

they could do them; wherefore he conjured them not to spare them, or delay their execution. The officers said: "Obey! or know that your death is certain and immediate." The martyrs all cried out with one voice: "We shall not die, but live and reign eternally with God and his son Jesus Christ. Wherefore inflict death as soon as you please; for we repeat it to you that we will not adore the sun, nor obey the unjust edicts." Then sentence of death was pronounced upon them all by the king; for which they thanked God, and mutually encouraged each other. They were chained two and two together, and led out of the city to execution, singing psalms and canticles of joy as they went. Being arrived at the place of their martyrdom, they raised their voices still higher, blessing and thanking God for his mercy in bringing them thither, and begging the grace of perseverance, and that by this baptism of their blood they might enter into his glory. These prayers and praises of God did not cease but with the life of the last of this blessed company. St. Sadoth, by the king's orders, was separated from them, and sent into the province of the Huzites, where he was beheaded. He thus rejoined his happy flock in the kingdom of glory. Ancient Chaldaic writers quoted by Assemani say, St. Schiadustes, or Sadoth, was nephew to Simeon Barsaboe, being son to his sister. He governed his church only eight months, and finished his martyrdom after five months imprisonment, in the year 342, and of King Sapor II. the thirty-third. These martyrs are honoured in the Roman Martyrology on this day.

ST. ELEUTHERIUS, MARTYR.

BISHOP OF TOURNAY.

A.D. 532.

HE was born at Tournay, of Christian parents, whose family had been converted to Christ by St. Piat, one hundred and fifty years before. The faith had declined at Tournay ever since St. Piat's martyrdom, by reason of its commerce with the heathen islands of Taxandria, now Zeland, and by means of the heathen French kings, who resided some time at Tournay. Eleutherius was chosen bishop of that city, in 486; ten years after which King Clovis was baptized at Rheims. Eleutherius converted the greater part of the Franks in that country to the faith, and opposed most zealously certain heretics who denied the mystery

of the Incarnation, by whom he was wounded on the head with a sword, and died of the wound five weeks after, on the first of July, in 532. The most ancient monuments, relating to this saint, seem to have perished in a great fire which consumed his church, and many other buildings, at Tournay, in 1092, with his relics. See Miræus, and his life written in the ninth century, extant in Bollandus, p. 187.* Of the sermons ascribed to St. Eleutherius, in the Library of the Fathers, t. 8. none seem sufficiently warranted genuine, except three on the Incarnation and Birth of Christ, and the Annunciation, See Dom Rivet, Hist. Liter. t. 3. p. 154, and t. 5. p. 40, 41. Galia Christ. Nova, t. 3. p. 571. and Henschenius, p. 180.

ST. MILDRED, V. ABBESS.

EORMENBURGA,† pronounced Ermenburga, otherwise called Domneva, was married to Merwald a son of King Penda, and had by him three daughters and a son, who all consecrated their whole estates to pious uses, and were all honoured by our ancestors among the saints. Their names were Milburg, Mildred, Mildgitha, and Mervin. King Egbert caused his two nephews, Etheldred and Ethelbright, to be secretly murdered in the isle of Thanet. Count Thunor, whom he had charged with that execrable commission, buried the bodies of the two princes under the king's throne, in the royal palace at Estrange now called Estria. The king is said to have been miraculously terrified by seeing a ray of bright light dart from the heavens

* This author wrote before the invasion of the Normans, and the translation of the saint's relics: but long after the saint's death, and by making him be born in the reign of Dioclesian, yet contemporary with St. Medard, destroys his own credit. Some years after, another author much enlarged this life, and inserted a history of the translation of the relics of this saint made in 897. A third writer added a relation of later miracles, and of the translation of these relics into the city of Tournay, in 1164. All these authors deserve little notice, except in relating facts of their own time.

† Eadbald, king of Kent, had by his queen Emma, daughter to a king of the French, St. Eanswitha (whose relics were venerated at Folkstone, till the change of religion,) and two sons, Eorcombert (afterwards king) and Eormenred, surnamed Clito. This last left four children by his wife Oslave, namely, Eormenburga and St. Eormengitha, with two sons, St. Ethelred and St. Ethelbright. King Eorcombert had, by his queen Sexburga, Egbert and Lothaire, successively kings, and St. Eormenilda, and St. Ercongota. Eormenburga was surnamed Moldeva, as we are assured by the ancient English Saxon account of these saints, published by Hickee; though Capgrave frequently speaks of them as different women.