

of S. Honorat. She lived in the same island in a separate monastic house, but every month she visited her brother. This was contrary to his severe monastic ideal, and he prayed that the sea might divide them. That night the islands were separated by a gulf; but to console his sister S. Honorat promised that he would visit her whenever the cherry-trees blossomed. Then S. Marguerite prayed in her turn, and in answer to her prayer the cherry-trees blossomed every month, and, twelve times a year, the short-sighted S. Honorat was compelled, by his own act, to cross the sea to visit her. In local shrines, S. Marguerite is seen trampling upon the serpents with which the Lérins abounded.

The *Île S. Honorat* (40 min.) originally known as Lerina or Planasia, is as picturesquely beautiful as it is curious. Its un-falling spring attracted the Greek colony which gave the name of their pirate chief, Leros, to the group. In spite of its having been captured so often by Saracens, Genoese, Spaniards, and Austrians, it was the centre of monastic life in the south of France through the middle-ages, and was at one time inhabited by 3,700 monks. It continues to be a very touching and interesting spot. Amongst its remains are those of a church dedicated to S. Honorat, and a small *Arch* raised to his honour; and of the *Convent of S. Honorat* and its simple cloister, with circular vaulting. The *Castle* is said to have been founded by Abbot Aldebert II. in 1073: it contains a very curious and interesting cloistered court, with two storeys of arches, and, on the first floor, the *Chapelle S. Croix*. Remains may be seen of several of the seven other chapels which existed on the island. The *Chapelle de la S. Trinité*, at the E. point, has a rude nave of two bays, and a triapsal choir with a small dome. The *Chapelle S. Sauveur*, on the N. (modernised), is octagonal in plan, with a niche on each side internally. On the S. are small remains of the *Chapelle S. Porchaire*.

'The sea took the place of the desert, but the type of monastic life which the solitaries had found in Egypt was faithfully preserved. The Abbot of Lérins was simply the chief of some thousands of religious devotees, scattered over the island in solitary cells, and linked together by the common ties of obedience and prayer. By a curious concurrence of events, the coenobitic

life of Lérins, so utterly unlike the later monasticism of the Benedictines, was long preserved in a remote corner of Christendom. Patrick, the most famous of its scholars, transmitted its type of monasticism to the Celtic Church which he founded in Ireland, and the vast numbers, the asceticism, the loose organisation of such abbeys as those of Bangor or Armagh, preserved to the twelfth century the essential characteristics of Lérins. Nor is this all its historical importance. What Iona is to the ecclesiastical history of Northern England, what Fulda and Monte Cassino are to the ecclesiastical history of Germany and Southern Italy, that this abbey of S. Honorat became to the Church of Southern Gaul. For nearly two centuries, and those centuries of momentous change, when the wreck of the Roman Empire threatened civilisation and Christianity with ruin like its own, the civilisation and Christianity of the great district between the Loire, the Alps, and the Pyrenees rested mainly on the abbey of Lérins. Sheltered by its insular position from the ravages of the barbaric invaders who poured down on the Rhône and the Garonne, it exercised over Provence and Aquitaine a supremacy such as Iona, till the Synod of Whitby, exercised over Northumbria. All the more illustrious sees of Southern Gaul were filled by prelates who had been reared at Lérins: to Arles, for instance, it gave in succession Hilary, Caesarius, and Virgilius. The voice of the Church was found in that of its doctors; the famous rule of Faith, 'quod ubique, quod semper, quod ab omnibus,' is the rule of Vincent of Lérins; its monk Salvian painted the agony of the dying Empire in his book on the government of God; the long fight of semi-Pelagianism against the sterner doctrines of Augustin was chiefly waged within its bounds. . . .

'Little remains to illustrate the earlier and more famous period of the monastic history of Lérins, which extends to the massacre of its monks by Saracen pirates at the opening of the eighth century. A well in the centre of the island and a palm-tree beside the church are linked to the traditional history of the founders of the abbey. Worked into the later buildings we find marbles and sculptures which may have been brought from the mainland, as at Torcello, by fugitives who had escaped the barbaric storm. A bas-relief of Christ and the apostles, which is