

The Lives of the Fathers, Martyrs, and other Principal Saints

Compiled from Original Monuments and other Authentic Records
Illustrated with the Remarks of Judicious Modern Critics and Historians

by

The Reverend Alban Butler

Book Five

Vol. VIII & IX - August and September



Loreto Publications
Fitzwilliam New Hampshire
A. D. 2020

D. & J. Sadlier's New York reprinting
of the Dublin Edition of 1833

Vol. VIII & IX - August and September

Newly typeset 2020 edition published by Loreto Publications

All Rights Reserved

ISBN – 978-1-62292-182-9

Loreto Publications

P. O. Box 603

Fitzwilliam, New Hampshire 03447

603-239-6671

www.LoretoPubs.org

Typography, Layout design and cover design, by Michael Hamilton

Cover art: *Virgin with St. Francis and St. Dominic* by Vicente López y Portaña

Printed and Bound in these United States of America

Table of Contents

	Approbation	v
	Publisher's Notes	ix
August 1	St. Peter's Chains	1
	The Seven Machabees	6
	Sts. Faith, Hope, and Charity	25
	St. Ethelwold.....	25
	St. Pellegrini	29
August 2	St. Stephen, Pope and Martyr.....	29
	St. Etheldritha	36
	St. Alphonsus Liguori.....	36
August 3	The Invention of St. Stephen	52
	St. Nicodemus.....	62
	St. Gamaliel	62
	St. Walthen	63
August 4	St. Dominic	70
	St. Luanus	102
August 5	The Dedication of Our Lady of the Snows.....	103
	St. Oswald.....	105
	St. Afra and Companions	111
	St. Memmius.....	114
August 6	The Transfiguration of Our Lord.....	115
	St. Sixtus II	119
	Sts. Justus and Pastor.....	124
August 7	St. Cajetan	125
	St. Donatus	132
August 8	Sts. Cyriacus, Largus, Smaragdus and their Companions.....	133
	St. Hormisdas.....	134
August 9	St. Romanus.....	135
	St. Nathy.....	136

	St. Fedlimid.....	137
August 10	St. Laurence	138
	St. Deusededit	144
	St. Blaen.....	144
August 11	St. Tiburtius and St. Chromatius.....	144
	St. Susanna.....	145
	St. Gery.....	146
	St. Equitius	147
August 12	St. Clare	148
	St. Euplius.....	156
	St. Muredach.....	158
August 13	St. Hippolytus.....	159
	St. Cassian.....	163
	St. Radegundes.....	164
	St. Wigbert.....	169
August 14	St. Eusebius.....	170
	St. Eusebius of Rome.....	173
August 15	The Assumption of the Blessed Virgin Mary	174
	St. Alipius	188
	St. Arnoul	191
	St. Mac-Cartin	192
August 16	St. Hyacinth.....	193
	St. Roch	199
August 17	St. Mamas	200
	Sts. Liberatus and Six Monks.....	202
August 18	St. Helen	203
	St. Agapetus	215
	St. Clare of Monte Falco.....	216
August 19	Sts. Timothy, Agapius, and Thecla.....	217
	St. Louis.....	218
	St. Mochteus	222
	St. Cumin	222
August 20	St. Bernard	224
	St. Oswin	269
August 21	Sts. Bonosus and Maximilian	272
	St. Jane Frances de Chantal	274
	St. Richard	292
	St. Bernard Ptolemy	293

August 22	St. Hippolytus.....	294
	St. Symphorian	297
	St. Timothy.....	299
	St. Andrew Deacon	299
	St. Philibert.....	299
August 23	St. Philip Beniti.....	301
	Sts. Claudius, Asterius, Neon, Domnina, and Theonilla	307
	St. Apollinaris Sidonius	310
	St. Theonas.....	313
	St. Eugenius	314
	St. Justinian.....	314
August 24	St. Bartholomew	315
	The Martyrs of Utica	319
	St. Ouen.....	320
	St. Irchard	321
August 25	St. Louis, King of France.....	322
	St. Gregory.....	363
	St. Ebba	365
August 26	St. Zephyrinus.....	365
	St. Genesisus.....	368
	St. Gelasinus	370
	St. Genesisus of Arles.....	370
August 27	St. Cæsarius.....	371
	St. Poemen	378
	St. Hugh of Lincoln	381
	St. Joseph Calasanctius.....	381
	St. Malrubius	382
	St. Syagrius.....	383
August 28	St. Augustine.....	384
	St. Hermes	480
	St. Julian at Brioude	481
August 29	The Decollation of St. John Baptist.....	482
	St. Sabina	494
	St. Sebbi.....	495
	St. Merri.....	496
August 30	St. Rose of Lima.....	497
	Sts. Felix and Adauctus.....	503

