

Jordan of Saxony :

Handbook on the Origins of the Order of Preachers

according to the French translation of the brother Marie -Humbert Vicaire o.p., in *St. Dominic and His Brothers. Gospel or Crusade*, (Paris: editions du Cerf, 1967)

[NOTE: This is an electronically translated file from the French version of Jordan of Saxony's "Little Book on the Origins of the Order of Preachers".

HERE BEGINS THE PROLOGUE.

1. To children of grace, coheirs of glory, to all brothers, brother Jordan, their useless servant, salvation and elation in the holy profession.
2. For brothers would want to know circumstances of the foundation and the first moments in the Order of Preachers, that the divine Providence destined for reply to perils of the end times, what have been primitive brothers of our order, how they have been multiplied in number and strengthen in grace. Yielding to their authorities, here is already long that one has inquired by questioning some brothers that, participant to the all first boom, could see and hear the venerable servant of the Christ that was the founder, the master, one of brothers of our religious company: Master Dominic that, living in this flesh in the middle of sinners, resided in its devout soul with God and the angels; guardian of precepts, ??zélateur of advice, it served its eternal creator as all its science and whole its power, shining in the black darkness of this world by the innocence of the life and the very holy practice of the celibacy.
3. I have not been these all first brothers, but I have however lived with them; I have enough well seen and I have known familiarly the blessed Dominic himself, not only out in the order, but in the order after my entry; I have confessed to it and it is by its will that I have received the diaconate; finally I have taken the habit four years only after the institution in the order.

It has seemed good to me to put in writing all events of the order: what I have personally seen and heard, or known by the primitive brother relationship on debuts in the order, on the life and miracles of our blessed father Dominic, finally on some other brothers also, according to whether the opportunity appeared some to my memory. Thus our son that are going to born and grow will not ignore beginnings in the order and will not remain on their unappeased desire, when the time will have if well flowed that one no longer will find person that is capable to nothing tell policyholder about these origins. Receive therefore with devotion, brothers and son very liked in the Christ, accounts that here is,

such that they are united for your consolation and erection, and that the desire to imitate the primitive charity of our brothers animates your fervor.

BEGINNING OF THE ACCOUNT: THE BISHOP DIEGO OF OSMA.

4. There was in Spain a man of called venerable life Diego, bishop of the Church of Osma. The knowledge of letters anointed beautified it as much that the singular quality of its birth according to the century, and more again of its morals. It had attached totally to God by love, to the point that it sought that things of the Christ, to the contempt of himself, and turned all the effort of its spirit and its will to render to its Lord with usury bruise them that it had lent it, by being made banker for a large number of souls. It is as well as it strove to attract to it, by all means whose it had and in all places that it could explore, men recommended by the honorableness of their life and the good renown of their morals and to lodge them by giving them benefits in the Church to which it presides. As for these of its subordinates whose will, neglecting the sanctity, was rather prone to the century, it persuaded them by the word and invited them by the example to take the less a form of life more moral and more religious. It is on these meantime that it sought to heart to persuade to its canons, by admonishing them and encouraging them without ceasing, taking the regular canon observance, under the rule of holy Augustine. It there sought so application that it inclined finally their soul in the senses that it desired, although it had several opponents among them.

THE BLESSED DOMINIC: HIS CONDUCT DURING THE YOUTH.

5. There was to its period a certain adolescent of the name of Dominic, original of the same diocese to the village of Caleruega. Relatives of the child, and particularly a certain archipriest, his uncle, attended with care his education and the diligent from the debut to instruct to the ecclesiastical manner, to impregnate from its childhood, as a new clay, a perfume of sanctity that nothing could have modify that that God destined for to be a vase of election.

6. It was sent to Palencia to be formed there in liberal arts, whose study flowered in this place. When it thought that it them had sufficiently learnt, it abandoned these studies, as if it feared to spend for they with too few fruit the brevity of the time of here - low, hastened pass to the study of the theology and sought to feed with holy Accounts avidity, finding them sweeter than the honey to its mouth.

7. It passed therefore four years in these studies anointed. Such was its perseverance and its avidity to draw in waters of the Holy Accounts that tireless when it concerned to study, it passed nights almost without sleep, however that in the deepest of its spirit, the tenacious memory retained in its breast the truth that received the ear. And what it learnt with facility, thanks to its gifts, it watered it sentiments of its piety and made some germinate works of salvation ; it accessed the sort to the beatitude, to the judgment of the even Truth that proclaims in the Gospel: " blessed these that hear the Word of God and keep it ". There are indeed two manners to keep the word divine : by one we retaining in the memory what we receive by the ear ; by the other devote in the made and

demonstrate by the action what we have heard. Null contests only this last manner to keep is the most laudable of the two : thus the grain of wheat guards better when one confides it to the earth than if one leaves it in a chest. This happy servant of God did not neglect neither one nor the other method. Its memory, as a granary of God, was always quick to provide a thing after the other, while its actions and its works demonstrated to the exterior of the most vivid manner what hid in the sanctuary of its heart. Since it kissed laws of the Lord with so affectionate fervor and received the voice of Marries it with a such piety and willingness consent, the God of all science ??fit to increase its grace. It could receive other thing than milky beverages of the childhood. It penetrated difficult question mysteries, in the humility of its intelligence and its heart, and overcame the test very easily of a more solid food.

8. From the cradle, it was a very good natural and already its distinguished childhood announced the large future that one could wait its maturity. It did not mix to these that engage to games and did not hold company to light conduct peoples. To the tranquil manner of Jacob it avoided ++divagations of Esau, not leaving neither the breast of its mother the Church, nor the sanctified calm of the domestic cell. One had raw to see a youth and an old man together; although the weak number of its days has declared the childhood, the maturity of its attitude and the firmness of its morals proclaimed the old man. It rejected dissolute songs of the world, following the immaculate road. It preserved until the end the entire beauty of its virginity for the Lord, lover of what is intact.

APPEARANCE THAT LIVES HIS MOTHER WHILE HE WAS A CHILD.

9. However, God that sees the future deigned to make glimpse already, from its young age, that one had to hope this child a distinguished future. A vision shown it to its mother supporting the moon on the front ; what meant obviously that it would be a given day as light of nations, to illuminate these that are sat in darkness to the shade of the death. The event proven it in the continuation.

WHAT HE DID FOR POOR PEOPLE IN THE COURSE OF A FAMINE.

10. To the time where it continued its studies to Palencia, a large famine spread on almost all Spain. Moved by the distress of poor people and burning in himself of compassion, he resolved by a single action to obey both advice of the Lord and to ease whole its power the misery of poor people that died. It sold therefore books that it possessed nevertheless truly indispensable and all its businesses. Constituent then an alms, it dispersed its goods and gave them to poor people. By this example of goodness, it animated if strong the heart of the other theologians and masters, that the former, discovering the avarice of their cowardice in the presence the generosity of the young man, gaze to spread from then on very large alms.

HIS VOCATION TO THE CHURCH OF OSMA.

11. While the man of God had these elevations in its heart, progressing virtue by virtue and surpassing himself each day, appeared admirable and shone between all by the purity

of the life as the star of the morning in the middle of clouds, its reputation got ears of the bishop of Osma. The former informed with care of the truth of these hummed, ??manda near it Dominic and the ??fit regular canon of its Church.

TO CHAPTER OF OSMA

12. Immediately the former ??mit to shine among canons as the star of the shepherd, the last by the humility of the heart, the first by the sanctity. It became for others the perfume that conduit to the life, similar to the incense that embalms in days of Summer. Each surprises this summit if rapidly and if secretly reached in the life religious ; one chooses it for under - prior, judging that thus placed on a high pedestal, it would pour to all looks its light and would invite each to follow its example. As the olive that fructifies, or as the cypress that increases to the sky, it used night and day the ground of the church, ??vaquait without ceasing to the prayer and repurchased the time of its contemplation by not appearing to thus tell ever out enclosed it of the monastery. God had given it a special prayer grace towards sinners, poor people, the ??affligés : it carried some misfortunes in the intimate sanctuary of its compassion and tears that exited by bubbling its eyes demonstrated the ardor of the sentiment that burnt in himself.

13. It was for it a habit very ??courante to pass the night in prayer. The close door, it prayed its Father. In the course and at the end of its prayers, it had accustomed to utter shouts and words in the groan of its heart ; it could not contain and these shouts, exiting with impetuosity, heard clearly high. One of its ask frequent and singular God was that it gave it an efficient and real charity to cultivate and obtain the salvation of the men : because it thought that it would not be truly member the Christ that the day where it could have give completely, with all its forces, to earn souls, as the Lord Jesus, Savior of all men, devoted completely to our salvation. Reading and cherishing the book titled Father Collations, that processes vices and whole what touches the spiritual perfection, it strove to explore with it paths of the salvation then to follow them by all the force of its soul. With the help of the grace, this book it ??fit to get a difficult degree for reach purity of conscience, to a lot light on the contemplation and to a large summit of perfection.

HOW The bishop Of Osma LEAVES FOR STEPS.

14. While the beautiful Rachel reheated it thus its ??embrassements, Linked lost patience and ??mit to request it that it pacified the shame of its eyes ??chassieux by giving it, by its visit, a numerous posterity. It arrived therefore in this time that the king Alphonse of Castille conceived the desire to marry its son Ferdinand to a noble Step girl. It came to find the bishop of Osma and asked it to be its proxy in this affair. The bishop approved to prayers of the king. And soon, attaching an escort of honor according to demands of its holy dignity and taking equally with it the man of God Dominic, under - prior of its Church, it ??prit the road and got Toulouse.

