

ral daughters of senators, and some of royal blood. The holy foundress, amidst all the storms that disturbed the kingdom, enjoyed a perfect tranquillity in her secure harbour, and died in the year 587, the twelfth of King Childebert, on the 13th of August, on which day the church honours her memory. St. Gregory, archbishop of Tours, went to Poitiers upon the news of her death, and, the bishop of Poitiers being absent, performed the funeral office at her interment.

The nun Baudonivia, who had received her education under St. Radegunda, and was present at her burial, relates that during it a blind man recovered his sight. Many other miracles were performed at the tomb of this saint. Her relics lay in the church of our Lady at Poitiers till they were dispersed by the Huguenots, together with those of St. Hilary, in 1562. See her life written by Fortunatus of Poitiers, her chaplain; and a second book added to the same by the nun Baudonivia, her disciple. See also St. Gregory of Tours, *Hist. Fr.* l. 3, c. 4, 7, &c., and l. de Glor. Conf. c. 23. On her life compiled by Hildebert, bishop of Mans, afterwards archbishop of Tours, who died in 1134, see Mabillon, *Anal.* t. 1, p. 298. Hildebert has borrowed every part of this history from Fortunatus and Baudonivia, but given a more elegant turn to the style. Obscure passages he has passed over.

ST. WIGBERT, ABBOT, C.

HE was an Englishman of noble birth, who, despising the world in his youth, embraced a monastic state. St. Boniface invited him to join in the labours of the conversion of the Germans, and made him abbot of two monasteries which he built, that of Fritzlar, three miles from Cassel, and afterwards also of Ortdorf, in the same province of Hesse. When called out to hear any one's confession he spoke to no one in his road, and made haste back to his monastery. Broken by sickness he resigned the government of his monasteries to St. Boniface, the better to prepare himself for his last passage. No state of his last sickness could make him mitigate the severity of his monastic abstinence and fasts, though he condemned not such indulgence in others. He died about the year 747, before St. Boniface, and was famous for miracles. His body was soon

after translated to the monastery of Herfeld, and his shrine there adorned by St. Lullus with gold and silver. He is named on the 13th of August in the Martyrology of Rabanus Maurus; in that of Usuard, and in the Roman. See his life written by Lupus, then a priest under Rabanus Maurus at Mentz, afterwards abbot of Ferrieres, three leagues from Montargis, in Gatinois, in the diocess of Sens, published by Baluze, inter op. Servati Lupi Ferrar. p. 292. Mabillon, act. Ben. sæc. 3, p. 671, and Solier the Bollandist, ad 13 Aug. p. 132.

AUGUST XIV.

ST. EUSEBIUS, PRIEST, M.

From his genuine Acts, published by Dom. Martenne, Thesaur. Anecdotorum, t. 3, p. 1649.

ABOUT THE END OF THE THIRD CENTURY.

In the reign of Dioclesian and Maximian, before they had published any new edicts against the Christians, Eusebius, a holy priest, a man eminently endowed with the spirit of prayer, and all apostolical virtues, suffered death for the faith, probably in Palestine. The emperor Maximian happening to be in that country, an information was lodged with Maxentius, president of the province, against Eusebius, that he distinguished himself by his zeal in invoking and preaching Christ, and the holy man was apprehended, and brought before him. Maxentius, whom the people stirred up by furious clamours against the servant of Christ, said to him: "Sacrifice to the gods freely, or you shall be made to do it against your will." The martyr replied: "There is a greater law which says, *Thou shalt adore the Lord thy God, and him alone shalt thou serve.*" Maxentius urged: "Choose either to offer sacrifice, or to suffer the most rigorous torments." Eusebius answered: "It is not consistent with reason for a person to adore stones, than which nothing is viler or more brittle." MAXENTIUS: "These Christians are a hardened race of men, to whom it seems desirable rather to die than to live." EUSEBIUS: "It is impious to despise the light for the sake of darkness." MAXENTIUS: "You grow more ob-