



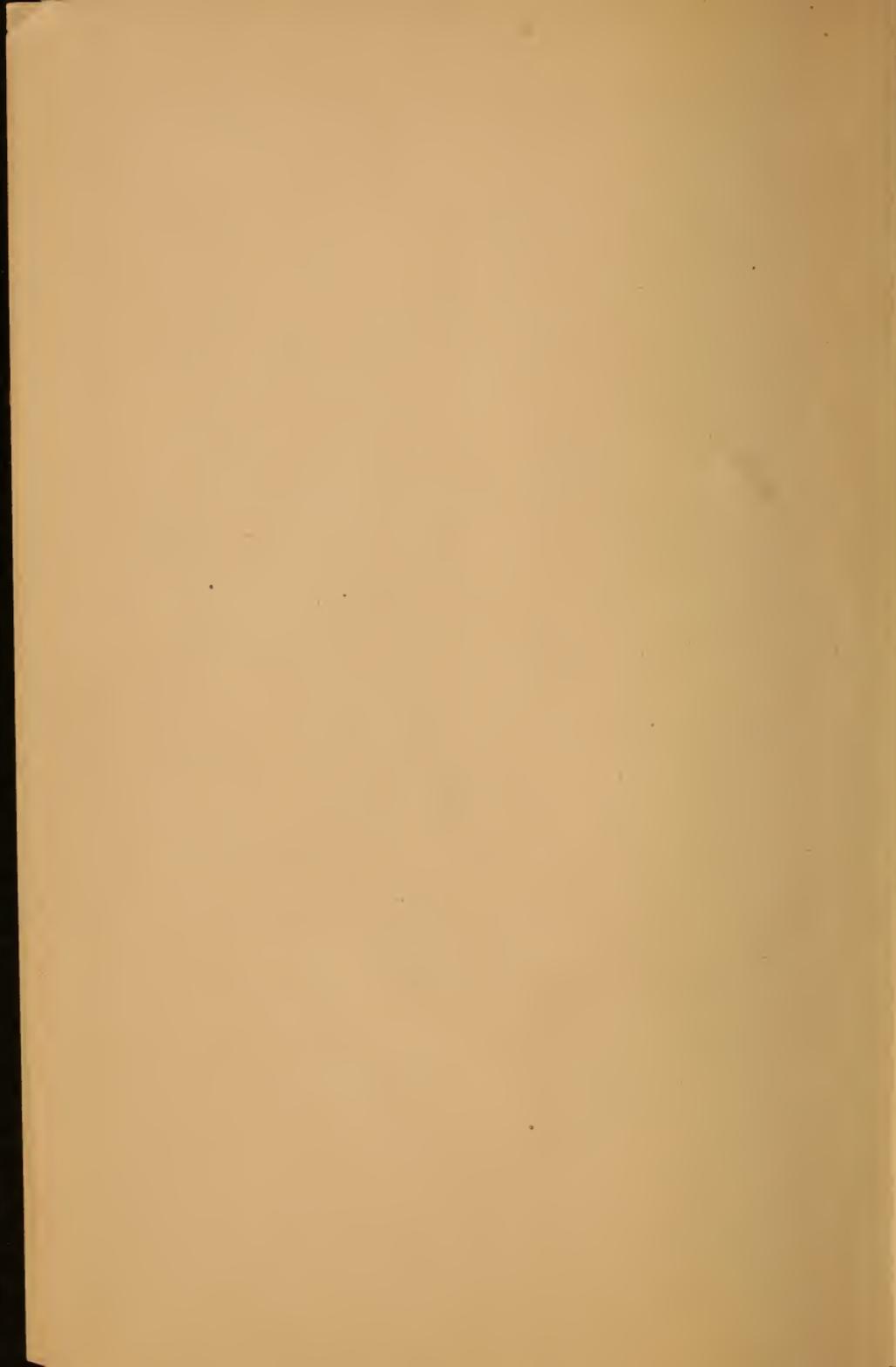
LIBRARY OF CONGRESS.

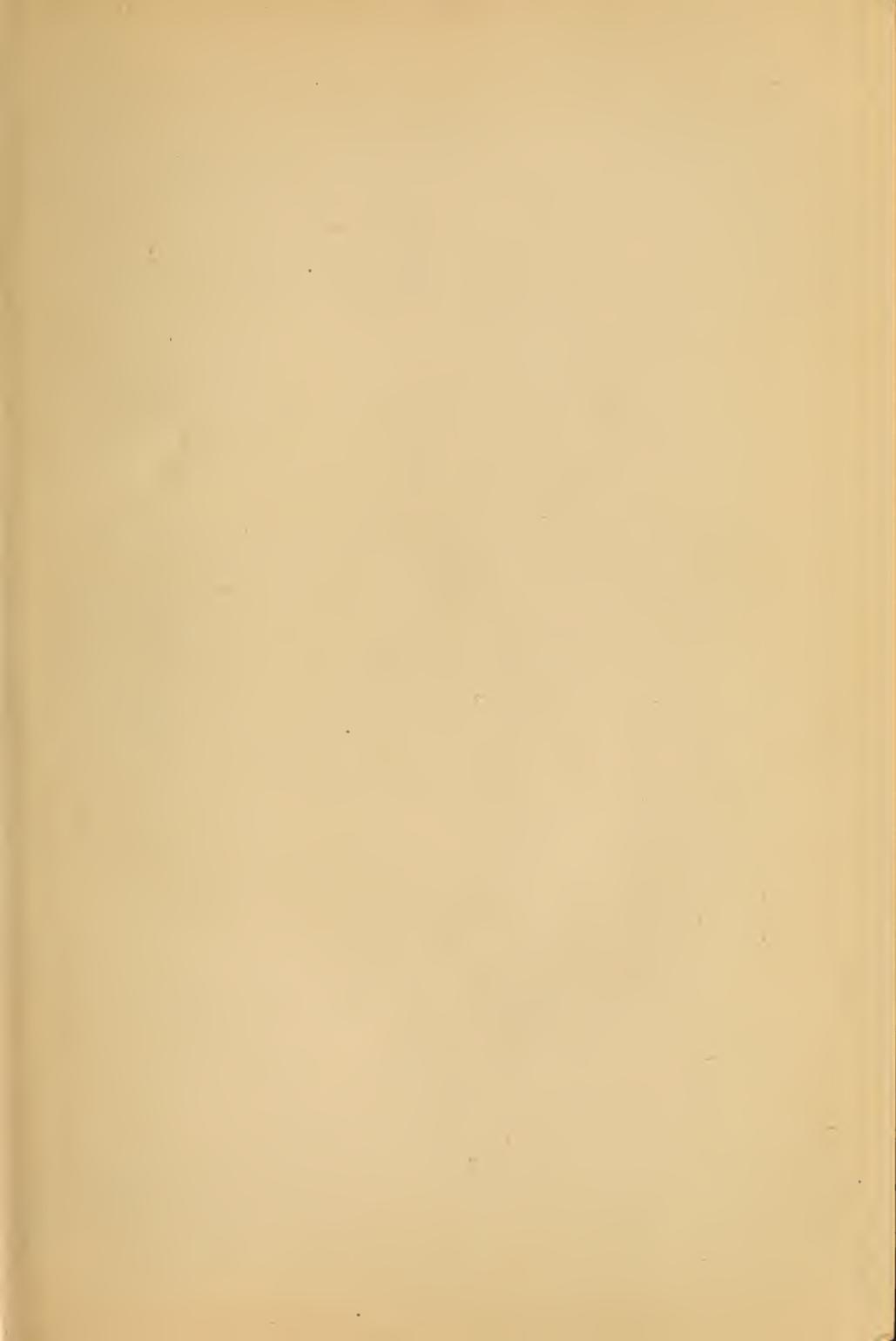
Chap. .... BX4705 Copyright No. ....

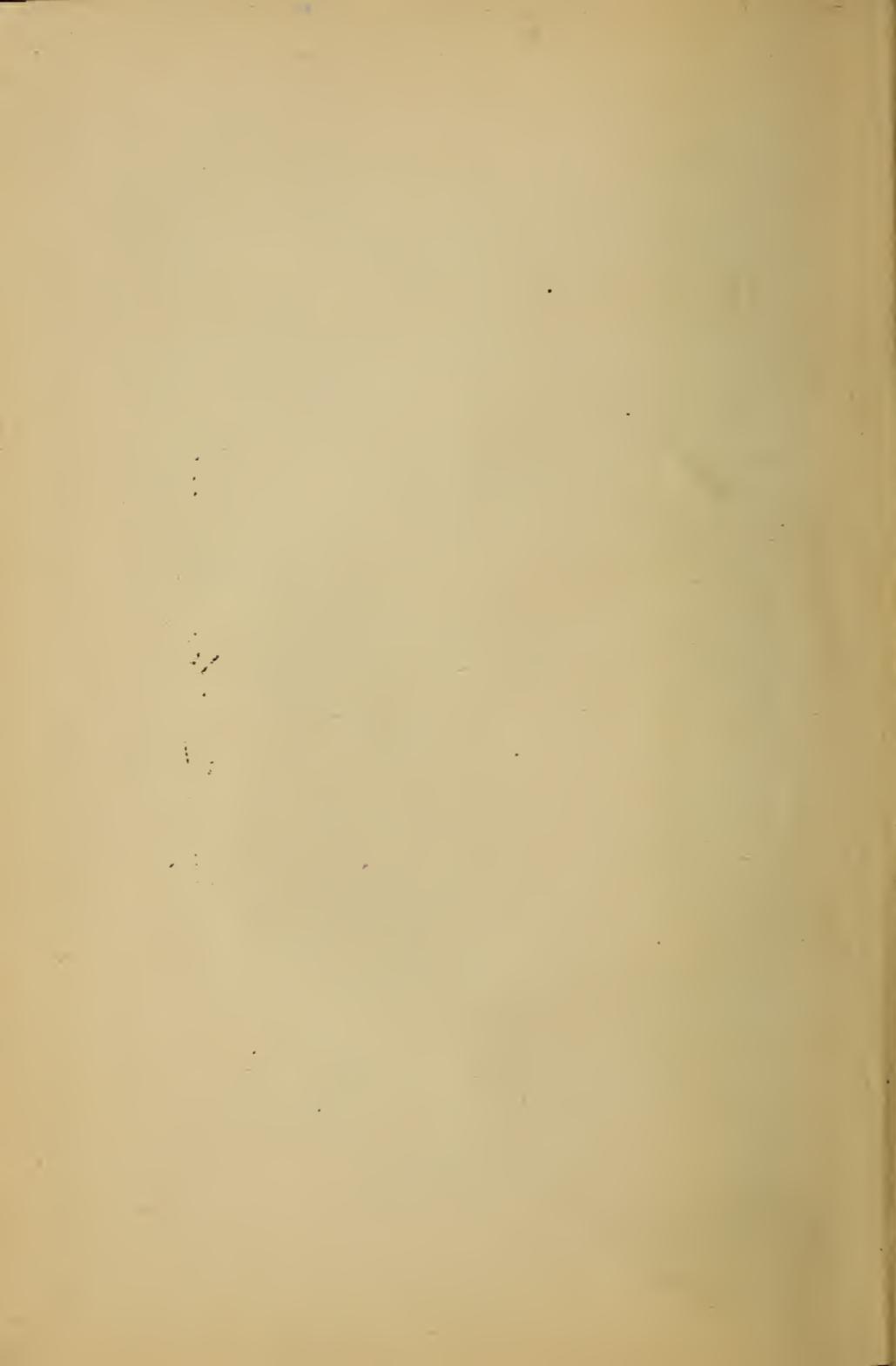
Shelf R42E3

UNITED STATES OF AMERICA.

7965 <sup>2</sup>/<sub>1</sub>

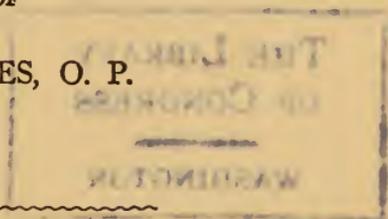






LIFE  
OF  
BLESSED REGINALD

OF  
ST. GILES, O. P.



TRANSLATED BY A DOMINICAN NUN.

*Bayonne, Emmanuel Ceslas*

WITH AN INTRODUCTION BY  
VERY REV. J. A. ROTCHFORD, O. P., PROVINCIAL OF  
ST. JOSEPH'S DOMINICAN PROVINCE, IN  
THE UNITED STATES.

WESTCHESTER, N. Y.:  
PRINTED AT THE BOYS' PROTECTORY, WEST CHESTER.

1877.



BX 4705

R42B3

**THE LIBRARY  
OF CONGRESS**

**WASHINGTON**

Entered according to Act of Congress, in the year 1877, by  
REV. J. C. O'MAHONY, O. P.,  
In the Clerk's Office of the Librarian of Congress, at Washington, D. C.

APR 19 Dec 37

## DECLARATION OF THE AUTHOR.

CONFORMABLY to apostolic constitutions, we declare that, in giving to Reginald the title of Blessed,\* and in speaking of his fame, after so many other biographers, we do not intend to overstep the judgment of the Holy See, but remain humbly submissive in mind and heart to its decrees.

---

## APPROBATION OF THE ORDER.

WE have read and examined, by command of the Very Rev. Father Provincial of the Province of France, the Life of Blessed Reginald of St. Giles, by Rev. Fr. Ceslas Bayonne, Lector of Sacred Theology. This Life, already written several times, at different epochs, either on account of the celebrity of the person, or the devotion

---

\* Since the above was written, the Church has declared Reginald Blessed.

and love he has ever inspired, now offers a new charm and a particular interest in the numberless unpublished documents with which it is enriched. We heartily approve of the work, which will enhance the glory of one of the most illustrious disciples of St. Dominic, by contributing to the confirmation of his renown, and the edification of the faithful.

Given at Dijon, September 24th, 1871.

Br. PAUL PARDIEU, Lector of Sacred Theology.

Br. PAUL MONJARDET, Preacher-General.

*Imprimatur :*

Br. BERNARDUS CHOCARNE, Prior-Provincial.

Paris, September 27th, 1871.

## INTRODUCTION.

---

No human organization honors and teaches the heart as the Catholic Church. By the divine faith which she inculcates, she ennobles every emotion of man, regulates the natural passions, and shadows in part, by her children on earth, the perfect life of Jesus Christ. Her mission on earth is teaching; and man, in every age, bears evidence of her magnificent capacity for the accomplishment of this duty. What age, since she sprang into existence, has she not indelibly inscribed on the hearts of the people the most sublime virtues? What age in which her apostles did not travel into unknown and barbarous lands, to teach whatsoever the Saviour had commanded? When did her theologians and philosophers not shine as the sun amidst the darkness of error and

superstition? When did her saints and martyrs not portray, as the lily among thorns, the beauty of virtue? Yes; her footprints of peace, and love, and joy, are marked in the *débris* of eighteen hundred years; and to-day, as charming as ever, she stands erect over the crumbling remains of honesty and truth, to stamp her divine effigy, "ever ancient and ever new," on all that is perfect in the civilization of the nineteenth century. Doomed to destruction by every tyrant, she has outlived the Cæsars and the monarchs of the world. Spurned by the world, she has taught it a philosophy incomparably the grandest known to man. Agitated by its storms of conflicting political tendencies, she has proved that peace and rest are only found under the yoke of Christ. Truly the Catholic Church is the executrix of the will of her divine Founder.

In the accomplishment of the task imposed on the apostles, of teaching the

entire world the wisdom of Christ, the religious orders have borne the most conspicuous part. Lovely offspring of a desire to choose the "better part," by conforming to a life of poverty, chastity, and obedience, the religious orders have been the defensive and aggressive weapons of the Church. They have defended the rights of the poor against the encroachments of the rich, protected the liberties of the people against the tyrant, and emancipated woman from the chains imposed by pagan civilization. By their vigils and labors they have preserved the best efforts of Grecian and Roman intelligence; and, during the darkness of many centuries, they have given light to the world. Amid the everlasting snows, on the rugged steeps of the Alps, their monasteries have sheltered the way-worn pilgrim; and in the fertile valleys of France, Italy and Spain, they have erected their churches and convents, where the

vesper and matin hymns alternated in majestic strains with the lessons of unerring truths. Ireland, in the age of her splendor, knew the religious orders and loved them; and England was merry and gay before sacrilegious hands had robbed her abbeys, and desecrated her altars.

Monasticism had its origin in the teachings of Jesus Christ, and was practised, amidst untold afflictions, in the primitive ages of the Church; but it was reserved for the third century to witness the mountain wildernesses of Egypt, Asia Minor, and Syria, largely populated with anchorites and hermits. The island of Tabenna had the honor, under Paul of Thebes, of producing the germ of these religious institutions, whilst Pachomius drew up a rule for the monks (A. D. 340), which made the waters of the Nile vocal with the psalmody of a thousand monks. Then came Ammon, Macarius, Serapion, and hundreds of others, to find peace,

and study, and prayer, amidst the sands of the Thebaid. Then came the Monks of the West, and, after them, the religious orders, which have occupied so prominent a position in ameliorating the condition of society, that each epoch in their history is hallowed by the grandest triumphs for both God and man.

Now appeared on the scene the saintly Benedict, whose illustrious Order is so intimately interwoven with virtue and education. Monte Cassino became famous. So did the abbeys of Cluny, Camaldoli, and Vallambrosa. Then came forth from the convent of Citeaux the great Saint Bernard, illustrious as a doctor of the Church, renowned as a preacher of the Crusades, and sanctified by a life of wondrous self-abnegation. His emaciated and haggard frame, the sublime penalty of his heroic penances, formed a striking contrast with his indomitable energy of soul. He founded

Clairvaux, and the gorge near which it was erected became famous in history and sacred song. Thirty-five monasteries in France, ten in England and Ireland, several in Flanders, Italy, and Germany, and one even in Denmark, attested the wonderful ability of his soul, the grandeur of his faith, and his love for theological truth.

Monachism is, indeed, endowed with a vitality altogether supernatural. It lived and flourished amidst storms which destroyed human institutions; and to-day it is as vigorous in disseminating truth as it was formerly in protecting it. When Goth, Visigoth, and Vandal had successively stalked, in easy triumph, over the ruins of the Roman empire, a baleful darkness mantled the earth, save where the hallowed light of the monastery had dispelled the gloom. Empires and republics have finished their history, but monasticism is only begun. Certain forms of it may have perished with the

reasons which gave them origin, but the life, the soul, the principle, remains. Banished by tyranny from the Old World, the monks are again erecting their monasteries in the New. Nor will America fail to shield them under the protection of her civil and religious liberty. They will go on increasing, from day to day, until thousands of monasteries, vocal with hymns of joy, will afford sweet asylums for the feverish hearts of our countrymen. Oh, could we but hasten the auspicious day to see the freemen of our land slaking their thirst at the fountains of truth, and finding peace and rest for their souls!

The prevailing vices are disobedience, love of riches, and impurity. These sap the fundamental principles of religion, do not permit the necessary harmony to exist between the intelligent wealthy and laboring classes, and the sad consequences are a terrible disorganization of society. To stem this tor-

rent of abuse, daily becoming more formidable, it is necessary to cut off the streams which supply it. The infinite Lover of men has taught us the means in the evangelical counsels, namely: obedience, chastity, and voluntary poverty. Eliminate those vital principles, which act as a stimulus to virtue, and society dies of its own rottenness; make them the characteristics of the most perfect man, and you form a living model which will sway the majority to take up the cross, follow Christ, and thus save society. The Church alone, by her constant and invariable encouragement of monasticism, has opposed an effectual barrier to corruption in the past. The present, however, is full of discouragement, on account of the vices which defraud the inheritance of Christ of its proper fruits. The axe, therefore, of voluntary poverty, chastity, and obedience, must be applied to the root of the world's affections; monasticism must be encouraged;

the hymn of divine praise must resound in our forests; the prayer of the monk must strike at the gates of heaven, from the summits of our highest mountains; and our fertile valleys and chaste rivers must invite the world-worn pilgrim to peace and calmness in well-selected monasteries.

Monachism was contained in the maxims of Christ, practised in the catacombs and in the desert, became formal by law in the third and fourth centuries, has been the protecting arm of civilization ever since, and will continue, in some form, the glory of the Church, and the protector of civil society. Its external appearances may change, but its vital principle must endure to the end.

But monasticism, in its purely contemplative form, in the fastnesses of mountains, in the deserts, and on the outskirts of civilization, is no proper athlete to fight the gigantic spirit of the world. Its passiveness was strong enough, indeed, to shelter millions

from the storms of a wintry and barren civilization, but its energies were not sufficiently aggressive to control the disturbing moral elements of the time. The age of instability found monachism happy, peaceful, intelligent, and industrious, and that age recognized in it the loveliest child of the Church. But the world never rests; it is ever strong and aggressive. It wielded so extraordinary a power in the thirteenth century, that it bid fair to destroy all that the monks had saved of religious repose, of science and art. The contemplative, however, saw from the turrets of his mountain home the contest waxing strong and valiant in the plains below; he saw the antagonism then commencing between reason and faith; saw the impenetrable mysticism of Egypt introduced into European life by the Crusades; saw the pride and simony of ecclesiastics; saw his own monastery, grown wealthy by the charity of the faithful, become an object of envy to

the world; saw the rationalism which the cosmopolitan life of the universities was engendering; saw the offensive Albigensian heresy erecting its formidable head in the midst of society,—saw, in a word, that the era of passive quietude had gone, and then prepared the great aggressive arms by which the Church of God has ever since asserted the positive doctrines of Christ to the people, and won for the world, by unflagging activity in works of virtue and education, the civilization of the present day.

As the thirty years of the hidden life of our divine Lord on earth were preparatory to his three years of executive mission, so were the principles of rest, of truth, and prayer, in the monastic life necessary to form those spiritual athletes who, by their prowess and indomitable energy in every age, have marked an epoch in the history of the world.

Grand, glorious, and effective amidst the renewed activity of society, arose the great

mendicant orders. As their philosophy was nurtured in the blood of the cross, so has their history been written in every land by the blood of their children. Each of the numerous orders which then sprang into existence, had some special patrons of sanctity and intelligence. Those of St. Francis of Assisium and St. Dominic of Guzman show, however, so conspicuously above them all, that their brilliancy paled the lesser lights around them, and shed their effulgence even unto the virgin forests of America, on the rays of poverty, chastity, and obedience. Twin brothers in the school of crucifixion, they transfigured the world. Born in the thirteenth century, they are not yet aged in the nineteenth, and it is probable they will only have ended their days with the last records of man on earth. Uniting the spirit of contemplation to a superhuman activity, they carried the cross into every zone; they excelled as professors in the university; they

surpassed the laity in art and science, and afforded, by their constitutions, systems of liberty which have produced, as the acorn does the oak, the grand principles on which our republic is founded.