15. When it had discovered that residents of this territory, since a certain time already, had become heretical, it feels disturbed a large compassion for so miserably misled souls. In the course of the even night where they lodged in the city, the under - prior attacked

with force and heat the heretical host of the house, multiplying discussions and clean arguments to persuade it. The heretical could not resist to the wisdom and to the spirit that is *l'Esprit-Saint* : by the intervention of the divine Spirit, Dominic reduced it to the faith.

16. Leaving the city, they arrived at the price of a lot of fatigues to their destination, to the country of the girl youth. They exposed the reason of the trip, obtained the asked consent and hastened immediately to return beside the king, to that the bishop announced the success of the affair and the consent of the girl youth. The king sent it new, in a train of larger pomp, to return with all honors that suited the future marriage of his son. When after having confronted *l'ennui* of the tiresome travels, the bishop arrived in Steps, it *apprit* that the girl youth was dead. God had thus caused the trip in its salutary views, preludeing to the opportunity of this race to otherwise precious weddings between God and souls, that it heard to return by all the Church, and a lot of errors and sins, to the *épousailles* of the eternal salvation. The event proven it in the continuation.

HOW IT RENDERED BESIDE THE POPE AND THIS WHOSE IT PROCESSED.

17. The bishop *fit* to announce the news to its king and seized the opportunity to go rapidly with its clerics to make its visit to the Curia. Approaching the Sovereign Pontiff, the Innocent lord, it prayed it with authority to grant it as a grace, if it was possible, the permission to resign, advance its insufficiency to a lot of sakes and the immense dignity of the cost that exceeded its forces. At the same time it revealed to the Sovereign Pontiff that its deep intention was to work all its forces to the conversion of Cumans, if one deigned to admit its resignation. The pope did not render to authorities of this request. It does not consent even, although the bishop has asked it, enjoin it in remission of its sins to cross to preach the frontier of Cumans while preserving its episcopal cost. God acted mysteriously in this affair, reserving to the fertile harvest of another gender of labor salvation an if large man.

HOW IT *prit* THE HABIT TO Cîteaux.

18. On the path of return, it visited Cîteaux. The view of the regularity of this multitude of servants of God and the appeal of their high religious life pushed it to coat yonder the monastic habit. Taking with it some monks that had to instruct it in their form of regular life, it pressed already to return in Spain, without suspecting again the obstacle that, by the divine will, was going to train against its impatience.

THE ADVICE THAT IT GAVE TO COMMISSIONERS OF THE POPE.

19. In this time - there the pope, the Innocent lord, had sent twelve abbots in the order Cîteaux under the direction of a legate to preach the faith against the heretical Albigensians. These missionaries came to unite solemnly in council with the archbishop, bishops and the other prelates of this territory and deliberated on the method that would allow them to fill their mission with the most fruit.

20. While they held thus advice, it arrived that the bishop of Osma passed by Montpellier where continued the council. They welcome the traveler with honor and require its advice, knowing its full sanctity and maturity, justice and zeal for the faith. Man of reflection, well knowledgeable of divine ways, the bishop posed some questions on usages and the conduct of the heretical and noticed that their usual method to attract peoples to their treacherous party was to confirm their arguments and their preachings by examples of a sanctity simulated. Seeing then, the other edge, the considerable missionary train, the extent of their expense, their crew and their clothing : "This is not thus, told - it, brothers, this is not as well as it is necessary to proceed. It seems me impossible to reduce to the faith by alone man words that lean before all on examples. See the heretical ++ : they show the outside of the devotion and give to simple peoples to convince them the lying example of the evangelical frugality and the austerity. If therefore you come to display manners to live reverses, you will erect little, you will destroy a lot and these peoples will refuse to adhere. Hunt a nail by the other, put in escape a sanctity feigned by a real religious spirit; alone a true humility can conquer the ??jactance of these pseudo - apostles. Thus Paul has - it been constrained to make the senseless and to enumerate its real virtues, by proclaiming austerity and perils that it had confronted, to refute the arrogance of peoples that glorified their meritorious life." " What advice us do you give therefore, father very ??bon ? "

tell - they. And he : "Suitable what you will see me ??faire !" Immediately, invaded by the spirit of the Lord, it calls his, returns them to Osma with its crew, its luggage and various objects of pomp that it had taken with it, preserving only some clerics in its company. Then it declares its intention to linger in this territory to spread there the faith.

21. It retained equally with it the under - prior Dominic, that it estimated a lot and squeezed against its heart in a large sentiment of charity. It was brother Dominic, founder at the same time that brother in the Order of Preachers that, from now on, to be ??fit no longer called that brother and non more under - prior. It was truly Dominicus [toditus], that is to say protected by the Lord against the stain of the sin, truly Dominicus [todiens], keeping whole its power the will of its Lord.

22. To the hearing of this advice, missionary abbots, animated by the example, accepted to be committed the same manner. Each returned at it baggage that it had brought, preserved nevertheless necessary books in their time for the office, the study and the dispute. Under the direction of the bishop, that they constituted as superior and, to thus tell, chief of all the affair, they began to proclaim the faith, on foot, without fresh of money, in the voluntary poverty. What seeing the heretical gaze their side to preach with more vigor.

DISPUTES OF FAITH.

23. One instituted many dispute, under the arbitration of delegates, to Pamiers, Lavaur, Montréal and Fanjeaux. To suited days, large lords, knights, noble women and populations gathered to assist the discussion of faith.

THE MIRACLE OF the FIRE.

24. It arrived that a day one instituted to Fanjeaux a famous disputes, to which one had summoned a very large number of peoples, so faithful that infidels. Most of defenders of the faith had meanwhile written memories in which they had laid down their arguments and authentic quotations that confirmed the faith. To the examination of totality, the memory of the blessed Dominic was more appreciated than others and the meeting approved it in order that one presented it, at the same time that the memory written by the heretical, to the three arbiters elected by parts totality to carry the final judgment. One had to consider as victorious the belief of the part whose arbiters would estimate the better based memory by reason.

25. Arbiters did not get agree in favor of one of parts, in spite a long verbal discussion. It came them then to the spirit the idea to throw the two memories in the flames: if one of was not consumed them, it is that undoubtedly it contained the truth of faith. One lights therefore a large fire; one there one lance and the other book. The book of the heretical consumes immediately. But the other, that had written the man of God Dominic, not only intact residence, but jumps in the distance exiting flames in the presence all. Relunched a second, a third time, to each time it emerges, demonstrator openly and the truth of the faith and the sanctity of that that had written it.

26. A such moral beauty burst however in the man of God, the bishop of Osma, that it attracted the even infidel fondness and penetrated until the heart of all these among which it lived; also the heretical asserted - they to its subject that it was impossible that a such man was not predestined to the life and that it had not been sent in their region that to learn there among rule them the true faith.

INSTITUTION OF A MONASTERY OF SISTERS to PROUILLE.

27. It instituted a monastery to collect some noble women that their relatives, by poverty, confided to the instruction and to the education of the heretical. The house situated between Fanjeaux and Montréal, to the locality Prouille, exists always. The servants of God continue to offer there an agreeable cult to their creator and lead, in a vigorous sanctity and the pure clearness of their innocence, a life that them is salutary, copy to the other men, jokes to angels and agreeable to God.

THE RETURN OF bishop to Osma, IN SPAIN, AND ITS DEATH.

28. The bishop Diego continued during two years this preaching. To this moment, fearing that one did not accuse it negligence to the place of its domestic Church of Osma if it lingered more at length, it decided to return in Spain. It planned, after having accomplished the visit of its Church, to return some money with it to finish the feminine monastery whose we come to speak, then to return. Then, with the consent of the pope, it would institute in these capable man regions in the preaching, whose office would be to crush without loosening errors of the heretical and to be always ready for sustain the truth of the faith.

29. It confided the spiritual cost of these that remained to the authority of brother Dominic, because the former was truly full the spirit of God; the temporal cost to William Claret of Pamiers, in such sort that this last had to render account to brother Dominic of whole what it would make.

30. It ??fit to brothers its good-byes, crossed on foot the Castille and got Osma. Few days after it getting sick and getting the term of this life presents that it finished in a large sanctity. It received the price of glory of its good labors and penetrated loaded fruit in the tomb, for a rest in the abundance. One tells that after the death of miracles have illustrated it. It would not be surprising that it was powerful beside the God omnipotent and that it ??fit of prodigies, it that shone among men, in this weakness and tear stay, signs of so graces and an if beautiful radiation of virtues.

Departure OF MISSIONARIES SENT BY THE POPE ++AUPAYS Of Albigensians.

31. When one learned of the death of the man of God, each of these that remained in the Area of Toulouse returned some at it. Brother Dominic resided alone on the spot and continued without truce its preaching. Some, however, followed it some time, without attaching to it by the obedience. Among these collaborators one met this William Claret, already mentioned, and a certain brother Dominic, Spanish, who was later prior Madrid [?] in Spain.

THE PRÉDICATION OF THE CRUSADE AGAINST Albigensians.

32. After the death of the bishop of Osma, one ??mit to preach in France a crusade against Albigensians. Because the Innocent pope, indignant of the irreducible character of the revolt of the heretical, that no love softened by the truth and that the spiritual sword, that is to say the word of God, could not pierce, had decided to attack them the less by the power of the material sword.

33. The bishop Diego had predicted again its living this punitive action of secular rigors in a prophetic imprecation. It came a day to confuse in public, evident manner, the rebellion of the heretical against the truth. A large number of nobles that heard it mocked and ??prisent the defense of their revolutionaries by sacrilegious justifications. It tended then the hand to the sky in its indignation and cried : " Lord spread the hand and reach - ??les ! " These that heard then this word, uttered in the vigor of the spirit, lent there later attention, to the extent whole at least where the test granted them the intelligence.

