

[This paragraph is condensed.]

fervent prayers. He told them of the place he had found and bade them make ready to go thither with him. But Sturmi went straightway to the holy bishop Boniface to tell him how he had found a place for the brethren to dwell in. Together they rejoiced and gave God thanks and held sweet converse about the life and conversation of monks. Then did the bishop let Sturmi go back to his wilderness, while he went to the palace of Carloman, the king, to gain from him a grant of the place Sturmi had chosen.

Boniface procures a charter from King Carloman for Fulda.

When Boniface came before the king, he said to him: "We have found in the wilderness called Bochochia, beside the river named Fulda, a place meet for the servants of God to dwell in, where before us no man has dwelt. It is under your sway, and we do beg of your beneficence to give us this place, so that we may be enabled to serve God under your protection." . . . Then did the king before all the lords of his palace give over to the bishop the place he had asked for, saying, "This place which thou seekest on the bank of the river Fulda I give over whole and entire from my law to the law of God — from that place in all directions in a circle four thousand paces toward east and west and north and south, ye shall hold the region."

Then the king gave command that a charter be written to this end, and he sealed it with his own hand.

The building of the monastery.

In the year of the incarnation of Christ 744, in the first month, the twelfth day of the month, while the brothers Carloman and Pippin were reigning over the Frankish people, did Sturmi arise, in the name of God, and with seven brethren he did go to the place where now the monastery stands. They prayed to the Lord Christ that he would ever protect and defend them by his power; and, serving God in sacred psalms and in fasts, vigils, and prayers by day and by night, they did busy themselves cutting down the forests and clearing the ground by their own labor so far as strength was given them.

When two months had passed by, and a multitude of men were gathered together, the reverend archbishop Boniface came unto them; and when he looked and saw the convenience and great resources of the place, he exulted in the

Holy Spirit, giving thanks and praising Christ because he had deigned to bestow upon his servants such a lodge in the wilderness. . . .

And the brethren decided to follow the rule of the holy father Benedict. They spent many years in holy pursuits; and the number of brethren in the monastery grew greater, for many men gave themselves and all that they had to serve God there. And the holy bishop was zealous to visit them from time to time; and he had compassion upon their poverty, and gave them some lands to furnish them necessary food. [Condensed.]

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**Missionaries to the Continent:** *Life of St. Columban*, written in the seventh century. *Translations and Reprints*, Vol. II, No. 7. Very valuable and interesting.

MONTALEMBERT, *The Monks of the West*, 6 vols. The best and fullest discussion of the subject, attractive on account of the writer's enthusiasm and literary style. See especially Introduction, Chapters II, III, and IV, on the nature of monasticism and its services to Christendom; Books II and III on the precursors of Benedict in the East and West; Book IV on Benedict; Book VII on St. Columban; and Books VIII-XIV on the establishment of the Church in Britain. *B. Additional reading in English.*

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Good general chapters on the origin and spread of monastic institutions are to be found in works already mentioned. NEWMAN, *Manual of Church History*, Chapter III, sections 10 and 11; SCHAFF, *History of the Christian Church*, Vol. IV, Chapter II; MILMAN, *History of Latin Christianity*, Book III, Chapter VI, on Western Monasticism in General; Book IV, Chapters III and IV, Conversion of England; Book IV, Chapter V, Conversion of the Germans.

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C. Materials for advanced study.

ZÖCKLER, *Askese und Mönchthum*, Frankfurt, 1897. Well arranged and contains full references to the whole literature of asceticism.

HAUCK, *Kirchengeschichte Deutschlands*, 3 vols., Leipzig, 1896-1898; coming down to 1122. Vol. I gives the most detailed and careful account of the Christian missions in Germany to the death of Boniface.

*Benedicti Regula*, edited by Woelfflin (Teubner). A critical edition of the text.

BEDE, *Opera Historica*, edited by Plummer, 2 vols., Clarendon Press, 1896. The most elaborate and scholarly edition of this important source. A cheaper edition is edited by Holder, Freiburg, 1890, M. 4.50.

The chief sources for the monastic life and the missions are the Lives of the Saints. These are usually very unsatisfactory, for they were in most cases written, or rewritten, long after the death of those whose history they tell. Moreover, their authors did not write with a view of describing in detail the situation and conduct of their heroes. The main object was to edify the reader, or to glorify the founder of a monastery by reciting the miracles he performed. Every saint must, like Elijah, raise the dead or, like Jesus, heal the sick, walk on the waves, quiet tempests, and predict future events. (See Molinier, 94 sqq., and Wattenbach, 7th ed., 124 sqq.)

The greatest collection of the Lives of the Saints is the vast *Acta Sanctorum*, begun by the Jesuit, Bolland, in 1643. Although no less than sixty-two folio volumes have appeared in the past two hundred and sixty-five years, the series is not completed, and is now carried on with conscientious care by a group of Jesuit scholars, commonly known as the Bollandists, from the father of their enterprise.

The lives are not arranged *historically*, that is, in the order in which the saints lived, but follow the order of the saints' "days" as they appear in the church calendar.<sup>1</sup> Hence under January 5, for example, we find men as widely separated in time as St. Telesphorus (d. about 139), Simeon Stylites (d. 460), Edward the Confessor (d. 1066), and a certain St. Gerlach (d. about 1570).

A new and perhaps overcritical edition of the more important lives for the history of the Merovingian period, is in the course of publication in the *Monumenta*.

Of the Lives of the Saints for our period, the following in the *Monumenta* may be especially noted: That of St. Cæsarius of Arles (d. 542) was written almost immediately after his death; *Life of St. Columba* by ADAMNANUS, a contemporary (see above, section B); *Life of St. Columban* by the monk JONAS (see above, section B); *Life of St. Gall*, written in its original form before the end of the eighth century; WILLIBALD, *Life of St. Boniface*, written before 786; *Life of St. Sturm*, abbot of Fulda (d. 779), by a succeeding abbot, EIGIL (d. 822) (see extracts given above, pp. 107 sqq.). German translations of the Lives of St. Gall, Boniface, Sturm, and others of this period may be found in the *Geschichtschreiber der deutschen Vorzeit*.

A very remarkable and weighty source is a collection of the letters of Boniface and his successor, Lull, in the *Monumenta*.

<sup>1</sup> The festival or "natal" day of a saint is usually the anniversary of his death,—his true birthday into eternal life.

The Lives of the Saints.

Acta Sanctorum