

vicar of the prophet. He died after a reign of two years. Omar, his successor, took Damascus in 636, and after a siege of two years, Jerusalem, in 638. He built a mosque in the place of Solomon's temple, and because it fell in the night, the Jews told him it would not stand unless the cross of Christ, which stood on Mount Calvary, was taken away: which the Caliph caused to be done. (1) Sophronius, in a sermon on the exaltation of the cross, mentions the custom of taking the cross out of its case at Mid-Lent to be venerated. (2) Photius takes notice that his works breathe an affecting piety, but that the Greek is not pure. They consist of his synodal letter, his letter to Pope Honorius, and a small number of scattered sermons. He deplored the abomination of desolation set up by the Mahometans in the holy place. God called him out of those evils to his kingdom on the 11th of March, 639, or as Papebroke thinks, (3) in 644. See the council of Lateran, t. 6. Conc. Fleury, b. 37, 38. and Le Quien, Oriens Christ. t. 3. p. 264.

• ST. ÆNGUS, B. C.

THIS saint is distinguished by the surname of Kele De, that is Worshipper of God; which began in his time to be the denomination of monks in the Scottish language, commonly called Culdees. He was born in Ireland in the eight century, of the race of the Dalaradians, kings of Ulster. In his youth renouncing all earthly pretentions, he chose Christ for his inheritance, embracing a religious state in the famous monastery of Cluain-Edneach in East Meath. Here he became so great a proficient both in learning and sanctity, that no one in his time could be found in Ireland that equalled him in reputation for every kind of virtue, and for sacred knowledge. To shun the esteem of the world, he disguised himself, and going to the monastery of Tamhlacht, three miles from Dublin, lived there seven years unknown, in the quality of a lay-brother, performing all the drudgery of the house, appearing fit for nothing but the vilest

(1) Theophanes, p. 284.

(2) In medio jejunii, adorationis gratiâ, proponi solet vitale lignum venerandæ crucis. Sophr. Sermon. in Exalt. Crucis. Bibl. Patr. t. 12. p. 214. et apud Gretser, t. 2. de Cruce, p. 88.

(3) Papebr. Tr. prælim. ad t. 3. Maii, n. 144. p. 32.

employs, whilst his interior by perfect love and contemplation was absorbed in God. Being at length discovered, he some time after returned to Cluain-Edneach, where the continual austerity of his life, and his constant application to God in prayer, may be more easily admired than imitated. He was chosen abbot, and at length raised to the episcopal dignity: for it was usual then in Ireland for eminent abbots in the chief monasteries to be bishops. He was remarkable for his devotions to the saints, and he left both a longer and a shorter Irish Martyrology, and five other books concerning the saints of his country, contained in what the Irish call *Saltair na-Rann*. He died about the year 824, not at Cluain-Edneach, but at Desert Ænguis, which became also a famous monastery, and took its name from him. See his acts in Colgan, p. 579.

ST. CONSTANTINE, M.

HE is said to have been a British king, who, after the death of his queen, resigned the crown to his son, and became a monk in the monastery of St. David. It is added that he afterwards went into North Britain, and joined St. Columba in preaching the gospel amongst the Picts, who then inhabited a great part of what is now called Scotland. He founded a monastery at Govane, near the river, Cluyd, converted all the land of Cantire to the faith of Christ, and died a martyr by the hands of infidels, towards the end of the sixth century. He was buried in his monastery of Govane, and divers churches were erected in Scotland under his invocation. But it seems most probable that the Scottish martyr is not the same person with the British king. Colgan supposes him to have been an Irish monk who had lived in the community of St. Carthag, at Rathane.*

* See the MS. Lives of Scottish Saints, compiled by a Jesuit, who was nephew of Bishop Lesley, kept in the Scottish College at Paris. Several Scottish historians give the title of saint to Constantine III. king of the Scots, who, forsaking his crown and the world, entered himself amongst the Culdees, or religious men of St. Andrew's, in 946.