PERSECUTIONS INFLICTED BY THE Heretical IN Albigensians.

34. While the crossed were in the country and until the death of the count of Montfort, brother Dominic resided in its diligent preacher role of the word of God. What persecutions did not have - it to undergo then the share of the ??méchants ! That traps it had ??mépriser ! A day, it replied without disturbing to peoples that threatened the to die : "I am not deserving the glory of the martyr ; I have not again deserved this death." Later, crossing a passage where it suspected that an ambush was tended against it, it

advanced the happy appearance and by singing. When one had told the fact in the heretical, they surprised an if capacity farm and asked it ++ : " Do you have no fear the death ? What did suitable you if we us be had seized of you ? " But he : "I would have prayed you, told - it, not to give me immediately mortal injuries, but to prolong my martyrdom by mutilating one by an all my members. Then, to make me pass under eyes the amputated parts of these members, to pull me then eyes, finally to leave the trunk to bathe in this state in its blood or to finish it entirely. Thus, by a slower death, I will deserve the crown of a largest martyrdom." These sincere words of an enemy stupefied them. They no longer trained it traps henceforth and ceased to watch the soul of the just, fearing by giving it the death to render it service rather than to harm it. As for it, it attends to all forces of a zeal burning to earn to the Christ the most souls that it was possible. There was in its heart an ambition ??surprenante and almost incredible for the salvation of all men.

HOW IT ++VOULUT TO BE SOLD TO COME IN ASSISTANCE with SOMEONE.

35. It was not deprived non more this supreme form of charity that gives its life for its friends. It had indeed met a certain infidel, that it committed and urges to return to the faithful breast of our mother the Church. But the man invoked in reply the necessity of the life materiel that obliged it to reside in the company of infidels: the heretical insured it the subsistence that it had not the possibility to obtain from an other manner. Dominic sympathizing to the deepest of its sentiments decided to be sold and to repurchase at the price of its liberty the misery of the soul in peril. It would have made it, if the Lord that is rich towards all had not obtained elsewhere to what repair the destitution of the man.

36. Thus progressed the value and the reputation of the servant of God Dominic. That provoked the envy of the heretical. Best it was, bad became their sick eyes that did not get suffer its light ray. They mocked it and abused it in the following, pulling the pain of the pain of their heart. But to insults of infidels, the dedication of believers replied in action of graces. All Catholics had for it a large fondness. The softness of its sanctity and the beauty of its conduct conciliated it the heart also of the large Lords ; and archbishops, bishops and other prelates of the region held it in very large honor.

FIRST IDEA OF FOUNDATION.

37. The count of Montfort, also, that surrounded it a special devotion, it ??fit gift with the consent of its advice of an important called Casseneuil, for it and for collaborators that could have help it in the ministry of salvation that it had undertaken. Brother Dominic had in addition the church of Fanjeaux and some other belongings. All these goods, it and his pulled their subsistence. But, on these returned, they gave to sisters of Prouille all this of which they could deprive. The Order of Preachers, indeed, had not again been instituted. One had only processed its institution, although brother Dominic was devoted all its forces to the ministry of the preaching. One did not observe non more the future constitution that forbids to receive fundamental belongings and to preserve those that one has been able to receive. Since the death of the bishop of Osma until the council of

Lateran, it flowed almost ten years, while brother Dominic resided almost alone in the region.

The TWO FIRST BROTHERS THAT FIRENT THEIR OBLATION to BROTHER Dominic.

38. When approached already the council of Lateran, to the time where bishops began to earn Rome, two capable and tasteful Toulousains ??firent their oblation to brother Dominic. One two was Pierre Seila, the future prior of Limoges; the other brother Thomas, gifted subject of a lot grace and eloquence. The first, Stone brother, possessed beside the castle ??narbonnais of high houses and ??nobles ;

it them transmit to brother Dominic and to its companions that, from now on, found in these houses their first home ??toulousain. From then on, all these that were with brother Dominic gaze to descend degrees of the humility and to conform to morals of the religious.

THE RETURNED THAT INSURED THEIR FOOD AND THEIR FIRST Necessities.

39. However the bishop Fulk of Toulouse, happy memory, that felt for brother Dominic, beloved of men and God, a tender fondness, seeing the regularity of brothers, their grace and their fervor in the preaching, was transported joy to this new light dawn. With the consent of whole its chapter, it granted them the sixth of all tithes of the diocese, in order that they obtain with this income what them was necessary in fact books and supplies.

HOW MASTER Dominic, WITH The bishop OF TOULOUSE, CAME SOME BESIDE the

POPE.

40. Brother Dominic ??joignit to the bishop and all two rendered to the council to pray a same vow the lord Innocent pope to confirm to brother Dominic and to its companions an order that would be and is ??to be called Preachers. One would ask equally confirmation the returned appointed to brothers by the count and the bishop.

41. When it had heard them to present their request, the bishop of the seat of Rome invited brother Dominic to return near its brothers, to deliberate fully with them on this affair, then, with their unanimous consent, to vow some rules approved. The bishop would appoint them then a church. Finally, brother Dominic would return to find the pope and would receive confirmation on all points.

FIRST CUSTOMS.

42. It is as well as after the celebration of the council they returned and communicate to brothers the reply of the pope. Soon after they ??firent profession of the rule of holy Augustine, this eminent ??preacher, them future Preachers. They were required in

addition some stricter custom observance, concerning food, fasts, to lie down and port of the wool. They resolved and instituted have no goods - fund, in order that the temporal business worry was not an obstacle to the ministry of the preaching. They decided to have again and only returned them.

43. More the bishop of Toulouse, with the consent of its chapter, granted them three churches : one in the perimeter of the city, an other in the countryside of Pamiers, the third between Sorèze and Puylaurens, namely the church of Saint - Marries Lescure. One had to establish a community priorale in each of they.

FIRST Church CONCEDED TO BROTHERS to TOULOUSE.

44. In the year of the Lord 1216, during the Summer, brothers require in gift their first church toulousaine, dedicated to holy Roman. No brother resided ever in the two other churches. In that Saint - Roman, on the other hand, one mit immediately to increase a cloister, with a floor of sufficiently convenient cells to study and to sleep. The number of brothers was then sixteen approximately.

DEATH OF the INNOCENT LORD AND CORONATION OF the POPE HONORIUS.

CONFIRMATION IN THE ORDER.

45. Meanwhile the lord Innocent pope was removed this earth. One gave it for successor Honorius. Brother Dominic came soon to find it. It obtained some fully and in all, according to the idea and the organization that it some had conceived, the confirmation in the order and whole what it wanted.

DEATH OF the COUNT OF MONTFORT, ++PRÉVUE BY MASTER Dominic.

46. In the year of the Lord 1217, peoples of Toulouse prepared to revolt against the count of Montfort. It seems that the man of God Dominic it apprit bit before by the Spirit. It was indeed shown in a vision a tree of scale large and beautiful approval, in branches of which resided large number birds. Gold the tree destroyed, and birds that rested there escaped all sides. Full of the spirit of God, brother Dominic comprit therefore that an imminent death danger threatened the count of Montfort, this large and very high chief, endorsement of a multitude of small.

47. It invoked the Saint - Spirit, summoned all brothers and tells them that it had taken in its heart the decision to send them all through the world, in spite their small number, and that henceforth they no longer would reside all totality in this place. Each surprised to hear it to proclaim categorically a decision if rapidly taken. But the authority demonstrates that gave it the sanctity animated them if well, that they approved with enough facility, full of hope as for the happy exit of this decision.

48. It appeared good to make elect abbot a brother that would govern others by authority, in quality of superior and chief. It reserved nevertheless the power to control it.

Thus brother ++Matthew was - it ??canonically elected in quality of abbot. It was in the order the first and the last to carry this title of abbot, because brothers decided in the continuation, to underline the humility, that that would be to the head in the order is not ??to be called abbot, but master.

BROTHERS SENT IN SPAIN.

49. Four brothers were directed to Spain: Pierre brother of Madrid and brother Gomez, brother Michel of Uvero and brother Dominic. The two last were returned in the continuation of Rome to Bologna, where they remained, by master Dominic that they had been going to rejoin by returning Spain. They had not succeeded indeed to realize yonder fruit that they hoped. The two others, on the other hand, obtained from abundant success and distributed the word of God. This brother Dominic was a man of a rare humility, few science but of a magnificent virtue. It will not be useless to remind briefly some remember to its subject.

A CERTAIN BROTHER Dominic. HOW IT TRIUMPHED TEMPTATIONS OF A WOMAN.

50. A plot had been climbed, with the perhaps some complicity envious rivals, to make it approach under pretext of confession by certain cheeky courtesan, instrument of Satan, trap of the chastity and torch of all vices. It heckled it in these ??terms : " I am in the ??anguish ! I burn without measure, I am consumed by a fire ??vehement ! But, hailed, that that I like does not know me ??pas ; and if even it knew me, it would despise me without doubt. And nevertheless how much its love has penetrated my heart ??irréremédiablement! Give - me, please, a ??counsel ; bring the remedy to a soul that dies. You it can. " While the courtesan worked to seduce the innocent by these poisonous speeches and choose and that its insistence did not soften ahead ideas of salvation whose brother tried to persuade it, the former discovers ??out to knock the gender of the person and the peril that it ran. "Go - in for an instant, tells - it and return then. I am going to prepare a suitable place to meet us." It entered its bedroom and prepared two fires on either side, very neighbor nevertheless of each other. When the courtesan arrived, it spread between the two and invited it to the ??rejoinder : " Here is, tells - it, the suitable place for an if large withdrawal. Come, please, that we laid down totality. " The woman horrified to the view of this man that precipitated ??impavide in embers and throws of flames, pushed shouts and pulled touched by the remorse. It lifted intact. The impure seduction ardor non more than the material fire had not in any way succeeded to conquer it.