St. Francis was born at Assisi. He established his order in 1209. It was confirmed the following year by Pope Innocent III. In the subsequent ten years, five thousand and more followers had volunteered to practise the poverty for which the saint was remarkable. Fifty years later, the order had become so prolific, that the number of his followers (two hundred thousand) seems almost incredible. The sanctity of the order was not less astonishing. Confessors, martyrs, and missionaries, were numerous. Its professors, like Scotus and Bonaventure, were most distinguished; and, in a word, the Seraphic Order has been unsurpassed in the walks of religious life. First among the missionaries to preach the

ineffable consolation of religion to the wild natives of America, where they continue, as in the past, to reap abundant fruits in this beautiful vineyard of the Lord.

We now approach, with mingled feelings of love and awe, the chivalrous Order of St. Dominic; with love, because, shielded in tender youth under its time-honored mantle, we find, as passing beyond the meridian of life, its symmetry and comeliness daily becoming more perfect; with awe, because the majesty of its history, the perfection of its schools, and the grandeur of its freedom, are an unequivocal proof of the durability of republican institutions. Its history is established in the martyrdom of its children, under every sun; its philosophy and theology are the standards of excellence in the schools of the Church, even at the present day; and its constitutions, ever guaranteeing the most perfect freedom to its subjects, have, unlike the laws of other institutes,

undergone no specific change. His Eminence, Edward Cardinal Manning, the Archbishop of Westminster, testifies to the truth of this proposition, in the following beautiful words: "Among the many and wonderful creations of the Catholic Church, the Order of Friars Preachers has a character peculiar to itself. The Orders of St. Benedict and St. Francis have thrown out many various offshoots from the old stem; the Order of St. Dominic has continued always compact and self-contained. For six hundred years it has retained its unity. This fidelity to its original type is not, however, from a lifeless sterility, but from the singular precision in its discipline and its tradition." Its monasticism is so judiciously interwoven with the apostolic spirit, that the one is immeasurably advanced by the other. Its governmental code is republican in form, and the subject enjoys a voice in the election of his superior. The master-general, presiding

over the entire order, is chosen by electors from each province ; the same republicanism is manifested in the election of provincials, priors, and other officers, and a second term is not permitted, save after the lapse of a number of years. The law generally favors the subject, and makes of the superior a public servant, whose greatest prerogative is to execute the laws, and not his own caprice. The checks against arbitrary authority on the one side, and against unlimited democracy on the other, are so admirably adjusted, that serious misunderstandings are almost impossible. Proper tribunals are established for the adjudication of important affairs, and even ejection from office, after impeachment, is possible. Fasting and abstinence, choral duties, and contemplation, form the cement by which this extensive freedom of the will is reduced to the yoke of Christ. For prudential reasons, dispensations are permitted by law ; and the law

itself, except in essentials, binds not under sin. In a word, there is no constitution extant to-day more perfect than this creation of the thirteenth century ; and notwithstanding the accumulated legislation of six hundred years, it is as unique in its form at the present time, as it was in the days of its greatest glory. Its essential government has never changed, and its jurisprudence has been the special admiration of its free-born American children. In fact the constitution of the United States is so analogous to that of the Dominicans, that it would not be rash to assert that the immortal Thomas Jefferson had, directly or indirectly, been conversant with this perfect system of human law. Problematical, however, as this opinion may be, it is certain that the order has produced illustrious sons in the cause of human freedom, and has engendered and protected the republics of Italy and South America. Confessors of kings and queens,

they have defended the subject from injustice; advisers in the court of Ferdinand and Isabella, they knew, like Columbus, of a land beyond the sea, and obtained for the chivalrous navigator the means of accomplishing its discovery; professors of theology, of philosophy and canon-law, they have taught that the best form of government for man is that which is erected on the consent of the governed. Monastic in discipline, they have inscribed in the history of canonization fourteen of their most remarkable children, and they offer numberless *blessed* to the homage of the faithful. Apostolic in spirit, they have lived in the tents of the Arab, chanted divine praises in the jungles of Tartary, and have borne the "burden and the heats of the day" under every sun. But blood speaks the history of the apostolate; and no land exists which has not been enriched by the blood of the white-robed friar. Incredible as it may appear, thirteen

thousand three hundred and seventy of these cavaliers of the cross suffered martyrdom in one century (1234-1334). Other centuries form no exception to this astounding martyrology. Indeed the entire world has felt the throbbing of a pulse created by the generous Dominican heart. But we dare not delay. We mention the name of St. Thomas, "the angel of the schools," and he has no peer. We name Albertus Magnus, his preceptor, and we feel ourselves in the presence of a giant in natural and divine science. St. Hyacinthe, the patron of unhappy Poland, has been unsurpassed in missionary enterprise; and St. Vincent Ferrer and St. Louis Bertrand have been his equals.

In poetry, whilst the author of the liturgical hymns, *Adoro te*, *Pange lingua*, *Verbum Supernum*, and *Lauda Sion*, would have been held in special benediction to the end of time for their merits alone, it is not the less

certain that the *Dies Iræ*, the greatest lyric of modern times, and composed by the Dominican Cardinal, Latino Malebranca, will render the order indelible in the minds of men as long as its lugubrious strains shall announce the Christian death. Such songs are the standard of Christian poesy, and they are the offspring of monastic contemplation.

In painting, the friars were not less illustrious. Blessed John Dominic, who bore so conspicuous a part in destroying the terrible schism of the West, and St. Antoninus, the model of bishops, the author of the first complete history of the world, the great canonist and theologian, not only gave it their high sanction and encouragement, but took a practical part in the advancement of the art. Savonarola, the distinguished lover of republics, the hater of iniquity and tyranny; the martyr in defence of Florentine liberty; the saintly

embodiment of monastic humility and apostolic courage; the man who had the indomitable energy to stand almost alone amidst universal corruption as the champion of Christian truth and virtue; who conceived the beautiful idea of having no king in Florence, except the Blessed Jesus in the Holy Eucharist; who reformed the morals of that city, and who would have reformed the world, thus averting the corroding revolution of the sixteenth century, had a Gregory the Great or a Pius the Ninth been the then representatives of Christ on earth:—yes, Savonarola was tortured, and hung, and burnt in the cause of freedom and truth, but his ashes were not thrown upon the waters of the Arno before his immortal mind had established a school of painting which, ever since, has elicited the admiration of the world. The Friars, Angelico, Bartolomeo, Beneditto, Giovanni, have shed an aureola of glory upon the order. In architecture,

behold Fra Sisto and Fra Ristoro, and you see the builders of that beautiful Church of Santa Maria Novella, whither the great Michael Angelo was accustomed to resort for prayer and artistic inspiration. In a word, theology, philosophy, biblical learning, missionary life, and the arts and sciences, have found no greater patrons than followers of St. Dominic; and Balmes has remarked that, "if the illustrious Spaniard, St. Dominic de Guzman, and the wonderful man of Assisi did not occupy a place on our altars, there to receive the veneration of the faithful for their eminent sanctity, they would deserve to have statues raised to them by the gratitude of society and humanity."

This free institute has special claims to the homage of Americans, and should awaken their serious thoughts. It has nurtured, amid the wild vicissitudes of the last six centuries, a progeny of religious freemen, whose bold, yet humble, lives have challenged

the admiration of mankind. The order accompanied Columbus on his perilous voyage, and largely contributed, in the fifteenth and sixteenth centuries, to establish that chivalry of the sea of which he was the most distinguished exponent. It founded universities at Manilla and Lima, and established seats of learning and hospitals in every portion of South America. It defended the cause of the Indian against Spanish tyranny and greed, and sheltered, beneath the folds of its habit, the generous heart of Las Casas, whose almost centenary throbbings had been nobly devoted to the freedom of the native tribes. His was the maxim that "all nations are equally free, and none have a right to encroach on the liberties of others,"—a maxim, indeed, which lies at the foundation of our own republic, and which was boldly formulated in a "council bent on universal monarchy." Charles V named him protector-general of the Indians.

At the age of ninety-two, after having accomplished, with trembling hand, his last grand effort in behalf of freedom, in a treatise on the "Tyranny of the Spaniards in the Indies," he resigned his great soul into the hands of his Creator. His name is held in the greatest veneration to-day, and will so continue as long as civil and religious freedom shall find advocates on earth. Las Casas, however, was not the only champion of the Indian. His *confreres*, Brother Julian, bishop of Tlascala, and the heroic Dominic Bertanzos, exercised almost superhuman energy in behalf of the liberty of their fellow-men. In fact the entire order, both in Europe and America, had the glory of espousing the rights of the Indian; and the future explorer of the labors of these apostles in the American vineyard will establish for the admiration of mankind a heroism and chivalry in the cause of freedom altogether unprecedented in the annals of the human race.

The freedom with which Christ has made us free, finds its personification in the child of St. Dominic. Educated deeply in the sublime school of the angelic doctor; nurtured by contemplation under a government essentially republican; untrammelled by aggrandizement or hope of preferment, he breathes the atmosphere of liberty with keen desire, and is strengthened to assert, even by his blood, the grand truths of religion. Witness, for instance, Peter of Verona: at the supreme moment of his free soul just escaping from its martyred tenement of clay, he wrote with his finger on the sand, in his own blood, the victorious "*Credo.*" Witness the same spirit which relieved Martin de Porres of the chains of slavery, clothed him in the garb of the friar, and subsequently exalted him even to the honors of beatification. Witness the same intrepidity which actuated Louis Cancer, the beloved apostle of the Indians of South America, who,

sighing for new kingdoms to conquer, entered into Florida with the Gospel, only to become the protomartyr of that land of flowers.

The Dominican in those days was almost ubiquitous. Whilst Brother Gaspard of the Cross was the first missionary to penetrate the exclusive "walls" of China, at the same time, in the antipodes, his brother Dominican was making the first exploration of the head waters of the Potomac. At this time, whilst Chili possessed forty houses and convents, the Dominicans were evangelizing the eastern coast of Africa, had established a house in Japan, and were singing divine psalmody amidst the perpetual snows of Greenland. Incredible as it may seem, this inhospitable land had welcomed the sons of St. Dominic more than a hundred years before Columbus was born. Their convent was described by Captain Nicholas Zahn, A. D. 1380; and there they still re-

mained praying, preaching, and studying, until discovered by a party of Dutch sailors, early in the seventeenth century.

Four thousand authors of varied talents and of world-wide fame have graced the order. Four popes, and an innumerable array of cardinals, archbishops, and bishops, have given it distinction. Prolific in saints and martyrs, full of apostolic zeal, renowned in philosophy and theology, unflinching in its veneration for the Vicars of Jesus Christ on earth, admirable in its theory of democratic government, it has outlived the upheavings of revolution for more than six centuries, always deserving well of the Church and of civil society. Nor is it yet old or decrepit; for, if the vision of the mother of St. Dominic has been realized in the past, so is it probable that the prophecy of St. Teresa will be accomplished in the future. We have seen how the order has illumined the world by its intelligence: may

we not hope that it is destined to shed its benign influence for religion, for freedom and virtue, even unto the end?

After Spain, Portugal, France, Germany and England, have cast into exile the Friars Preachers, and ingratitude has done its worst, there is springing up from the ashes of dismantled convents, from the blood of martyred thousands, a spirit of devotion to the Church which will astonish the world. This spirit, evoked in France by the greatest pulpit orator of the century, Lacordaire, has made the Friars Preachers renowned in this our day. Reëstablished in the year 1841, they have already three provinces, over forty houses, and have inaugurated their missions in Mesopotamia and China. Belgium and England again rejoice at the reappearance of the historic habit; and Ireland, whose Iliad of woes brings the tear of sympathy to the eye of the freeman, whose faith has lived, through

the instrumentality of the Holy Rosary, amid the ruins of monasteries and churches, again sees the "Order of Truth" springing into active life, and producing her purest patriot, and the most accomplished preacher of the age.

Everywhere the fortunes of the Church and of the order have been identified; and now, as the star of the Church's glory is arising in majesty above the murky horizon of materialism in the United States, there may be also easily descried the humble beauty of its accompanying satellite,—the order. In America, the sons of St. Dominic chant the same divine office which their brethren sang centuries ago in the "tents of the Tartars, beside the rivers of Upper Asia." They preach in their missions the same eternal truths which their brother, St. Hyacinth, taught in the middle ages to Poland, to Prussia, to Bohemia, to Russia, to Sweden and Denmark. They study and

teach the philosophy and theology of the angelic doctor; they love, as much as Savonarola and Las Casas, the principles of freedom and liberty; and the octogenarian still lives who has borne the cross with vigor, and love and humility, in the vineyards of Kentucky and Ohio, even as his brethren in the Lord had hitherto carried it into the very capitals of Fez and Morocco.\*

The orders, indeed, have deserved well of the Church of America. They have won the glories of the past—let the future be resplendent with their triumphs. A life conformable to the evangelical counsels must be encouraged, or the day of the conversion of the United States to the saving truths of religion must be indefinitely postponed. Nor have we yet mentioned the grandest successes of the life of poverty,

---

\* The allusion here is to the Very Rev. N. D. Young, the third Provincial of the Dominicans in the United States. He is a descendant of the first Catholics of Maryland, and enjoys a hale old age.

chastity, and obedience. A volume could not unfold the lovely pictures of the great works of the Jesuits, Redemptorists, and other orders, during the last three centuries. Suffice it to say, that they have been so firmly rooted in the affections of the Church, and so endearingly embalmed in the hearts of the people, that his would be a dastard hand that would attempt to rob them of their hard-earned glory.

Let it be hoped that the prayers of the faithful of the United States shall ascend to the eternal throne, in behalf of the religious orders; that the Holy Ghost may continue calling to the foot of the cross the best native and adopted sons of Columbia, so that monasticism, in the coming years, may be as pregnant with the glory and freedom of Christ as the gone years have been prolific in martyrs and heroes. Such aspirations fill the mind of the writer, and form his apology for introducing to the grand

republic of the nineteenth century one of the contemporaries of the founder of the great Dominican republic of the thirteenth.

Dear Reginald of St. Giles, thou fabricator, under inspiration, of the unique habit of the Friars Preachers, thou greatest among the canonists and theologians of thy day! now that, after six hundred years, thou hast been declared BLESSED by the infallible Vicar of Christ on earth, may we not implore thee to bless thy children of this nation, that they, too, may learn to be the humblest and freest of the soldiers of the militant Church!

# CONTENTS.

---

	PAGE.
Declaration of the Author . . . . .	iii
Approbation of the Order . . . . .	iii
Introduction . . . . .	v

## CHAPTER I.

St. Giles; its origin.—Grandeur of the city and abbey at the end of the thirteenth century.—Birth, youth, and education of Reginald . . . . .	I
---	---

## CHAPTER II.

The University of Paris, at the commencement of the thirteenth century; its organization, its schools, masters and students.—Reginald studies the human and divine sciences.—Teaches canon-law, and is elected Dean of St. Aignan of Orleans . . . . .	15
--	----

## CHAPTER III.

Reginald Dean of the Collegiate of St. Aignan; his prudence, wisdom, and goodness.—He gives himself to preaching, and desires to embrace voluntary	
--	--

	PAGE.
poverty and an apostolic life.—State of the Church, in the thirteenth century.—Mission of the Friars Preachers and Friars Minors . . . . .	30

## CHAPTER IV.

The pilgrimage of Reginald and the Bishop of Orleans to Rome.—Meeting of Reginald and Dominic.—His illness, vision, and miraculous cure.—Was this vision the principle and cause of the change of the habit of the Friars Preachers . . . . .	48
---	----

## CHAPTER V.

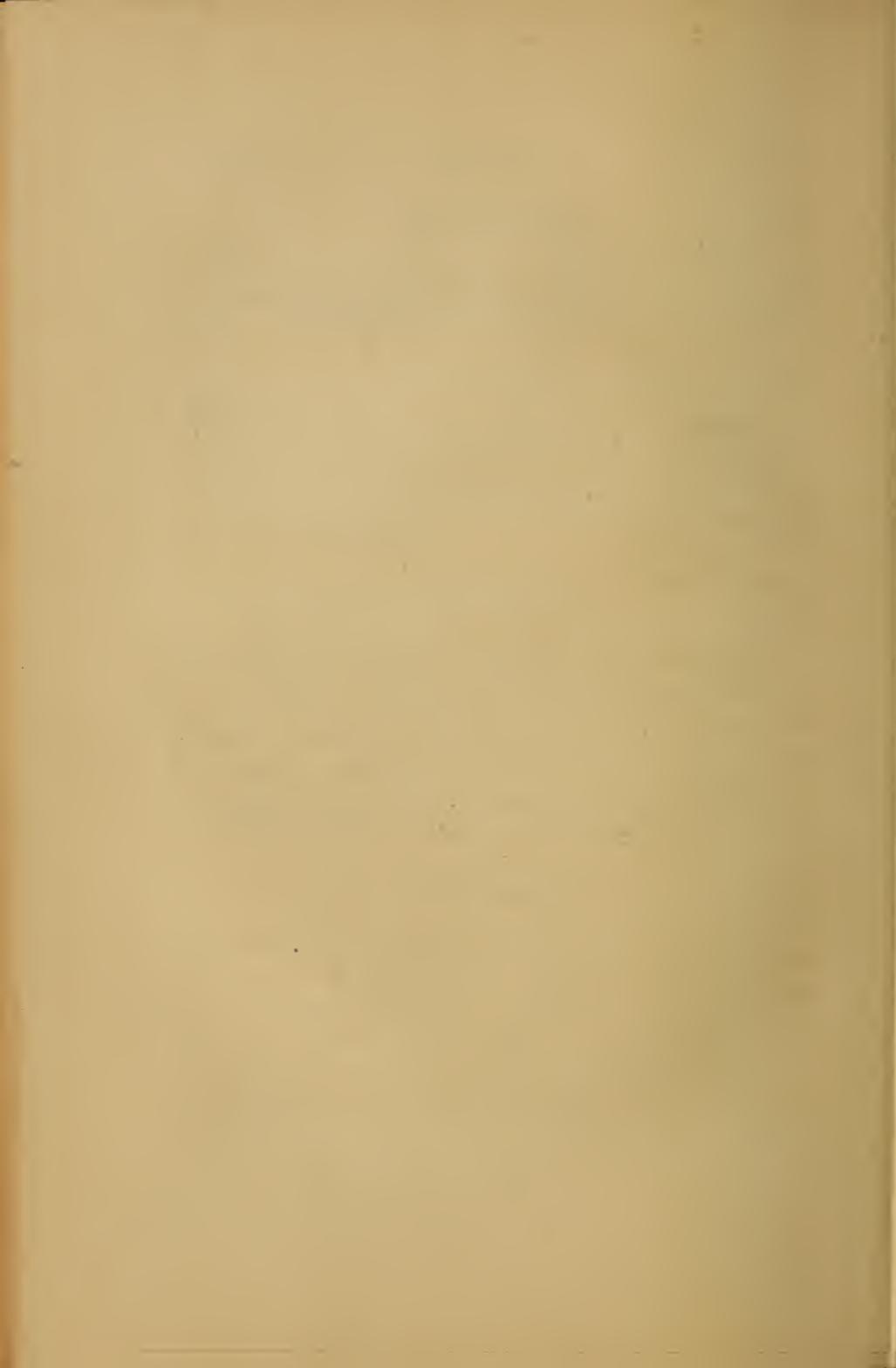
The clothing and profession of Reginald in the Convent of St. Sixtus.—His pilgrimage to Jerusalem.—Return- ing to Rome, he is sent as vicar of St. Dominic to Bologna.—The wonderful success of his preaching.— Origin and progress of the Convent of St. Nicholas.— Legends.—St. Dominic at Bologna.—Blessed Diana d'Andalo.—Brother Reginald is sent to Paris . . . . .	63
---	----

## CHAPTER VI.

Foundation and progress of the Convent of St. James.— Arrival of Reginald in Paris.—Apostolic letters to the Prior and Friars of St. James's.—Success of the preaching of Reginald.—He receives the vows of Jourdain de Saxe and of his friend, Henry of Cologne.—His illness and death.—His burial in the monastery of Notre Dame des Champs . . . . .	84
---	----

## CHAPTER VII.

	PAGE.
The veneration of Blessed Reginald; its authenticity, antiquity, and continuity.—Proofs and testimonies . . . . .	104
Authors consulted . . . . .	129
Documents . . . . .	130



LIFE OF  
BLESSED REGINALD  
OF ST. GILES.

---

CHAPTER I.

St. Giles; its origin.—Grandeur of the city and abbey, at the end of the thirteenth century.—Birth, Youth, and Education, of Reginald.

(1175-1193.)

NOT far from the Rhone, and near the shores of the Mediterranean, on the confines of Provence and of Languedoc, stands a little village, humble and obscure to-day, but formerly renowned and flourishing, which bears the name of St. Giles. This was the birthplace of Blessed Reginald, commonly called, in our annals, Reginald, Regnier, or Regnaud of St. Giles. At the present day the village presents only the ruins of its antique splendor. Every morning its inhabitants disperse through the fields, or on the neighboring hills, in agricultural pursuits; the village seems wholly abandoned. The stranger, wandering through its winding and rising streets, recalls with difficulty the fact that it played an im-

portant part in the history of the Crusades. Nevertheless, an idea of its past grandeur presents itself at the view of the ancient ramparts, and, above all, of the old basilica. There, as in many other places, the abbey-church stands before him as the centre of the city that has risen around it, and as the hearthstone where all the local traditions are preserved.

St. Giles, in effect, owes its origin to its abbey, one of the most celebrated of the Order of St. Benedict. It was founded, toward the end of the seventh century, by a pious solitary, named Egidius, originally of Athens, but who came to Provence in the footsteps of the first apostles of Gaul. An invalid, whom he had cured by his prayers, wished to publish his name. Egidius hastened to leave this place, and seek a more hidden retreat. In his flight he met a venerable solitary, an Athenian, whose disciple and companion he became, named Veredemas. The shepherd that guards his flocks on the rugged hills which the Gardon waters, while pursuing its capricious windings, still points out to the pilgrim and the traveller the holy grotto where the two anchorets, whom God had called so far from their own country, lived many years, passing their days in prayer, penance, and solitude. The fame of their virtues and miracles

soon attracted the attention of the pious people of the neighborhood. The humility of Egidius was for the third time alarmed ; he bade adieu to Veredemas, and, leaving Roman Nimes on his right, and Grecian Arles, the mother of the Gauls, on his left, advanced into the depths of the forest which stretched before him. He remained there a long time, no one witnessing his great austerities and pious meditations. One day, as the forest resounded with unaccustomed noise, he saw, running toward him in fright, the hind which had nourished him with her milk. As he sought to protect her, his hand was pierced by an arrow, sent by an officer of Flavius Vamba, King of the Visigoths, then besieging Nimes. At the sight of the holy anchoret, the officers, for there were several, fell on their knees to ask his pardon. He immediately forgave, and, with his bleeding hand, blessed them. At their return, they recounted the whole adventure to Vamba, who, with a bishop named Aregius, hastened to visit the solitary. Moved by the modesty and wisdom of his replies, the king made him a gift of the whole neighboring valley, since called the Flavian valley, and begged that he would there establish a monastery. Egidius believed he heard the voice of God in this proposal ; numerous disciples flocked around him ; the monastery was rapidly built, and, eleven

years after, he offered it in homage to the Sovereign Pontiff, Benedict II, who granted him the privilege of exemption, in a Bull dated April 26th, 685.\* It was pillaged by the Saracens, in 719, but was restored as soon as Eudes d'Aquitaine drove them back to Spain. Shortly after, Egidius, perceiving that his last hour had arrived, could say with the same joy as the prophets: "I shall die in my nest." He thought not of the remaining words: "My glory shall always be renewed, and my bow in my hand shall be repaired" (Job, xxix, 18-20), which were to be realized in his favor in the most brilliant manner.

