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CHURCH CHIMES

A MONTHLY RECORD OF CATHOLIC PROGRESS IN CANADA.

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KALENDAR FOR APRIL.

8. *S. Richard*, Bishop and Confessor, A.D. 1253, was Bishop of Chichester, and was born at Wyche, now Droitwich, about four miles from Worcester, and studied at Oxford, Paris, and Bologna, and on his return to England was appointed Chancellor of the University of Oxford. He was elected Bishop of Chichester in 1245, in opposition to the unfit nominee of King Henry III., who was so incensed at his election that he seized on all the revenues of the See. *S. Richard* was thus reduced to the greatest straits, and obliged to depend upon the benevolence of others for the necessaries of life; he, however, firmly, though meekly, maintained his position, and went about his diocese to town and village discharging his Episcopal duties. The King restored his revenue after two years deprivation. He presided over his diocese five years after this, and died at Dover on this day in his fifty-seventh year. It is related of him, while at Oxford, that being seated one day at dinner, a message was brought him, that a youth was outside on a horse, who wanted to speak to him immediately. *S. Richard* rose from the table and crossed the hall to the door, and found no one; but at that instant a large stone fell from the wall exactly where he had been seated, and would undoubtedly have killed him but for the providential interposition which drew him from the spot at that moment. Also, that after his election to the Episcopate, he fell down with the Chalice in his hand, but the wine was miraculously preserved from being spilled.
4. *S. Ambrose*, Bishop, Confessor, and Doctor of the Church, A.D. 397, was the son of a Prefect of Gaul, and was born at Treves in the year 340. *Paulinus* relates that while an infant, as he one day lay asleep in his cradle, a swarm of bees alighted on his mouth, and after a little time flew away without injuring him. This was thought to boken his future eloquence. Though he was Prefect of Piedmont, and had never been baptised, he was unanimously chosen Bishop of Milan, and compelled to accept that dignity. He was the strenuous opposer of the Arian heresy. His works continue to be held in much respect, particularly the hymn *Te Deum*, which he is said to have composed when he baptized *S. Augustine*, his celebrated convert. He is said to have first introduced the practice of singing hymns in the Divine Office, and most of those which occur in the Ferial Office in the Latin Church seem to be his. *S. Ambrose* died about the midnight before Holy Saturday, April 4, A.D. 397. The common suffrage of all antiquity has ranked him among the four great Doctors of the Western Church. His remains lie in a vault under the High Altar of the Basilica *Saint Ambrogio Maggiore*, at Milan.
19. *S. Alphege*, Archbishop and Martyr, A.D. 1012. *S. Alphege*, or properly *Ælfheagh*,

- was an Englishman of noble family, who led a most holy and austere life, and was appointed Archbishop of Canterbury A.D. 1006. In the year 1012, the Danes spoiled and burned both the city and the Cathedral of Canterbury, putting the people to the sword, and after seven months imprisonment, stoned the good Archbishop, and finally despatched him with a battle axe, because he would not pay a large ransom for his life, at Greenwich, on the spot where the Parish Church now stands, and which is one of those named in his honour. As his soul was departing, he cried: "Jesu, receive me in peace, and forgive them!" This happened on April 19, A.D. 1012, within the Octave of Easter.
23. *S. George*, Martyr and Patron Saint of England, c. A.D. 285. *S. George* is honoured in the Church as one of the most illustrious martyrs for Christ, and is the Patron Saint of England. He was a native of Cappadocia, and passing thence into Palestine, he entered the army of Diocletian. Having complained to the Emperor Diocletian, himself, of his severity and bloody edicts, he was immediately cast into prison, and after many tortures beheaded. *Lactantius* says he was generally supposed to have been the person who pulled down the edicts against the Christians which Diocletian caused to be affixed to the Church doors. The legend of *S. George's* combat with the dragon is too well known to need repetition. His connection with England is derived from his having appeared at the head of a numerous army carrying a red cross banner, to help *Godfrey de Bouillon* against the Saracens at the siege of Antioch, since which time he has been regarded as the champion of Christendom, as well as of England—He was first acknowledged as the Patron Saint of England at the Synod of Oxford, in 1220, though there is ample proof that he was popular in that country, even in Anglo-Saxon times, and his combat with the dragon formed a favourite subject for sculpture in the tympanums of Norman doorways. Previous to that period, *S. Edward* the Confessor, was the Patron Saint of England. With the name of *S. George* is associated the memory of all that is glorious in the martial annals of Albion, when the war cry of "Seynt George for Merric England!" was the signal of victory on the fields of *Créci* and *Agincourt*. The cross of *S. George* is emblazoned on our Union-Jack, in combination with those of *S. Andrew* for Scotland, and *S. Patrick* for Ireland.
25. *S. Mark*, Evangelist, and Martyr, c. A. D. 68, was of Jewish extraction, and though not mentioned in the Gospels is traditionally said to have been the man bearing the pitcher of water, and in whose room the Last Supper was prepared. He was a disciple of *S. Peter*, and was sent by him from Rome to found other churches; and the large and flourishing church at Alexandria, seems upon undoubted authority to have been founded by him. Here at Easter-time, when the heathen Egyptians were worship-

ping Serapis their god, the holy Evangelist's denunciations of their idolatry so incensed them that they seized him, bound him with cords, and dragged him through the streets till he died. His body was then burnt, and the Christians then gathered up his remains, which were afterwards translated to Venice, where a magnificent church was erected over them, and of which city *S. Mark* has ever since been considered the Patron Saint. His emblem is a winged lion.

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TORONTO, APRIL, 1875.

Legends of the Saints.

No part of *CHURCH CHIMES* has excited the anger of a Protestant public more than the publication in our Kalendar of a carefully selected series of legends respecting the Saints commemorated by the Church of England, and notably selected for such commemoration by the Reformers themselves, against whom, and not against our humble efforts to illustrate their teaching, gentlemen on whom the mention of a Saint has much the same effect that holy water is said to have on a certain fallen angel, should really direct their indignation. But as we in Canada are less interested by arguments based on authority and historical precedent than by those which appeal to the present interests of society we shall say a few words as to these Saint-Legends.

They fall, as the readers of our Kalendar may have observed, into three distinct groups. The first are those which have presumably certain historical evidence. The martyrdoms of *S. Cyprian*, or *S. Laurence*, or that of *S. Margaret*, for instance, are quite as certain events in Christian history as the death of Bishop *Patterson*, or that of *Arthur West* the other day at his post in the East African Mission. Again there have grown up around these certain other stories, the exact truth of which cannot be tested, which are consistent with, and illustrative of, the events and persons in church history with which