THE FIRST BROTHERS SENT to BETS.

51. Were sent to Paris brother ++Matthew that one had elected as abbot, and brother Bertrand that was later provincial Provence. It was a man of large sanctity and an inexorable rigor to its clean subject, that mortified very vigorously its flesh. It had impregnated on many points of the exemplary master attitude Dominic, whose it had been sometimes the companion of road. One and the other, tell - I, were directed on Paris,

with letters of the Sovereign Pontiff, to publish there the order. Two other brothers accompanied them to make their studies, brother John of Navarre and brother Laurent English. This last, before to arrive to Paris, ??apprit by revelation of the Lord it predicts it and the realization of events proven it in the continuation a good leaves what arrived to brothers to Paris, the nature and the site of their habitation, the many reception brothers. Independently of these four brothers, brother Mannès, uterine master brother Dominic, and brother Michel of Spain went equally to Paris, taking with convert them a called Odéric.

52. All were sent to Paris. But the three last ??firent road more rapidly and arrived more ??later : they entered the city watches it ++Ides of ??September ; at the end of three week others followed them. They rented a house near the hospital of Our - Lady, in face of carry them the bishopric.

GIFT OF THE HOUSE OF SAINT - JACQUES TO BROTHERS OF BETS.

53. In the year of the Lord 1218, brothers received the house of Saint - Jacques by a donation, that was not again absolute, master John, dean of Saint - Quentin, and the university of Paris, to the prayer ??instante of the pope lord Honorius. They entered there to reside it eight of Ides of August.

THE FIRST BROTHERS SENT to ORLÉANS.

54. The same year one sent to some Orleans young brothers and ??simples ; small seed that was however in the continuation the principle of a ??descendance abundant.

THE FIRST BROTHERS SENT to BOLOGNA.

55. To the beginning of the year of the Lord 1218, master Dominic sent Rome to Bologna : brother John of Navarre and also brother Bertrand ; later Christian brother with a brother convert. Installing to Bologna, they ??connurent constricts it a large poverty.

MIRACULOUS reception IN The ORDER, MASTER Reginald BY MASTER Dominic, to

ROME.

56. The same year, master Dominic was found in Rome when got there the dean of Saint - Aignan of Orleans, master Reginald, that prepared to cross the sea. It was a man of large reputation, scientist very ??docte, illustrates by its dignities, that had occupied five years to Paris the straight canon throne. Hardly arrived, it fell gravely sick. Master Dominic came to render it sometimes visit. When it committed it to follow the poverty of the Christ and to associate to the order, it obtained its full and free consent to enter there, to the point that master Reginald is there ??astreignit by vow.

57. Gold Reginald heals its serious sickness and an almost desperate peril, non without the miraculous intervention of the divine power. Because the Virgin Marries, queen of the sky, mother of mercy, came to it in the form visible in the middle of ardors of the fever and rubbed a healer ointment that it carried with it, its eyes, its nostrils, its ears, its mouth, its navel, its hands and its feet, by adding these ??mots : "I anoint your feet with holy oil, in order that they are ready for announce the Gospel of peace." It ??fit to see in addition all the habit of our order. Whole immediately it was found healed and if suddenly reconstituted in all the body that physicians, that had almost despaired its convalescence, surprised to observe signs of a recovery finished. In the master continuation Dominic ??fit to know publicly this remarkable miracle to well of peoples that live again. I have assisted myself formerly to Paris to a spiritual conference where it told it to an enough large number of persons.

HOW MASTER Reginald CROSSED THE SEA, THEN, PREACHING to BOLOGNA, TO the

RETURN, ++FIT TO ENTER A LOT PEOPLES IN The ORDER.

58. From that it had recovered the health, master Reginald accomplishes its project to cross the sea, although the profession already it had attached to the order. To the return it came to Bologna, 12 of ??calends of January. It did not delay to devote completely to the preaching. Its eloquence was a violent fire and its speech, as a fiery torch, inflamed the heart of all the ??auditors : well few peoples had a such rock in the heart that they could steal to the effect of its fire. Bologna completely was in effervescence, it seemed that a new Elects came to lift. Master Reginald received then in the order well of peoples of Bologna, the number of disciples ??mit to increase and a lot be ??joignirent to them.

TRIP IN SPAIN OF MASTER Dominic AND ITS RETURN.

59. The same year, master Dominic passed in Spain. It establishes there two ??houses ; one to Madrid, that is now a house of ??nuns ; the other to Segovia, that was the first house of brothers in Spain. To the return, it came to Paris, in the year of the Lord 1219 ; it found there a community of approximately thirty brothers.

60. It resided there only few time and leaves for Bologna, where it found, in Holy - Nicholas, a large college of brothers that the care and the zeal of brother Reginald raised under the rule of the Christ. All welcomed it with joy to its arrival, with respect and deference, as one made for a father. It installed at them and attended to fashion the again tender childhood of the news ??pépinère by its spiritual instructions and by its clean examples.

IT SENDS MASTER Reginald to BETS.

61. However, it ??fit brother pass Reginald of Bologna to Paris. This was a desolation among son that the former had fathered recently in the Christ by the word of the Gospel ; each cried to be if rapidly attached to breasts anointed of its customary mother.

62. But whole that was accomplished by a divine instinct. It was wonder to see how the servant of God, master Dominic, when it distributed its brothers - here from - there, in the various quarters of the Church of God, as well as we reminded it higher, made it with certainty, without hesitating neither swinging, although others to the same moment were notice that it did not was necessary to make thus. Whole happened as if it was already certain the future, or that the Spirit had informed it by its revelations. And who therefore would dare to put it in ??doubt ? It had in the beginning only a small number of brothers, simple for most and feebly knowledgeable, and it divided them, dispersed them in mission through Churches of a such manner that children of the century judged, in their prudence, that it appeared destroyed the outlined work rather than to enlarge it. But it helped its missionaries by the intercession of its prayers and the power of the Lord worked to multiply them.

The ARRIVAL OF MASTER Reginald to BETS AND ITS DEATH.

63. Brother Reginald, holy memory, came some therefore to Paris and ??mit to preach with a tireless spiritual fervor, by the word and by the example, the Christ Jesus and Jesus crucified. But the Lord removed it soon the earth. Upstart rapidly to its completion, it crossed in few time a long career. Finally, it fell soon sick and, comer to carry them the carnal death, lulls in the Lord and went to wealth of glory of the house of God, it that, during its life, had demonstrated the resolute lover of the poverty and the lowering. It was buried in the church of Our - Lady - Fields, because brothers had not again place of burial.

WORD OF MASTER Reginald ON THE JOY THAT IT ??éPROUVAIT IN The ORDER.

64. It remembers me that while it lived again, brother ++Matthew that had known it, in the century, glorious and difficult in its delicacy, questioned it sometimes with ??astonishment : " Does not do you some feel repugnance, master, to this habit that you have ??pris ? " But it, by declining the ??head : "I believe to have no merit to live in this order, replied - it, because I there have always found too joy."

CERTAIN VISION THAT FOLLOWED ITS DEATH.

65. The even night where the spirit of this holy man is ??envola to the Lord, I had a vision. I was not again a brother according to the habit, but I had already emitted my profession between its hands. I saw therefore brothers carried by a ship through waters. Then the ship that carried them ??coula ; but brothers exited unharmed waters. I estimate that this ship is brother Reginald himself, that brothers of this time, truly, considered as the ??nourricier that carried them.

OTHER VISION.

66. An other had equally a vision before the death of the brother. It was a limpid fountain that be closed; two others gushed immediately to replace it. I dare to decide if this vision

told true, because I am not too aware my clean sterility. But I know a thing, it is that to Paris brother Reginald has not received to the profession that two persons, whose I was the first; the second was brother Henry, the future prior of Cologne, the most expensive friend in the Christ to my singular fondness, I believe it, between all mortals, honor and grace vase, more filled of grace than no creature that I have souvenir to have aperçue in the life of here - low. Since, in its precocious maturity, it has hastened to penetrate in the rest of the Lord, it will not be useless to remind what man it was and what virtues.

THE BROTHER HENRY. HOW AND WHERE WAS MADE HIS EDUCATION

67. This brother Henry, therefore, well born according to the century, was canon the Church of Maastricht. It is there that it had been raised since its childhood in the rule and in the fear of the Lord, by attentive cares of a saint and very religious canon of this Church. This good and just man crucified its flesh, broken down at feet the seductions of this bad century and multiplied works of piety; also could - it to train the again tender soul of the young boy to the practical whole of the virtue, to make it wash feet of poor people, to frequent the church, to escape with vice horror, to despise the luxury, to cherish the chastity. And it, in adolescent of a happy natural, appeared docile in all to this education and supple to the virtue; to the point that if you had lived near it, you would have taken it for an angel, persuaded that the perfection was innate at it.

68. The time passing, it came to Paris and immediately gave to the study of the theology. Its natural spirit was strong penetrating and its very balanced reason. It be ??joignit to me, in my accommodation of ??student ; gold while we lived totality, a sweet heart unit and strong both is established between us.

69. Meanwhile, brother Reginald, happy memory, came some to Paris and ??mit to preach boldly. The grace of God warned me, and I imagined and me promised to myself to give me to the order, persuaded that I had found the path of the salvation, such that I had glimpsed it in my soul before even to know brothers, in the course of assiduous reflections. When the intention had strengthened in my heart, I concentrated whole my zeal to entail with me in a similar vigor the companion and the friend of my soul; I saw although its natural gifts as much that gifts of the grace would render it very efficient in the ministry of the preacher. It resisted, but I did not cease to increase my authorities.

