

children, and the most diligent and faithful tradesmen or servants. The same principle renders them in a cloister the most humble, the most obedient, the most devout, and the most fervent and exact in every point of monastic discipline. St. Erconwald considered only the perfection of his sister's virtue, not flesh and blood, when he appointed her abbess of the great nunnery which he had founded at Barking in Essex. Ethelburge, by her example and spirit, sweetly led on all the chaste spouses of Christ in that numerous house in the paths of true virtue and Christian perfection. How entirely they were dead both to the world and to themselves, and how perfectly divine charity reigned in their souls, appeared by the ardour with which they unanimously sighed after the dissolution of their earthly tabernacle, desiring to be clothed with immortality; in the mean time exerting continually their whole strength and all their affections that they might not be found naked when they should appear before God. When a raging pestilence swept off a part of this community, in 664, all rejoiced in their last moments, and thought even every day and every hour, long before they went to the possession of their God, to love and praise whom with all their powers, and without interruption for eternity, was the pure and vehement desire with which they were inflamed; and the living envied the dying. The comfort of those that survived was in the divine will, and in knowing their retardment could be but for a moment, that they might labour perfectly to purify their hearts, before they were united to their friends, the saints, and swallowed up in a glorious immortality. St. Ethelburge survived this mortality for the support and comfort of the rest. Having sent before her so many saints to heaven, she met her own death with a great spirit,⁽¹⁾ and her glory was manifested by miraculous visions. See Bede, l. 4, c. 6, 10. St. Ethelburge's body was honoured at Nunnaminstre in Winchester. Leland Collect. t. 1, p. 10.

ST. CANICUS OR KENNY, ABBOT IN IRELAND.

THE Irish Annals fix the birth of this illustrious saint in 527, and his death in 599. In his youth he studied some time in Wales under a celebrated and holy abbot named Docus, and

(1) Ecclus. xlviii. 24.

afterwards in Ireland under St. Finian, to whose famous school, in his monastery of Cluain-Irraird, the lovers of true wisdom repaired from all sides. The zeal and labours of St. Kenny, in propagating the practice of Christian perfection throughout Ireland, have ranked him among the most glorious saints whose virtue has been the greatest ornament of that island. St. Kenny was intimately connected by holy friendship with St. Columkille, whom he sometimes visited in the isle of Hij. He founded himself the great monastery of Achadbho (or The Ox's Field) which grew up into a town, and was formerly the seat of the bishops of Ossory, who now reside at Kilkenny, a city which takes its name from this saint, that word signifying *Cell* or *Church of Kenny*. See Usher, *Antiq. Britan.* pp. 493, 495, &c.; Adamnan, *Vit. S. Columb.* l. 1, c. 4, l. 3, c. 17; Sir James Ware, *Antiqu. Hibern.* p. 314.

OCTOBER XII.

ST. WILFRID, BISHOP OF YORK, C.

From his life written by Eddi Stephani, precentor of the church of Canterbury, in the same age, prior to Bede, ap. Mabill. *Act. Ben.* t. 3, p. 170; t. 5, p. 676. Bede, *Hist.* l. 3, c. 25, &c. Also Fredegodus, by order of St. Odo of Canterbury, and Eadmer, secretary to St. Anselm, wrote his life. Among the moderns, Mr. Peck has compiled his life at large in his history of Stamford, l. 2. See also Johnson's Collection of English Canons, and Mr. Smith's App. in Bedam, n. 18, 19. His life in the English-Saxon language, MSS. Bibl. Cotton. Julius, A. X.

A. D. 709.

ST. WILFRID, in English-Saxon Willferder, to whose zealous labours several churches both in our island and abroad were indebted for their conversion to Christ, was born in the kingdom of Northumberland, towards the year 634. At fourteen years of age he was sent to the monastery of Lindisfarne that he might be trained up in the study of the sacred sciences, in which he discovered an application, penetration, and maturity of judgment beyond his years. A desire of greater improvement than he could attain to in that house, where he perceived the discipline that was practised to be imperfect, put him upon a project of travelling into France and Italy. He made some stay at Canterbury, where he studied the Roman discipline,