	St. Fiaker.....	504
	St. Pammachius.....	507
	St. Agilus.....	508
August 31	St. Raymund Nonnatus.....	510
	St. Isabel.....	514
	St. Cuthburge.....	516
	St. Aidan.....	516
September 1	St. Giles.....	521
	Twelve Brothers.....	523
	St. Lupus.....	524
	St. Firminus II.....	525
September 2	St. Stephen, King of Hungary.....	526
	St. Justus.....	537
	St. William.....	538
	Bl. Margaret.....	540
September 3	St. Simeon Stylites.....	541
	St. Remaclus.....	542
	St. Mansuet.....	543
	St. Macnisius.....	544
September 4	Sts. Marcellus and Valerian.....	544
	The Translation of St. Cuthbert.....	552
	St. Ida.....	553
	St. Rosalia.....	554
	St. Rosa of Viterbo.....	555
	St. Ultan.....	556
September 5	St. Laurence Justinian.....	557
	St. Bertin.....	570
	St. Alto.....	574
September 6	St. Pambo.....	576
	St. Eleutherius.....	580
	St. Bega.....	581
September 7	St. Cloud.....	582
	St. Regina.....	584
	St. Evurtius.....	585
	St. Grimonia.....	585
	St. Madelberte.....	585
	Sts. Alchmund and Tilberht.....	585
	St. Eunan.....	586

September 8	The Nativity of the Blessed Virgin	586
	St. Adrian.....	594
	St. Sidronius.....	595
	Sts. Eusebius, Nestabulus, Zeno, and Nestor ...	595
	St. Corbinian	596
	St. Disen	597
	The Holy Name of the Virgin Mary.....	598
September 9	Sts. Gorgonius, Dorotheus, and Companions .	603
	St. Omer	604
	St. Kiaran.....	608
	St. Osmanna	609
	St. Bettelin	609
September 10	St. Nicholas of Tolentino.....	610
	St. Pulcheria	613
	Sts. Nemesianus, Felix, Lucius, another Felix, Litteus, Polianus, Victor, Jader, and Dativus	619
	St. Finian.....	622
	St. Salvius.....	622
September 11	Sts. Protus and Hyacinthus.....	624
	St. Paphnutius.....	625
	St. Patiens.....	628
September 12	St. Eanswide.....	630
	St. Guy.....	631
	St. Albeus.....	636
September 13	St. Eulogius.....	638
	St. Amatus.....	640
	St. Ame	645
	St. Maurilius	646
September 14	The Exaltation of the Holy Cross.....	647
	St. Catharine of Genoa.....	658
	St. Cormac.....	662
September 15	St. Nicetas.....	662
	St. Nicomedes	663
	St. John the Dwarf	663
	St. Aicard	668
	St. Aper	671
September 16	St. Cornelius	672
	St. Cyprian.....	678

	St. Euphemia.....	715
	Sts. Lucia and Geminianus.....	717
	St. Ninian	717
	St. Editha	718
September 17	St. Lambert	720
	St. Columba.....	725
	St. Hildegardis.....	725
	St. Rouin.....	727
	Sts. Socrates and Stephen	728
September 18	St. Thomas of Villanova.....	728
	St. Methodius.....	739
	St. Ferreol.....	740
	St. Joseph of Cupertino	742
September 19	St. Januarius	746
	St. Theodore.....	751
	Sts. Peleus, Pa-Termuthes, and Companions....	756
	St. Lucy.....	756
September 20	St. Eustochius.....	757
	St. Sequanus.....	757
	St. Eustachius and Companions	758
	St. Agapetus	760
September 21	St. Matthew, Apostle	764
	St. Maura	771
	St. Lo	772
September 22	St. Maurice and His Companions	773
	St. Emmeran	780
September 23	St. Linus.....	781
	St. Thecla	782
	St. Adamnan	786
September 24	St. Gerard.....	788
	St. Germer	791
	St. Rusticus	792
	St. Chuniaid.....	792
	St. Pacificus	792
September 25	St. Ceolfrid.....	806
	St. Barr.....	808
	St. Firmin.....	809
	St. Aunaire	810