REMAIN TOTALITY.

70. I ??parvins to send it to brother Reginald in order that it confessed it and it ??fit some exhortation. When brother Henry returned beside me, it opens the book of Isaiah, as to seek there an oracle, and its eyes fell from the approach on the passage where it is said: " The Lord has given me an erudite language in order that I knows by my word to sustain that that has tripped. It wakes me the morning, it wakes my ear, in order that I hear as a master that speaks. The Lord God has opened me the ear, I do not resist, I have not pulled backwards. " [Is. 50,45]. These words of the prophet replied if exactly to its intention and came if clearly from the sky it had indeed a large facility of word that I had no sorrow to

interpret them in this senses and to press it to fold its youth under the yoke of the obedience. We noticed the continuation, a bit more further:

Remain totality." [Is 50,8] As if one warned us not to abandon us one the other in this company badge.

71. (When it was later to Cologne and me to Bologna, it ??prit opportunity of these words for me ??to write : " Where therefore is the "remain totality" . You are to Bologna, me to Cologne ! ") I tell it ??thus : "What more durable merit, what crown more glorious than to participate in the poverty that the Christ has shown and that apostles have kept to its continuation, that to despise all the century for its ??amour ?" It approved to the judgment of its reason, but its will ??indocile and passive made it feel the contrary.

HOW WAS TRANSFORMED THE WILL OF BROTHER HENRY .

72. The same night he came to the matins of the church Our - Lady; he remained there until the small morning, praying and imploring the mother of the Lord to bend his clean will to this vocation. But its prayer did not seem to bring progress; he felt always in himself the hardness of its heart. Then he began to take in pity and prepared to leave in saying: " I see well now, blessed Virgin, that you disdain me. I will not have my share to the college of poor people of the Christ. " And nevertheless his heart was pressed by the hunger of this perfection that it recognized to the voluntary poverty, having formerly learnt the Lord, in a vision, sure what advocate was the poverty ahead the face of the rigorous judge.

PARENTHESIS ON A VISION.

73. In a vision that it had ??eue, certain day, indeed, it had raw to appear ahead the court of the Christ. An immense multitude was there to be judged or to judge with the Christ. It was, it, among the warned, although it had no conscience no crime. It thought to escape healthy and safe, in its innocence. But an assessor of the judge, tender its forefinger to it, apostrophized it in these ??terms : "And you who appear, tell, that do you have ever left for the Lord ?" It was terrified by the severity extreme of the cross-examination, not having anything to reply to the question posed. On this, the vision disappeared. Warned the sort, it in wished only more to reach the summit of voluntary poverty; but the cowardice of his will stopped him.

74. To the moment therefore where it readied to exit the church, as one has reminded it, in struggle with himself and sorry, That that looks the humble with love upset its bottom heart in height: it collapsed the Lord totally ahead, tears invaded it and its spirit finally slackened. The rigidity of its heart smelted under the breath rape the Saint - Spirit and the suave yoke of the Christ, that a moment earlier appeared it if heavy, became it light entirely and happy. It lifted in this vigor of fervor, hastened to be going to find master Reginald and ??fit its vow. Well rapidly, it returned near me. I noticed traces of tears on its face of angel and asked it where it came. He responded: " I have made my vow in the Lord and I will accomplish it. " We delayed until in the beginning of the Lent the debut

of our novitiate. That us ??permit to earn meanwhile one our companions, the brother Leon, that was later the successor of brother Henry in its office of prior.

ENTRY INTO THE ORDER OF BROTHER JOURDAIN, HENRY AND LEON

75. When arrived the day where by the taxation of ashes one reminds to believers their origin and their return in ashes, we decided we also, in a moment well suitable to inaugurate the penance, to fill the vow that we had made in the Lord, unbeknownst of our comrades of pension. Also, when the brother Henry exited the house and that a comrade posed it the question: "Where do you go, lord Henry ?" , "I am going, tells - it, to Bethany." The other did not understand then what the word mean, but later, afterwards, when it lives its entry to Bethany, that is to say to the house of the obedience. We were found all three to Holy - Jacques and to the moment where brothers sang the antiphon *Immutemur habitu*, we arrived to the ??improviste and strong opportunely in the middle of them. This instant and on the spot we divest the old man and coat the new man, realizing in our persons what their chants told to make.

76. The entry in religion of brother Henry disturbed deeply the holy man that had raised it and two other spirituals and peoples well of the same Church that liked it all the three of a large fondness. They did not know this new religious order, whose nobody spoke again, and they believed lost this young man of so hope. They had almost suited that some, or the less one of would render them to Paris to divert it or to return it this decision than they did not believe wise. But one of them: " Do not precipitate anything, tells - it. Pass the night to pray an alone heart, in order that the Lord wants to make us know its good pleasure in this affair. " The night came and while they prayed one heard them the its of a celestial voice that said : "It is the Lord that it has ??fait ; one will not be able to modify it." Reassured by the divine revelation, their emotion stopped; they wrote to the brother to Paris. They urged it to persevere with fidelity and made it know the nature and the process of the revelation. I have read myself these letters, full of devotion and sweet as the honey.

77. Such was this brother Henry to that the Lord granted a multiple grace and ??surprenante to speak to the Parisian clergy and whose word living and efficient penetrated in large violence the heart of listeners. One had never seen before it to Paris, as far as it us in memory, a preacher that ??fit to listen whole the clergy and that was if young, if eloquent, if well endowed of thanks to all sakes.

78. And, indeed, God had - it multiplied marks of the grace in this vase of ??election ! It was prompt to the obedience, constant in the patience, peaceful in its softness, agreeable by its gaiety, given to all by the charity. To that was added the sincerity of its heart and the virgin integrity of its flesh, because of all its life it did not looked neither does not touch a woman with an intention of impurity. Met it some the moderation of the language, the eloquence of the word, the acuteness of the spirit, the approval of the face, the beauty of the person, the skill to write and the art of the rhythmic language, the melodious chant of an angelic voice. One never saw it sad, ever ??agit  ;

the always equal soul, it was always gay. The justice had liberated it rigors of the austerity and the mercy had claimed it for it completely. It radiated if easily on all hearts, it entered if easily the company of an each, that if you had had some relationship with it, you would have estimated that it preferred you to all. Was not it liked necessary that each did liked, since God had flooded it its grace ? Gold although in these areas it exceeded others, to the point that one could estimate it perfected in all genders of grace, it pulled some no pride, because it had learnt the Christ to be sweet and humble heart.

HE IS SENT TO COLOGNE.

79. It was sent as ??prior to Cologne. All Cologne proclaims again rich and abundant what sheaf it harvested for the Christ by its preaching assiduous among virgins, widows and the true ??penitents, with what application it lit in the heart of a large number and fed henceforth the fire that the Lord came to throw on the earth. It was one of its habits to remind that the name of Jesus, this name that is above all name, deserved a large respect and even a cult, so that until now, when this holied name comes to resound in the church or in a sermon, it wakes immediately the devotion of a lot peoples and wears them to some signs respect.

ITS DEATH.

80. It finished finally the course of its happy life and lulls in the Lord by a holy dying, in the presence all brothers in prayer. Before it did not rendered the soul, while one administered it the extreme - unction, it recite to the end the ??litanies and suffrages with vivacity, as if it was only one assistants. When the office was finished, it addressed to brothers of piety words that provoked among them well of tears. That could have count tears that aroused its death, groans and widows and virgin sobs, sighs of brothers and the friends !

81. The memory here whispers me well souvenirs, but it does not is necessary that the speech is lengthy; it suffices to remind an alone of the numerous made that I knew after his death by truthful deposition and faithful and holy persons.

HOW HE DEMONSTRATED TO SOME RELIGIOUS.

82. There was in the city of Cologne a venerable lady, that cherished the brother Henry when it lived again, with a surprising dedication. It had therefore implored to promise it, if it came nevertheless to die the first, well will to appear it after its death. The brother had approved to its prayer, provided that that not ??déplût to the divine will. When it had disappeared, it held ready, burning to contemplate what one had promised it. It felt then again continually pressed by a temptation ??lancinante and suffered by the serious anxiety demon of faith, wondering if, after this life, souls of the dead lived truly and were not rather reduced to nothingness. But the wait prolonged and nothing appeared to its desires. Also the temptation resumed - it more than ever vigor and the lady told in its ??heart : " If what one proclaims us about the future life was true if little that this is, this brother, that I venerated with so fondness, should have already to certify me it. "

83. While it was afflicted the sort and consumed in its heart, the brother Henry appeared to certain religious and it said : "Is going to find such lady" , that it called its real name. Gold the man ignored until then that - ci ; because certain term of tenderness, given to this lady in its small childhood, had triumphed the true name of baptism, that our man apprit only when brother Henry tells it and explained it. " Is going, tells - it, beside it and you will salute it for me in it saying : You had custom to practice such or such good work. No longer make them thus, but of such and such manner. " Gold these charities were if hidden that null did not know them except for brother Henry.

In the course of the conversation, the fellow noticed on the chest of brother Henry a precious stone, luminous and étincelante to the excess ;

it noticed equally ahead its face a wall covered precious stones that it contemplated a penetrating look. Eminence, it does it tell, that mean this stone if étincelante and this wall precious ?" And he : " This stone is the sign of the purity of heart that I have preserved in the world ; when I look it I am filled a large consolation. And this wall is the portion of the structure of the Lord that I have built during my life by my advice, my preaching, the confession. " Occurred meanwhile the Virgin Marries, queen of the sky and mother of mercy. While it approached, brother Henry told to the man : "Here is the mother of the Savior, my Lady, that has taken me to its service. Judges what feast in its company !" On these words, it joignit to it immediately and pulls with it.