The glory he had despised during life, rested on his tomb, which was soon visited by numberless pilgrims. From the year 1044 it was placed on a chart by the side of St. Peter's, at Rome, and St. James' of Compostella, as one of the three great places of Christian pilgrimages. The monastery of the Flavian valley had already given birth to a city, St. Giles, whose name was borne by all the Counts of Toulouse, from the time of Raymond IV, the Christian Nestor of the First Crusade. He was known in history by the title of Raymond of St. Giles, which title he had taken in devotion to this saint, one of the most popular of the middle ages. The glory of

---

\* See Menard's "History of the Church of Nimes," page 719.

this city and abbey was principally reserved to the time of the Crusades. They had just attained this glory when, at the end of the twelfth century, Reginald was born. History tells us nothing of his infancy ; \* nor does it inform us whether he manifested from his tender years any of those signs that reveal the future destiny of many great saints. To make up for this silence, let us cast a glance at the places that witnessed his first years, and the events contemporary with his youth. Perhaps we may there discover what was his genius, what lights illumined his mind, and what flames first burst from his heart.

The germs received at his birth and baptism slowly developed under a triple influence. The child is initiated, in the bosom of its mother, to the joys and affections of the family ; as it strengthens with age, its native soil, with its sky, its horizon, and its remembrances, instructs it in other sentiments, which crown in life the affections of the family, and are themselves crowned by those of religion. Domestic, local, and religious traditions are then to the soul of the youth what the milk of the mother is to the body of the infant. Every saint, like every man, is

---

\* The precise date of his birth is not known. We date it about the year 1175, considering that he died at the age of forty-five, or thereabouts, at the commencement of 1220. On the one hand, Jourdain de Saxe (Echard, loc. cit. 90) could well say of him, "*Consummatus in brevi explevit tempora multa* ;" and, on the other, the important dignities with which he was invested demand a certain maturity.

formed, though by different ways, to the image of those who rear him, and to the resemblance of the times and places that witness his birth and growth. Now, St. Giles was not only one of the most celebrated places of pilgrimage, but was also one of the most frequented ports on the Mediterranean. A contemporary author, Benjamin Tudela, who travelled through Languedoc about the year 1170, could well say: "Here we see united the extremities of the world, many people, strangers and islanders." At the end of the twelfth century it was already the principal port of the Crusaders. The Trinitarians and the Chevaliers of the Temple of St. John of Jerusalem established themselves there shortly after their institution.

Here art rivalled commerce and the Crusades. The old church could no longer contain the ever-increasing crowd of pilgrims. Consequently, itself and two neighboring churches were torn down, and on their site was erected a gigantic basilica (1116), which was to be the masterpiece of Byzantine art, then at its height. Unfortunately, however, the latter remained unfinished; and, four centuries after, we find Jules II making a touching appeal to the piety of the faithful, in its behalf, saying that, after its completion, it would have no rival in the kingdom of France.

Literature and the sciences had also their representatives at St. Giles. From the commencement of the twelfth century, it possessed a school for grammar, rhetoric and dialectics. The beautiful library of the abbey was daily enriched by the masterpieces of antiquity, and the works of the most renowned doctors. The monks, faithful to Benedictine tradition, distributed with equal liberality the bread of the soul and of the body : alms and knowledge.

St. Giles often received within its walls the popes, who, driven from Rome by the revolt of their subjects, or by schism, hastened to the hospitable shores of France, so beautifully called by Baronius, "the port of Peter's bark during the storm." Gelasius II, in 1118, fled before the Emperor Henry V. Innocent II, to whom the cardinals had said on the day of his election, "It is not to honor, but to sorrow, you are called," was driven from Rome by the antipope, Anacletus, in the year 1130. Thirty years later, Alexander III took refuge in France, while Rome was agitated by Arnold of Brescia, and when Frederic Barbarossa domineered in Italy. Promoter of the Lombard League, intrepid defender of the rights of the Church, Alexander, from the bosom of his exile, raised his voice in favor of the oppressed. We see him espouse the cause of Thomas à Becket, Archbishop

of Canterbury; and that of the Countess of St. Giles, condemned to isolation by the scandals of Raymond V. Thus the pilgrimages, the crusades, the arts and the sciences, the monks and the papacy,—in fine, all the glories of society and the Church, in the twelfth century, seemed to cast their rays on St. Giles, in order to make it illustrious.\* We have said that no information of the childhood of Reginald has reached us. He lived too short a time in our Order, and his admirable humility was too closely preserved by the silence of our ancient chroniclers. In the midst of his brethren, he guarded with the profoundest secrecy all that concerned his life. Nevertheless, it is easy to form an idea of what were his impressions and affections, from the first dawn of reason. We love to represent him kneeling on the tomb of St. Giles, confiding to him, in the full effusion of his soul, the sacred deposit of his faith and virtue. We follow him in his pious pilgrimages to the grotto on the shores of the Mediterranean, where St. Egidius and St. Veredemas prayed together. This was the landing-place of the first apostles of Gaul, a country destined to be the eldest daughter of the Church. We hear him interrogating, with a curiosity and

---

\* See the excellent historical notice on St. Giles, published by the Abbé Teissonnier (Nîmes, 1862), from which we take the principal information given above. See also the history of the tomb of St. Giles, by the Abbé Trichaud (Nîmes, 1868).

love that go hand in hand, the Chevaliers of the Temple of Jerusalem ; much less to learn their exploits against the infidels, than to know of the Holy Land, where were accomplished the grand scenes of the Redemption. We see him, at a tender age, a pupil in the school of the abbey, as later we see St. Thomas at that of Monte Cassino. We know well that the treasure of letters was preserved by the Church from the destruction that menaced it at the time of the barbarian invasion, and was guarded by her for centuries, within the shadowed walls of cloisters and cathedrals. The Church, at first, only thought of providing herself with ministers as distinguished for their science as for their virtue. From the ninth to the thirteenth century, aspirants to the priesthood were the only students, the monks and the bishops the only educators ; for the social condition in the West permitted no other masters, no other disciples. "Religion then occupied so lofty a position, that each family desired the consecration of, at least, one of its members to the service of the altar. The rich and the poor, the serf and the freedman, offered to God one of their offspring, and solicited for him the habit of the ecclesiastic, or the cowl of the monk. Always faithful to her noble traditions, the Church opened her ranks to children of all classes, without distinction, requiring no other recommendation than

a calling to the ecclesiastical or religious state. The applicants were received at the most tender age, in order more easily to inculcate habits of regularity, and to render them flexible to the exigencies of discipline. Reasonably persuaded that there is nothing insignificant when it relates to the sacred state of childhood, the tutors of ecclesiastics and the monks occupied themselves with details the most minute, and guarded the conduct of their pupils with ingenious precaution. No son of royal blood was surrounded in his palace with more tender care, than was the least of the infant pupils in the monasteries.”\*

The “*Doctrinale Puerorum*,” a work of the twelfth century, gives the most exact ideas of the method of teaching followed at that epoch, and thus informs us how the young Reginald was trained at the Abbey of St. Giles: “About the age of seven the child learned to read and write, and soon passed to the study of some Latin grammar, such as Domat, Priscian, or Didyme. As the greater number of the pupils could not procure for themselves the necessary works, the tutors were often obliged to dictate the general rules, or engrave them on the memory by frequent repetition. They dictated in fragments, and immediately explained the subject. As soon

---

\* “Episcopal and Monastic Schools of the West,” part. ii, chap. 4: Paris, 1866.

as the child possessed the first principles of Latin, in order to fortify his piety, and enable him to take part in the public psalmody of the Church, the Psalter was given him, to commit to memory. From the years of nine to twelve he read the fables of Æsop, the sentences of Cato the moralist, and the poetry of Theodulus, a poet of the tenth century, who had sung the prodigies of the Old Testament, in verse worthy of ancient art. He then studied fragments from Seneca, Ovid, Perseus, Horace, and, above all, the works of Lucan, Statius and Virgil. After this vast preparation the youthful student passed to the other liberal arts of rhetoric and logic, the principles of which he drew from the thoughtful reading of Cicero, Quintilian, and Aristotle.\* The Middle Age regarded antiquity as the portal to the true, the beautiful, and the good. The doctors sought, in classic authors, not so much the beauties of form, which the Fathers of the Church had seized upon for the defence and propagation of Christianity, as those natural truths discovered by reason in the study of man and nature. This was for them a wonderful foothold on the knowledge of God. "Although deprived of the lights of revelation," says Vincent de Beauvoir, "they spoke none the less admirably of the Creator and the creature, of vice and virtue ;

---

\* Dr. Sighart, "Life of Albert the Great," page 12. Paris.

they knew a great number of truths which faith, as well as reason, loudly proclaims." In other respects, the programme of studies was much the same as that of the Roman schools, from the time of Cassiodorus : that is to say, the *Trivium*, which embraced grammar, rhetoric and dialectics ; and the *Quadrivium*, which comprehended music, arithmetic, geometry and astronomy. These were the seven degrees by which they rose from human to divine science ; and Alcuin, versed in the Sacred Scriptures, hesitated not to call them the "seven columns raised by Wisdom, to sustain and ornament her royal palace." Theodolf, Bishop of Orleans, described them in Latin distichs, under the form of a symbolical tree, which has since been in general use in the cloisters ; for the monks, as well as we, know that, to reach the intellect, it is first necessary to speak to the eyes and the imagination. Look for a moment at this tree of science, planted on the terrestrial globe. Grammar, as the basis of all human knowledge, and holding a rod in her hand, is seated at the foot. At the top is placed Philosophy, the queen of science, her forehead ornamented with a diadem, and numberless branches springing from her bosom. Rhetoric, in the attitude of speaking, stands at the right, with unfolded wings, and the hand extended. At the left, with bent brow, and holding a serpent,

the symbol of prudence, Dialectics meditates in silence. Here we find Music, bearing a lyre, and a flute of nine pipes ; there, Geometry, who measures with her compass the five zones of the world ; and, a little farther, Astronomy, pointing out the twelve signs of the zodiac. The monks of St. Giles taught all these sciences. Like Alcuin, in his school of St. Martin of Tours, they gave to some the honey of the sacred writings, to others the wine of antiquity, whilst they nourished the younger with the fruits of grammar, and kindled the flames of astronomy for the more advanced.

The young Reginald was thus disciplined in their school. Before the world could contaminate this child, like Samuel, he was confided to the teachings of the Church, to the end that a salutary influence might be exercised over his yet tender heart. Resting on this solid foundation, he grew in age and wisdom, rising daily to a higher degree of virtue. The life of these monks, however, was not to be his. From his childhood he felt that he was born to be an apostle. It is our belief that this vocation was inspired by the remembrance of the preaching of St. Bernard, in Languedoc, against the Vaudois and Albigenses who, restrained for a moment, again renewed their attacks. The Council of Lateran, held in 1180, commanded all the faith-

ful courageously to oppose the heretics, who, under the name of Cathari or Paterini, had so fortified themselves in Gascony, Alby and Toulouse, as to organize an open revolt.

Such was the education of the youthful Reginald ; such the times and the places in which he was born and lived. The scenes of his youth left an indelible impression upon his mind, and here he traced the programme of his whole life. We see him become, by turns, a student and doctor, at the University of Paris ; dean of the Collegiate of St. Aignan, at Orleans ; afterward a pilgrim to Jerusalem, and, finally, an apostle and friar preacher at Bologna and Paris.

## CHAPTER II.

The University of Paris, at the commencement of the thirteenth century ; its organization, its schools, masters and students—Reginald studies the human and divine sciences—teaches canon-law, and is elected Dean of St. Aignan of Orleans.

(1193-1211.)

IT was about the year 1193 that Reginald, at the age of eighteen, came to Paris to attend the high schools, and, under renowned masters, to perfect himself in the sciences. Paris had just undergone one of those memorable transformations which each time rendered her the chief city of Europe. Her present glory was due to the courageous initiative of Maurice de Sully, a great bishop, and Philip Augustus, a great king. In the centre of the city we see the Church of Notre Dame rearing her lofty dome, and around the town a vast enclosure flanked with towers, and surmounted by a crenellated parapet.

The schools founded by Charlemagne had also undergone a transformation. For half a century they had been united in a vast and free association, which the charters began to designate under the imposing title of "Universitas scholarum." Their celebrity had spread over all Europe. As early as the reign of Louis VII, pupils came from every quarter.

Magistrates, and even princes, often wrote to the king to recommend their relatives, their friends, or their citizens. The Senate of Rome begged him to take under his protection the youth of that city who came to study sacred science at the University of Paris, the bulwark of Catholic faith. The university could boast of the four faculties: theology, law, medicine, and the arts. The faculty of the arts had the privilege of electing, from among its masters, the rector or supreme chief of the corporation. This comprised the four nations of France Picardy, Normandy, and Germany, each divided into several provinces, and each having at its head an attorney, always accompanied by his beadle. The professors could not open a course of study without having obtained license from the chancellor of the cathedral, called the *scholastic*, or *scholar*. In 1203, Innocent III sanctioned the institution, granting it an attorney-general, who, in lawsuits, was to represent the university. Six years later, he approved the statutes which established the costumes of the different members, regulated the lessons of the professors, as also the exercises of the students, and determined the amount each should contribute toward funerals and suffrages for the dead.\*

---

\* Crevier, "History of the University," book i; and Du Boulay, loc. cit. i, p. 250; iii, p. 557.

The most celebrated professors of Europe were ambitious to teach at Paris, where, "as at Athens," say contemporary writers, "the most learned were the most honored." The schools, like their masters, rivalled each other, and, if several cities could dispute the palm with Paris in teaching the sciences, she remained without a rival in teaching theology and the arts. The poets of the time sung of her as the source of all wisdom, the tree of science in the terrestrial paradise, the candlestick in the house of the Lord. In 1150, Don Philip, Abbot of the Monastery of Good Hope, in the diocese of Cambrai, wrote to a young friend in the following terms:—

"As the queen of Saba went to Solomon, that she might assure herself of all she had heard of his great wisdom, so you, impelled by the love of science, have gone to Paris, and have there found what so many have ardently desired: a mimic Jerusalem. There, indeed, David chants his inspired psalms, on his harp of ten strings; there Isaias unfolds the mysteries of his oracles; there all the prophets blend their voices in a ravishing concert; there, in fine, the gates of science open to all who knock. There clerics hasten in such great numbers, as to rival the immense crowd of laymen. Happy city! where holy books are studied with a lofty zeal, where profound mysteries are taught under the influence of

the same divine flame that enlightens the angelic spirits; where the ardor of the students is so great, and the science of the Scriptures so grand, as to merit to be called another *Cariatsepher*—"city of letters."\*

The students, commonly called clerics, were recruited from all the provinces, and from all classes, but particularly from among the more advanced pupils of the episcopal and monastic schools. On arriving at Paris they grouped themselves according to their nationalities, which were not tardy in being characterized by cant titles. They, as well as their masters, enjoyed numerous franchises. From the time of the contest between the German students and the inhabitants of the suburbs of St. Marcel, it was decreed by a royal act, the first known in history, in favor of the university, that no arrest should be made amongst them, except in case of flagrant crime, and then only by the king's officers. In this way they were placed under the ecclesiastical authority to which solely they belonged. The courses were gratuitous to the poor—alms and pious donations furnished their sustenance. Many supported themselves by the remunerations they received, either by becoming, as Maurice de Sully had lately been, servants to the richer clerics, or by

---

\* Cited by Du Boulay, p. 252.

carrying holy water on Sunday to private houses, according to the Gallican custom.

Each student, alone or with a companion, lived in a retired room at an inn, generally having no other treasure than a small collection of books and rolls of parchment. It may easily be understood that all these students had not the same ardor for study. "The good student," said Robert de Courcon, at a later period, "should every evening walk on the banks of the Seine, and there repeat or say over his lesson; but a too great number hasten to the students' play-ground, and there give themselves up to noisy games, often even to bloody quarrels with the citizens of that quarter, and the religious of St. Germain. Some are so inconstant and careless that, even under able masters, they attain to nothing. They go from chair to chair, constantly changing courses and books, following the classes in winter, and withdrawing in summer. Some simply cling to the title of pupils, or to the revenues consecrated by the Church for the support of poor students, and are seated on the benches once or twice a week." "Many there," says Felix Faure, "dissipate in idleness and disorder the hard-earned money which parents have furnished, to put them in a position to acquire fame and honor." At his arrival, Reginald took his place in the Gallican nation, among the

students of the province of Bourges, which comprised the south of France, and the whole of Spain and Italy. He did not desire to resemble those who esteemed themselves commendable for having come to Paris, and not for having there acquired profound knowledge. He was among those who, impelled by love of science, quitted their country for the schools of the university, suffering unnumbered hardships and dangers, and preferring the frugal life led there to that of pleasure and delights enjoyed by youth under the paternal roof. Moreover, that period, in particular, was favorable to study. The schools of Paris possessed, besides the "Organon," the principal works of Aristotle, recently found, natural philosophy, psychology, ethics, government and metaphysics. Reginald first followed the course of the artists who had just established themselves in the street Fouarre. There he studied logic; but this science did not become his sole pursuit—it was to him only a means and an instrument: for he knew well that it would be folly for the ploughman to sharpen the ploughshare, and never sink it into the earth. He used it to preserve himself from grave errors, which began to be disseminated at the university. The works of Aristotle had not come to Paris in all their purity. There existed few versions derived from the original text;

for the most part they had been greatly altered by a series of translations from Greek to Hebrew, from Hebrew to Arabian, from Arabian to Latin, and, above all, by the commentaries of Alexandrian philosophers, Jewish rabbis, and Mussulman doctors. Pantheism and materialism, in turn, penetrated into the schools. Masters clothed these systems in learned forms, and presented them as a natural development of peripatetic philosophy; and faith was soon in peril, by the application of these teachings to theology. Already had the Archbishop of Paris, Maurice de Sully, protested against these errors. Learning, in his last illness, that some doctors doubted of the resurrection of the body, he caused to be written on a scroll these words of Job, "I know that my Redeemer liveth," etc., and ordered them to be placed on his breast after death, that all who should assist at his funeral might have a solemn witness of his faith and hope. In 1204 the Church compelled a professor of theology, Amaury de Bène, who was teaching new ideas, publicly to retract them before the university. Five years after, a provincial council, knowing he had retracted these errors only with his lips, and that the Cathari gathered their principal partisans from among his disciples, again condemned and anathematized him. His body was exhumed, and his ashes cast to the

winds. The council also condemned to the flames the "Quaternuli" of David de Dinant, and forbade, under pain of excommunication, teaching in public or private the natural philosophy of Aristotle and his commentators.\* Morals were still more exposed than faith: it was much more difficult to remain chaste than to believe. Reginald had to redouble his efforts to preserve in his youth the piety and purity of his childhood. In truth, the life led by the students was far from being exemplary. All contemporary authors recount their disorders. Jacques de Vitry has left us the following description: "Morals were then more corrupt among the students than in all other classes of society. As a diseased sheep infects the whole flock, so did the university infect its innumerable pupils. Counting fornication no sin, it debauched its people, and plunged them into an abyss of vice. Prostitutes surrounded all places, and drew after them all the students whom they met in their way; and if, perchance, any resisted, they were pursued and accused of an infamous vice. The same houses in which schools were held, were places of prostitution. Foolish and shameful extravagance was honored with names of distinction and liberality; piety, sobriety, and justice, so highly recom-

---

\* Jourdain's "Philosophy of St. Thomas of Aquin," i, p. 40. D. Martène, "*Thesaurus Nov. Anecd.*", iv, p. 166.

mended by the apostles, were styled baseness, avarice, and hypocrisy. "O Paris!" again cried out Peter de Celles, "how skilful thou art in destroying souls; thou art the repository of vice, the hearthstone of every crime; in thee the arrows of hell transpierce the hearts of the foolish."

Happily, religion found powerful resources against these scandals in the vigor of character, the universality of faith, and the words of its ministers. St. Bernard, passing through the city, was invited by the Bishop Stephen to preach to the students; and he accordingly delivered a discourse which was followed by many glorious conversions. A priest named Foulques, Curé of Neuilly-sur-Marne, was at that time apostle of Paris. He had preached the Crusade, and thundered forth against the usury brought from Italy into France, where it caused great ravages. Now he preached the reform of morals; for this, the minds of the people were well prepared. Innocent III, seeing that Philip Augustus still refused to take back Queen Ingerburga, whom he had unjustly repudiated, had just launched forth an interdict against the kingdom, in order to defend and guard the inviolable sanctity of Christian marriage. Sorrow and alarm penetrated all hearts, but the priest, Foulques, turned them to God. When he was to preach, the students would say one to the other;

“Let us go and hear this new Paul.” An immense multitude assembled to hear his discourses, pressing around him in such crowds, as to come in actual contact with him. Many tore off pieces of his clothing, as relics. One day, as he was preaching at the Place de Champeaux, his illiterate but austere words made such an impression, that many, moved to repentance, came barefoot, carrying disciplines in their hands, and falling on their knees at his feet, publicly confessed their sins. A great number of courtesans cut off their hair, and renounced a life of ignominy. It was then that he founded for these converted sinners the abbey of St. Anthony. The students wished to coöperate in its establishment, and remitted to him two hundred and fifty livres. The moral condition of the city was soon wholly renovated. Reginald rejoiced at this spectacle. His conduct had been such, that the intrepid apostle, in the name of the Church, held him up as an example to the clerics of the university. Reginald had long before said to Wisdom, “Thou art my sister;” and on arriving at Paris, he said to Prudence, “Be my friend.” (Prov. vii, 4.) Here he at once adopted a sober, retired, and laborious mode of life. Knowing that “chastity is a gift of God, and that we bear this treasure in fragile vessels,” he ceased not to implore it by most ardent prayers; and, the better to obtain

his request, tenderly loved the Blessed Virgin, whom he frequently invoked at the Church of Notre Dame. There, according to the custom of pious clerics of those times, he took part in the daily offices. It was thus he lived chastely, in the bosom of a corrupt city, in the midst of a debauched youth, resembling that fountain of Arethusa, spoken of in the schools, which mingles its waters with those of the sea, without contracting its brackishness. Reginald passed from the study of philosophy and the humanities to that of theology and the sacred sciences. The most celebrated schools were those of St.-Germain-des-Pres, St. Genevieve, and the cloister of Notre Dame. It is probable that, by preference, he attached himself to the latter, for there we soon find him studying and teaching canon-law. During this period he is, by degrees, raised to the ecclesiastical state, aspiring more and more ardently to the possession of true wisdom, which is at once knowledge and love, fire and light. He willéd not to resemble those mirrors which absorb much light, but are powerless to reflect; hence the day on which he received the sacerdotal consecration, he brought to God and the Church a knowledge equal to his virtue, an elevated mind, nourished by hard study, and a virgin heart, replenished with piety and affection. A grand religious movement was at that time

achieved in the bosom of the university. We see wealthy students and renowned doctors bidding adieu to the world, and entering the cloister. Some among the Chartreuse and the Cistercians; others among the Mathurins or the Val-des-Ecoliers. Reginald, doubtless, counted, among these, many masters and friends, dear to his heart, but did not follow their example. His hour had not yet come, nor was it to these cloisters he was to be called. After having spent several years in the study of philosophy and theology, he particularly applied himself to the study of canon-law, which soon became his favorite science,—the science which was to give lustre to his name, to open to him the path to ecclesiastical dignities, and prepare the way for his vocation. In 1206, when he was about the age of thirty, the faculty of canon-laws received him into the ranks of its doctors, and from that time counted him among its most distinguished professors.

