

altar with great pomp; the remainder of the corpse was deposited in the Capuchin's church at Weltkirchen. Three miracles performed by his relics and intercession, out of three hundred and five produced, are inserted in the decree of his beatification, published by Pope Benedict XIII. in 1729. Other miracles were proved, and the decree of his canonization was published by Benedict XIV. in 1746. The 24th of April is appointed the day of his festival, and his name is inserted in the Roman Martyrology. See the acts of his canonization; also his life, wrote by Dom. Placid, abbot of Weissenau, or Augia Brigantina, published by Dom. Bernard Pez, librarian in the famous abbey of Melch, in Austria, in his *Bibliotheca Ascetica*, t. 10, p. 403.

To contribute to the conversion of a soul from sin is something far more excellent than to raise a dead body to life. This must soon fall again a prey to death; and only recovers by such a miracle the enjoyment of the frail and empty goods of this world. But the soul which, from the death of sin, is raised to the life of grace, is immortal, and, from a slave of the devil and a firebrand of hell, passes to the inestimable dignity and privileges of a child of God; by which divine adoption she is rescued out of the abyss of infinite misery, and exalted to the most sublime state of glory and happiness, in which all the treasures of grace and of heaven are her portion for ever. Hunger, thirst, watchings, labours, and a thousand martyrdoms, ought to seem nothing to one employed in the sacred ministry, with the hopes of gaining but one sinner to Christ. Moreover, God himself will be his recompense, who is witness, and keeps a faithful account of all his fatigues and least sufferings.

ST. MELLITUS, ARCHBISHOP OF CANTERBURY, C

HE was a Roman abbot, whom St. Gregory sent over hither in 601, at the head of a second colony of missionaries to assist St. Austin, by whom he was ordained the first bishop of London, or of the East-Saxons; baptized Sebert the King, with a great part of his nation: and by his liberality, in 604, laid the foundation of the cathedral church of St. Paul's, and, in 609, of the monastery of St. Peter, at Thorney, which was rebuilt by King

Edgar, and again most sumptuously by St. Edward the Confessor, and is now called Westminster. This Christian and learned prince, dying about 616, left his dominions to his three sons, Sexred, Seward, and Sigebert, whom he had not been so happy as to recover from their idolatry, though they had kept their heathenism private during their father's life. After his death they declared themselves Pagans, and gave their subjects the liberty of returning to their former idolatrous worship. Yet when they saw our holy bishop at the altar, and giving the blessed eucharist to the people, they would not be satisfied unless he would give them some of that fine white bread, as they called it, he was used to give their father. He told them their request should be granted, on condition they would be baptized as their father was; but this they would not hear of, alleging they had no need of baptism, but still insisted on receiving the consecrated bread; and on the bishop's refusal to gratify them in their unreasonable request, they banished him their dominions. These three princes, after a reign of six years, going on an expedition against the West-Saxons, were all three slain in battle. But though the chief promoters of Paganism were taken off, their people, being inured again to idolatry, did not return to the faith before the year 628, according to the Saxon annals. St. Mellitus passed over to France, but soon returned, and upon the death of St. Laurence, in 619, was translated to the see of Canterbury, being the third archbishop of that see. Whilst sick of the gout, he, by his prayers, stopped a furious conflagration which had already laid no small part of that city in ashes, and which no hands had been able to get under. He died April the 24th, 624. See Bede, Le Neve's Fasti, Goscelin and Capgrave.

SS. BONA OR BEUVE, AND DODA,

VIRGINS AND ABBESSES.

ST. BEUVE was of the royal blood of France, nearly related to King Dagobert, and one of the principal ladies of the court. She edified the whole kingdom by her virtues in the world above thirty years, but rejected all solicitations to marry, desiring to devote herself entirely to the service of God. Her brother, St. Baudry, or Balderic, who had some years before