

at which Ælnoth, our historian, was present. He adds, that the first preachers of the faith in Denmark, Sweden, and Norway, were English priests; that the Danes then zealously embraced the Christian religion, but that the Swedes still continued more obstinate, among whom Eschil, an Englishman, received the crown of martyrdom, whilst he was preaching Christ to certain savage tribes.

ST. HENRY, ARCHBISHOP OF UPSAL, M.

HE was an Englishman, and preached the faith in the North with his countryman, Cardinal Nicholas Breakspear, the apostle of Norway, and legate of the holy see, afterwards Pope Adrian IV. by whom he was raised to this see, in 1148. St. Eric, or Henry, (for it is the same name,) was then the holy king of Sweden.* Our saint, after having converted several provinces, went to preach in Finland, which that king had lately conquered. He deserved to be styled the apostle of that country, but fell a martyr in it, being stoned to death at the instigation of a barbarous murderer, whom he endeavoured to reclaim by censures, in 1151. His tomb was in great veneration at Upsal, till his ashes were scattered on the change of religion, in the sixteenth century. See John Magnus, l. 1. Vit. Pont. Upsal. Olaus Magnus, l. 4. Bollandus, and chiefly his life published by Benzeliuss. Monum. Suec. p. 33.

ST. WULSTAN, BISHOP OF WORCESTER, C.

HE was a native of Icentum, in Warwickshire. In his youth, perceiving himself somewhat touched with wanton love on seeing a woman dance, he withdrew into a thicket hard by, and lying prostrate, bewailed his fault before God, with very great contrition. And he was endowed from that time by Almighty

* Stiernman, in his discourse 'on the State of Learning among the Ancient Swedes,' observes, that Sweden was chiefly converted to Christianity by English Saxon missionaries. The principal among these were Ansgar, Sigfrid, Roduand, Richolf, Edward, Eskil, David, and Henric, as he gives their names.

In the history of the bishops and archbishops of Upsal, published by Benzeliuss in his Monum. Suec. p. 37, the first whose name is recorded is Everin, whom Benzeliuss supposes to be the person whom St. Sigfrid consecrated to this see. He seems to have been one of his English colleagues. Stephen, the sixth bishop of Upsal, was the first archbishop. See the life of St. Sigfrid, and Benzeliuss's notes on the catalogue of the bishops of Upsal, p. 186.

God, with the gift of such a constant watchfulness over his senses, as prevented his being evermore annoyed with the like temptations. He laid the foundation of his studies and education in the monastery of Evesham, but completed the same at Peterborough. His parents having by mutual consent taken the monastic habit at Worcester; his father, Athelstan, in the great monastery of men; and his mother, Wulfgeva, in a nunnery; St. Wulstan put himself under the direction of Brithege, bishop of Worcester, by whom he was advanced to the holy orders of priesthood. In this station he redoubled his ardour for prayer, and practised greater austerities in the world, than monks in their convents. At first, he allowed himself the use of flesh; but being one day distracted in saying mass, by the smell of meat that was roasting in the kitchen, he bound himself by vow, never more to eat any flesh. Not long after he entered himself a novice in the great abbey at Worcester, where he was remarkable for the innocence and sanctity of his life. The first charge with which he was entrusted in the monastery, was the care of instructing the children. He was afterwards made precentor, and then treasurer of the church. In these two last stations, he devoted himself totally to prayer, and watched whole nights in the church. As the meanest employments were always the object of his love and choice, it was contrary to his inclination that he was made prior of Worcester, and, in 1062, bishop of that see, when Aldred was translated to that of York. Though not very learned, he delivered the word of God with so much dignity and unction, as often to move his whole audience to tears. He always recited the Psalter whilst he travelled, and never passed by any church or chapel without going in, to pour forth his soul before the altar with tears which seemed to stand always ready in his eyes for prayer. When the conqueror had deprived the English, both nobility and clergy, of the posts of honour they possessed in the church and state, in favour of his Normans, on whose fidelity he could depend, Wulstan kept his see, though not without a miracle, as St. Aelred, Florentius, and Capgrave relate, as follows: In a synod, held at Westminster, in which archbishop Lanfranc presided, Wulstan was called upon to give up his crosier and ring, upon pretext of his simplicity and unfitness for business. The saint confessed himself unfit for the charge, but said, that King Edward, with the concurrence of the apostolic see, had compelled

him to take it upon him, and that he would deliver his crosier to him. Then going to the king's monument, he fixed his crosier in the stone; then went and sat down among the monks. No one was able to draw out the crosier till the saint was ordered to take it again, and it followed his hand with ease. From this time the conqueror treated him with honour. Lanfranc even commissioned him to perform the visitation of the diocese of Chester for himself. When any English complained of the oppression of the Normans, he used to tell them, "This is a scourge of God for your sins, which you must bear with patience." The saint caused young gentlemen who were brought up under his care, to carry in the dishes and wait on the poor at table, to teach them the practice of humiliation, in which he set the most edifying example. He showed the most tender charity for penitents, and often wept over them, whilst they confessed their sins to him. He died in 1095, having sat thirty-two years, and lived about eighty-seven. He was canonized in 1203. See his life by William of Malmesbury, in Wharton, t. 2. p. 244. Also a second, by Florence of Worcester, and a third in Capgrave; and his History at length by Dr. Thomas, in his History of the Cathedral of Worcester.

ST. BLAITHMAIC,

SON of an Irish king, and abbot in the isle of Hij, in Scotland. He was martyred by Danish pirates, to whom he refused to betray the treasures of the church, in 793. See his life, by Wilfridus Strabo, in Canisius Antiq. Lec. &c.

ST. LOMER, OR LAUDOMARUS, ABBOT.

IN his childhood he kept his father's sheep, in which employment he macerated his body by regular fasts, and spent his time in studies and prayer, under the direction of a certain holy priest. Being afterwards, by compulsion, ordained priest, he was made canon and cellarer, (some moderns say provost,) of the church of Chartres. After some years he retired into a neighbouring forest. Mabillon thinks at the place where now stands Bellomer, a monastery of the order of Fontevrault. Many disciples being assembled near his hermitage, he removed with them into another desert, where he built the monastery of Corbion, (at present a priory called Moutier-au-Perche, six leagues from Chartres,) about the year 575. A wonderful