September 26	Sts. Cyprian and Justina	811
	St. Eusebius.....	815
	St. Colman Elo.....	815
	St. Nilus the Younger	816
September 27	Sts. Cosmas and Damian.....	819
	St. Elzear	821
September 28	St. Wenceslas.....	832
	St. Lioba.....	837
	St. Eustochium.....	839
	St. Exuperius	841
September 29	The Dedication of St. Michael's Church	843
	St. Theodota.....	854
September 30	St. Jerome.....	856
	St. Gregory.....	895
	St. Honorius.....	897



August

August 1

St. Peter ad Vincula or St. Peter's Chains

From Acts xii. Tillemont, t.1, p. 185, 535. Orsi, l. 1, n. 37, p. 58. See Jos. Assem. in Cal. Univ. ad 16 Jan. t. 6, p. 84, and Monsacrati, Diss. de Catenis S. Petri ad Bend. XIV 1750.

The chains and prisons of the saints were the subject of their greatest joy and glory, and the source of the highest graces and crowns. God honored them in the prince of the apostles with wonderful miracles. It has been related in the life of St. James the Great, that Herod Agrippa, king of the Jews, having put to death that apostle in the year 44, in order to gain the affection and applause of his people, by an action still more agreeable to them, caused St. Peter, the prince of the sacred college, to be cast into prison. It was his intention to put him publicly to death after Easter. The whole church at Jerusalem put up its prayers and cries to God, without ceasing, for the deliverance of the chief pastor of his whole flock, and God favorably heard them. The king took all precautions possible to prevent the escape of his prisoner, as he and the other apostles had formerly been miraculously delivered out of prison by an angel.¹ St. Peter himself remained, no doubt, in perfect joy, committing himself with entire confidence and submission to the divine disposal. In this tranquility of mind, and entire resignation of himself, he lay fast asleep, on the very night before the day intended for his execution, when it pleased God to deliver him out of the hands of his enemies. He was guarded by sixteen soldiers, four of whom always kept sentry in their turns; two in the same dungeon with him, and two



at the gate. He was fastened to the ground by two chains, and slept between the two soldiers. In the middle of the night a bright light shone in the prison, and an angel appeared near him, and striking him on the side, awaked him out of his sleep, and bade him instantly arise, gird his coat about him, put on his sandals and his cloak, and follow him. The apostle did so, for the chains had dropped off from his hands. Following his guide, he passed after him through the first and second ward or watch, and through the iron gate which led into the city, which opened to them of its own accord. The angel conducted him through one street; then, suddenly disappearing, left him to seek some asylum. Till then the apostle, in his surprise,

doubted whether the whole was not a mere vision; but, upon the angel's vanishing, he acknowledged his miraculous deliverance, and blessed the author of it. He went directly to the house of Mary the mother of John, surnamed Mark, where several disciples were met together and were sending up their prayers to heaven for his deliverance. As he stood knocking without, a young woman going to the door and perceiving it was his voice, ran in and acquainted the company that Peter was at the door; and when she persisted in the thing, they concluded rather it must be his guardian angel, sent by God upon some extraordinary account: until, being let in, he related to them the whole manner of his miraculous escape; and having enjoined them to give notice

thereof to St. James and the rest of the brethren, he withdrew to a place of more retirement and security, carrying, wherever he went, the heavenly blessing and life. The next day, when he was not to be found, Agrippa commanded the keepers to be put to death, as supposing them accessory to St. Peter's escape. This wonderful deliverance is a proof that though God does sometimes allow the wicked to execute their designs, yet, when it pleases him, he restrains them, and sets bounds to their wickedness, and that he always watches over his faithful servants. We likewise see, by this event, the power and efficacy of public prayer. The Jewish Passover that year fell on the 1st of April; but the Greek Menæa commemorates this miracle and St. Peter's chain on the 16th of January, in memory of the dedication of a church called St. Peter's Chain, in which one of his chains was kept. The western church has long kept this festival on the 1st of August, on account of the dedication made on this day of the famous old church of this title in Rome, which has been a place of great devotion.² It gives a title to a

cardinal. Mention is made of priests of this church in the fifth century³

Such was the veneration of the faithful for the relics of the apostles SS. Peter and Paul, deposited at Rome, that the popes themselves durst not presume to touch, separate, or give away part of the precious remains of their bodies. This St. Gregory the Great often testifies in his epistles.⁴ Pope Hormisdas assures us of the same in his letter to Justinian, nephew to the emperor Justin I, and afterward his successor, who had begged a small particle of them for a church he was building to their honor at Constantinople.⁵ Both these popes testify that it was the custom for the popes only to put down a linen cloth, called Brandeum, upon the tomb of the apostles, which, being thus blessed, was sent and received with the respect due to a relic; and God often worked miracles by these Brandeums. Justinian was satisfied with such a relic, and with the reasons of respect for the sacred bodies alleged by the pope. His ambassadors at the same time begged and obtained a small portion of St. Peter's chains, which were kept

2 The church of St. Peter in Carcere in Rome stands over the ancient Roman dungeon, called Tulliano from king Tullus Hostilius, who built it; and Mamertino, either from Ancus Martius who enlarged it, or from the neighboring street Mamertino. St. Peter was pris-

oner here. It is a double, frightful dark cave in a rock. See the history and description in *Venustis Rom Antiq.* p. 58.

