

new most wonderful world, whose beauty, riches, and pure delights astonish and transport her out of herself. St. Teresa, coming from prayer, said she came from a world greater and more beautiful beyond comparison, than a thousand worlds, like that which we behold with our corporal eyes, could be. St. Bernard was always torn from this holy exercise with regret, when obliged to converse with men in the world, in which he trembled, lest he should contract some attachment to creatures, which would separate him from the chaste embraces of his heavenly spouse. The venerable priest, John of Avila, when he came from the altar, always found commerce with men insipid and insupportable.

ST. WULFRAN, ARCHBISHOP OF SENS,

AND APOSTOLIC MISSIONARY IN FRISELAND.

HIS father was an officer in the armies of King Dagobert, and the saint spent some years in the court of King Clotaire III. and of his mother St. Bathildes, but occupied his heart only on God, despising worldly greatness as empty and dangerous, and daily advancing in virtue in a place where virtue is often little known. His estate of Maurilly he bestowed on the abbey of Fontenelle, or St. Vandrille, in Normandy. He was chosen and consecrated archbishop of Sens, in 682, wick diocess he governed during two years and a half with great zeal and sanctity. A tender compassion for the blindness of the idolators of Friseland, and the example of the English zealous preachers in those parts, moved him to resign his bishopric with proper advice, and after a retreat at Fontenelle, to enter Friseland in quality of a poor missionary priest. He baptized great multitudes, with a son of King Radbod, and drew the people from the barbarous custom of sacrificing men to idols. The lot herein decided, on great festivals, who should be the victim; and the person was instantly hanged or cut in pieces. The lot having fallen on one Ovon, St. Wulfran earnestly begged his life of King Radbod; but the people ran tumultuously to the palace, and would not suffer what they called a sacrilege. After many words, they consented that if the God of Wulfran should save Oven's life, he should ever serve him, and be Wulfran's slave. The saint betook himself to prayer, and the man, after hanging

on the gibbet two hours, being left for dead, by the cord breaking fell to the ground; and being found alive was given to the saint, and became a monk and priest at Fontenelle. Wulfran also miraculously rescued two children from being drowned in the sea, in honour of the idols. Radbod, who had been an eye-witness to this last miracle, promised to become a Christian, and was instructed among the catechumens; but his criminal delays rendered him unworthy such a mercy. As he was going to step into the baptismal font, he asked where the great number of his ancestors and nobles were in the next world? The saint replied, that hell is the portion of all who die guilty of idolatry. At which the prince drew back, and refused to be baptized, saying, he would go with the greater number. This tyrant sent afterwards to St. Willebrord to treat with him about his conversion; but before the arrival of the saint was found dead. St. Wulfran retired to Fontenelle, that he might prepare himself for death, and died there on the 20th of April, in 720. His relics were removed to Abbeville, where he is honoured as patron. See his life written by Jonas, monk of Fontenelle, eleven years after his death, purged from spurious additions, by Mabillon, *sæc.* 3. Ben. Fleury, b. 41. t. 9. p. 190. See also the history of the discovery of his relics at St. Vandrille's, accompanied with miracles, and the translation to Rouen in 1062, well written by an anonymous author who assisted at that ceremony, several parts of which work are published by D'Achery, *Spicil.* t. 3. p. 248. the Bollandists and Mabillon. The Bollandists have added a relation of certain miracles said to have been performed by the relics of this saint at Abbeville.