At first, the study of canon-law was not separated from that of theology. The canons of the councils, and the supreme decisions of the popes, were only a proof and confirmation of the thesis, and they are still so employed by authors who treat of dogmas and morals. It was only little by little, as the Church extended her authority, and with it

the laws which were to defend her, that this branch of ecclesiastical science attained greater importance, and aimed at being distinguished as a special doctrine. Toward the middle of the twelfth century, the separation appeared complete. The professors of law taught by the side of the theologians, in the cloisters of Notre Dame. The former expounded the Gratian decrees, and commented upon them, as the latter expounded and commented upon the sentences of Peter the Lombard. They taught, according to custom, the civil, conjointly with the canon-law; for the ignorance of the times and the confidence of the people had placed judicature in the hands of the clergy. The publication of the code of Justinian, of which a manuscript existed at Pisa before the twelfth century, had suddenly reanimated the study of Roman law. The clergy applied themselves to it with the greatest ardor. Theology was neglected; canons quitted their churches, and monks their convents, to become students of law in the universities. Four councils in vain censured this study, which was the more attractive, as it led to honors and fortune. The popes were obliged to interfere, and, in 1219, Honorius III expressly forbade this study to religious and clerics, in order to place a barrier between them and the causes that too often brought about the

neglect of sacred science, and the highest duties of their vocation. The law school at Bologna was without a rival. The University of Paris, however, soon attracted learned professors ; among the most celebrated we may cite : Gerard la Pucelle, of English origin, who taught from the year 1160 to 1177, and became Bishop of Paris ; Anselm of Paris, afterwards Bishop of Meaux ; Matthew of Angers, and Stephen of Paris, who were, later on, the one a cardinal, the other Archdeacon of Autun.

Reginald was not unworthy of these illustrious predecessors. The decretals of Gratian were only a vast compilation of arid text ; he made them, by aid of the scholastic method, eminent for clearness, order, and unity. During five consecutive years a crowd of disciples surrounded his chair, eagerly gathering the words that fell from his lips. He was teaching with an ever-increasing success, when the canons of St. Aignan of Orleans cast their eyes upon him, as one suitable to be at their head. They belonged to a city where the schools of canon-law were very flourishing—to a collegiate church, which had cultivated the sacred sciences during five centuries ; and moreover, on account of circumstances, which shall presently be related, they were then in a delicate and difficult situation. The name of the youthful and eminent professor had

reached them,\* and, by common consent, they elected him dean. Reginald submissively bowed to this unexpected choice, and feeling himself called, less to honor than to anxieties and cares, quitted Paris for the post to which Providence had assigned him.

---

\* It is probable that they knew him by his visiting the chapel in honor of St. Aignan, which one of their deans, Stephen de Garland, on becoming Archdeacon of Paris, had built near Notre Dame. See Document I, at the end of this work.

## CHAPTER III.

Reginald Dean of the Collegiate of St. Aignan ; his prudence wisdom, and goodness.—He gives himself to preaching, and desires to embrace voluntary poverty and an apostolic life.—State of the Church in the thirteenth century.—Mission of the Friars Preachers and Friars Minors.

(1211-1218.)

THE monastery of St. Aignan was built at the commencement of the seventh century, on the tomb of the bishop of that name, who had preserved the city of Orleans from the triumphant heresy of Arius, and from the formidable invasion of Attila. Under Pepin and Charlemagne, the monks, greatly relaxed from their primitive discipline, were replaced by a collegiate of canons. The latter lived for a long time in common, under the rule of St. Augustine, and directed an influential school. Hugh Capet, having become king, restored to their church all the property which, according to the abusive custom introduced by Charles Martel, had been seized by the dukes of France and the counts of Orleans. His successor, the pious and pacific Robert, rebuilt the antique sanctuary, and augmented its possessions and privileges. After his example, nearly all the kings of the second family honored themselves by bearing the title of

Abbots of St. Aignan, on account of the seigniory of Orleans, their particular domain. In return, the deans were obliged to render them fidelity and homage, as to their lord. They received their investiture in the presence of the king's officers, by the bestowal of a sword, a girdle, a purse, two golden spurs, and a sparrow-hawk. To this office was attached more than one honor and dignity. The great immunities which St. Aignan enjoyed; the long-existing glory of its church; the administration of important domains; the nomination to numberless benefices; absolute exemption from the authority of the bishop and chapter; the too frequent conflicts that arose from its vast riches and privileges,—all made it a difficult post to fill. Great wisdom was necessary in the administration of affairs. This wisdom was the more necessary to the new dean, as Manasses de Seignelay, Bishop of Orleans, was then engaged in a grave conflict with the King of France. The king had, in 1209, assembled his bishops and barons at Mantes, and ordered them to go to Brittany, and lay siege to a castle which served as a refuge to the English, under the command of the Count of St. Paul. William de Seignelay, Bishop of Auxerre, and his brother Manasses, refused, and immediately recalled their troops, holding that they were bound to make war only when the king repaired thither in person.

Philip Augustus, indignant at this, confiscated all their patrimonies. The bishops, in retaliation, issued an interdict against the lands belonging to the king, in their dioceses. Meanwhile the Chapter of Orleans refused to fulminate the interdict against the city, and, in return, received the thanks and congratulations of the king. The Dean of St. Aignan, William, the former chaplain of Philip Augustus, vigorously sustained his right of exemption. His death, happening in the midst of these misunderstandings, cast the canons of the collegiate in a twofold embarrassment. For several years discord had existed between them and their dean, which was now aggravated by their contests with the bishop. They then concluded to place at their head a man capable of making their rights respected, and of reëstablishing peace in the bosom of their collegiate. Their choice, as we have seen, fell on Reginald; and Philip Augustus, informed of his merits, willingly gave the royal approbation.\*

Reginald corresponded with the trust reposed in him by the king, as also with the expectations of the canons. Scarcely was he installed when he seconded, with all his efforts, the intervention of the Sovereign Pontiff, invoked by both parties. Peace was restored the following year. The King of France stipulated that the canons of St. Aignan should not

---

\* Hubert, loc. cit., p. 102.

be disturbed by the bishop for having opposed the interdict: a useless stipulation, for Reginald and Manasses had already formed a firm friendship.

All the known acts of his administration are so many monuments of wisdom and prudence. One of the first was an act of beneficence. At a time when the Church actively promoted the emancipation of serfs, he also granted freedom to persons under his jurisdiction. We will cite one act which has been preserved to our time, and which was granted to a woman named Emeline, and to all her posterity:

“Reginald, Dean of St. Aignan of Orleans, and the entire chapter of the same church, to all those who shall read these present letters, salvation in the Lord.

“Be it known to all, that, through love of God and our neighbor, we forever emancipate Emeline, daughter of Godfrey Malehue, from the yoke of servitude which has bound her and her posterity to our Church, in such a manner that, in the neighborhood of our cloister, released from the feudal law, neither she nor her heirs shall ever reclaim anything, unless they wish to submit to their former servitude. In faith of, and to assure the permanence and stability of which, we have made this writing, and hereunto attached our seal.

“Given at our chapter, in the month of January,

the year of the incarnation, MCCXII, in a council of the principal personages united in our church : Robert, chanter ; John, subdean ; Gregory, cope-bearer ; Berter, sub-chanter. Written by the hand of John, our subdean."\* Reginald wisely knew how to agree with his chapter, and to settle disputed points. He prescribed decrees, which fixed the rights of each and every one: their remarkable tenor revealed not less the rectitude of the man, than the science of the canonist.† The piety, zeal, and wisdom, he displayed in the discharge of his duties, soon won him general esteem and sympathy. His chapter, of which he was the interpreter as well as the chief, held no other opinions than his. He explained the movements of the chapter in words ; and the members, knowing that they were conducted by a saint, felt that it would be resisting the spirit of God to resist his wishes. This perfect understanding with his chapter did not prevent an equally perfect one with his bishop. Their separate interests never divided their minds ; and so closely were they united, that one would have thought the bishop to be dean, or the dean bishop.

Toward the commencement of the year 1213, when Manasses, with his brother William, was about to lead troops to the Count de Montfort, in order

---

\* See Document II.

\* See Documents III, IV and V.

to fight against the Albigenses, he desired to confirm his friendship for Reginald, and his reconciliation with the Collegiate of St. Aignan. This he did by making a generous gift to its church for the ransom of his own soul, and the souls of his parents.

Meanwhile Reginald, without relaxation, labored for his own sanctification, as well as that of the flock confided to his care. The Collegiate of St. Aignan was charged with the care of souls, and preaching constituted one of the principal duties of the dean. The Council of Lateran reminded bishops of this obligation in a solemn decree, which terminated as follows: "We ordain that, in all the cathedral churches and collegiates, able men be associated with the bishops, as coadjutors and coöperators." (Session iii, chap. 10.)

The new dean of St. Aignan had not waited for the promulgation of this decree. He possessed too high a sense of duty not to fulfil it without delay. From his first instalment he had largely distributed to his people the bread of God's word, but this pastoral ministry no longer satisfied the ardor of his zeal. He thought of renouncing his charge, in order to embrace voluntary poverty, and consecrate himself entirely to the preaching of the Gospel. The fire of charity inflamed his soul, and, like Jesus Christ, who had come on earth to enkindle it, he

ardently desired to communicate it to others. As yet he knew not how he could carry out his design. Arrived at the full possession of his powers, and already at the apex of life, he resembled a traveller who, advancing into an unknown country, ascends a height to examine the distant horizon, and discover the point toward which he must direct his course. A secret and sorrowful work was being accomplished in him. He sought to solve the problem of his destiny. Agitated and troubled, he would often say to God, "Lord, make me know the way I should follow ;" and, in order to second the action of grace, he studied himself, as also the condition of the Church and society. Until then his life had been passed in the cloister, in study, teaching and prayer. He had entered the ways of the apostolate by his preaching in the collegiate, and had thus known that intercommunion of souls, which is the great felicity of the priest worthy of his mission; and which removes from him every regret for having quitted for Jesus Christ the goods, friendships, and hopes of this world.\* From that day the apostolate had for him irresistible attractions.

History pointed to him the cenobitical institute, come from the Thebais, to combat the inveterate paganism of the Old World, this institute occupying,

---

\* "Memoir of Père Lacordaire," by M. de Montalembert.

from the middle of the fifth century, all the provinces of the Roman Empire, and placed on every frontier, in order to reach and gain barbarians. All these monasteries, transformed into Benedictine cloisters, and supported and eulogized by the Papacy, appeared to Reginald as having been raised up by God to protect those three elements of civilization : labor, science and virtue, from the storm raging in Europe during the barbarian invasion. He still saw around him, almost within the range of vision, the magnificent remains of these monasteries. Near Orleans, in the valley of Micy, he saw the monastery where St. Maximin, brought by Clovis himself, had taught, thirty years before the foundation of Monte Cassino. His was the voluntary and fruitful labor of a free man, in favor of a people who knew little except the indolence of masters, or the constrained and sterile labor of slaves. A little farther on, at the opposite side of the city, he could see the Monastery of Fleury, called by excellence,—since it received from Italy the remains of the patriarch of the Western monks,—the Monastery of St. Benedict. During centuries of darkness and storm, the sacred fire of science was preserved in its cloister, under the shadow of that gigantic basilica whose solemn mass appeared in the distance above the waves of the Loire, like the tomb of a departed people. In fine, at Marmoutiers, near

Tours, was seen the famous abbey founded by St. Martin, as a sanctuary of prayer and penance. But these were monastic orders essentially devoted to the personal sanctification of their members, and did not take an active part in the public services of the Church. Without doubt they were always, in spite of their decline, incontestably useful. Reginald did not regard them as stars, condemned to become extinct, because they were not united in nature's whole. It seemed to him, and reasonably too, that they ought no longer to be the only ones in the Christian Church. If science did not reveal to him that new stars were constantly appearing in the vault of heaven, his heart and faith sufficiently informed him that, as Jesus Christ had created new heavens and a new world, he should now, according to the needs of the times, raise up other stars and whole constellations, destined, as he read in the words of the Scripture, to illumine at the same time the obscured and enlarged firmament of the Church. Already great progress had been made. St. Bruno had caused solitude and contemplation to flourish in the desert of the Grand Chartreuse ; the venerable Peter of Cluny reinvigorated the old trunk of St. Benedict, which St. Bernard had made fruitful by a vigorous offshoot. St. Norbert had reformed the institution of the regular canons, by the splendor of public

worship, and an austere mixture of the practices of Cluny and Citeaux ; in fine, divers orders of chivalry were instituted against Mahometanism, for the defence of the Holy Sepulchre ; and that of the Trinitarians, for the redemption of captives. But these did not yet suffice. Other necessities and other times claimed new institutions, and other captives sighed for their deliverance. Barbarity of a new kind menaced Christendom. The monastic orders were no longer sufficient to arrest its progress, and God was about to raise up the apostolic. The Crusades had, it is true, weakened the material power of Mahometanism. Vanquished in Spain, driven from Italy, the Crescent saw itself strongly attacked in the centre of its own empire. But its intellectual and moral influence, seconded by the house of Hohenstauffen, was not less menacing and formidable. Its false doctors penetrated farther than its arms ; and while the latter were valiantly repulsed on all sides, the former invaded the universities, which enthusiastically gathered their works and commentaries on Aristotle. Science, misled for more than half a century by the abuse of Dialectics, believed it had found herein strong arms against the faith. But these arms fell back upon science itself, which, already the victim of its own revolt, and confounded in its pride, was teaching, as we have seen, the

grossest and most monstrous errors. Morals were not less shaken than faith. At this moment the papal sun was passing the meridian of its political and temporal power, which had been one of the most active causes of European progress. The churches and monasteries were possessed of immense territorial riches, which riches ceased not to be the gift of a generous people, the magnificence of kings, the patrimony of the poor, and the ransom of souls, as well as the fruits of long and painful labor. But their possessors, in general, no longer rendered themselves honorable by the practice of their duties, still less by the personal culture of their domains. They placed the serf or the peasant at their ploughs, and their idleness, like their opulence, engendered grave disorders and scandalous abuses. The goods of the Church too often became the reward of simony and ambition, or the prey of indolence and luxury. Besides, the Crusaders had witnessed the manners of the Mussulman in Asia. Fascinated by this sensual religion, they imbibed a taste for it, and introduced its practices into Europe. Woman was no longer regarded with that respect, honor, and fidelity, which chivalry, inspired by Christianity, had vowed to her.

On the other hand, heresy, favored by general ignorance and corruption, had made rapid strides.

First, the heresy of the Albigenses united itself to the Manichean, whose principal dogmas it professed. The disciples of Manos, condemned and subdued in the East, had secretly taken refuge in Thrace and Bulgaria, whence they sent out missionaries as zealous as they were subtle. Some Crusaders, meeting them on the way to Constantinople, carried their errors into their own countries. These, soon becoming numerous and powerful in Germany, Italy, and the south of France, feared not the truth, nor hesitated to employ force, in order to secure the triumph of their doctrine. Then followed the heresy of the Waldenses. Heedless of the speculative errors of the Manicheans, ignorant and fanatic, like their master, Peter Valdo, a rich merchant of Lyons, these partisans proclaimed themselves reformers of the Church. They boldly preached that the Church had deviated from the right faith, and must be brought back to the simplicity of the Gospel. The Albigenses and Waldenses soon spread into the same countries, and, after having mingled their errors, united their efforts against their common enemy, Innocent III, then Pontiff of the Church, who knew the grave danger that threatened her, and valiantly strove to avert it, by convoking the Council of Lateran for the extirpation of heresy, and the reformation of discipline. The evil was imminent, but the remedy seemed

unsuccessful. One night, a short time before his death, this great pope saw, in a dream, the two towers of St. John Lateran shake to their bases : a sad and expressive symbol of the decadence of faith and morals among Christians. To arrest this decadence, and bring back Christian progress, a new effusion of that spirit which, at the time of the apostles, had renewed the face of the earth, was necessary. Again were preaching and example, knowledge and virtue, the apostolate and voluntary poverty, needed, not only in some isolated members, but in a state of public and permanent institution. It was first necessary to institute a corps of doctors and preachers, destined to expound the Gospel in a manner at once simple and popular, learned and doctrinal, and suited to the intellectual and moral wants of the epoch ; thus causing the light of truth, like a two-edged sword, to penetrate deep into the minds and hearts of the people. The Council of Lateran had published an important decree touching pastoral preaching, which was much neglected, and no longer corresponded to the needs of modern times. After having preached the Crusade, the priest, Foulques, and some companions, that they might spread religious instruction, and reform manners, journeyed through the country. Like James, of Vitry, their missions were, at the time, attended with great success, but did not pro-

duce lasting fruits. Wicked preachers and false prophets continued to multiply and make rapid progress. Foulques' undertaking was a fortunate attempt, which ought to have been executed on a grander scale. Now the clergy, even with learning, were not sufficient for the pastoral preaching, essentially local and conservative; hence, the enterprise ought to have been attended by a subduing and universal preaching, capable of bringing back the souls that had wandered from the faith, and of extending the frontiers of the Church, by evangelizing the nations plunged into darkness. The two great families of St. Augustine and St. Benedict, the monks and the canons, could not leave their cloisters and their colleges, to become apostles and missionaries, except by abandoning their vocation, and that, too, in favor of exceptional circumstances. An institution, directly devoted to the practice of voluntary poverty, was also necessary. The luxury of the clergy, the wealth of the monks, were the favorite arguments of the Waldenses, who found their own apparent simplicity the principal means of success among the people. The moment was fast approaching when this weapon in their hands was to be weakened by the coming forth of an example of perfect detachment from the goods of the world. Such were the thoughts and sentiments of

Reginald ; and when he cast his eyes about him on the religious Orders, he found none in perfect harmony with the needs of Christianity, and his own aspirations. To avoid the confusion which a too great diversity might introduce in the Church of God, the Council of Lateran had forbidden the foundation of new Orders (chap. xiii). Nevertheless, Reginald did not despair. He thought that, as nature can vary its products to suit the seasons and climates, in order to distribute to man according to his needs, so also could the Church give birth, in its own day and hour, to the Orders and institutions which the condition of the times, and the needs of Christians, seemed to demand. The holy Council had made one wise reserve in its decree, by declaring, "Whoever shall wish to embrace the religious life must enter an Order already established ; whoever shall wish to found a new Order, must make choice of an approved rule." It then remained possible to build in the common city, under the protection of these old ramparts, the particular edifice of the two Orders demanded by the present condition of religion. By combining, in wise proportions, the ancient and the modern genius of the East and of the West, contemplation and action, the monastic element and the apostolic, they could, in this way, make of their members workmen and soldiers, who

should restore Christianity, by laboring on one hand, and combatting on the other, like unto those who rebuilt the temple, after the captivity of Babylon. Reginald redoubled his confidence and fervor in prayer. He opened his heart to God, and addressed himself to the Blessed Virgin, whom he supplicated to intercede with her divine Son, to the end that he would take pity on his Church. He knew not that his desires and prayers were already granted. "The vengeance of Christ," says Dante, the Christian poet, by excellence,— "that vengeance which it cost Him so much to rearm, was following His standard, attended by weak, timid, and scanty numbers, when the King who reigns for ever, wishing to deliver it from peril, by an effect of his grace, and not in view of its merits, sent to the assistance of his spouse two champions, whose example and words rallied its wavering followers. The one was a seraph in charity; the other, by his wisdom, was a reflection, on earth, of the light of the cherubim. To speak of one or the other is to speak of both, for their missions tended to one and the same end."\* St. Dominic and St. Francis were these two champions, raised by Jesus Christ, at the prayer of Mary, as two men of justice, to sustain and renew his Church. "Dominic and Francis," says St. Catherine, "were

---

\* Dante, Cantos xi, xiii.

truly the two columns of the Church. Francis, by his poverty, which was his portion ; and Dominic, by his learning." Instituted, at the beginning of the thirteenth century, by common predestination, the Friars Preachers and the Friars Minors sprung up together as twin brothers, with one thought and one affection.

Both were cradled in a sanctuary, and consecrated to the Queen of heaven, their mother ; one at Notre Dame of Prouille, in Languedoc, the other at St. Mary's, at the foot of the Apennines. To speak here only of the Friars Preachers :—St. Dominic, faithful heir to the virtues and designs of Diego, his master and friend, had borne, almost alone, after Diego's departure, the burden of the apostolate. In 1215 he went to Rome, with Foulques, Bishop of Toulouse, to obtain of Innocent III the establishment of an Order which should be, in name and deed, consecrated to preaching, and obtained from the Sovereign Pontiff encouragement and promises. Innocent's successor, Honorius III, solemnly approved and confirmed the Order of Preachers, as soon as Dominic made choice of the rule of St. Augustine, and the principal monastic observances adopted by St. Norbert. The following year, 1217, the saintly patriarch summoned all the brethren to the convent of Prouille, and thence dismissed them into different cities, "for,"

said he, "the seed becomes corrupt when it is hoarded up, but fructifies when sown." Seven of them, sent to Paris, had, without doubt, in passing through Orleans, gone to kneel at the Church of St. Aignan, at the tomb of the great bishop. The accomplishment of all these things was unknown to Reginald, but God, who always favors the designs he himself inspires, revealed them to him. Our Lord, by an interior grace, called him into Italy, in order to make him the ornament of an Order just instituted. The saint followed the inspiration, without knowing it. The grace that filled his soul attracted him to Rome, there to enter the company of St. Dominic, and assist this glorious patriarch in a work which was to prove so useful to the Church. It was at Rome that God awaited him ; at Rome, the centre of unity and faith, the bulwark of the Papacy, the custodian of renowned works, the watch-tower of great vocations. We shall see how our Blessed Reginald was called thither, no longer to be only a canon, but an apostle and a Friar Preacher ; to cease to be dean of St. Aignan, in becoming vicar to St. Dominic, and thus to merit the same eulogy which the Church was to award his master and father : "Virum canonicum auget in apostolicum."

