

spection ought every one to proceed, lest he take some false step; and how ready ought he to be to confess his faults, and to efface them by salutary penance! St. Lullus made afterwards amends for his mistake, as appears by his charter of donation to the abbey of Fulde, which he signed in 785, (1) in presence of the Emperor Charlemagne.* St. Lullus resigned his dignity before his death, and shut himself up in the monastery of Harsfeld, which he had built. In that retreat he died happily on the 1st of November, not in 786, as some have pretended, but in 787. See Mabill. Act. Bened. t. 4; Serarius, Rerum Mogunt. t. 1; Miræus, &c.

ST. MUMMOLIN, OR MOMMOLIN, BISHOP OF NOYON, C.

HE was a native of the territory of Constance, and became a monk at Luxeu. He was sent with Ebartran and Bertin to St. Omer, and was appointed superior rather than abbot, whilst they lived about eight years in their first habitation called the Old Monastery or St. Mummolin's. He removed with them to the New Monastery of St. Peter's or Sithiu, now St. Bertin's. Upon the death of St. Eligius, in 659 or 665, he was consecrated bishop of Noyon and Tournay, and constituted Ebertran abbot of the monastery of St. Quintin's which he erected in that town not far from the ruins of Vermandis. This abbey is long since secularized, and is a famous collegiate church. Folcard tells us in his life of St. Omer, that St. Mummolin governed that extensive see twenty-six years. His name occurs in the subscriptions to the Testament of St. Amand, and to several charters of that age. His body was interred in the church of the apostles, and is now richly enshrined in the cathedral of Noyon, but part of his skull at St. Bertin's. He is honoured in all these diocesses on the 16th of October. See Mabill. Ann. Ben. t. 1. p. 529. Gall. Chr. nov. t. 9. p. 984. Molanus ad 16 Octobris; his ancient MS. life in St. Bertin's library, and De Witte, in Vit. Sanctor. Sithien sium.

(1) Mabill. Act. Ben. t. 4, p. 400, et Annal. 1. 25, n. 55.

* This piece is published by Mabillon, among other monuments of that nature, in a work entitled *Vetus Disciplina Monastica*, Paris, 1726. By this work, and St. Boniface's letter to Pope Zachary, it appears, that those monks never touched wine or flesh, and laboured with their hands.