84. The fellow came therefore to find the lady and revealed it all to the file ; it unveiled it, in sign of the veracity of its account, some of charities absolutely secret that it had revealed it. The lady in received a large consolation and was delivered of the ardor of its temptation.

ON THE CHEST OF Jesus.

85. But certain event that it could experiment by itself consoling it later well more. A day that, leaned on its chest in the bedroom of the house, it rereaded with a pious pleasure of letters that brother Henry had sent it once, it met there a sentence that meant in Latin : rest - you on the sweet chest of Jesus and quench the thirst of your soul. Inflamed by the souvenir of these words, as if it received them the mouth of the again alive and present brother, it was removed in spirit and lives supported of a side on the chest of Jesus - Christ and brother Henry of the other. It felt in this abduction a taste if deep, if wonderful of divine consolation, that intoxicated by the immense tide of this salutary flow, it heard in no manner them servants of the house that were there, nevertheless, and shouted it to come in haste to the meal of its husband that waited it, until what it revînt of this suave spirit drunkenness as the honey and found its senses.

After these souvenirs concerning brother Henry, continue to tell the rest of events.

FIRST CHAPTER, Celebrated to BOLOGNA.

86. In the year of the Lord 1220, one celebrated to Bologna first chapter in the order. I there was present, envoy of Paris with three other brothers, because master Dominic had ??mandé by letter to send it four brothers the house of Paris for chapter of Bologna. When I reçus this mission, I had not again past two month in the order.

87. It was enacted in this chapter, to the unanimity of brothers, that general chapter would celebrate a year to Bologna and the next year to Paris ; chapter next had nevertheless to hold again to Bologna. One carried there equally this law that our brothers no longer would possess henceforth neither goods - fund nor returned and would renounce to these that they had reçus in the country of Toulouse. One there ??fit as a lot others constitutions as one observes again today.

BROTHER JOURDAIN SEES TO IMPOSE THE PRIORAT OF LOMBARDY. MISSION OF

BROTHERS IN ENGLAND.

88. In the year of the Lord 1221, to general chapter of Bologna, it ??appeared timely to the capitular to impose me the cost that they created ??prior of the province of Lombardy. I had then passed a year in the order and was not again as deeply rooted as it would have ??failed ; so that one put me to the head of others to govern them before I had learnt to govern myself my imperfection. To this chapter one sent in England a community of brothers with Gilbert for ??prior. I was not in any way present to this chapter.

BROTHER ÉVRARD, ONCE ARCHDEACON OF LANGRES.

89. In this time - there, brother Évrard, archideacon of Langres, entered the order to Paris. It was a man of a lot virtue, bold in the action, prudent in the advice. As it enjoyed a rare authority, it erected all the more peoples by its example, by assuming the poverty, that it had been more largely known in the world.

90. It had to render in Lombardy at the same time that me, that it appeared liked a tender fondness, because it desired to see master Dominic. It ??mit on the way and while we crossed totality regions of France and Burgundy where it had been formerly known, it preached everywhere the Christ pauper and miserable that it published in its clean body. It fell finally sick and finished this misfortunes and tear life by an obviously precocious end but deeply happy, to Lausanne where, once, one had elected it as bishop, what it refused to accept.

91. A few time before it not ??died, while physicians already judged its certain death, in hiding it nevertheless, it me ??said :

" If I have to die to the judgment of physicians, why does not me it tell - one ??pas ? That one hides die them to these that find bitter its ??souvenir !

But me, the death does not terrify me. What could have fear a man who, when crumbles the terrestrial residence of its flesh of misery, waits to receive, whole consoled by this happy exchanging, an eternal residence in the "Kiel ? " It "heaven therefore, giving there its body pauper to the earth and its spirit to the Creator. A sign revealed me the happy exit of this death. To the moment where it rendered the spirit, I thought to feel a pain of heart and a turmoil in my "esprit ;

I was on the contrary penetrated devotion and happy gaiety. Thus the testimony of my conscience me warned - it that one had not in the least to cry that that passed to the joy.

THE DEATH OF MASTER Dominic.

92. On these meantime, the life "voyageuse of master Dominic approaching to its term, to Bologna, it fell gravely sick. On its bed of invalid, it "fit to call twelve brothers, among the most notable, and "mit to excite them to appear fervent, to promote the order, to persevere in the sanctity. It recommended them to avoid suspicious woman companies, specially of youths, because this kind is harmful to the excess and takes too often in its "rets souls that are not again entirely purified. "See, tells - it, until this hour the divine mercy has preserved my flesh "incorrupt ; and nevertheless I have not been able to avoid this imperfection, I confess it, to find more appeal to the conversation of girl youths, that to speeches of the old women."

93. Before its death, it tells equally to brothers that it them would be more useful departed that alive. It knew assuredly That to which it had confided the deposit of its labor and its fertile life and did not doubt the crown of justice that it was henceforth "reserved :

when it would have reque, would not be it presented all the more powerful do to present its requests that it would be already more surely entered powers of the Lord ?

94. The sickness, worsening, becoming increasingly critical. It suffered both fevers and trenches. Finally this religious soul was untied of the flesh and came some to the Lord that it had given, exchanging its gloomy exile against the consolation "pérenne of the celestial residence.

APPEARANCE TO the BROTHER GUALA, AFTER THE DEATH OF the BLESSED.

95. The same day, per hour even where it died, brother Guala, "prior of Brescia then bishop of the same city, rested beside the "campanile of brothers of Brescia. It had lulled an enough light sleep when it aperçut a sort of opening in the sky, by which descending two radiant scales. The Christ held the high of the first scale, its mother the high of the "other ; and angels covered them all two, descending them and ascending. A seat was placed down, between the two scales, and someone, on the seat. Appeared this a brother of the "order ; its face was veiled by the "capuce as we have custom to bury our dead. The Christ and its mother pulled little by little upwards scales, until what that that one had installed while low "parvînt until the summit. When one had received it in the sky, to the chant of angels, in the splendor of an immense light, the "étincelante opening of

the sky closed and more nothing henceforth appeared. The brother that had had the vision, who was enough sick and weak, reprised soon its forces and leaves immediately for Bologna. It there appeared that the same day, to the same hour, the servant of the Christ Dominic there was dead. Here is what we have learnt its clean clogs.

Burial OF MASTER Dominic. MIRACLES THAT IT OPERA.

96. But return again a bit to venerable funerals of the blessed. It was found that the day of its die the venerable bishop father of Ostia, to this legate period of the Sovereign Pontiff in Lombardy and now Sovereign Pontiff on the seat of Rome, the pope Gregory, came to Bologna; what entailed the presence of a lot large celebrities and prelates of the Church. When it appeared the death of master Dominic, it happened in person. Because it had known it very familiarly and it had dear a large sentiment of friendship, knowing it just and holy. It celebrated himself to the end the office of funerals, in the presence a large number of peoples, that saw all clearly in their heart the felicity of the death of the blessed and the sanctity of its life on the earth, while all assistants had the certainty, to the testimony of their conscience, that it came to receive to the sky an eternal immortality garment. It was a true sermon on the contempt of the world that these funerals. They shown to all with what security one deserves by a life of humility on earth a residence in skies and the place of the eternal rest and, by the degradation of the daily life, a precious death.

97. Also, the devotion of crowds and the popular cult woke - they. A lot peoples accourrent, that manhandled sicknesses of all gender. They remained there day and night, proclaimed that they had fully obtained the remedy that had healed them and, to bring the testimony of their recovery, suspended to the tomb of the blessed of effigies of wax representing eyes, hands, feet and all the other members, following the variety of their infirmities and multiple forms of the reestablishment obtained in their body or their goods.

98. But in the middle of such circumstances, it was not found almost brothers to correspond by deserving actions of thanks to the grace of God. Because the majority judged that one did not have to record these miracles, to does not give the appearance to research a gain under the sail of the piety. And it is as well as by following their particular opinion, by a thoughtless sanctity zeal, they neglected the common profit of the Church and buried the glory of God.

99. It is a fact however that, its live again, the blessed Dominic has shone by supernatural authorities some and shone by miracles. One has brought us a large number of them ;

but one has not fixed them in writing, by reason of the variety of the narrators ; because by describing made them of uncertain manner, one would not give to these that are in need that a uncertain knowledge. It pleases us however to remind some that have gotten our knowledge of a more sure manner.

Resurrection Of A YOUNG MAN to ROME.

100. To one of its stays to Rome, certain adolescent, parent of the cardinal ++Stephen of Fossanova, amused imprudently to horse and left to take in a mad race, when it ??fit a very serious fall. One transported it by crying. One believed it to half die, perhaps even entirely, because it was undoubtedly inanimate. The desolation went incremental around the defunct when happened master Dominic and, with it, brother Tancred, good and fervent man, formerly ??prior of Rome, that I have learnt this history. It told to Dominic : " Why to steal you ? Why does not do you heckle the Lord ? Where is now your compassion for the ??next ? Where is your intimate confidence towards God ? " Deeply moved by apostrophes of the brother and conquered by a fiery compassion sentiment, it ??fit discreetly to transport the young boy in a bedroom that closed to key and by the virtue of its prayers rendered it the heat of the life and returned it ahead all healthy and safe.

HOW IT REPELLED THE RAIN BY A SIGN OF CROSS.

