

church of St. Laurence, belonging to a noble monastery of Benedictin nuns.(1)

The Arian emperor Constantius objected to the Catholics the prosperity of his reign, as a proof of the justice and truth of his cause ; but he had not then seen the issue. When Polycrates of Samos boasted that fortune was in his pay, he little thought that he should shortly after end his life at Sardis on a cross. The smiles of the world are usually, to impenitent sinners, the most dreadful of all divine judgments. By prosperity they are blinded in their passions, and "resemble victims fattened for slaughter, crowned for a sacrifice," according to the elegant expression of Minutius Felix.(2) Of this we may understand the divine threat of showing them temporal mercy: *Let us have pity on the wicked man, and he will not learn justice.*(3) Upon which words St. Bernard cries, "This temporal mercy of God is more cruel than any anger. O Father of mercies, remove far from me this indulgence, excluding from the paths of justice."(4) Who does not pray that if he err he may rather be corrected by the tenderness of a father, than disinherited as a cast-away? Even the just must suffer with Christ, if they hope to reign with him. He who enjoys here an uninterrupted flow of prosperity, sails among rocks and shelves.

ST. ROBERT,

ABBOT OF NEWMINSTER, IN ENGLAND, OF THE CISTERCIAN ORDER.

HE was a native of Yorkshire, and even in his childhood an enemy to the usual amusements of that age, loving only prayer, serious reading, and useful and pious employments. Having finished his studies, he was ordained priest, and instituted to a rectorship of a parish in the diocese of York ; but after discharging that office sometime with great assiduity and zeal, he resigned that living, and took the religious habit in the Benedictin monastery of our Lady in York. Richard, the prior of this house, and twelve others, desiring to serve God according to the primitive institute of the Benedictin Order, left the

(1) See Baërt, p. 24.

(3) Isa. xxvi. 10.

(2) In Octav.

(4) Serm. 42, in Cant.

monastery, with leave of the abbot, and endeavouring to execute their project, struggled with incredible hardships; till Thurstan the pious archbishop of York, gave them a desert valley, called Scheldale, with the town of Sutton, where, in the midst of winter, and in extreme poverty, they founded the celebrated abbey which, from certain springs, was called Fountains, in 1132. The Cistercian Order, which had been lately introduced into England, and settled at Rievale, was perfectly agreeable to the fervent dispositions of this holy colony; and at their request the monastery of Fountains was received into it by St. Bernard, who in his letters extols the perfection and sanctity of this new nursery of saints, which, from the beginning, was a model to the whole order for devotion, austerity in fasts, labour, by which all the monks procured their subsistence, fervour in all religious exercises, and cheerfulness in singing assiduously the divine praises. No murmur or sadness was known among them; nor any strife or contention ever heard of, unless of charity or humility: they never yielded to rest, till fatigued with labour; and always came hungry from their slender table, which was chiefly furnished with pulse and roots from their garden. St. Robert seemed so far to eclipse the rest of this holy company by the lustre of his piety, that they all had their eyes on him in their religious duties, and studied to transcribe his fervour in their actions. Ranulph of Merley, baron of Morpeth,* paying a visit to the monastery of Fountains, five years after its foundation, was so struck with the edifying deportment of the terrestrial angels who inhabited it, that he obtained of the abbot Richard, a certain number of these monks, and built for them a monastery called Newminster, near Morpeth, in Northumberland, in 1137, of which St. Robert was appointed abbot.

The saint in his new dignity thought it his duty not only to walk before his brethren, but to go beyond them all in every religious observance; and all his virtues seemed to receive new vigour, and a new degree of perfection in this eminent station. His affection to holy prayer is not to be expressed. He recommended to God continually those committed to his care, and

* This barony of Morpeth was transferred from Roger of Merley, the fifth baron, to the lords of Greystock.

with many tears poured forth his soul for them night and day. He was favoured with the gift of prophecy and miracles. He founded another monastery at Pipinelle or Rivebelle in Northamptonshire, and lived in the strictest union of holy friendship with St. Bernard; also with St. Godric, a holy hermit in those parts, illiterate as to secular learning, but a most spiritual man. St. Robert finished his course by a happy death on the 7th of June, 1159. Miracles attested his sanctity to the world. He is named in the Roman Martyrology. See Dugdale, *Monast. Angl.* t. 1, p. 743, *Le Nain*, t. 2, p. 397, the *Annals* of his Order, and the *Bollandists*, t. 2, *Junii*.

ST. COLMAN, BISHOP OF DROMORE, C.

DROMORE, in the province of Ulster, sixty-three miles from Dublin to the north, derives the succession of its bishops from St. Colman, who was descended from the sept of the *Arads*, and born in 516, according to bishop Usher. He was the first abbot of Muckmore, in the county of Antrim, and afterwards chosen first bishop of Dromore, a small see under Armagh, and not far distant from it. Jocelin, in his life of St. Patrick, tells us that his eminent virtue was foretold by St. Patrick; and his legend ascribes many miracles to him, and the wonderful conversion of a great number of souls to God. The ancient scholiast on the *Ængussian Martyrology* observes, that he was also called Mocholmuc. He died about the year 610, on the 7th of June, on which his principal festival was kept, or, according to some, on the 27th of October, on which he was also commemorated. See Usher, *Primord.* p. 1126. *Colgan* in *MSS.* ad 7 Jun. *Ware*, p. 257, and *Baërt* the *Bollandist*, t. 2, *Junij*, p. 24.

ST. GODESCHALC,

PRINCE OF THE WESTERN VANDALS, AND HIS COMPANIONS, MM

In the reign of the emperor Henry the Salic, Gneus and Anatrog, who were idolaters, and Uto, the son of Misiwoi, a loose Christian, were princes of the Winuli, Slavi, and Vandals, and tributary to the emperor, the fear of whose arms and those of Knut, king of Denmark, and Bernard, duke of Saxony, kept these barbarians long in peace. Uto being murdered by a cer-