

**DEEDS OF FAITH:
STORIES FOR CHILDREN
FROM CHURCH HISTORY**

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Deeds of Faith: Stories for Children from Church History by J. M. Neale

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FROM

CHURCH HISTORY.

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J. AND C. MOZLEY, 6, PATERNOSTER ROW;
MASTERS AND CO. 78, NEW BOND STREET.

1860.

1484. f. 43

THESE STORIES

WERE WRITTEN

FOR MY DEAR LITTLE

AGNES,

AND ARE DEDICATED

TO HER.

1.

2.

3.

4.

5.

6.

PREFACE.

THE following stories are of the same kind, and written with the same view, as those in the two parts of the "Triumphs of the Cross," which formed the sixth and thirteenth volumes of the JUVENILE ENGLISHMAN'S LIBRARY. Their only design is to lead children to take an interest in Ecclesiastical History, as members of that One Church which produced the Martyrs of Primitive Times, the Saints of the Middle Ages, and which at the present day is rousing herself in this land, to emulate (as we may trust) the brightest periods of earlier centuries. For this reason these stories stretch from Apostolic times to our own.

The authorities for the *first* and *third* of them are well known. The *second* is, of course, taken from the celebrated Epistle of the Churches of

Lyons and Vienne, to those of Asia, though the events are crowded into a briefer space of time than that in which they actually occurred; it was written after a visit to the Church of Ainay in Lyons, the scene of the confession of the Martyrs. The *fourth* is most fully related by S. Basil, in his Sermon on the Forty Martyrs; it will be seen that the tale, as here given, is only concerned with the first part of the legend. The *fifth* is narrated by S. Gregory Nyssen, in his Life of S. Gregory the Wonder-worker. (Ed. Paris. 1618, tom. iii. p. 548, &c.) The *sixth* has been variously told; according to Sozomen, who relates it (H. E. i. 17.) as a pendant to an event which happened at Nicæa, it occurred when Constantine came to Byzantium, and he by whom the miracle was wrought was S. Alexander. I have preferred the other version, as introducing us to the Second Œcumenical Council. The *seventh* has for its principal authority Theodoret; (H. E. v. 24.) the difficulties attending it, and the confusion of the names Telemachus and Almachius, are reconciled by the commentators on the passage. The *eighth* is merely given, as will be seen at its commencement, in the light of a beautiful legend. The *ninth* is related in almost every Liturgical work; at the same time, there are chronological objections to it, which are

treated of by Pagi. (834. i.—ix.) The *tenth* has been told of more than one mediæval Saint, and may actually have happened more than once. The *eleventh*, supposing it a legend, is a legend of such extreme beauty, that it may well find a place in a series of tales like the present. The *twelfth* is given by the Portuguese author, Helias da Costa, in his *Historia Catholica*, p. 166. The *thirteenth* is true as to its facts, though it did not occur in the Isle of Man. The *fourteenth* is given in the Dictionary of Russian Saints, p. 184. The *fifteenth* was related by the newspapers of the time.

If the present little volume shall interest those for whom it is written, as I am thankful to know that, in many cases, the *Triumphs of the Cross* have done, I shall feel it a great privilege to have been allowed thus to influence their minds.

SACKVILLE COLLEGE,

Michaelmas Eve, 1849.

In the present Edition a few verbal alterations have been made, and the last story added. It was related in the American papers of the day.

I cannot again send out a little volume of