101. The brother Bertrand, whose one has mentioned higher the mission to Paris, has told me equally that during a trip that it made a day with it a large storm increased. A rain ??diluvian had already soaked the ground, when master Dominic, by a sign of cross, repelled if well ahead it the torrential flood, that by advancing they continued to see three ahead them the rain that trickled on the earth, without that an alone dropping touched even fringes it their garment.

102. We have learnt a lot others sickness recoveries that testify its ??sanctity ; but they are not again written in writing.

MORALS OF MASTER Dominic.

103. There was elsewhere some thing of more vivid and grander than miracles, it was the moral perfection that reigned in it and the divine fervor vigor that transported it. They were if large, that one could doubt only it was not a honor and grace vase, an ornate vase of all precious stone kind. There was in it a very firm equality of soul, safe when some misery by disturbing it excited it to the compassion and to the mercy. And because the joy of the heart renders happy the face, the serene balance to its be internal expressed ??au - outside by manifestations of its goodness and the gaiety of its face. It preserved a such constancy in businesses that it had judged reasonable ahead God to accomplish, that it never accepted, or almost, to modify a decision pronounced after mature deliberation. But since the testimony of its good conscience, as one has reminded it, illuminated always a large joy its face, the light of its face did not lose on the earth.

104. By this joy, it acquired easily the love of whole the world, it infiltrated without sorrow, from the first look, in the fondness of all. On all terrains of its activity, on the way with its companions, to the house with its host and the rest of household, among the large, princes and prelates, it never lacked words of erection, it abounded in capable exemplary accounts to carry the soul of listeners to the love of the Christ and to the contempt of the century. It demonstrated especially everywhere as a man of the Gospel,

in word and in act. During the day, null did not mix more than it to the company of its brothers or its companions of road, null no longer was gay.

PRAYER OF Dominic.

105. But in hours of the night, null no longer was fiery to watch, to pray and to implore all manners. Its tears lingered the evening and its joy the morning. It shared the day to the neighbor, the night to God ; knowing that God appoints its mercy to the day and its chant to the night. It cried with a lot abundance and very ??often ; tears were its bread the day as the night. The day, especially when it celebrated solemnities of the mass, what it made very often or even each ??jour ; the night, in its vigils between tireless all.

ITS VIGILS.

106. It had the habit of pass very often the night to the church, to the point that one knew it that very rarely a bed fixed to sleep there. It prayed therefore during the night and prolonged its vigil whole the time that it could pull to the weakness of its body. When finally the lassitude took it and numbs its thought, conquered by the necessity of the sleep, it posed the head ahead the altar, or whenever, but in any case on a stone, to the manner of the patriarch Jacob, and rested a ??moment ; then woke ??derechef, resuming its spirits and the fervor of its prayer.

107. It welcomed all men in the vast breast of its charity and, since it liked all the world, whole the world liked it. It had been made a personal law to rejoice with happy peoples and to cry with these that cry, overflow religious fondness and being devoted completely to attend to the neighbor and to sympathize to peoples in the misery. An other milks rendered it expensive to ??all : the simplicity of its ??démarche ; ever null concealment or duplicity vestige did not appear in its words neither its actions.

108. It was a real lover of the poverty. It used vile clothes. In the food as in the drink its temperance was extreme. It avoided what could have some delicacy and was contented gladly a simple dish. It had a large empire on its flesh. It used the wine by wetting it such sort that, while satisfying to the necessity of the body, it did not risk to blunt the subtle fineness of its spirit.

Eulogy OF the BLESSED Dominic, MAN OF GOD.

109. Who therefore would be in measure to imitate the virtue of this ??man ? We can the less to admire it and measure on its example the cowardice of our time. Be able what it has been able to exceed human forces, it is the work of a unique grace, unless the divine goodness in its mercy deigns to grant to someone perhaps summon a similar virtue. But who is found there ??prepared ? Follow however, my brothers, according to our possibilities, traces of our father, and at the same time, render thanks to Redeemer that gave to its servants, on the road that they cover, a chief of this value and fathered us by it of new to the light of its holy life. And pray the Father of mercy in order that, under the conduct of its Spirit that fact act son of God, we deserved to arrive we also by a progress

without detours, in them limit that our fathers have posed, to the same perpetual happiness term and eternal beatitude in which it has happily and to always enter. Thus is - it.

CERTAIN BROTHER BERNARD IS TORMENTED BY THE Demon.

110. After having now ended what I wanted to remind on the time of master Dominic, it is necessary me to signal to the some continuation other events. When the brother Évrard was deceased to Lausanne, as one has told, I continued my road and penetrated in Lombardy to fill there the ministry that one had imposed me on the place of this province. There was to this period a certain brother Bernard of Bologna, that tormented a very cruel demon whose it was possessed, so that of day and night it was shaken by horrible furies and disturbed without measure all the college of brothers. The divine mercy had without no doubt spared this test to exert the patience of its servants.

111. But tell what manner this bane had destroyed on this brother. Since the moment of its entry at us, spurred by repenting it its sins, it had expressed frequently to the Lord the desire to be knocked by some manner of purification. Gold, it came it enough often to the thought that God proposed it to accept the some obsession test ??demoniac ; but its spirit resided some knocked horror and it could not consent there. After well of deliberations however, a day that it felt the unworthiness more seriously of its offenses, it accepted some himself, me told - it, that its body was delivered to the demon to title of purification. Immediately, by the permission of God, what it had imagined in its heart realized in made them.

112. The demon vomits by its mouth a lot things ??astonishing. During this time also, the possessed, that was hardly instructed in theology and ignored almost the Holy Accounts, uttered its mouth of sentences if deep on holy Accounts that one would have been able to take them to just title for famous words of holy Augustine. It appeared elsewhere extremely glorious, under the suggestion of the pride, when one lent the ear to its speeches.

113. Meanwhile, it me in souvenir, it proposed me a ??marché : I would cease to preach, and would cease it to tempt no brother. I replied : "

To God pleases only I concludes a treaty with the death or that I makes a pact with the ++Hell ! Your temptations, no matter what you some have, profit to brothers and render them stronger to live in the grace, because the life of the man on earth is a continuous temptation."

114. It renewed frequently its efforts to sow in our some hearts trace its malice, under some deceitful word coat. I noticed it and it ??said : " Why do you reiterate if often your ??fourberies ? We do not ignore your thinks. " But ??he : "I know what clay you are made. What you repel and mistakes when one offers you it an once, you finish by admitting it, deceiving by my relentlessness, with joy and facility." Listen that, soldiers of the Christ, that have not to struggle against the flesh and the blood but against princes and

powers of this world of darkness, against widespread bad spirits in air, and learn by the unceasing enemy zeal themselves, to persevere in your ardor inverts and to avoid the cowardice of a spirit that is ?endort on himself.

115. Well more, during this time, it held speeches in manner of preaching at this point efficient that it pulled waves of tears of the heart of listeners by the accent, the piety and the depth of its words. In addition, the body of the possessed was sometimes penetrated a ?étonnante manner of very suave odors, beyond to it ++power human industry. It imposed me once spitefully on myself this gender of temptation, feigning to be seriously tortured by these odors, as if an angel brought them the ??Kiel ; while it was himself that tended these sorts of traps to make born in others a foolhardy presumption of their sanctity.

THE Demon AROUSES TEMPTATIONS Of ODOR.

116. Finally, a certain time where the demon had vigorously afflicted the brother in our presence, it ??mit to feign a large turmoil and tells a voice ??grave : " Here is the odor, here is the odor, here is the ??odor ! "

Bit after the suave odor spread on the brother that ??fit semblance by its words to suffer horror and contempt. "Do you, me tell - it know, why I am filled ??horror ? Here is that the angel of this brother comes to arrive and consoles it very suave odors. Gold by consoling it inflicts me a heavy torment. But here is that I pull for you of my treasure of perfumes of an other manner, whose I have custom to present my visits." While speaking it fills the air of stanches ??souffrées, seeking by this succession of odors to conceal the deceit of the preceding suavity.

117. After that it having made me several knocks of this gender, I fell in multiple doubt and perplexities. I distrusted my merits, but I hesitated, uncertain. I was surrounded in each of my displacement by a ?étonnante scent. It is hardly if I dared to exit hands, fearing to lose this softness whose until then I had never had conscience. If I carried a chalice, as it arrives that one makes it to transport the host of the Body of the Lord, it seemed me that it exited the chalice himself an odor if astonishingly suave that I could be transfigured completely by the immensity of a such softness.

118. But the Spirit of truth does not suffer that lasted the deceit too long of the crafty spirit. A certain day where I prepared to celebrate the mass by reciting with some attention the psalm Judica Dominates ??nocentes me, specially efficient to hunt temptations, I in wines to ruminate in spirit the verse "all my bone proclaim, Lord : who is similar to ??you ?" On this, a such fragrant softness immensity poured on me that in truth it seemed me that the even marrow of each of my bone was watered. I was stupefied and, more knocked than custom by this singularity, I addressed my prayer to the Lord : if nothing arrived that by diabolic deceits, that it reveals it by its grace and allows only the powerful ??malmène unjustly the pauper, that has only in God its help insured. As soon as I had addressed my prayer to the Lord I tell it in order that it some has the glory I reçus in the spirit a such internal light and an indication of truth ??infuse if indubitable and if

sure that I no longer hesitated henceforth in any way to recognize in all that plots of the enemy forger.

119. From moment where I had revealed the secret of iniquity and certified the diabolic temptation of the brother, we ceased all two to spread these emanations of odor. It ??mit then to utter wickedness and garbages, it that first had accustomed to debit us full devotion speeches. When I it ??dis : " Where are now your beautiful ??discourse ? " , it me ??responded : "Since my trap is now discovered, it is overdrawn that I hear henceforth to exert my malice."

