

**ST. LYDWINE OF
SCHIEDAM, VIRGIN**

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St. Lydwine of Schiedam, virgin by Thomas Æ Kempis

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THOMAS À KEMPIS

**ST. LYDWINE OF
SCHIEDAM, VIRGIN**

St. Lydwine of Schiedam Virgin

BY

THOMAS À KEMPIS

Canon Regular of the Congregation of Windesheim

TRANSLATION AND INTRODUCTION BY

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Permissu Superiorum

BURNS & OATES

28 ORCHARD STREET

LONDON, W.

To

ALL PATIENT SUFFERERS

Who share St. Lydwine's expiatory pains

One day to partake of her glory

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St. Lydwine of Schiedam Virgin

INTRODUCTION

The Life of Lydwine, Virgin, is of all the works of Thomas à Kempis certainly the least original and to English readers generally the least familiar. The latter fact is most probably due to the subject matter. That the work is not original, Thomas himself is our authority, when he states in his *Prologue* that he has read through the "book of the life of the holy and most patient virgin Lydwine," and has now sent it on to his brothers, the Canons Regular of Briel, composed in a style more brief and clear, with certain omissions and his own division of chapters and books. In fact, our venerable Author contented himself with merely

ST. LYDWINE *of* SCHIEDAM

editing the biography already published by one John Brugman. A comparison with the latter shows that almost throughout à Kempis has retained even the language of Brugman. This circumstance has rendered the task of translation somewhat ungrateful: but a full compensation has been found in the intense interest which a study of the life itself of this servant of God evoked.

The first sentiment that arises, as one reads the unvarnished and detailed account given by the ancient chroniclers of the appalling sufferings which afflicted Lydwine, may be one of very natural repulsion. But a more attentive consideration of this pathetic figure, lying motionless there in the darkened hovel, enduring the most atrocious pains, with never a murmur of complaint, never a thought of self, embalms the soul with the sweet fragrance of Christian virtue, such a fragrance as refreshed the senses of those who penetrated into her miserable cabin. The thought of the active works of charity, which this victim of expiation initiated and carried out to relieve miseries far less intense than her own, fills the mind with admiration