

tic fancy did not limit the imitation to the moral and spiritual. It ascribed to the Saint, as a matter of course, a literal similarity to his Lord ; and thus in the general absence of real materials for a biography, the miracles and other incidents of the Gospels furnished forth a legendary history for the glorification of the Abbey's patron and the edification of the religious world. There is a whole roll of Saints whose birth was heralded by miraculous annunciations. St. Bernard, St. Dominic, and St. Bridget are of the number. The mother of St. Clare heard a voice saying, "Fear not, for thou shalt bring forth a light which shall lighten the whole world." In the case of St. Lambert, Bishop of Maestricht, not only was the birth miraculously announced, but the child was nourished with the milk of a virgin. On the shrine of St. Taurinus, at Evreux, is the figure of an angel announcing to the Saint's mother her happy maternity, which recalls by its posture and the wand in its hand the common representation of the Angel Gabriel in the Annunciation. Miracles herald the birth of that most grotesque and repulsive of all the medieval Saints, Thomas A'Becket. The mother of St. Remigius, the Apostle of Gaul, is an old woman like the mother of John the Baptist, and his father recovers his sight at the moment of the birth, as Zacharias in the Gospel recovers his power of speech. Heathen legend has been curiously blended with Gospel History : on the infant lips of Saints famous for their honeyed eloquence settles, as on the lips of the infant Plato, a swarm of bees. The miraculous fast of forty days has been reproduced, according to M. Maury, somewhat sparingly, it having apparently been felt that there would be a certain want of humility in a too exact imitation. St. Albert, however, fasted for the prodigious period of twenty-two years, and, as we have seen, Louisa Lateau has gone two years without food. As to the Gospel miracles, they are reproduced in the life of

Saint after Saint. Multiplications of bread swarm. The miracle of Cana is several times repeated. The miracle of the barren fig tree recurs with a reference to the Gospel which betrays its source. Christ walking on the water reappears with some variation of circumstances, the Saint being occasionally carried over the sea on his mantle. M. Maury remarks that miracles of this class (and perhaps we may add the miraculous floatings of the body in ecstasy) are connected with the belief that the bodies of Saints, being more ethereal, were lighter than those of ordinary men. Saints also, like Christ, calm the waters. Miracles of healing are innumerable, even the most peculiar and mysterious of those in the Gospel being faithfully reproduced. M. Maury gives four cases of the healing of a withered hand, and St. Ignatius Loyola is not the only Saint who cures an issue of blood by the touch of his garment. The paralytic takes up his bed, and the eyes of the blind recover their sight by being anointed with clay, as in St. Mark, c. 8. Restorations of the dead to life abound, and with traits which plainly show what the biographer had in view. The later scenes of the Saviour's life are, for obvious reasons, less boldly appropriated, though the bodily sufferings of the Saints in their martyrdoms are compared with His. The Franciscans, however, according to M. Maury, set the example of a more daring imitation which culminated in the inscription over the church of the Cordeliers at Rheims, *Deo homini et Beato Francisco utrique crucifixo*. The birth of St. Francis was announced by the prophets ; he had twelve disciples, one of whom was rejected like Judas ; he was tempted of the Devil ; he was transfigured ; he suffered like the Saviour. The Acts of the Apostles and the Old Testament have also furnished subjects for imitation. One Saint multiplies oil in a cruse ; a second is fed by an eagle ; a third causes the iron head of a hatchet to float ; the staff of a fourth swallows up serpents. Others cause water to flow