INSTITUTION OF the CHANT OF The ++ANTIENNE SALVO REGINA AFTER ++COMPLIES.

120. This test if cruel of the brother Bernard was the opportunity that pushed us in our emotion to institute to Bologna the chant of the ??antienne Salvo Regina after the ??complies. The rite spread this house to all the province of Lombardy ; finally the stake and salutary custom strengthens in all the order. That persons have left to pull tears by these saints ??!auds of the venerable mother of the Christ ! That peoples among singers or listeners have felt to purify their fondness, to melt their hardness, and to climb in their heart an ardor of love ??religious ! And does not do we believe that the mother of the Redeemer finds its delights in these praises, is charmed by our ??éloges ? A deserving and religious man of faith has told me that it has seen frequently in spirit the mother of the Lord itself to prostrate in the presence its son and to implore it for the conversation in the order completely when brothers sang: *Eia ergo advocata nostra*. That the memory of this line animates henceforth brothers that read it to better rent the Virgin!

[. .. gap. ..]

ANTERIOR YEARS to THE TRANSFER.

121. The divine goodness has custom in its impenetrable wisdom to delay sometimes the well, non to delete it, but in order that this well differed rises to the good moment with more abundance. Is that God therefore has provided to the progress of its Church, is that the divergence of opinions [. .. gap. ..], some of followed them without prudence sees it the ??simplicity : they proclaimed that it sufficed the immortal memory of holy Dominic, servant of the very high Lord and founder in the order called "Preachers", to be known God, and that it there had not to attend to provide it to the knowledge of men. A sort of darkness, we have told it higher, had covered the heart of brothers, so that it was in found almost no to correspond by deserving actions of thanks to the grace of God.

The ??éTOUFFEMENT OF the CULT.

122. Gold a popular cult had woke after the death of the man of God and a lot peoples rushed that manhandled sicknesses of all gender. They remained there day and night and proclaimed that they had fully obtained the remedy that had healed them. Also brought - they the testimony of their recovery by suspending to the tomb of the blessed of effigies

of wax representing eyes, hands, feet and all the other members, following the variety of their infirmities and multiple forms of the reestablishment obtained in their body or their goods. The saint declared with obviousness by its miracles on the earth the life whose it enjoyed to the sky. But the majority judged that one did not have to record these miracles to does not give the appearance to research a gain under the sail of the piety. They broke therefore the *ex voto* that one brought and threw them. And it is as well as by following their particular opinion, with a thoughtless sanctity zeal, they neglected the common profit of the Church and buried the glory of God. Others however thought other manner, but discouraged of advance, they abstained to make opposition by pusillanimity.

123. Here is how the glory of our blessed father resided drowsy during almost twelve years, without no cult of its sanctity. The treasure lied hidden, deprived usefulness, and one subtracted kindnesses of That that distributes some high force them miracle. The strict justice does not did it demand indeed that one would subtract the thanks to these who strove to steal it the grace and the glory of God ?

The grain would not produce its fruit if while it formed it one broken down it without ceasing on foot. The power of Dominic fructified frequently, but the ??incurie of its son suffocated it. That that is patient and very merciful waited with ??patience ; but since null word, null sentiment did not worry about the honor that one had to the saint of God Dominic, the Lord ??fit to born an opportunity to wake the negligence of brothers.

PROJECT OF TRANSFER.

124. The number growing brothers to Bologna obliged to enlarge the house and the church. When one had the new buildings, one destroyed the ancient and the body of the servant of God resided open-air. What reasonable man would estimate unworthy only one left this mirror of purity, this vase of chastity, this sanctuary of virginity, this organ of the Saint - Spirit, hardly sheltered by a wicked tomb, it who of all its life had never hunted the house of its soul by the mortal sin thus declared it the twelve priests who assisted its last confession the sweet host of the soul, the Spirit - Saint ? Some brothers, returned to themselves, shake between them the project to transport it in a place more ??convenable ; but, even that, they not to dared make it without the permission of the Roman pontiff. Truly, one observes that in well of cases it is by the humility that one deserves the exaltation. Brothers and Son of holy Dominic, they could to bury themselves their ??father ; but by making call to a higher authority, they found there a large ??advantage : it no longer concerns soon the simple transfer of their glorious father, but of a canonical transfer.

125. That even one it ??neglected ; transactions of brothers to order a decent sarcophagus dragged meanwhile in length, while others rendered beside the Sovereign Pontiff, the lord Gregory, to expose it the formerly differed affair. But the former, with its large zeal and its large faith, the ??repret with a hardness extreme of their negligence to render to a such father the honor that they it had. He added: "Some it I have known a man that observed in its totality rules it apostles, and I do not doubt that it is to the sky associated to their glory." And since many concerns prevented it to be present in person to these feasts, he

wrote to the archbishop of Ravenna to assist with its suffragants to this transfer if important.

MULTIPLICATION OF MIRACLES.

126. The God omnipotent that wanted by the authority of the universal parson of the Church to part hazy of the negligence, opens himself the hand of the high of the sky and by the din of miracles thundered in height to give to hear with full obviousness that all the yard of the celestial Jerusalem exulted and congratulates in an elation without measure and declared to residents of the earth the glory of its large fellow citizen. Because saints, delivered of the germ of the envy, kissed in the breast of the divine love, desire that the abundance of its blessings is communicated to each. One orders to blinds to see, lame to walk, to paralytics to heal, to mutes to speak, to demons to escape, to fevers to yield to the convalescence, to the various sicknesses to exile in the distance and one demonstrates clearly the sanctity of elected it God Dominic. We have seen Nicholas English, for a long time paralyzed, walked and jumped the day of the solemnity, the incurable pain of the infirm to yield from the emission of a vow, tumors to escape and a lot others miracles read and statements the day of the canonization in the presence the Sovereign Pontiff, cardinal lords and all assistants to appear with a large clearness. It is not surprising that it has been able to operate all that since that it reigns beside e God, it that coated its mortal habit recuperated intact to exit it the fire its book on the faith, senses the visit of the Virgin - mother to the bedside of a sick brother, repelled the rain by the sign of the Lord, lit by its prayer a candle lying in the mud, pulled a novice to the surprenante burn that caused it its habit, hunted the demon by the Cross, predicted to two persons the death of the body and to two that the soul, rendered the life to two persons to ++Rome, lives to its die the Christ that called it, appears crowned to a canon its disciple, appeared in a high vision on scales of light by the Virgin Marries and by its son in a throne of glory. Letters of canonization of the pope lord Gregory testify the large number of miraculous signs that it fit and the glorious summits that it atteignit by its virtuous life.

THE TRANSFER IN 1233.

127. Here is therefore the day illustrates where one celebrates the transfer of the eminent doctor. Here is the venerable archbishop and the bishops and prelate multitude. And here is devout and innumerable populations of the different territories. Here is again battalions of armed Bolonais in order that null does not pulls them the very holy body that support them. But brothers are anxious, they are pale and they pray full anxiety, trembling with of fear there where nothing is to fear : they have fear that the body of holy Dominic that during so time has remained statement to rains and to the heatwave, hidden in a wicked tomb as a man to the number of dead, does not crawl to that gnaw it and does not overwhelm the nose of assistants by a horrible stench, obscuring thus the devotion whose one surrounds an if large man. Knowing therefore only to make, it not their rest more than to recommend totally to God. The pious bishops approach with their devotion ; others with tools. One removes the slab that ratifies to the sepulcher a cement strong hard and one finds below a covered wood coffin earth thus the bishop of Ostia, today the

venerable pope Gregory, had - it entered the body anointed on the high of which appears a small orifice.

128. As soon as the slab is removed, a wonderful odor begins to exhale the orifice. Stunned, assistants wonder what is this fragrance. One gives the order to pull the board that closes the coffin and here is surpassed, we told - one, shops of perfumes, paradise of aromas, gardens of roses, fields of read and ??violets and the suavity of all gender of flowers. Formerly, to the arrival of wagons, Bologna pervaded fetid ??odors : but when one opens the burial of the glorious Dominic, it purifies, happy, by the perfume that surpasses the suavity of all odors. Assistants are stunned and, terrified, fall to ??earth ; then precipitate forwards and mix tears and signs of ??joie ; the fear and the hope train in the face of face in the ??lice of the soul and engage wonderful combats, ahead the wonderful odor whose one feels the suavity. We have felt it we also the softness of this odor and we testify what we have seen and felt. Ever indeed we have not been able to quench us a softness if large, although our zeal has made us remain very long near the body of the carrier sacredness of the word ??dominicale, near holy Dominic. This softness evacuated all satiety, inspired the devotion, aroused miracles. If one touched the body with the hand, the belt or any other object, this odor resided a time prolonged.

129. The body was brought to the monument of marble to be buried with its clean seasonings. The wonderful odor exhaled the holy body, demonstrating clearly to all to what extent it was a good odor of the Christ. The archbishop celebrates the solemn mass and the chorus ??intoned to the introit: *Accipite jucunditatem gloriae vestræ*, because it is the third day of Pentecost, and brothers receive this word as a chant that descends the sky. Trumpets ring, the numerous people trains innumerable candles, one makes procession nobles and the *Benedictus Jesus Christus* resonates all shares.

This happened in Bologna, the nine of calends of June, in the year of the Lord 1233, sixth of the indiction, while Gregory IX presided on the Roman seat and that Frederick II held the scepter of the Empire.

130. Although the number of miracles is known only God alone, I have put some in writing a small number of the most authentic, which were read the day of the canonization in the presence the Sovereign Pontiff, the reverend cardinals, whole the clergy and the whole people.
