

cancelling our own sins, and procuring for ourselves the greatest graces and mercy?

SS. NABOR AND FELIX, MM.

THEY suffered at Milan under Maximian Hercules about the year 304. Their bodies were first interred without the walls of the city, but afterwards brought into it, and deposited in a place where a church was built over their tomb, to which great multitudes of people resorted with wonderful devotion, as Paulinus testifies in his life of St. Ambrose. In the same church St. Ambrose discovered the relics of SS. Gervasius and Protasius, as himself relates in his letter to his sister Marcellina. The people continued to venerate the relics of SS. Nabor and Felix with the same ardour of devotion, as that holy doctor assures us.⁽¹⁾ They are still honoured in the same church, which at present bears the name of St. Francis. See Solier the Bollandist, t. 3, Julij. p. 280.

JULY XIII.

ST. EUGENIUS, BISHOP OF CARTHAGE, AND HIS COMPANIONS, CC.

From Victor Vitensis, *Hist. Persec. Vandal.* l. 2 and 3. See Tillemont, t. 16. Ceillier, t. 15, p. 206. Rivet. *Hist. Lit. de la Fr.* t. p. 38. Ruinart, &c.

A. D. 505.

THE Roman provinces in Africa were for a long time one of the richest and most noble portions of the empire. The Carthaginian barbarism and perfidy had given place to the most flourishing reign of the sciences, arts, and religion. The nobles of this country were all princes, and for riches and state, seemed to vie with kings; its peace seemed on every side secure. But the strongest cities and empires are often nearest a fall; they are founded, to be again sooner or later torn to pieces. Every state has even within itself the seeds of its own destruction; these will occasion the dissolution of every body politic no less

(1) In Luc. l. 7, c. 13.