

**LIVES OF THE ENGLISH  
SAINTS: ST. AERLED, ABBOT  
OF RIVEAUX; ST. WILLIAM,  
ARCHBISHOP OF YORK**

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Lives of the English Saints: St. Aerled, Abbot of Riveaux; St. William, Archbishop of York by  
John Henry Newman

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**JOHN HENRY NEWMAN**

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S. AELRED

LIVES  
OF  
THE ENGLISH SAINTS.

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*St. Aelred,*  
ABBOT OF RIEVAUX.

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MANSUETI HEREDITARIUM TERRAM, ET DELECTABUNTUR IN  
MULTITUDINE PACIS.

LONDON:  
JAMES TOOVEY, 192, PICCADILLY.  
1845.

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## ADVERTISEMENT.

OUR knowledge of St. Ninian is chiefly owing to the Life of him by St. Aelred, which has been principally followed in these pages. Its genuineness was, indeed, questioned by the Bollandists, but apparently without any reason. It has been uniformly referred to as St. Aelred's by a long chain of English writers, nor is there any other known as such. The copy in the Bodleian Library is part of a M.S. (Laud 668) containing works undoubtedly his, which was written within twenty years after his death; and one in the British Museum (M.S.S. Cotton. Tib. D. 3.), of the close of the twelfth or beginning of the thirteenth century, distinctly attributes the authorship to him. The chief reason assigned by the Bollandists for doubting its genuineness is, that the opening words of their copy, which they do not quote, are not the same as those given by Pitseus as St. Aelred's. His words are " Multo-



rum bonorum virorum." Those at the beginning of the Prologus in our M.S.S. are "Multis virorum sapientium." The difference is so slight that it would seem most probable, and from other considerations it is almost certain, that the person who made the copy for the Bollandists, overlooked, as he might easily do, the Prologus, and began with the Life, of which the first words are, "Gloriosissimam beati Niniani;" since in other respects their M.S. appears to have been the same as ours.

The Service for St. Ninian's Day, from the Aberdeen Breviary, was not seen until this Life had nearly passed through the press. The historical references coincide almost entirely with what had been written, being derived for the most part from St. Aelred's Life. The only points which call for notice are, that the words "patriæ pater genuit patronum," which occur in a Responsary, look as if the Saint was considered to be a native of Galloway; and that the "brother," mentioned as the companion of his journeying, is called "collega," as if he had been a brother of his monastery, not a relation.

LIFE OF  
**St. Aelred.**

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CHAPTER I.

*Introduction.*

It is often said that things look on paper or on canvass very different from what they are in reality ; how often is the traveller disappointed, on arriving at a spot of which he had read in poetry, or seen portrayed by a painter. We repeat over and over again to ourselves that it is beautiful, as if to persuade ourselves of it, and yet there is something wanting ; after all, we have seen woods as green, and streams as clear, and rocks as wild, and the ruined tower that looks over the stream is but a very poor ruin, as the baron who lived there was probably a very indifferent character. And yet were the poet or the painter so unfaithful as we suppose ? They saw it under some particular aspect, when the sun was upon it, or when the woods were coloured by autumn, and they caught it at some moment when one of Nature's endless combinations had made it look more than usually lovely. No two persons see the same scene under the same aspect ; it will not look to-morrow as it does now, and yet it is the same sun, and

the same trees, and the same river. And so it is with history ; the historian must colour his work with his own mind ; it is his view of facts, and yet it may nevertheless be true. Nay, in some respects it is more true than the view which a contemporary might take of them. Kings and queens are doubtless very different from the ermine-covered things which we think them to be, and we must make them objects of the intellect before we can judge of them ; just as a surgeon must in a manner forget that he is operating on flesh and blood, before he can do his duty. Besides which the ideas that contemporaries have of the men of their day, are after all only theories ; they are but approximations to the truth ; events and actions are but exponents of the inward life of men and nations, and none on earth can judge them precisely as they are. We have in this sense only a *view* of our dearest friends, and yet it does not follow that we love an abstraction or an idea. And so it by no means follows that history is untrue because it is the view of the historian ; it is coloured of course by his character and his opinions. The facts of history want an interpretation and are utterly meaningless, like an unknown language, until they are viewed in relation to each other and with the whole period to which they belong. This is what the historian supplies ; his view may be true or false, but all views are not false, because they are partly subjective. All views are not true, for that would in fact be saying that all are false, but some are right and others are wrong, and that, though the facts related are given with equal honesty ; just as in physical science experiments are the same, but the true explanation of them is the simplest formula which will take in all their results.

All this eminently applies to the lives of the blessed