3 See Florentinius, *Not. in Martyr. S. Hieronymi.*

4 See *Greg. M. l. 3, ep. 30, p. 567, etc.*

5 *Conc. t. 4, p. 1515.*

at Rome with great devotion in the ancient church which is known by that title, at least ever since the fifth century. The popes were accustomed to send the filings of these chains as precious relics, to devout princes, and they were often instruments of miracles. The pope himself rasped off these filings, which he enclosed in a cross or in a golden key, as appears from St. Gregory,⁶ who says in his letter to king Childebert,⁷ to whom he sent one of these keys, that many persons, out of devotion, hung such keys about their necks as preservatives from dangers. St. Cæsarius says,⁸ that the chains with which this apostle was bound in his last imprisonment before his martyrdom, were preserved by the faithful, and honored at Rome in his time. Arator, sub-deacon of the church of Rome, who composed a poem on the Acts of the Apostles, in the reign of Justinian, says, that Rome was also enriched with one of the chains with which that apostle was bound by Agrippa at Jerusalem, and from which the angel delivered him. St. Chrysostom affirms the same, and expresses the most earnest desire to have been able to go so far to see and kiss that relic of this great apostle's glorious sufferings.⁹ It is said, that Eudocia,

the wife of Theodosius the Younger, in 439, brought from Jerusalem two chains with which St. Peter had been bound in that city, and having given one to a church in Constantinople, sent the other to Rome to her daughter Eudoxia, who was married to Valentinian III, and who is said to have built a church on the Esquiline hill, in which it was deposited.¹⁰

The iron chains of this apostle have been esteemed as more precious and valuable than gold, says St. Cæsarius.¹¹ Pagan Rome never derived so much honor from the spoils and trophies of a conquered world as Christian Rome receives from the corporeal remains of these two glorious apostles, before which the greatest emperors lay down their diadems, and prostrate themselves, as St. Chrysostom¹² and St. Austin¹³ observe. Among other proofs of the veneration of the primitive Christians towards those sacred pledges, Orsi appeals¹⁴ to the images of SS. Peter and Paul, which are found frequently carved in the ancient cemeteries of Rome, and on many sepulchral urns, which many antiquaries have shown to be more ancient than the persecution

6 L. 3, ep. 30. L. 11, ep. 49. L. 6, ep. 23.

7 L. 5, ep. 650.

8 Serm. 203, in Append. Op. S. Aug. n. 5

9 S. Chrys. Hom. 8, in Ephes.

10 See Baron. ad ann. 439.

11 Loco cit.

12 Ibid.

13 St. Aug. ep. 332, alias 42, ad Madaur.

14 Orsi, l. 2, n. 24, p. 265.

of Diocletian. Eusebius¹⁵ tells us, that he had seen the pictures of these two apostles which had been preserved down to his time. That of St. Paul agrees with the description given of him in the dialogue entitled *Philopatris*, written about the end of the first century, before Lucian who was born under Trajan, and flourished under Marcus Aurelius.¹⁶ It also agrees with that extant in the very ancient, though apocryphal acts of St. Thecla.¹⁷

The 1st day of August is called by us *Lammas-day*, softened from *Loaf-mass*; a mass of thanksgiving for the first fruits of the earth, or of the corn,¹⁸ being anciently celebrated

in England on this day.¹⁹ It was kept with a solemn procession, and was also called the *Guild of August*. The solemn blessing of new grapes was performed both among the Greeks and Latins, in some places on the 1st, in others on the 6th day of August, and is expressly mentioned in ancient liturgical books, as cardinal Bona and others take notice.²⁰

accurate *Dictionarium Etymologicum Anglicanum*, published by Mr. Edmund Lye in 1743. See also *Ham's Resolves*, etc. It was formerly the custom for tenants who held lands of the cathedral of York, to pay on this day a live lamb to that church; but Bailey, Johnson, and others, who derive this name from that custom, or from a supposed offering or tithing of lambs at this time, never consulted the *Saxon Antiquities*, the true etymology of the word, or any competent vouchers.

