

In his wise and wholesome laws, the most ancient extant among those of our English Saxon kings, enacted by him in a great council of bishops and aldermen in 693, he declares that in drawing them up he had been assisted by the counsels of St. Hedda and St. Erconwald.(1) In these laws theft is ordained to be punished with cutting off a hand or a foot; robbery on the highway, committed by a band not under seven in number, with death, unless the criminal redeem his life according to the estimation of his head. Church dues are ordered to be paid under a penalty of forty shillings; and if any master order a servant to do any work on a Sunday, the servant is made free, and the master amerced thirty shillings. St. Hedda governed his church with great sanctity about thirty years, and departed to the Lord on the 7th of July, 705. Bede(2) and William of Malmesbury assure us, that his tomb was illustrated by many miracles. His name is placed in the Roman Martyrology. See Solier the Bollandist, t. 2. Julij, p. 482.

ST. EDELBURGA, V.

SHE was daughter to Anna king of the East Angles, and out of a desire of attaining to Christian perfection, went into France, and there consecrated herself to God in the monastery of Faremoutier, in the forest of Brie, in the government of which she succeeded its foundress St. Fara. After her death her body remained uncorrupt, as Bede testifies.(3) She is honoured in the Roman, French, and English Martyrologies on this day.* In these latter her niece St. Earcongota is named with her. She was daughter to Earconbercht king of Kent, and of St. Sexburga; accompanied St. Edelburga to Faremoutier, and

(1) Spelman Conc. Brit. t. 1.

(2) B. 5, ch. 19.

(3) Bede, b. 3, c. 6.

divers miracles, as William of Malmesbury, and H. Huntingdon write. In 693, Sebbi, the pious king of the East-Saxons, preferred also a private life to a crown, took the monastic habit with the blessing of Bishop Whaldere, successor to St. Erkenwald in the see of London, after bestowing a great sum of money in charity, and soon after departed this life in the odour of sanctity. See Bede, b. 4, c. 11.

* On St. Edelburga, see Solier the Bollandist, ad diem 7 Julij, t. 2, p. 481. She is called in French St. Aubierge. See on her also Du Plessis, Hist. de Meaux.

there taking the veil with her, lived a great example of all virtues, and was honoured after her happy death by many miracles, as Bede relates. Hereswide, the wife of king Anna, the mother of many saints, after the death of her husband, retired also into France, and consecrated herself to God in the famous monastery of Cale or Chelles, five leagues from Paris, near the Marne, (founded by St. Clotilda, but chiefly endowed by St. Bathilde,) where she persevered, advancing daily in holy fervour to her happy death. See the history of the monastery of Chelles in the sixth tome of the late history of the diocese of Paris, by Abbé Lebeuf, and Solier on this day, p. 481, &c.

ST. FELIX, BISHOP OF NANTES, C.

THE most illustrious among the bishops of Nantes was saint Felix, a person of the first rank in Aquitain, some say of Bourges in the First Aquitain; others more probably think of the Second Aquitain on the sea-coast and nearer Brittany. In the world he was more illustrious by his virtue, his eloquence, and learning, than by his dignities and high birth. The Greek language was as familiar to him as his own; he was a poet and orator, and seems from Fortunatus's expression to have written a panegyric on the queen St. Radegundes in verse. He had been married when he was called to succeed Evemer, the holy bishop of Nantes, toward the close of the year 549, in the 37th year of his age. His zeal for discipline and good order appeared in the regulations he made for his own diocese, and in the decrees of the third council of Paris in 557, in the second of Tours in 566, and the fourth of Paris in 573. His charity to the poor had no other bounds but those of their necessities, and considering that the revenues of the Church were the patrimony of the poor, he reserved to himself only the prudent and troublesome administration of them for their use. He sold for them and the Church his own patrimony, and made it his study and earnest endeavour that no one in his diocese should pass unrelieved in distress. His predecessor had formed a project of building a cathedral within the walls of the city of Nantes, which Felix executed in the most magnificent manner. Fortunatus describes it to have been composed of three naves, of which the middle was supported by great pillars. A great cupola was raised in