Baillet on the 4th of July.

### ST. FINBAR, ABBOT,

AND FOUNDER OF A FAMOUS MONASTERY IN THE ISLE OF CRIMLEN, BETWEEN KINSELECH AND DESIES.

SEE Colgan in MSS. ad 4 Julii. He is not to be confounded with St. Finbar, the first bishop of Cork, who is honoured on the 25th of September.

### ST. BOLCAN, ABBOT,

A DISCIPLE of St. Patrick in Ireland. His relics remain at Kilmore, *i. e.* Great Cell, where his monastery stood. See Colgan, *ib.*

## JULY V.

### ST. PETER OF LUXEMBURGH, C.

CARDINAL, BISHOP OF METZ.

From his life, written by John de la Marche, his professor in laws, the year after his death, with the notes of Pinius the Bollandist, Julij, t. 1, p. 486. See also the bull of his beatification in Miræus, and a history of a great number of miracles wrought by his intercession and relics in Pinius, *ib.* His life is compiled by a Celestine monk from original authentic MSS. kept in the houses of the Celestines at Avignon, Paris, Nantes, &c. printed at Paris in 1681.

A. D. 1387.

THE most illustrious houses of the Dukes and Counts of Luxembourg and St. Pol, not only have held for several centuries

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\* The monastery of Blangy was founded in 686 Having been de-