19 See Hearne on *Rob. of Gloc.* t. 2, p. 679.

20 See Bona de *Rebus Liturgicis*: also for the Greeks, F. Goar's notes on the *Euchologium*, and Constantine Porphyrogenetta, l. 1, de *Ceremoniis Aulæ Byzantinæ*, c. 78, p. 217, who describes the ceremonies with which the emperor and patriarch went before the vintage from the country palace of Hieria to a neighboring vineyard with a great procession, where, on a marble table, the patriarch blessed a basket of grapes, after which the emperor gave a grape to each patrician, nobleman, and officer among his attendants, etc.; for the Latins, see the notes of Dom. Menard on the sacramentary of St. Gregory the Great; and the comments of the Jesuit Azevedo, on an ancient missal of the Lateran basilica, published by him at Rome in 1754.

15 Eus. l. 7, hist. c. 18.

16 Lucian died above a hundred years after St. Paul, and cannot be the author of this Dialogue, as is demonstrated in the notes upon the new edition of Lucian's works, put out at Amsterdam in 1745, and in the learned dissertation of Gesner, surnamed the German Pliny. Not only the style of this dialogue differs entirely from Lucian's manner of writing, but this author tells us he had seen St. Paul, and had been baptized by him.

17 Grabe, *Spicil.* t. 1.

18 In all ancient Saxon books, it is called *Hlaf-mass*, that is, *Loaf-mass*, as may be seen in old Saxon MS. books in the Cottonian and other libraries. This name often occurs in the printed Saxon Chronicle, and is particularly described to be the feast of the first fruits of corn, *ibid.* ad. ann. 921. This etymology is clearly demonstrated by the learned Somner in his *Saxon Glossary*, v. *Hlaf*, and by Francis Junius in his

We owe to God, in a special manner, the first fruits of our lives, and of all our actions, in acknowledgment that he is our beginning and last end. Of this tribute he is extremely jealous, as he expressed in the old law by his rigorous precept of the sacrifice of first fruits. A Christian, to acquit himself of this duty, ought to begin every day, and every undertaking, by fervently renewing the consecration of himself and of all his actions to God, with an humble sacrifice of thanksgiving for his benefits, and an earnest petition of the divine blessing and grace to make a good use of the gifts of heaven.

The Seven Machabees, Brothers and their Mother

Martyrs

The seven brothers, called Machabees, are holy Jewish martyrs who suffered death in the persecution of Antiochus Epiphanes, the impious king of Syria. The Jews returned from the Babylonian captivity in the first year of the reign of Cyrus,²¹ and were

allowed to form themselves into a

cee, Theglathphalasar, king of Assyria, led away captives the tribes of Nepthali, Ruben, Gad, and the half tribe of Manasses that bordered on Syria (4 Kings 15:29), and placed them in the country about Habor, Lahela, and the river Gozan, in Media (1 Par. 5:26). Seventeen years after this expedition of Theglathphalasar against Phacee, his successor Salmanasar, in the year of the world 3283, before the Christian era 721, took the city of Samaria under Osee the last king of Israel, and transplanted the residue of those ten tribes into the same country with the former (4 Kings 7:6, 13:10, 11). This Calmet shows most probably to have been Colchis and its borders (Dissert. Sur le Pays où les 10 Tribes furent transportées), and that some part afterward were dispersed into Great Tartary, others into Mesopotamia, and some returned into Judæa after the Jews had rebuilt Jerusalem; for some remains of them are mentioned in all these places. But they nowhere formed a body politic, nor retained the distinction of their tribes, as some moderns have pretended.

The tribes of Juda and Benjamin, of which the kingdom of Juda consisted, were subdued by Nabucho-donosor, in the reign of Joakim, in the year of the world 3398, before the Christian era 606, the first of Nabuchodonsor, when he began to reign with his father Naboplassar, who dying two years after, in the year of the world 3400, left to him the entire empire of Babylon. Upon the revolt of Joakim, Nabuchodonsor's general besieged Jerusalem a second time, in 3409, and Joakim being slain, his son Joachim or Jechonias succeeded in the throne; but Nabuchodonsor, coming in person to the siege, took the city,

21 The ten tribes among the Jews, commonly called the kingdom of Israel, in punishment of their repeated infidelities and obstinate abuse of divine grace, deserved at length to be cast off by almighty God. In the reign of Pha-