## CHAPTER IV.

The Pilgrimage of Reginald and the Bishop of Orleans to Rome.—Meeting of Reginald and Dominic.—His illness, vision, and miraculous cure.—Was this vision the principle and cause of the change of the habit of the Friars Preachers?

(1218, June–August.)

REGINALD had discharged the functions of dean of St. Aignan for seven years, when Bishop Manasses, his friend, desiring to visit Rome and Jerusalem, invited him to be the companion of his pilgrimage. He accepted the invitation the more willingly as he had long before conceived the same design, and only wanted a favorable moment to accomplish it. The two friends left Orleans toward the end of June, 1218. What route did they take? Did Reginald go to St. Giles to visit his family, his early friends and masters, and to pray in the crypt of the old abbey? (In this abbey now reposed, by the side of the holy founder, the remains of the legate, Peter of Castelnau, lately martyred, on the banks of the Rhone, by an assassin of Raymond of Toulouse.) History does not tell us; we are only informed that they arrived at Rome a short time after setting out. We shall not attempt to describe the emotion that filled the soul of Reginald when he entered the Eternal City.

The grandeur of Ancient Rome disappeared before the majesty of Pontifical Rome. He hastened to kneel at the tomb of the holy apostles, to visit the catacombs and sanctuaries, consecrated by Christian piety and the blood of martyrs. The ardor of his faith and charity was redoubled, and he felt himself drawn toward the apostolate, with a force till then to him unknown. In a conversation with a cardinal, who enjoyed at Rome a high reputation for wisdom and virtue, Reginald confidentially opened his heart, and declared his intention of embracing a state of voluntary poverty, and of preaching Jesus Christ from city to city. "Behold even now," said the cardinal, an Order has been instituted which has for its end the union of poverty with the office of preaching. The master of this new Order is at this moment in the city, proclaiming the word of God." Having heard this, Reginald hastened to seek the Blessed Dominic. Toward the end of the preceding year, after the dispersion of the friars, Dominic returned to Rome. Here he lived in the convent of St. Sixtus, which Honorius had given him and his companions, whose number daily increased. His incessant preaching in the different churches, his teaching in the pope's palace, where he explained the epistles of St. Paul, his virtues and miracles, made him exceedingly popular. He was venerated as an

apostle and doctor, as a miracle-worker and a prophet. When he had preached, the crowd pressed forward in his footsteps, and each one esteemed himself happy in bearing away, as a relic, a fragment of his habit. To such an extent did they carry their devotion, that his mantle and scapular scarcely reached his knees. Reginald hastened to reveal the secret of his soul. He was captivated by the grace of Dominic's discourse, and rejoiced to learn that their lives bore such a resemblance. Like himself, Dominic had lived in the shadow of the cloister and sanctuary; like himself, after having passed his youth in the universities, he had been placed at the head of a chapter of canons. In the peaceful position of canon, Reginald soon became possessed of the soul of a Friar Preacher. From the midst of his divine offices, and the bosom of his pastoral ministry; in the collegiate, under the hidden but powerful influence of the spirit of prayer, an earnest desire for the salvation of souls, and, as a consequence, the love of preaching, developed in his heart. But, while the apostolic life, with its hands filled with trophies, incited his ambition, the consideration of the perils that surrounded it retained him at a distance. He dreamed of a preaching which should join to the sap and nerve of doctrine, and the safe-guard of obedience, the cortége of pov-

erty, mortification, and every folly of the cross. But nowhere had his ideal been shown him, when God, who was pleased to try and purify his soul by the purging flame of interior desire, drew him, in company with his bishop, to Rome,—Rome, where every great vocation tends, sooner or later, to receive either the thought that inspires, or the benediction that confirms it. Then he understood, admired, and adored, the wonderful designs of Providence, which had conducted him with sweetness and force to this decisive point of his career. With a heart dilated with gratitude and love, he said to himself: “At last I have found it; the heretofore invisible ideal of the preacher is before me. I have seen it, I have heard it, and this Order of Preachers, which I have so much desired for the regeneration of the Church, is established: it exists, it is approved and confirmed by the Sovereign Pontiff.” From that moment Reginald resolved to enter this Order without delay. But adversity, the test of all saintly projects, failed not to try his in like manner. He was stricken with a violent fever, which made such a rapid progress, that the physicians, perceiving him at death’s door, despaired of his recovery. Dominic, the man of God, grieving at the thought of losing, prematurely, a child of so many hopes, turned himself to fervent prayer.

His afflicted heart sent forth importunate sighs to the Divine Being, and to his holy Mother, whom he had chosen patroness of his Order. He implored them (as he afterward recounted to the Friars), not to take from him so suddenly the joy of possessing a son as yet but hardly born; to prolong his life, if it were but for a short time, since he was most assured this child would one day be a vessel of election. While he was thus praying, Reginald awoke, and, momentarily expecting death, distinctly saw the Queen of heaven, accompanied by two maidens of ravishing beauty, St. Cecilia and St. Catherine, advancing toward him. Mary, smiling, said to him: "Ask me what thou wilt, and I will give it thee." Astonished at so august an apparition, he deliberated within himself on what he should ask, when one of the virgins who accompanied the Mother of God, suggested to him that he ask nothing, but leave himself entirely to the will of the Queen of mercy. Then the Blessed Virgin, extending her hand, anointed his eyes, ears, nostrils, mouth, hands, reins, and feet, with oil brought by St. Cecilia, meanwhile pronouncing certain words appropriate to each unction. We know only the words relative to the unction of reins and feet. While touching the reins, she said: "Let thy reins be girt with the girdle of chastity, and thy feet be shod for the preaching of peace." Then,

taking from the hands of St. Catherine the habit of the Friars Preachers, she showed it to him, saying, ‘Behold the habit of thy Order,’ and disappeared. Reginald immediately felt himself cured, anointed, as he had been, by the Mother of Him who possesses the secrets of every unction of salvation. While at prayer St. Dominic learned from God all that passed in regard to Reginald. The next morning, on Dominic’s inquiring concerning his health, Reginald replied that nothing ailed him, and related his vision. Together they devoutly returned thanks to the Saviour who strikes and heals, who wounds and who makes whole. The physicians marvelled at a cure so sudden and unexpected, not knowing what remedy could have cured him who so lately seemed beyond recovery. Three days after, by a favor from heaven, the same vision and miraculous unction was renewed, in presence of Dominic, and a religious of the Order of Hospitallers. This celestial unction cured not only Master Reginald’s body of the fever, but also extinguished in him the flames of concupiscence, for, from that day, he never again felt their power, as he himself avows. Blessed Dominic often related this apparition to the brethren, particularly after the death of Reginald.

This vision, so celebrated in our annals, suggests an important question, which we cannot pass over in

silence. It is relative to the change introduced in the habit of the Order, of which, according to several historians, this vision was the principle and cause. Some say the Blessed Virgin, in appearing to Reginald, did not show him the habit of the Order, as then worn by St. Dominic and his disciples, but that which they were henceforth to wear; that is, that in which the surplice, or rochet, was replaced by the scapular. According to other historians, not less learned and pious, the Blessed Virgin, in presenting to him the habit of the Order, then new and little known, such as St. Dominic wore, said, "Behold the habit of thy Order;" thus confirming him in his resolution, and engaging him to be clothed without delay. We adopt this opinion, and will justify it. It is not in question to examine here the truth of this privileged apparition, which the first disciples of St. Dominic unanimously record, still less to contest this distinction with an Order so justly renowned for other glorious marks of the protection of the Blessed Virgin. It is only a question of discussing what the most learned historians have handed down to us; those who, having lived with Blessed Reginald, could easily have learned from his own lips all the circumstances of so marvellous a fact. Now their testimony, far from giving any foundation to the ideas which later historians have produced, seems to

prove directly the contrary. See how, after Blessed Jourdain, Father Stephen de Bourbon, received and distinguished in the Order of Friars Preachers, before the year 1233, explains it: "We read," says he, "in the life of St. Dominic, that Reginald, perceiving himself dangerously ill, and given up by physicians, had recourse to the Blessed Virgin, to whom he had a special devotion; that then this Mother of mercy, accompanied by two other virgins, one of whom carried a kind of ointment, and the other the habit of the Friars Preachers, appeared to him. After having cured him, by anointing his members, she showed him this habit, advising him to receive it as soon as possible, "for," said she, "the Order of Friars Preachers is lately established, and yet but little known."\* "Do we see in these words of a contemporary author," says Gerard de Frachet, "anything that indicates a change in the habit of the religious of St. Dominic? Is Blessed Reginald there told to intimate to the holy patriarch the obligation of laying aside his first habit, and substituting the scapular for the surplice? He is, on the contrary, told that the habit shown him is that of the Friars Preachers,—that by which he was to distinguish them; consequently, that which they already wore, and which was shown him only be-

---

\* *Lib. de Dono Pietatis*, page 11, tit. 6. cap. 16. Cod. Sorbonn.\*

cause these new religious were still but little known :  
“ *Habitum ordinis Prædicatorum, qui ordo novus erat  
et incognitus.*”

In vain is it objected that the silence of this writer concerning the change in the habit does not detract from the truth of the circumstances related by later historians. The forgetfulness would not have been common to all authors of the same period; besides, it is worthy of remark that those who, some years later, in order to supply what might have been inconsiderately omitted by preceding biographers, wrote the life of their holy founder, say nothing more of it, although, according to the remark of Peré Echard (1, page 72), “they undertook to prove that their Order, in its institution and progress, felt the protection of the Mother of God.” What then, was the habit of the Order? What was the costume worn by St. Dominic and his disciples? Was the scapular a part of it? It was the same that St. Dominic received at the chapter of St. Osma, and consisted of a white tunic, fastened at the waist by a leathern girdle; over this were worn a surplice and a black cloak, to which was attached a cowl of the same color. As to the scapular, it was far from being a new, an unknown, or an unused article of dress. For a long time monks had worn it, as a safe-guard for modesty and as a means of cleanliness, in agricultural and

domestic employments. Several congregations of regular canons had adopted it for the same ends, because, following the example of the monks, they had bound themselves, by a law, to manual labor. It was thus Honorius III prescribed it to the congregation of the Valley of the Scholars, in the Bull of its institution. Another simple and natural reason gave rise to the scapular, and more and more developed its use. We know the hat and square bonnet were not yet known; instead of which, everybody, monks and laymen, secular and regular clerics, ordinarily covered their head with a hood or cowl. It was this which gave rise to the scapular of cloth, which consists of a band fastened to the cowl at the front and back, in order to facilitate its adjustment. The words, cowl and scapular, were used indifferently, to designate the one and the other. The Premonstratensians, and certain chapters of cathedrals, wore it as their proper and ordinary habit. The Bollandists believe St. Dominic received it on entering the chapter of Osma. Signio thus expresses himself, in his learned treatise on the Canonical Order: "Several ancient canons wore the scapular, as it is related of St. Dominic, who, having laid aside the surplice, retained all the other parts of his first habit." We have already stated, following Thierry d' Apolda, that, while St. Dominic preached in Rome,

before the arrival of Reginald, the people manifested their devotion by cutting off pieces of his cloak and cowl, so that they scarcely reached his knees. Now this cowl scarcely reaching the knees, evidently signifies the scapular, which was attached to it, and which we designate by the same name. The scapular, therefore, was known and worn by the monks and canons regular. St. Dominic, like many others, wore it, but it was not then what it became later, and what it is to-day. It is, doubtless, for this reason the great patriarch, as well as many others of the first Friars Preachers, has sometimes been represented without this article of dress. During the latter part of the thirteenth century, the usage of the scapular became general, and was ennobled, after the celebrated apparition of the Blessed Virgin to Blessed Simon Stock. It was no longer only a garment of cleanliness and modesty, but became, henceforth, a garment of piety and honor. We regard it as the holy livery of the servants and children of Mary; and several Orders, ours in particular, adopted it as the essential and distinctive part of the habit: *Protestativum suæ professionis*. We believe, then, the vision of Blessed Reginald did not cause any change in the habit of the Order. In effect, Galvaneus Flamma, speaking of the sojourn of St. Dominic at Milan, in 1217-1219, both before and after the vision

of Blessed Reginald, uses the same expressions, and, say the canons of St. Nazarus, received him honorably, and welcomed him as one of their brethren, because they themselves wore the habit of regular canons. We also believe that the scapular, worn from the beginning, was not substituted for the surplice, but that the latter was simply abandoned a little later, in the spirit of humility and poverty, to conform to the example of St. Dominic, and, perhaps, to the ordinations of the first general chapter, held at Bologna in 1220. Listen to the declarations of two eye-witnesses, given under oath, in the verbal process made for the canonization of the holy patriarch, twelve years after his death. The seventh witness, Brother Stephen, Provincial of Lombardy, declared as follows : “ I knew the Blessed Dominic more than fifteen years ago, and I often saw him wearing a very poor garment, and a short scapular, which he would not cover with his cloak, even in the presence of great personages.” A declaration, remarks Father Frederic de Poggio, which quite loses its value, if it is true that the Blessed Virgin gave the scapular to the whole Order, in the person of Reginald. The deposition of the fifth witness is much more explicit. Brother John of Spain affirms: “ On the approaching feast of St. Augustine it will be eighteen years since I received the habit from the

hands of Dominic, and made my profession the same day in the Church of St. Romain, at Toulouse." He then added: "At the time when the Friars Preachers, having possessions, travelled with money, and wore surplices, Brother Dominic applied himself to make them practise a more rigorous poverty: in this he succeeded."\* An evident proof that, if the Order laid aside the surplice, it was in the spirit of poverty, and not because of Reginald's vision. The use of the surplice, rendered expensive by long and frequent journeys of the friars, was soon reserved, as among the Premonstratensians, for the office of choir, and, later, exclusively for the ministry of the altar. At the time of Blessed Humbert, the scapular was ordinarily laid aside, to put on the surplice.

Many will, perhaps, reproach us for having, in sustaining this opinion, caused the celestial perfume, which seemed to exhale from our habit, to vanish. To these we would simply reply: If legend has its charms, history has its rights, which we desire to respect, in order to remain faithful to the beautiful and noble motto of our Fathers, *Veritas* (truth). In concluding this chapter, we would say, with Echard (1, page 75): "Could we wear a more honorable habit than that St. Dominic wore for more than ten years, while combating the heretics—than that he

---

\* Mamachi's Appendix, p. 123, Nos. 1, 4, and p. 114, Nos. 1, 2.

consecrated by so many apostolic labors—than that heaven distinguished by so many visions?” It was in this habit Innocent III saw him support, on his shoulders, the Church of St. John of Lateran, and which made the great pontiff foresee that his children would, one day, in that same livery, support the Universal Church. It was in this habit, while he sojourned at Rome, in the year 1216, to obtain the confirmation of his Order, that the Blessed Virgin presented him, with St. Francis, to her divine Son, in order to appease his vengeance, irritated against the world, assuring him these two would labor with zeal for the salvation of souls. If the habit had been displeasing to the Queen of heaven, she would then have commanded the holy patriarch to change it. In fine, it was in this same habit that, while at prayer, after the confirmation of his Order, St. Peter and St. Paul appeared to him, the one giving him a book, the other a staff, saying: “Go and preach, for thou art chosen by God for that ministry.” Immediately after this vision, he saw his children, clothed like himself, going, two and two, to evangelize the whole world. He regarded this vision as an admonition and celestial prediction; and scarcely had he returned to Toulouse when he dispersed his companions, in spite of their fewness, into different countries of Europe. Now, if the habit was changed,

this prediction fails. By a supreme favor, the Blessed Virgin wished to show how dear this habit was to her; and when Reginald, who tenderly loved her, asked her to make her will known to him, she deigned to bring the habit from heaven, and urged him to wear it, by entering the Order of Preachers. Such are the true glories, if there are any at all, of the Dominican habit; and those who pretend that it was changed at a later period, do not embellish, but divest it of its charm.

## CHAPTER V.

The clothing and profession of Reginald in the Convent of St. Sixtus.—His pilgrimage to Jerusalem.—Returning to Rome, he is sent, as vicar of St. Dominic, to Bologna.—The wonderful success of his preaching.—Origin and progress of the Convent of St. Nicholas.—Legends.—St. Dominic at Bologna.—Blessed Diana d'Andalo.—Brother Reginald is sent to Paris.

(August, 1218—October, 1219.)

REGINALD, miraculously cured by the Blessed Virgin, and approved and encouraged in his design by his friend, Bishop Manasses, received, without delay, the habit of the Friars Preachers, and, at the same time, made his profession to St. Dominic, in the convent of St. Sixtus. Blessed Dominic permitted him to finish his pilgrimage, in company with Manasses; hence, a few days after, they embarked for Jerusalem.

Pilgrimages to the Holy Land date from the earliest days of Christianity, never having been entirely interrupted. When Constantine and his pious mother had purified these places, consecrated, as they were, by the life, labors, and death of our divine Lord, from the profanations of paganism, Christians hastened there in crowds. St. Jerome

wrote to Marcella, in 380, that "Christians came from every part of the universe, and the praises of Jesus Christ were chanted at his tomb, in every tongue." The Crusades reanimated this enthusiasm, and, in the thirteenth century, every Christian deemed himself happy to be able to visit, at least once in his life, the places hallowed by the principal mysteries of faith. Brother Reginald and Manasses, in the train of so many pilgrims, visited all these places. They shed tears where Christ had shed his precious blood; they practised virtues where Christ had operated his wonderful miracles; they relieved the poor, where Christ had healed the sick; and, recalling to memory all Jesus had done for his Father's glory and man's salvation, they, in fancy, seemed to witness the mysteries on which they meditated, and, living as they were, with barbarians, imagined they conversed with the unlettered apostles.

In following, step by step, Gospel in hand, the life of our Lord, Reginald did not forget that he was the first of his brethren in the Holy Land, the first to wear the habit of the Order, in those sacred places. Thoughts of his brethren were ever in his mind, and at each station, mindful of the preachers of all times and countries, he prayed for them, as for himself, imploring God to render them true disciples of the cross, and true preachers of men; to

give them grace to immolate themselves, without reserve, for the salvation of souls, and often to crown their apostolate with the palm of martyrdom.

Returning to Rome, the two friends were obliged to separate—the bishop to return to his diocese, and the late dean of St. Aignan to go wherever obedience should command. Dominic found it necessary to visit the convents of Bologna, Toulouse, and Madrid ; for which reason he had left Rome in the beginning of autumn. The religious of St. Sixtus recounted to Reginald the prodigies the saint had accomplished during his absence, and the prior transmitted to him the orders Dominic had left at his departure. Brother Reginald was appointed vicar, and had orders to go immediately to Bologna. His humility and modesty were alarmed at a charge which he believed he could not worthily fulfil; nevertheless, he accepted it, through obedience : and the wisdom displayed soon proved that St. Dominic could not have made a more judicious choice. Bologna, like Paris and Rome, like Toulouse and Madrid, had, from the first, attracted the attention of Dominic. Some days after Easter of this same year (1218), he sent a colony of religious to this city, whose university, unrivalled in the instruction of jurisprudence, drew thither the youth of all the nations of Europe. The prior of this convent was Brother Richard, a man of vener-

able age and saintly life. Received at first with profound indifference, the colony at length obtained from the Benedictines the privilege of reciting the Office in their church of St. Proculus. Shortly after, some Spanish religious, regular canons of Ronceveaux, received them into their hospice, and placed at their disposal the church of Sancta Maria della Mascarella. Meanwhile, the situation of the preachers was none the less precarious; they continued to live in most extreme poverty. Discouragement was about to take possession of them, when they were visited by Dominic, who, as we have already stated, was directing his steps toward Spain. The blessed patriarch, wishing to rekindle their languishing courage, and revive their cooling faith, renewed before them the miracle he had performed at St. Sixtus. One day, as they were assembled in the refectory to take their repast, and not having sufficient bread, Blessed Dominic gave himself to prayer, and immediately two angels, in the form of youths, appeared, and laid on the table two loaves of exceeding beauty. Dominic exhorted his children no longer to distrust Providence, and, in bidding them adieu, announced the coming of a brother, whose learning and sanctity would not be slow to move the hearts of the Bolognese in their favor.\*

---

\* See Document VII.

Brother Reginald arrived at Bologna on the 21st of the following December. Replenished with the spirit of his new vocation, moved by the favors heaven had bestowed on him, and parting with the remembrance of Rome and Jerusalem, he gave himself entirely to the work of preaching. His burning discourses and vehement words, like a flaming torch, so enkindled the hearts of the people, that there were none so hardened as to escape the fire. Bologna—the learned Bologna—was in a state of commotion, as at the apparition of another Elias. In those days Reginald gave the habit to several disciples, and the number of these increased more and more. The doctors of the university, not less than the students, dreaded to hear him preach, for fear of being allured by his eloquence. We will quote Gerard de Frachet, on the memorable conversion of one of them :

“When Brother Reginald, of saintly memory, preached at Bologna, and attracted to the Order clerics and renowned doctors, Master Moneta, of Cremona, then professor of philosophy in the university, and renowned throughout Lombardy, seeing such numberless conversions, began to fear for himself. For this reason he sedulously avoided Brother Reginald, and, by words and example, endeavored to influence his pupils to do likewise. However, on the feast of

St. Stephen, they essayed to carry him with them to the sermon. As he could not well refuse, he said to them, by way of delay : ' Let us first go and hear Mass at St. Proculus.' They went, and remained till they heard, not only one, but three Masses. Moneta sought to extend the time, while his pupils urged him on, when, not being able to delay longer, he said : ' Now let us go to the sermon.' On their arrival at the church, Reginald was still preaching. The crowd was so immense that Moneta could not enter, so he remained standing on the threshold. Scarcely had he lent an ear, when he was vanquished. ' I see the heavens open,' said her orator,—“yes, they are open at this moment to him who is willing to enter ; the doors are ever open to those who desire to pass through. Let the indifferent pay attention, and fear lest God for ever close heaven to them that now close their hearts, their mouths, and their hands, to him. O my beloved ! why do you delay ? The heavens are open.” As soon as Reginald came down from the pulpit, Moneta, deeply moved by his words, went to him, laid before him the state of his conscience, and ended by making a vow of obedience. But, as many impediments prevented, by consent of Blessed Reginald, he remained more than a year in the world, wearing the secular dress. This probation

was not idly spent, for, as formerly he had withdrawn many from the preaching of Reginald, so henceforth he labored with his utmost energy to bring him hearers and disciples. Now it was one, again another, and at each time he himself seemed to receive the habit with the newly clothed. It would be difficult to recount his progress in sanctity, when he was really clothed, and not less the admirable fruits produced by his eloquence, his erudition, and controversies with the heretics. St. Dominic, having no cell of his own, was laid on the bed of this disciple, in his last illness." Echard says: "Academicians from Rome, in fact, men of letters generally, hastened to Bologna, to see and hear him. His intense love of study, and his tender devotion, which frequently drew tears from his eyes, caused him to lose his sight, in the latter days of his life. Like another Didymus, the learned catechist of Alexandria, who, in losing the sight of his eyes, lost nothing of the light of the soul, Moneta was blind a long time, but continued not less to be the light of his Order, by the sanctity of his life, the wisdom of his counsels, and patience in trials, till the hour of his death, which was most precious in the sight of God."

