

of this saint, procured a small part of the head that is kept at Amiens, for St. Sylvester's church.(1)

This glorious saint was a martyr, a virgin, a doctor, a prophet, and more than a prophet. He was declared by Christ himself to be greater than all the saints of the old law, the greatest of all that had been born of women. All the high graces with which he was favoured, sprang from his humility; in this all his other virtues were founded. If we desire to form ourselves upon so great a model, we must, above all things, labour to lay the same deep foundation. We must never cease to purge our souls more and more perfectly from all leaven of pride, by earnestly begging this grace of God, by studying with this saint, truly to know ourselves, and by exercising continual acts of sincere humility. The meditation of our own nothingness and wretchedness will help to inspire us with this saving knowledge; and repeated humiliations will ground and improve our souls in a feeling sense of our miseries, and a sincere contempt of ourselves.

ST. SABINA, M.

SHE was a rich widow lady of high birth, and lived in the province of Umbria in Italy. She had a servant called Seraphia, a native of Antioch in Syria, who was a zealous Christian, and served God in the holy state of virginity. The religious deportment of this virtuous maid-servant had such an influence over the mistress, that she was converted to the Christian faith; and so powerfully did the great truths of our holy religion operate on her soul, that her fervour and piety soon rendered her name illustrious among the great lights of the church, in the beginning of the second century. The persecution of Adrian beginning to rage, Beryllus, governor of the province, caused Sabina and Seraphia to be apprehended, and the latter to be beat to death with clubs. Sabina was discharged out of regard to her quality and friends; but her zeal procured her the crown of martyrdom the year following. She suffered at Rome, as the Bollandists have proved. She is honoured on the 29th of August, and again with St. Seraphia on the 3rd of September, because, on that day, as Ado informs us, a famous ancient

(1) See Tillem. t. 1. pp. 494, 504; Eolland, &c.

church was dedicated to God in Rome, under the patronage of these two saints, in 430. It at present bears only the name of St. Sabina. In it was kept the first among the stations in Lent, till, in the last century, the public prayers of forty hours succeeded the devotion of the stations, both being equally the general assembly of the city in the same church to join in prayer. See the acts of SS. Sabina and Seraphia in Baluze, *Miscell.* t. 2.

ST. SEBBI, OR SEBBA, KING, C.

THIS prince was the son of Seward, and in the year 664, which was remarkable for a grievous pestilence, began to reign over the East Saxons, who inhabited the country which now comprises Essex, Middlesex, and the greater part of Hertfordshire; he being the tenth king from Erkinwin, founder of that kingdom, in 527, and sixth from Sebert, the first Christian king, who founded St. Paul's church, and Thorney abbey, about the year 604. Sebba was, by his wise and pious government, the father of his people, and a perfect model of all virtues, and on the throne sanctified his soul by the most heroic exercises of austere penance, profuse alms-deeds, and assiduous prayer. When he had reigned happily, and with great glory, during thirty years, he resigned his crown to his two sons, Sigeward and Senfrid, which he had long before desired to do, in order to be more at liberty to prepare himself for his last hour. His queen took the religious veil about the same time. St. Sebba received the monastic habit from the hands of Waldhere, successor of St. Erconwald in the bishopric of London, whom he charged with the distribution of all his personal estates among the poor. Our saint seemed to have death always present to his mind; and his grievous fears of that tremendous passage were at length converted into a longing joyful hope. After two years spent in great fervour in monastic retirement, he died at London, in holy joy, about the year 697, having been forewarned by God of his last hour three days before. Bede assures us that his death was accompanied with many miracles and heavenly favours. His body was interred in St. Paul's church, and his tomb was to be seen there, adjoining the north wall, till the great fire in 1666. His Latin epitaph is