Reginald made other conquests, not less signal, particularly that of Brother Clair Sextius, Master of

Arts and Canon-Law, afterward Provincial of the Roman Province, then casuist and chaplain to the pope ; also, those of Brother Paul of Venice and Brother Frugère, all of whom received the habit, and made their profession during the Lent of the following year. The last informs us that, having obtained from Master Reginald permission to visit his family, at his return, early in September, he found the friars installed in the convent of St. Nicholas, and enjoying the presence of St. Dominic.

The convent of Sancta Maria della Mascarella no longer sufficed, on account of the number of the brethren. Reginald at first thought of enlarging it, but, on account of the opposition which he met from the proprietors of neighboring houses, was obliged to renounce his project. He exposed the state of affairs to Cardinal Ugolino, the pope's legate, who was much devoted to the Order, through whose mediation he soon obtained from the Bishop of Bologna the church of St. Nicholas des Vignes. This church was situated near the enclosure of the city, and surrounded by vineyards. God had revealed the high predestination of this place, by many prodigies. According to Brother John of Bologna, the laborers had often perceived there fire and light, which seemed to be a happy augury. Another Bolognese, Brother Clair, relates that, in his childhood,

his father, one day, while they were together passing St. Nicholas', said to him: "My son, the voices of angels have often been heard singing in this place, which is a presage of a brilliant future." "I observed," said he, "perhaps they were the voices of some musicians, or of the neighboring monks of St. Proculus chanting the Office, but my father, an excellent Christian, replied: 'My son, the one is the voice of angels, the other is the voice of men, and we cannot confound them:' words which have never been effaced from my memory."

A priest, named Rodolph, was chaplain of St. Nicholas. "This God-fearing man," says Gerard de Frachet, "declared himself ready not only to resign his title, but to give himself to the Order." Having become a Friar Preacher, he has left us the following account: "Before the arrival of the friars at Bologna, there was a poor woman, despised by men, but beloved by God, who often knelt and prayed with her face turned toward a vine, where our convent was afterward founded. When mocked at, and treated as one bereft of her senses, she would reply: "O unhappy ones, much more foolish than I! If you knew the men who will live in this place, and what things shall here be accomplished, you, too, would prostrate yourselves in adoration before God, for the whole world shall be illumined by these men."

It now only remained to purchase the adjacent lands belonging to Peter de Lovello, and his son, Andalo. This family, besides being one of the richest and most powerful of Bologna, enjoyed the right of patronage over the church of St. Nicholas. For a long time all propositions were rejected, but the Friars Preachers now relied on a protectress within that family, who would yet triumph over all resistance. This was the youthful Diana d'Andalo, already distinguished, less by the lustre of her birth and beauty, than by the elevation of her soul, the charm of her words, and the heroism of her virtues. Entering into girlhood, she acquired a taste for the pleasures of the world; but, when Blessed Reginald came to Bologna, immediately allured, as was the entire city, by his sanctity and eloquence, she thought only of consecrating herself to Jesus Christ. "Drawn by the Holy Spirit," says a contemporary writer, "she despised the pomps and vanities of the world, and sought more and more the friendship and spiritual discourses of the Friars Preachers." Diana took their cause in hand, warmly pleaded with her family for them, and on the 14th of March, of the same year, Peter de Lovello, in the absence of his son, Andalo, then mayor of Genoa, sold to Master Reginald, stipulating in the name of the Friars, the lands adjacent to the church of St. Nicholas, and

ceded to him all right of patronage over said church. The work of building immediately began. The former chaplain, now Brother Rodolph, directed the labor, which progressed so rapidly that, within the short space of two months, the friars were installed in their convent. The young Diana, with indescribable joy, saw it rise not far from her own home, and her virtues expanded beneath the shadow of its cloister.

Meanwhile trials, the tests of the works of God, were not slow in visiting the convent of St. Nicholas. "When the Order of Friars Preachers," says Gerard de Frachet, "was yet only a young plant, there arose among the friars of Bologna a temptation so violent, that all were stricken with discouragement. Many, persuaded that their Order, so young and feeble, could not long endure, began to deliberate together on what Order they ought to embrace. Two of the most worthy had already obtained from the apostolic legate, Cardinal Ugolino, the privilege of entering the monastery of Citeaux. They presented their letters to Brother Reginald, who, in great sorrow, laid the affair before the chapter. All burst into tears at the increasing evil, while he, turning his eyes toward heaven, prayed to God from the depths of his grief-stricken heart, for in him alone was all his hope. Brother Clair, distinguished for his virtue and learn-

ing, arose to exhort his brethren, and tried, with forcible reasons, to reassure them. Scarcely had he finished his discourse, when Master Roland of Cremona, a celebrated doctor of the university, a learned physician, and afterward the first friar who taught theology at Paris, entered the chapter-room. Dressed in rich scarlet, he had passed the whole of the day before with his friends, in pleasure and feasting. That night, touched by God's grace, he thought within himself: "Where is now the feasting of to-day? Where the happiness we have tasted?" He understood that the joys of this world are soon changed into sorrow and mourning, and, moved by the Holy Ghost, came alone the next day to St. Nicholas, and, without giving any explanation, but as one infatuated, demanded admittance into the Order. At this sight Reginald, under sudden inspiration, did not wait till a habit should be brought, but, hastily taking off his own, therewith clothed Roland. The sacristan rang the bell, the chanter intoned the *Veni Creator*, and while the friars chanted it with tears, and voices tremulous with joy, a crowd of men, women, and students, assembled at the convent. The whole city was agitated, devotion toward the friars was reanimated, the temptation vanished, and the two religious who had resolved to quit the Order, cast themselves on the floor, in the midst of the

chapter, acknowledged their fault, renounced their apostolic letters, and vowed to persevere till death.

The following day our Lord, in a vision, greatly consoled Brother Rodolph, who was greatly afflicted at the discouragement of his brethren. Jesus Christ, having his blessed Mother on his right, and St. Nicholas on his left, appeared to him. St. Nicholas, placing his hand on Rodolph's head, said: "Brother, fear nothing; all will succeed for thee and thy Order, because Our Lady will care for you both." At these words he perceived, in the middle of the river which flows through Bologna, a ship filled with a multitude of friars, and St. Nicholas again said: "Thou beholdest all these religious? Fear nothing, fear nothing, I say: these are so many Friars Preachers, who shall one day be spread over the whole world."

This prophetic vision was soon realized, and the convent of St. Nicholas, in a short time, became the nursery of saints, apostles, and doctors. A little after its foundation, a Bolognese student, very learned, but very worldly, was converted in the following manner: He seemed to be overtaken in the country by a violent storm. He ran for shelter to a house at a little distance, and, finding the door shut, knocked, and asked hospitality. The hostess replied: "I am Justice, and this is my house; but, because thou art not just, thou canst not enter here." Grieved,

he went and knocked at another door: "I am Truth," replied a voice, "and will not receive thee, because Truth helps those only who love her." Having knocked at a third door, the inmate said: "I am Peace, but there is no peace for the wicked, but only for those of good will; nevertheless, because my thoughts are thoughts of peace, and not of affliction, I will give thee good counsel: A little farther dwells my sister, Mercy, who ever hath compassion on the miserable. Go to her, and do as she shall command." He directed his steps toward the house indicated, and Mercy, coming to meet him, said: "If thou wouldst be preserved from the storm, and saved from an imminent tempest, go to St. Nicholas, where dwell the Friars Preachers. There thou wilt find the stable of Penitence, the manger of Chastity, the food of Doctrine, the ass of Simplicity, the ox of Discretion; Mary, who will enlighten thee; Joseph, who will direct thee; and Jesus, who will save thee." On awakening, the young student meditated devoutly on the vision, and hastened to follow the counsel of Mercy. Brother Tancred relates of himself that, being at Bologna, in quality of chevalier to the Emperor, Frederic II, he began to consider the dangers of his state, and implored the Blessed Virgin to watch over his eternal salvation. Mary appeared to him in a dream, and said: "Enter into my

Order." He awoke, and, after having addressed a fervent prayer to Mary, again slept. He then saw two men, wearing the habit of the Friars Preachers. "You ask the Holy Virgin," said one of them, a venerable old man, "to direct you in the way of salvation? Come to us, and you will be saved." On the morrow, Tancred, who, as yet knew not the Order, believed the dream to be an illusion, and rising, begged his host to conduct him to a church, that he might hear Mass: he was accordingly conducted to the church of St. Nicholas. Scarcely had he entered the cloister, when he saw coming toward him two friars, of whom one was the prior, Brother Richard, whom he immediately recognized as the old man of his dream. In a short time, having arranged his affairs, he left the world, and became a Friar Preacher. A little after, he was sent to Rome, where history marks him prior of St. Sixtus and Santa Sabina.

Directed and sustained by Master Reginald, the Friars of St. Nicholas made the practice of the religious life their greatest delight. They prayed, chanted the praises of the Lord, preached to the people, heard confessions without ceasing, and, by their piety, their fasts, their wisdom, and their virtues, mutually animated each other to love God, and make him loved, more and more, by the faithful. Silence was observed with scrupulous exactness.

One night, after compline, a brother being prostrate before the altar, the demon seized him from behind, and dragged him, by the foot, to the middle of the church. At the cries of the brother, more than thirty friars, who were praying here and there, ran in haste to assist him, and, not seeing the demon, tried in vain to hold him. In their fear, they threw holy water on the brother by the handful, but without success. One of the oldest, endeavoring to hold him, was likewise dragged along. At length, after many efforts, he was conducted before the altar of St. Nicholas, and Reginald arriving at this moment, the brother confessed a mortal sin he had never declared, and was thus delivered from the hands of the devil. We may justly admire the rigor with which silence was observed after compline, since, on this occasion, in the midst of such a tumult, not one word was heard, save the first cry of the frightened brother.

The least infraction of the rule, above all against the vow of poverty, was severely punished. A lay brother having received, without permission, a piece of heavy cloth, Master Reginald immediately ordered rods to be brought, and caused the accursed cloth to be burned within the cloister, in presence of all the religious. The delinquent murmured, instead of humbly acknowledging his fault. Reginald bared

the brother's shoulders, and raising his eyes, bathed in tears, said : " O Lord Jesus Christ, who gavest to thy servant Benedict the power to expel the devil from the body of one of his religious, through the rod of discipline, grant me the grace to overcome, through the same means, the temptation of this poor brother." Then he struck him so sharply, that the brethren were moved to tears ; but the brother was reclaimed. " Father," said he, " I thank you, for you have truly driven the demon from me : I felt a serpent creep out of my veins whilst you struck me." From that day the brother made great progress in virtue, and became a good and humble religious.

Another brother, tempted to leave the Order, was apprehended at the moment he was about to escape, and conducted to the chapter-room before Master Reginald. He acknowledged his fault, and Reginald commanded him to prepare to receive the discipline. He then began to chastise him sharply, and turning now to the culprit, while striking him, said : " Depart, demon, depart from this body;" then turning to the brethren, addressed them as follows : " Pray, pray, my brethren : " wishing thus, as it were, to drive out the demon by the double virtue of penance and prayer. After having been disciplined in this manner for some time, the brother cried out : " Father, listen to me." " What do you wish, my son ? " replied Reginald.

“I tell you truly,” said he, “that the demon is gone, and I promise to persevere.” At these words all the brethren, blessing God, rejoiced, and the brother was faithful till death.

The guilty humbly received these wholesome corrections, for Reginald knew how to temper firmness with sweetness, and severity with affection. His children felt that, even whilst punishing them, he was still their father, after the example of God, who chastises because He loves; and they gratefully kissed the hand that struck them, because therein they found the heart that directed the blows it inflicted.

The arrival of St. \*Dominic soon brought new consolation and encouragement to the Friars of St. Nicholas. Having visited the convents of Spain and France, in the summer of 1219, accompanied by William of Montferrat, and a lay brother, he passed the Alps, and directed his steps toward Bologna, across the rich plains of Lombardy. Having stopped at Bergamo and Milan, he was received with renewed honor by the Canons Regular of St. Nazarus. Three learned jurists, moved by his preaching, asked to enter the Order. Dominic gave them the habit, and, together with them, pursued his journey.

“On arriving at Bologna,” says Jourdain de Saxe, “he found a numerous assembly of friars, whom Reginald, by his care and zeal, was instructing in

the discipline of Christ. These received him, with joy and respect, as their father, and here he remained some time, that, by his counsels and example, he might fortify the youthful colony. Many of the brethren had never yet seen him, and, in impatience, awaited his coming, that they might know him whom Divine Providence had given them as father and founder. The whole city and the university, already excited by the eloquence of the disciple, desired to hear him, that they might know whether the eloquence of the disciple was that of the master. Faithful to his mission, Dominic preached before them, the consequence of which was an enthusiastic revival of devotion. Distinguished clerics and learned doctors cast themselves at his feet, begging to be admitted among the number of his children."

But the youthful Diana d'Andalo surpassed all in the ardor of her joy and affection. Devoted to the cause of the friars, she now aspired to the habit of the Order, after the example of the nuns of Prouille and Madrid. "As soon as Dominic arrived at Bologna," says the chronicler already cited, "Diana became greatly attached to him, and consulted him concerning the salvation of her soul. After some time of probation, she made her vows at his hands, before the altar of St. Nicholas, in presence of Master Reginald, Brother Guala of Brescia, Brother

Rodolph, and many ladies. Drawn by her example, the most noble families of the city confided their spiritual interests to the Friars Preachers. They, in turn, drew their relatives and friends after them ; since which time the convent of St. Nicholas has enjoyed the devotion and universal affection of the people."

Faithful to his maxim, "The seed must be sown, and not hoarded," Dominic was not content with sending preachers to several cities in the north of Italy. The number of his brethren had considerably augmented. He sent several to found convents at Bergamo, Milan, Florence, and even at Barcelona, on the application of Bérenger, its bishop. In passing through Bologna, Bérenger had learned from the erudite jurist, Raymond of Pennafort, that St. Dominic would soon follow him to his episcopal city. Finally, Dominic wished to finish the founding of the Order in France, and commanded his vicar, Brother Reginald, to report at Paris.

Legend informs us that it was then it pleased God to unveil to Reginald the future destiny of the Order. "One day," says the same author, Jourdain de Saxe, "as Reginald was praying for the preservation of his Order, he heard a voice which three times repeated the word, 'Dirigimur.' Frightened, he begged of heaven to know what the word signified. The voice replied: 'As long as the

Order shall be governed by generals whose names shall have for initials the letters that compose this word, 'Dirigimur,' it will prosper, but afterward it will begin to decay. And, in truth, *D* signified Dominic, *I* Jordan, *R* Raymond, *I* John the Teutonic, *G* Humbert,—in his time called Gumbert,—*I* John of Verceil, *M* Munio, the Spaniard. This last was succeeded by Stephen, and, according to the oracle, the Order ceased to prosper." Reginald left Bologna towards the end of October, not without causing bitter regret to the hearts of the children he had lately enlisted to Christ, by the preaching of the Gospel,—faithful children, who wept to see themselves so soon separated from a cherished father.

## CHAPTER VI.

Foundation and progress of the Convent of St. James.—Arrival of Reginald in Paris.—Apostolic letters to the Prior and Friars of St. James's.—Success of the preaching of Reginald.—He receives the vows of Jourdain de Saxe and of his friend, Henry of Cologne.—His illness and death.—His burial in the monastery of Notre Dame des Champs.

(November, 1219—February, 1220.)

THE convent of St. James of Paris, to which Reginald directed his steps, was, to the north of France, what St. Romain of Toulouse was to the south: the corner-stone of the Order. We shall briefly relate its foundation and progress.

The seven Friars Preachers, sent to Paris after the chapter of Prouille, arrived there in the month of September, 1217. They bore apostolic letters, addressed to the chapter of Notre Dame, which authorized them to make the Order known. Being received with benevolence, and finding their establishment favored, they occupied a house between the Hotel Dieu and the episcopal palace. It was not without reason this location was selected. Here were united, in one place, Notre Dame, which

recalled to them the sanctuary of Prouille, and, moreover, it was a place where they could freely attend to the canonical office, with the chapter; the Hotel Dieu, where they could exercise charity toward pilgrims, the poor and the sick:\* the schools of the cloisters, which they could frequent, to perfect themselves in the sacred sciences; and the episcopal residence, whence the bishop might call on their ministry.

The sight of their poverty and virtue soon attracted the attention, and opened the hearts, of the people of Paris. From among the students and professors of the university, brilliant disciples came to them. One of the first was Henry of Marbourg, a holy man, whose preaching charmed both the clergy and laity. He has left us an account of his entrance into the Order. His uncle, Chevalier of Marbourg, watched over his childhood, and afterward sent him to Paris, to study philosophy. After death, the uncle appeared to Henry, and said: "Bear the cross in expiation of my sins, and go to the Crusade, now being preached. At your return from Jerusalem,

---

\* On arriving in cities where they were sent to found convents, our fathers preferred, after the example of St. Dominic, to lodge in hospices, there to receive hospitality, and exercise charity. When the piety and liberality of the faithful enabled them to build their cloisters, they took care also to build a hospice near by, where they received the poor and the pilgrim (thirteenth and fourteenth centuries). P. Masetti's "History of the Roman Province," vol. i, p. 255:

you will find a new Order of Preachers, to whom you shall give yourself. You must be terrified neither at their poverty nor at the fewness of their number, for they shall become a great people, and shall be strengthened for the salvation of many." Henry went to the Crusade, and, on returning to Paris, found the friars just established. He entered the Order, and, shortly after, his uncle again appeared, to thank him for having thus delivered his soul from the flames of purgatory. Again we cite, among the doctors, Peter of Rheims, a celebrated preacher, and professor of Sacred Scripture, and, among the clerics, the young Gueric of Metz, rich by birth, and of rare beauty. One night, while the latter studied at his window, he heard a voice singing in French a refrain, which ran as follows :

" Le temps s'en va,  
Et je ne travaille pas ;  
Le temps revient,  
Et je ne fais rien." \*

He began to reflect first on the sweetness of the air, then on the sense of the words, and to consider how well they applied to his own life. Looking on them as an admonition from heaven, the next

---

\* " Time goes,  
And I labor not ;  
Time comes,  
And I produce not. "

morning he left all, in order to dwell among the Friars Preachers, in the first house they occupied at Paris.

Events justified more and more the predictions of Brother Lawrence of England. The city council, reorganized by Philip Augustus, in 1190, ceded to the friars, for certain rents, the house wherein they assembled, commonly called the Parlor of Burgresses, situated near the wall of the enclosure. The Prince of Hautfeuille gave them his villa, and John of Baraste, the king's chaplain, dean of St. Quentin, and professor of the university, granted them the use of the chapel and hospice of St. James. These buildings were contiguous. The Friars Preachers hastened to arrange them for their instalment, and, on the 6th of August, of the following year, 1218, solemnly took possession of this new convent, which was afterward to bestow the appellation of Jacobin on all French Dominicans.\* Several distinguished clerics received the habit; other possessions and revenues were bestowed on them: in fine, as St. Dominic had foretold, they prospered in every manner. The community numbered thirty when the holy founder came to Paris, in the month of May, 1219. During his

---

\*Mamachi, p. 414; Mallet, p. 6; Echard, I, p. 17, L. It was not till the year 1221 that John of Baraste made a definite donation to the convent, and the university ceded all right to the chapel of St. James to the friars.

short stay he preached several times, and his ever-fruitful eloquence brought new benefactors and new disciples to the Order. It was there he gave the habit to William of Montferrat, whom, at Cardinal Ugolino's, in Rome, he had intimately known. There they had enjoyed frequent spiritual conferences; and it was agreed that William should become a Friar Preacher, as soon as he had studied theology two years at the University of Paris, after which, when the Order should be sufficiently established, they would travel together, and evangelize the north of Europe.

Dominic made a still more precious conquest in the person of a young student, named Jourdain Born at Borrenrick, in the diocese of Paderborn, of the noble family of Herberstein, he had come to study at the university. In turn a master, he had written erudite works on grammar and mathematics. He was professor of theology at this time, and was expounding the Apocalypse, at the university. Not less pious than learned, this Jourdain cultivated with zeal that virtue which, according to the testimony of the apostle, is "useful in all things." His charity toward the poor and afflicted was such that, in spite of the mediocrity of his means, he seldom allowed the poor to pass without assistance, and every day gave, unsolicited, an alms to the first whom he met. While he studied theology, he as-

sisted regularly at Matins, in the Church of Notre Dame. One night, on a great feast, he arose with precipitation, thinking the bell for Office had already rung. He ran in haste to the Church, clothed only in his tunic, girdle, and cloak. On his way he met a beggar asking an alms, and, having nothing else to bestow, gave him his girdle. Arriving at the Church, he found the doors closed. After waiting some time, they were opened ; he entered, and knelt before a crucifix. As he gazed on it with devotion and love, he suddenly saw about its reins the girdle which, for the love of the Crucified, he had just given the beggar.

Drawn toward St. Dominic, he opened his heart to him, and, by his advice, received the deaconship, but did not yet embrace the religious life. God reserved to Reginald the joy of receiving his vows, and of giving him to the Order, as a substitute for himself, whose premature death was not far distant.

Here, also, the hive was full, the harvest abundant. Dominic desired to send out new swarms, and sow new seed. The preceding year, in passing through Toulouse, on his journey to Spain, he had sent Brother Arnold to preach, and to found a convent at Lyons. Alexander II, King of Scotland, was in the French capital, for the purpose of renewing the ancient alliance of his crown with the royal house of

France. Dominic promised soon to send some Friars Preachers into his kingdom. At his command Peter Cellani departed for Limoges, Philip for Rheims, William for Poitiers, and Gueric for Metz, where he first established himself in his paternal home. Some friars, poor and simple, the lowly germs of a rich harvest in the future, were also sent to Orleans. Before his departure, Dominic made known, as he had done at St. Romain, his plan for the cloisters, dormitories, and all regular places, of the new convent. He promised the brethren to obtain the pope's sanction to certain contested rights, and announced the coming of Reginald, whose vision and miraculous cure he related to them, in a public conference, at which Jourdain de Saxe was present. In quitting Paris, he carried with him a love of predilection for St. James. By inspiration of the Holy Spirit, he foresaw that it would one day be the habitation of a multitude of friars, who would illuminate the Church by the lustre of their doctrine, and render her fruitful by the sanctity of their lives.

Reginald arrived there one month after his departure from Bologna. All the brethren and their abbot (the first and last who bore the title of abbot in the Order of St. Dominic), Father Mathieu of France, who had known him at the university, re-

ceived him with the most lively testimonies of love and veneration. Shortly after, they received several apostolic letters, obtained by St. Dominic, who had found the pope at Viterbo. The first granted them the faculty, so long desired, of publicly celebrating the Divine Office in their church, which privilege, as well as the right of sepulture, had been refused them from the time of their instalment at St. James's. As the Friars Preachers had not yet obtained these privileges, the curé of the parish and the chapter were only protecting their just rights in refusing them. The following is the tenor of the apostolic letter :

“ Honorius, Bishop, servant of the servants of God :

“ To our cherished sons, the Friars of the Order of Preachers, health and apostolic benediction ! Desiring to accede to your prayers, we grant you, by these presents, the faculty of celebrating the Divine Office in the church which our well-beloved sons of the university have conceded to you, at Paris.

“ Given at Viterbo, the Calends of December (1st December), in the fourth year of our pontificate.” \*

The Sovereign Pontiff, learning the opposition to the friars offered by the curé of the parish of St.

---

\* See Document VIII.

Bennet, and the chapter of Notre Dame, appointed a commission, charged to regulate this difference.

“Honorius, Bishop, servant of the servants of God :

“To our dear sons, the Priors of St. Denis and St. Germain of the Meadows, of the diocese of Paris, and the chancellor of the church of Milan, living in Paris, health and apostolic benediction.

“We have judged proper to authorize our well-beloved sons, the Prior and Brethren of the Order of Preachers, to celebrate the Divine Office in a certain church in Paris, founded in honor of St. James, and at present in their possession. But the members of the chapter of that city, as we are informed, have the presumption to refuse them the privilege, a thing quite unbecoming, above all, in the presence of the faculty accorded by the Holy See. Far from preventing, it should be the aim of each one to assist and favor them ; for, if they desire to celebrate in their church, it should be regarded as done, not through a motive of temporal interest, but for the greater honor of God. We have, then, resolved to ask, and signify expressly by letters of mandate which we have addressed the chapter, that the said prior and friars be freely permitted to celebrate the Office in their church. Besides, we recommend the chapter to favor this new nursery, which we trust will

produce abundant fruits, to the end that it may increase under the dew of benevolence, and the chapter itself may arrive at the enjoyment of eternal recompense. For this reason we command you, by the present apostolic letters, to regulate this affair, to appoint, according as you, in your wisdom, shall judge fit, the indemnity due to the chapter and the neighboring churches, and cause to be rigorously observed, by ecclesiastical censures, that which you shall decide. In cases where all cannot coöperate to fulfil this mandate, two among you will suffice.

“Given at Viterbo, the third of the Ides of December (December 11th), in the fourth year of our pontificate.” \*

This misunderstanding was settled some months after. The Friars Preachers resigned themselves to accept onerous conditions, which at least proved their disinterestedness and wisdom. †

Honorius III, wishing to give them a new proof of his paternal solicitude, and to fortify them in their trials and apostolic labors, the next day addressed them the following bull :

“Honorius, Bishop, servant of the servants of God :

“To our well-beloved sons, the Prior and Brethren of the Order of Preachers. The fervor of

---

\* See Document IX.

† See Document X.

your spirit has made you cast far from you the burden of terrestrial goods. Shod for the preaching of the Gospel, you have undertaken to preach for the salvation of souls, in abjection and voluntary poverty, and to expose yourselves to numberless fatigues and perils. We trust your labors will produce abundant fruit; and, wishing to strengthen you in your holy resolution, enjoin you to bear, in satisfaction for your sins, the sufferings and privations you endure in the discharge of your holy ministry.

“Given at Viterbo, the second of the Ides of December (December 12th), in the fourth year of our pontificate.”\*

These encouraging letters inspired the Friars Preachers of St. James with renewed ardor, but the example of Reginald still more enkindled their hearts. As soon as he arrived in Paris, without taking into account the fatigues of a long journey, and a prolonged apostolate, he began to preach Jesus Christ crucified, with unabated zeal. The people of Paris regarded him as a man come from heaven, so much was his angelic life given to the work of preaching. A witness of his austerities, Mathieu of France, who had known him when living in the midst of honors, and the delicacies of the world, sometimes asked in astonishment if it

---

\* See Document XI.

were not burdensome for him to have embraced such a life. "No," he would reply, his eyes always modestly cast down; "I even think it is without any merit on my part, for I have always enjoyed such infinite consolations, that I scarcely feel these austerities." All the friars regarded him with admiration and tenderness, and gained confidence on seeing his destiny united to the destinies of the Order. They thought, if their founder should be taken from them, to find another father and master in Reginald. But they were mistaken in their conjectures, for Reginald was of the number of those saints who accomplish much in a short time. However, before taking him from the Order, God wished to give him the consolation of drawing to it two disciples, worthy of his own exalted sanctity, Jourdain de Saxe, and his friend, Henry of Cologne. We will quote Jourdain's account of their common vocation, as it is the first and most beautiful page in history, concerning friendship, in the Dominican cloisters :

"Brother Reginald, of happy memory, having come to Paris, was preaching there with such forcible eloquence, that I was touched with divine grace, and resolved, and made an interior vow, to enter his Order. I believed I had found an assured harbor of salvation, such as I had often represented to my-

self, before knowing the friars. This resolution having been made, I used every effort to draw the companion and friend of my heart to make a like vow, for, on account of his gifts, both of nature and grace, I saw in him a surprising disposition for the ministry of preaching. This friend was Henry, afterward prior of Cologne, a man whom I loved in Christ with an affection much greater than I ever bestowed on another. He was a true vessel of honor and perfection, such, indeed, that I do not remember ever to have seen another so gracious. Since he early entered the joy of the Lord, it will not be amiss to relate some of his admirable virtues.

“Brother Henry was, according to the world’s idea, of distinguished birth, and, while quite young, was made canon of Utrecht. A canon of the same church, a man of wealth and great piety, carefully brought him up from his earliest years in the discipline and fear of the Lord. As the holy man had triumphed over the seductions of the world, by crucifying his flesh, and giving himself to good works, so had he formed the soul of the youthful Henry to the practice of every virtue. He made him wash the feet of the poor, visit the churches, inspired him with horror for sin, contempt for luxury, and love for purity. Henry, endowed with an excellent nature, was docile to his teachings, and readily

practised virtue. Thus, as he grew in age, he increased in virtue to such a degree that, in conversation, one would have taken him for an angel, and have considered his virtue innate. He afterward came to Paris, and applied himself to the study of theology. We lodged in the same hotel, and daily intercourse engendered in our hearts a strong and lasting friendship. I strove to make him partake of my resolution to become a Friar Preacher. He refused, but I redoubled my efforts. I obtained that he should go and confess to Brother Reginald, in order that he might receive counsel. Returning, he opened the Scripture at the book of the prophet Isaias, as if to seek an omen, when his eyes fell on the following words: 'The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary: he wakeneth in the morning; in the morning he wakeneth my ear, that I may hear him as a master. The Lord God hath opened my ear, and I do not resist; I have not gone back.' (Isaias 1, 4, 5.) I pointed to the passage, and said how well it applied to his situation, and that these words seemed to come from heaven for him, for he was very eloquent. At the same time I exhorted him to submit his spirit to the yoke of obedience. He noted, a few lines lower, the words, 'Let us stand together,' which seemed to admonish us not to

separate, but to embrace, the one and the other, the same sublime ministry. It was in allusion to this circumstance that, long afterward, writing to me, while in Italy, from Germany, he said: 'Where now is the "Let us stand together," you at Bologna, and I at Cologne?' I answered, 'What greater merit, what more glorious crown, than to participate in the poverty of Jesus Christ and his apostles, by despising the world for love of him?' His reason admitted that I spoke truly, but his will, still weak and reluctant, persuaded him to the contrary.

"This same night he went to hear Matins in the church of the Blessed Virgin, and remained there till morning, praying and imploring the Mother of God to overcome his reluctance. Believing he had obtained nothing, because his heart still seemed hardened, he began to sigh, and, rising to go, said interiorly: 'Now, O Virgin blessed! I feel that you love me not, and that there is no room for me among the poor of Christ.' He spoke thus, because the desire of voluntary poverty possessed his heart since the day on which our Lord had shown him with what assurance one who had embraced it would stand before the Sovereign Judge. In a vision he seemed to be in the presence of Christ, surrounded by a multitude of those who judged, and those who were judged. Henry was among the latter, and,

certain of the rectitude of his conscience, hoped to receive a favorable sentence. Suddenly one of those seated at the side of the Judge, extending his hand toward him, said : 'Thou who standest there, tell us what thou hast ever abandoned for the Lord?' This question, so pressing, terrified him : he had nothing to reply. Then the vision vanished, and this admonition of heaven made him desirous of attaining the summit of evangelical poverty, but he could not resolve on the sacrifice. As related above, he was leaving the church, sad and dejected, when He who regards the humble, overcame the obstinacy of his heart ; tears bedewed his cheeks ; his soul expanded beneath God's inflaming love ; the yoke of self-will was broken by the violence of infused grace, and he who had so lately been weighed down with grief, now, softened by a celestial unction, embraced all things as light and easy. He arose, and going in haste to Reginald, pronounced his vow before him. Then he came to me, and as I saw traces of tears on his angelic face, I asked whence he came. He replied : 'I have made a vow to the Lord and will accomplish it!' We, however, deferred our clothing till Lent, and, in the interval, gained over one of our companions, Brother Leon, who succeeded Brother Henry in the office of prior."

It was ordained that Reginald should die without giving to these two cherished disciples the habit which it had been his happiness to bestow on so many others. It was necessary that this pure grain of wheat should die on earth, and live in heaven, to bring these two magnificent ears to perfect maturity. From the day Reginald became a Friar Preacher, he had given himself, without reserve, to the love of God, and the salvation of souls. Less than two years of an apostolate, whose labors equalled his ardor, had sufficed to exhaust his strength. Toward the end of January, 1220, he was attacked by a grave malady. At the approach of his last hour, Brother Mathieu of France asked if he would not permit Extreme Unction to be administered, in order that his soul might be fortified against the last struggle with death. "I fear not this struggle," replied Blessed Reginald, "I await it, and claim it with joy. I long to join the Mother of Mercy, in whom I have placed all my confidence. She anointed me at Rome with her own hands, but, lest I may appear to despise the Unction of the Church, I desire and humbly ask to receive it."

Reginald received the last sacraments with the liveliest sentiments of faith and devotion. Then he desired them to lay him on ashes, and, surrounded by his sorrow-stricken brethren, who, bathed in tears,

were imploring God's assistance in his behalf, calmly slept in the Lord, after having been on earth an intrepid lover of poverty and humility. As the friars had not yet a place of burial in their own convent, he was buried in the monastery of Notre Dame des Champs. He died early in February, perhaps on the day the Church celebrates the twin feasts of the presentation of our Lord in the temple, and the purification of his holy Mother.

A few days before his death, a Friar Preacher had seen in a dream a limpid fountain, which suddenly ceased to flow, and two other fountains immediately gushed forth to replace it. Jourdain de Saxe, who relates this vision, humbly adds: "If it betoken anything real, I am too conscious of my own sterility to dare give an interpretation. I only know that Reginald received at Paris but two postulants to the religious profession: I was the first, and Henry of Cologne, my friend in the Lord, was the second."

Jourdain again adds: "The same night on which the soul of the holy man departed this life, I, who did not yet wear the habit, though I had made my vows in his hands, saw in a dream the friars in a vessel, in the midst of the sea. Suddenly the vessel was submerged, but the friars gained the shore in safety. I am of opinion that this vessel denoted Master Reginald, whom all the friars regarded as

their guide and support. A few days after, when the Church recalls to the faithful, by the administration of ashes, that of dust we are made, and unto dust we shall return, we disposed ourselves to profit of the holy time of penance, by fulfilling our vow. As yet those who lived in the same hotel with us knew not of our plans. One of them, seeing Brother Henry going out, said to him: 'Where are you going, Henry?' 'I am going,' said he, 'to Bethania;' a reply which was not understood, but which the event explained, for Bethania signifies, in Hebrew, the house of obedience. We went (Brother Leon, mentioned before, accompanying us) to the convent of St. James. Just as the friars were chanting the 'Immutemur habitu,'—(Chant of the Habit),—we appeared in their midst, in a manner unforeseen, but not inopportune, and immediately casting off the old man, put on the new, so that by our coming the chant of the brethren was realized."

Gerard de Frachet relating, in his turn, the vision which the modesty of Jourdain de Saxe did not permit him to interpret, expresses himself in the following manner: "A pious religious, of the Order of Preachers, saw in a dream a limpid fountain suddenly gush forth in the cloister of St. James, and near it, in the same place, he saw a large river, which, winding first through the city, spread its waters through-

out the whole land. It purified and fertilized the soil, and, still increasing, charmed all men as it flowed to the sea. In effect, Jourdain de Saxe appeared in Paris immediately after the death of Blessed Reginald. He at first expounded to his brethren the Gospel of St. Luke, with the greatest success, then preached here and there along the sea, for more than fifteen years, manifesting Jesus Christ, by word and example. We believe he received into the Order more than a thousand religious. Pleasing to God, devoted to the popes and the Roman Church, he exhorted the faithful and the clergy to do penance, and thus enter the kingdom of heaven. This blessed father, like the river, finally finished his course in the sea, and, like St. Clement, there found the way to heaven, and entered, without delay, into the joys of the Lord."

It was thus the friars were saved when their vessel was submerged, and the convent of St. James saw two springs gush forth to replace the limpid fountain that had ceased to flow. It was thus that Reginald, that pure grain of wheat, dead on earth, but living in heaven, renewed and multiplied himself, by giving to the Order those two resplendent ears,— Jourdain de Saxe, and Henry of Cologne.

## CHAPTER VII.

The veneration of Blessed Reginald ; its authenticity, antiquity, and continuity.—Proofs and testimonies.

WHEN Reginald had rendered his soul into the hands of God, men were not the first to venerate him ; heaven prevented them by miracles, and angels were the heralds of him who had been their imitator on earth. They spread the report of his death and virtues throughout the world. People ran in crowds to his tomb, and he who had converted sinners during life, cured them of their maladies after death. Although the place of his burial was the theatre where God made known, with greater brilliancy, the sanctity of Reginald, yet the reputation of his holiness extended even to Italy ; and those who had known him at Bologna experienced the effects of his assistance. We have already related the visions with which it pleased God to favor two of his servants at Paris. At Bologna he was pleased to reveal the glory that Reginald enjoyed. Brother Raymond of Lausanne, a man worthy of belief, and of great piety, relates that, while he was infirmarian of the convent at Bologna, he put off

calling the community to the bed-side of a dying friar, and went to take his own rest. Having come to see the invalid, after Matins, he inquired concerning his health. "Ah!" replied the dying brother, "what have you done? If I had received the Viaticum last evening, I should now be in the palace I saw to-night, where dwell Brother Reginald, Brother Humbert, and other holy religious, lately deceased. At my entrance they joyously ran to meet me, and seated me in their midst. Whilst we were in the enjoyment of our happiness, our Lord entered, and said to me: 'Thou must leave here, because thou hast not yet partaken of the sacrament of my love.' Hence, I believe if I had received the holy Viaticum last night, I should now be in the abode of bliss, with our saints and fathers."\* Reginald was buried in the monastery of Notre Dame des Champs. This was done, not only because the friars, as yet, did not enjoy the right of sepulture in their own convent, but because Reginald, before his death, had expressed a desire to this effect. And why should we be surprised at it? The church of Notre Dame des Champs had been built, at the commencement of the ninth century, on the southern

---

\* Dom Mabillon observes, in his "Preface to the Sixth Benedictine Age," that before the thirteenth century the Church was accustomed to administer Extreme Unction before the Viaticum.

slope of Mount St. Genevieve, in a vast plain, where begins the Roman road that leads to Orleans. The pagans of ancient Lutèce buried their dead in this place, and a tradition dear to every Parisian, and religiously observed from age to age, assures us that here St. Denis, their first bishop, frequently took refuge during the persecutions. Here, in a subterranean vault, he assembled his disciples and the faithful around an altar, where he celebrated the divine mysteries, and taught them the truths of religion. This place numbered, among its relics, a picture of the Blessed Virgin, holding the Infant Jesus in her arms, which is said to have been painted by St. Luke the Evangelist. Here, too, the persecutors found St. Denis, and, loading him with chains, led him to martyrdom. Since then the faithful, filled with veneration for this sacred spot, the glorious cradle of their Church, transformed it into a sanctuary, which, later on, served as a crypt to the church of Notre Dame des Champs. All these remembrances charmed the heart of Reginald. There he had often gone to pray, with fervor, to St. Denis and the Blessed Virgin, the latter of whom had deigned to appear to him at Rome, had cured him, and indicated to him the Order to which he was to consecrate the remainder of his days. At the approach of death, knowing that he could not

repose in the midst of his brethren, he desired at least to repose in the shadow of that sanctuary, and under the gaze of “her whom he so much longed to join in heaven.” This is shown by the inscription engraven on his tomb, of which Father Mallet (page 49) has preserved the following translation : “The Blessed Reginald ordered his burial in this place, where his glorious body reposes, whence many miracles are performed, and all sorts of fevers cured.” This tomb was in the little cemetery of the monastery of Notre Dame, which belonged to the Benedictines. It was on the south side of the cloister and church, and near a picture of the Blessed Virgin, painted from the original, brought by St. Denis. The Benedictines of Notre Dame des Champs were, from the first, most kind and benevolent toward the Friars Preachers of St. James. They eagerly responded to the wish of Blessed Reginald, and buried him with every honor, within their cloister. The Sovereign Pontiff, wishing to testify his joy and gratitude, addressed them the following Bull, on the 26th of February :

“Honorius, Bishop, servant of the servants of God :

“To our cherished sons, the Prior and religious of Sainte Marie des Vignes, \* without the gates of

---

\* The monastery was also called Sainte Marie des Vignes.

Paris, salvation and apostolic benediction. We learn, with joy and gratitude, that you have received, in the bonds of charity, our dear sons of the Friars of the Order of Preachers, who study sacred theology at Paris, and that you have, by your pious services, favored them in a manner worthy of praise. We consider what you have done to be a work agreeable to God, for, if ecclesiastic goods are exclusively consecrated to the Lord, we can make no better use of them than by mercifully assisting those who, filled with ardor for the salvation of souls, joyously draw water from the fountain's head, and carry it to public places, as a refreshment to thirsty hearts, and a salutary remedy for afflicted souls. That you may fully understand how sincere is the affection we bear these friars, we pray, admonish, and enjoin you, by these presents, to continue to favor them, as you have already done, through love for the Holy See and us. We earnestly recommend you to treat them benevolently, to the end that God may be more mercifully disposed toward you and us.

“Given at Viterbo, the fourth of the calends of March (February 26th), in the fourth year of our pontificate.”\*

After the death of Reginald, the people of Paris, whom his eloquence had so often drawn around his

---

\* See Document XII.

pulpit, ran in crowds to his tomb. The report of his virtues, of his being anointed, and of his miraculous cure, had spread among the people. Admonished by a secret instinct that his "bones would prophesy," they came to be cured of fevers, both of body and soul, as he himself had been by the Queen of Heaven. Their piety and devotion were not deceived. Reginald proved the power of his intercession, by numberless miracles, and some years after his death, the crowd of pilgrims kneeling at his tomb recited in his honor the following anthem and prayer:

#### ANTHEM.

"O Blessed Reginald, agreeable to God, cherished by the Queen of Angels, who deigned to visit you in your illness, to heal you of all fevers by an admirable unction, and to bestow on you the habit of the Preachers, at the same time delivering you from all fevers of sins, heal the ills of our souls by the merits of your prayers, that, admitted to the assembly of the saints, we may one day contemplate, with you, the King of Angels."

#### PRAYER.

"Grant, we beseech Thee, O omnipotent God! that we who are continually tormented by the

fevers of our sins, may, through the intercession of Blessed Reginald, thy confessor, enjoy the perpetual blessing of health, through Jesus Christ our Lord.”

Prodigies increased with the confidence of the people. The sick, without numbers, cured by his intercession, came from all parts, to gratify their devotion, and render him new honors, at his humble tomb. The walls of his tomb represented, in fresco, the principal events of his life. It was raised six inches above ground, and on it was engraved the inscription given above. The devotion of the people preserved itself in its primitive fervor till the epoch of the civil and religious wars, which ravaged France in the latter part of the sixteenth century. At the commencement of the following century, a particular circumstance prevented the renewal and propagation of this devotion. Cardinal Chevreuse, overcome by the continual requests of the Duchess of Longueville, ceded to her the Priory of Notre Dame des Champs, of which he was temporary abbot, for the establishment in France of the Reform of St. Theresa. The first French Carmel was solemnly installed there on the 16th of October, 1604. It was not without a providential design that this place was selected, in preference to all others, for the establishment of the Carmelites. The magnanimous heart of St. Theresa

was inflamed with love for France, on seeing it ravaged by the heresies of Luther and Calvin. "It seems to me," she would say, "that I would give my life a thousand times to save one soul that is being lost there." The same sentiments animated her daughters; and when the first Spanish Mothers arrived in Paris, they rejoiced much to find their Carmel in a sanctuary consecrated by so many sacred remembrances, and which so well corresponded to their apostolic spirit. The remembrance of Blessed Reginald was piously preserved, together with that of the Blessed Virgin and St. Denis. He had his part of predestination, "for" says Père Senault (page 80), "if it is permitted to judge of the designs of God, by the events that pass, there was a reason why this church should be given to the Carmelites. God wished to honor it as the sacred deposit of Reginald's remains, and leave the body of an angel to the watchful care of virgins, who, striving to imitate their holy mother, lived like angels on earth."

The Carmelite religious were not forgetful of their trust. As soon as they were established at Notre Dame des Champs, they strove to revive the veneration of Blessed Reginald, which they knew had formerly been popular among the people of Paris. According to the testimony of an eye-witness, quoted by the editor of the "Année Dominicaine,"

of August, volume II, page 82, Supplement to the month of March, search was made to discover his tomb, but at first without success. The following document is kept in the Carmelite monastery : “ There were against the wall of the church, on the side now occupied by the confessionals, and the great staircase of the *de profundis*, a painting and some writings of this saint. Almost opposite the door was seen a large tomb of stone, elevated about half a foot above ground, under which we were accustomed to say the body of the saint reposed, and this was the common tradition. The Cardinal of Berulle, superior of the Carmelites, thought it would be well to remove the body, in order that it might be more honored ; but the superioress of the monastery, who was to conduct the work, deemed it advisable, before making the design public, to ascertain, for a certainty, that the body really rested there. The cardinal considered the idea a good one, and accordingly one night, at eight or nine o'clock, the work began, no one being present but those carrying on the design, and one or two workmen, whom the superioress caused to dig without the wall of the tomb, she herself assisting in removing the clay from underneath. When the work was nearly completed, the cardinal came, and, on examining the tomb, found nothing there. Rejoiced that they had acted

so cautiously, they resolved to keep the matter secret, in order to let the faithful continue in the opinion they held, and not to destroy the reverence there rendered to this holy religious. It was known to none ; not even the workmen knew why they dug away the earth. The cardinal said that the remains of this saint had been translated, and placed in some monastery of his Order, because the tomb and painting were an evidence that he once rested there."

It is easy to explain why these first efforts were unsuccessful. The Carmelites had not, at their first instalment, acquired all the dependencies of the ancient priory. They were not in possession of the picture of the Blessed Virgin, and the tomb of Blessed Reginald, till about the year 1630, one year after the death of the Cardinal of Berulle. Necessity then compelled them to enlarge their monastery, and we will cite their annals for the result: "The picture of the Blessed Virgin, which tradition says was brought to France by St. Denis, had been, for some time, without the church, as "The Antiquities of Paris" informs us. The religious of the monastery being obliged to enlarge their convent, added to it from the south side of the church, a part of which joined the cloister, and by this means found themselves in possession of this rare monument."

The Reverend Mother Magdalen of St. Joseph,

then prioress, greatly rejoiced at the heritage she acquired for her daughters. She expressed her gratitude in a particular manner, in her last allocution, addressed to them at the expiration of her term of office, May 16th, 1635, and, during the two remaining years of her life, ceased not to testify her desire to find the tomb and body of Blessed Reginald. The remembrance of him was still green in the hearts of the people of Paris, but the precise spot of his tomb was no longer known. The ravages of time, and the devotion of pilgrims who had come to kneel there during more than three centuries, had effaced the inscription on his tomb, which the Carmelites tried to discover and recognize among so many others. We will again cite their annals, in the year 1641:

“About this time the Reverend Mother Magdalen of Jesus, occupied in fulfilling, as far as possible, the designs of the Blessed Mother Magdalen of St. Joseph, whom she succeeded in the government of the monastery, resolved on neglecting nothing to find the remains of Blessed Reginald of St. Giles, one of the first disciples of St. Dominic. The side of the church which contained this sacred deposit, was, since the enlargement of the house, within the cloister of the monastery. The religious endeavored to find the exact spot of the tomb, and, for this

purpose, Mother Magdalen of Jesus obtained the necessary permission to permit persons of the neighborhood to enter the cloister and examine the tombs. She chose people of means, as many men as women, who had visited the church in their childhood, nearly all of whom were eighty years old, and upward. This venerable assembly was conducted to the cloister of the convent, where, perceiving a large tomb of stone, eight or nine feet long, all affirmed it to be the one anciently known as the tomb of Blessed Reginald, to which the people came, through devotion to the saint. They alleged that parents brought their children here, to be cured of their ills ; that they offered many candles and tapers, which, after their devotions were made, they threw into a dry well, near by. They, moreover, added that, such was the quantity of tapers thrown, that the acristans of this church had sometimes drawn from this well as many as three hundred pounds at a time. As a proof of what they said, they pointed out a pillar opposite the tomb, still covered with wax, which had dropped from the tapers attached to it, and had become blackened by their smoke. In fine, they declared the devotion of the people of Paris toward the saint to have been so great, that whole parishes came in procession to visit his tomb ; a thing which it was impossible to prevent, although these same

people were informed that it was not permitted to render such honors to any but to those saints whom the Church had canonized. The proof of what the old people avowed was found in a decree against this abuse, which, with other regulations, made at the same time by the chapter of Notre Dame, is still extant.

“This devotion of the people for Blessed Reginald remained in all its vigor till the civil wars, and was numbered among the traditions which the piety of the faithful receives with respect. The decree of the said chapter, in reforming the abuse, serves as a manifest proof of the sanctity of Reginald. It only remains for us to remark that the relics of the saint having been found, as cited above, were taken up, encased in a silver coffin, and placed in the hermitage of Notre Dame des Anges, where his tomb was, and where his portrait may still be seen. His remains have since been removed to the Chapel of the Saints.”\* The piety of the Carmelite Religious was not content with the honors given him in the translation of his relics, but they arranged a biography of his life, in order to revive his memory and veneration in the hearts of the people. Père Senault, of the Oratory, published this biography in the year 1645. In his letter of dedication to the Rev-

---

\* Among the relics of the monastery is a statue of Reginald.

erend Mother of the Monastery of the Incarnation, he said : " I think I should offend Divine Providence did I not dedicate to you the Life of a Saint whose relics he has bestowed on you. Since you so piously preserve his body, it is to be supposed you imbibe his spirit, and will rejoice if, in following the example your piety has given, by erecting a chapel to his memory, I should write a panegyric of his virtues, in order to make known a saint whom the Blessed Virgin herself wished to honor. The favors he received from her oblige you to look on him as a household saint ; and the pledge you have of his love makes me hope you will not take amiss that, uniting his spirit to his body, I here present it entirely to you." On the eighteenth page of his work, he adds : " So well do they cherish this precious pledge that, besides having it enclosed within their cloister, of which the right wing of the ancient church is now a part, they have built a chapel, the wainscoting of which is enchased with several pictures representing the principal events in the life of the happy servant of Jesus Christ. We still see there some ancient paintings representing the Blessed Virgin giving him the habit."

The sepulchral stone, the reliquary, the statue and the paintings of Blessed Reginald, completely disappeared in the revolutionary troubles that de-

stroyed the convents and churches, near the end of the last century; but the Carmelites of the *Rue d'Enfer*, always faithful to their family tradition, have not ceased to honor and invoke him as a household saint. These nuns now possess but a small part of their ancient monastery, the construction of which was entirely changed in 1856. The mother-prioress, Sister Mary A., of the Presentation, wrote, on the 3d of May, 1870, to Rev. F. Tournel, Prior of the Dominicans of Paris: "I thank you a thousand and a thousand times for your kindness in sending me the panegyric pronounced in your chapel in honor of Blessed Reginald. It has for our monastery a double interest. I would like to give a favorable reply to the questions lately asked me by one of your fathers, but I find in our register that, during the great revolution, when the convent was pillaged, the reliquaries were carried off, and the relics cast aside. Our Mother gathered up all those that still bore their names; the others were buried in an unknown corner of our garden."

The homage paid to Blessed Reginald was not confined to the monastery of Notre Dame des Champs. The convent of St. James, and all the Dominican cloisters, were so many centres whence this homage shone forth in the examples, the preaching, and writings of the Friars Preachers. Filled with

veneration for his memory, all invoked him as a powerful intercessor before God ; and many, in receiving the habit the Blessed Virgin had shown him, desired to receive his name, in order to place their new life under his protection. St. Vincent Ferrer often celebrated the holy sacrifice in the church of the convent of Valencia, before a painting whereon the Blessed Reginald figured by the side of the Blessed Virgin, St. Peter, St. Paul, St. Peter Martyr, and St. Augustine. St. Catherine of Sienna, in her ecstasies, saw him shine with particular glory among all the saints of the Order. Brother Bartholomew of Sienna thus deposes, in the process of her canonization: "St. Dominic often showed St. Catherine the saints and blessed members of his Order. She seeing one among them more brilliant than the others, and who, she said, was called Brother Reginald, asked me at what period he lived. I at the moment only remembered a religious of that name, who had been companion and confessor to St. Thomas Aquin, but Catherine did not accept my response. Thinking further of the matter, I concluded and believe it was Brother Reginald, whom St. Dominic received at Rome, a short time after the confirmation of his Order, and of whom legend relates several marvellous circumstances." The Preachers published everywhere the wonders of his

virtues and miracles, and thus made devotion to him popular among the faithful. Chroniclers and historians related his life, and perpetuated his memory, from age to age. In writing of him, their hearts glowed with feelings of tenderest love; and sometimes, overcome by devotion, we see them suspend their narration, in order to address invocations to the blessed object of their admiration.

Art, faithful interpreter of the fidelity and piety of the people, strove to do its part in transferring his memory to succeeding generations. We have already related what was done to honor Blessed Reginald in the convent of Notre Dame des Champs, but it was more particularly in the Dominican cloisters that the most eloquent and expressive testimonies were rendered to his memory. In 1267, Brother Nicholas and Brother William of Pisa built a splendid mausoleum to the glory of their holy patriarch, whom grateful Bologna had adopted as her citizen during life, and patron after death. On the back of this incomparable monument they sculptured the principal events connected with the origin of the Order. The first compartment was dedicated to St. Dominic, the second to Reginald, his son by predilection. Here we see Reginald conversing with his master, and promising, his hands clasped in those of St. Dominic, to embrace the Order of Preachers; there

suddenly attacked by a fever, and borne in the arms of a man, who follows St. Dominic, himself saddened at the premature loss of such a son ; again miraculously cured by the Blessed Virgin, who, in presence of St. Catherine and St. Cecilia, anoints him with one hand, while, with the other, she presents to him the habit of the Friars Preachers. Sculpture and painting have ever represented him with the aureola of the blessed, and often with the halo of the saint. Fra Angelico, in a picture found in the church of the Jesuit Fathers at Cortona, painted him on a magnificent seat, with an aureola around his head, and a star on his forehead. At the church of the Dominican Sisters at Malaga, in two bass-reliefs which ornament the sanctuary, he is represented as receiving the habit of the Order. At Toledo, in the church of the great monastery of the Mother of God, his statue, surrounded by rays of glory, is placed on an altar. The convent at Dijon possesses, since 1862, a beautiful piece of wooden sculpture, of the fifteenth century, which represents the most holy Virgin extending her royal mantle to cover three saints of the Order who kneel at her feet. In a moment we recognize, at the side of St. Peter, Martyr, Blessed Reginald, who receives the scapular from her hands. This has ever been a chosen subject for artists ; it has often been reproduced in our churches and

cloisters, and in it Blessed Reginald always occupies a privileged place. We spoke of the painting at Ghent, in our Introduction. At Manrèse, Reginald figures in the genealogical tree of our founder, with rays of glory and the title of Saint, while some others, whose veneration has been ratified, bear only the title of Blessed. At Wesen, in a picture of the Rosary, where are grouped the saints of the Order, he stands the first on the left, his head surrounded with an aureola. We see him represented in the dormitory of Chieri, at Piedmont, in the chapter-house of the Jacobins of Toulouse, and at the old St. Sixtus, in Rome. Recent discoveries, made in France, Spain, and Italy, equally prove that pictures of him ranked among the first in popular painting.

At the commencement of the seventeenth century, when the people of Paris could no longer visit his tomb in the cloister of Notre Dame des Champs, then the first house of Carmel in France, the Friars Preachers thought of enhancing his memory by a brilliant testimony of veneration. The celebrated Father Sebastian Michaelis built, in the street St. Honoré, a convent which was to be the centre of the Congregation d'Occitainie, which he wished to bear the name of Blessed Reginald, "who was singularly esteemed in Paris." The project of erecting this new convent received such violent opposition, that it

was suspended till the eve of the Annunciation, 1613, when, by a peremptory decree, the work of the Lord was approved by those who are the fathers of justice. This terminated the dispute. Those who knew of all the malicious schemes against this establishment, judged the favorable decree of parliament to be an especial effect of our Lady's protection, and for this reason wished the house to be named Convent of the Annunciation of the Virgin. This was done; and, in place of dedicating the church under the title of Blessed Reginald, it was consecrated to the Mystery of the Annunciation,—a name it still bears. These testimonies lead us to affirm that the veneration of Blessed Reginald is legitimate, and that we believe it may, with confidence, be presented to the Holy See for ratification, since it possesses all the conditions required to obtain the honor of formal beatification, which are: authenticity, antiquity, and continuity. It is authentic, for, from the time of his death, Reginald received the title of Blessed, and also Saint. The faithful spontaneously invoked his name, honored his tomb, and numerous miracles proved the efficacy of his intercession. Their devotion became so great that, in a short time, his name was drawn from the ordinary ranks of the blessed, and placed among the most illustrious saints, who, according to Benedict

XIV, received from God the mission to protect certain determined interests. His proper mission is admirably indicated in the anthem and prayer which were recited in his honor during the middle of the thirteenth century. The annalists of the Order, as well as several historians, have recounted his merits and virtues during life, his glory and miracles after death. Following the example of the faithful, they were pleased to call him Blessed, Very Blessed Reginald, Reginald the Holy, of saintly memory, very pure, because of his virginity, ornamented with celestial grace, renowned for sanctity, etc. Christian art rendered him the same homage, by always reserving for him, as we have seen, a place of honor among the saints and blessed of the early days of the Order, viz., at the side of the Blessed Virgin and St. Dominic.

This veneration possesses antiquity, for it extends back to the thirteenth century, and this proves an existence of three centuries anterior to the decree of Urban VIII. We need only recall here the fact that John XXII, having graciously offered to canonize one of the Blessed Dominicans, Benedict XIV did not hesitate to mention Reginald as among the most illustrious they could present to the Sovereign Pontiff.\*

---

\* Their choice fell on B. Thomas Aquin, "De Canonizatione Sanctorum," lib. i, chap. xxi, p. 12.

The continuity of this veneration is not less incontestable. Facts the most authentic, and testimonies the most solemn, are so many links that form an uninterrupted chain, from the thirteenth century up to the present day. If it has experienced, during this long duration, the alternatives of light and obscurity, of fervor and tepidity, as has the entire Order, and even the Church herself, nevertheless, it has never been wholly interrupted in the numberless cloisters of the three Orders of St. Dominic, unless, perhaps, in France, and that only during the bloody Reign of Terror, which caused all holy things and sacred institutions to disappear. Since the restoration of the Friars Preachers, it has taken a fresh spring, which increases day by day. Many of the Preachers bear his name, which they received either in baptism, or at their religious profession, with tenderest sentiments of love. Père Lacordaire, our Jourdain de Saxe, dedicated to him the most delightful and affecting pages of his Life of St. Dominic. Père Besson, our Fra Angelico, reserved three medallions for him, on the beautiful frescoed walls with which he ornamented the chapter-house of the old St. Sixtus at Rome, which, in honor of our saintly patriarch, was to form a complete poem, but which, on account of the artist's departure for Mossoul, were never finished. The eulogy of Blessed Reginald

extended even to the church of St. Aignan, where he was dean for seven years. A little later on, Abbé Baunard, in order to make his memory flourish anew, published his life at Orleans. Meanwhile, the Friars Preachers at Paris, who have ever had at heart the desire to surpass all others in this traditional and household devotion, endeavored to discover new honors for their Blessed Reginald. A favorable occasion soon presented itself. About the end of the year 1864, Mgr. Darboy was obliged to withdraw from them the hospitality which Mgr. Sibour had so generously offered, in 1849, in the convent of the Carmelites, in the street Vaugirard. They purchased the site of the ancient college of Beauvais, whose chapel alone remained in the midst of ruins. The building was repaired without delay, and the convent was rapidly constructed. Its solemn inauguration took place on the 28th of April, 1867. Rev. F. Souaillard, happy in seeing his work accomplished, pronounced one of those pious and eloquent discourses, the secret of which he so thoroughly possesses. After having rehearsed, with rapid strides, the history of our first fathers, he laid the programme of the mission the new Friars Preachers would fill in these places, which had been selected on account of so many dear and sacred remembrances. The name of Reginald was several times

pronounced. "He was," said the orator, "one of the glories of the university, before being ours, and posterity has given him the title of Blessed; which, let us hope, is but in anticipation of the solemn decision of the Church, and that the voice of the people shall be the voice of God. A special homage was rendered to his memory in the convent of St. James, and we will but renew the broken tradition." From the following year, his legend was represented with that of Blessed Mannès, in one of the windows of the sanctuary. His name was often recalled to the faithful, and devotion to him made rapid progress. On the 17th of February, 1870, a religious ceremony took place in his honor. At the end of compline, Very Rev. Father Cormier, Provincial of the province of Toulouse, recalled in an allocution, full of tact and piety, all that Reginald had done for the Order. In terminating, he exhorted those present to continue this family tradition. To favor the good resolutions this lecture had inspired, a picture, attributed to the pencil of the Christian artist, M. Hubert Rohault de Fleury, was shortly after exposed in the chapel, before which a lighted lamp was placed. It represents Reginald cured at Rome, preaching in Paris, and paying homage to the Blessed Virgin for having bestowed the habit upon him. Since that day the faithful are accustomed to

kneel before this picture, and invoke his assistance, by reciting the anthem and prayer their ancestors, years before, recited at his tomb. Finally, on the 19th of April, 1871, the Very Rev. Master-General of the Order charged Very Rev. F. Cormier to collect all the necessary documents regarding Reginald. A few months after, the general Chapter of the Definitors, assembled at Ghent, favorably received the proposition of the French Definitors, and, becoming the echo and interpreter of all, framed a petition that the cause of Blessed Reginald should be taken to Rome, to the end that they might obtain the confirmation of his immemorial veneration. We should then redouble confidence in our petitions and prayers, and we may hope soon to have the privilege of venerating him publicly on our altars. In this hope, and for this end, we have written his Life,— a lowly sheaf formed from the gleanings of our annals. We offer it, to-day, as a pious homage to him who inspired us to undertake it, and whom we wished to honor, for he is, after St. Dominic, the most glorious ancestor of the entire Order, and, with St. Dominic, must ever be the Father, Protector, and Model of French Dominicans.



## AUTHORS CONSULTED.

- 
- I.—The chroniclers and historians of the Order, of whom the principal are cited by Père Lacordaire, at the end of the Life of St. Dominic.
- II.—The historians of the University and the Church of Paris.
- III.—Père Milloni, of the Oratory.  
Vol. I. Blessed Diana d'Andalo.  
Vol. V. Saint Dominic.
- IV.—Père Senault, of the Oratory. Life of Blessed Reginald of St. Giles.
- V.—Hubert : Historical Antiquities of the Church of St. Aignan of Orleans.  
Lemaire : Antiquities of the Church and Diocese of Orleans.
- VI.—Annals of the Carmelites. (MS. of the Carmel of the Avenue of Saxony, at Paris.)
- VII.—National Archives, Registers and Cartoons, L. 240, Nos. 59, etc.

## DOCUMENTS.

## I.

“The chapel of St. Aignan stands between the two doors of the cloister of Notre Dame, having its entrance on the south side, opposite a little cemetery, contiguous to the church.” (Du Breuil, loc. cit., p. 63.) We read in the *Gazette of France*, Nov. 8th, 1867: “We still point out to the curious who seek vestiges of ancient Paris, in the isle of the city, the columns, and some remains of the chapel of St. Aignan, one of the twenty-nine churches and chapels in the neighborhood of the metropolitan church, of which, since the end of the last century, there remains scarcely a trace. The chapel of St. Aignan has, however, not entirely disappeared. At No. 19 of the street Basse-des-Ursins, on the same street where, at No. 9, may be seen the house in which Racine lived, there stands a large building, reaching almost to the Chanoinesse, and forming the unequal side of the street of the Colombe. This building was constructed on the walls of the chapel of St. Aignan. We notice, at its entrance, high columns, remarkably sculp-

tured, and ornamented with fabulous animals, arches, and the arched forms of vaults. This structure is at present used for a stable. The religious structure dates back a dozen centuries. It was founded by Stephen of Garland, archdeacon of Paris, and dean of St. Aignan of Orleans. What is most curious in the chapel of St. Aignan is the former level of the pavement, which is somewhat similar to that of the pavement of Notre Dame: this pavement is so deeply buried, that half the shafts of the columns are covered with earth. The soil of the entire city has participated in this elevation, which, at Notre Dame, has buried several steps that give access to the court before the church door.

## II.

*Ex tabulario Ecclesiæ Sancti Aniani.*(Hubert, *loc. cit.*, *Prewes*, p. 112.)

Reginaldus, Beati Aniani Aurelianensis decanus, et universum ejusdem ecclesiæ Capitulum. U. P. L. I. S. I. D.

Noverit Universitas vestra quod nos amore Dei et pietatis intuitu *Amelinam* quondam filiam Gaufredi Malehue *manumisimus* ipsam a *jugo servitutis* quæ nostræ tenebatur ecclesiæ cum suis hæredibus in perpetuum absolventes; ita quod in *quarterio* nostri claustrum quod *jure feodali* a nostra movet ecclesia,

nec ipsa nec hæredes sui aliquid deinceps potuerint reclamare, nisi priori subjici voluerint servituti. Ut hoc autem firmum et stabile perseveret, in hujus rei testimonium præsens chirographum scribi et sigilli nostri caractere fecimus communiri.

Actum in Capitulo nostro, anno ab Incarnatione Domini MCCXII, mense Januario, ordinatis in ecclesia nostra majoribus personis, Roberto cantore, Joanne subdecano, Gregorio capicerio, Berterio succentore. Datum per manus Joannis, subdecani nostri.

### III.

(Hubert, *loc. cit.*, *Preuves*, p. 52.)

*Reginaldus*, ecclesiæ B. Aniani decanus, univ-  
sumque ejusdem ecclesiæ Capitulum, omnibus in  
perpetuum.

Querelas inter nos aliquandiu ventilatas, sicut sunt inferius annotatæ, de prudentum virorum consilio, volente Domino, decidentes determinavimus in hunc modum: Decanus de circata in terra Capituli manentium nihil percipit, etc. Nisi vero *præpositi* summam reddituum infra octavas natalis Domini persolvi fecerint, aut competentem *rationem* quare non solvantur reddiderint, in ipsos divinum officium omittetur, etc. Act. in Cap. nost. ann. ab Inc. D. 1212, mense Novemb.

## IV.

(Hubert, *loc. cit.*, p. 53.)

*Reginaldus*, B. Aniani, decanus et universum ejusdem ecclesiæ Capitulum, omnibus P. L. I. in Domino salutem.

Quoniam fragilis et caduca est humana memoria, nisi litterarum adminiculo sustentatur, præsentis scripto notum facimus universis quod Gilo de Berdis, quondam subdecanus noster, sex cameras sitas juxta ecclesiam S. Sergii cum viridario ejusdem ecclesiæ appendente, imo et unum arpentum vinearum apud S. Joannem de Broes, intra vineas S. Evurtii constitutum, quæ omnia de rebus quas, adjuvante Domino, in vita sua acquisierat, emerat ad opus servitorum altaris Sancti Georgii, infra nostræ ecclesiæ septa constituti, qui ibidem ob remedium animæ suæ et patrum suorum, divinum officium celebrabunt, ecclesiæ nostræ pia devotione in perpetuum contulit et concessit: eo scilicet tenore, quod Stefanus nepos ipsius, qui in nostra ecclesia præbendam dimidiam est adeptus, hæc omnia quandiu nostræ ecclesiæ canonicus aut dimidius aut integer fuerit et presbyter, possidebit; si vero in nostra ecclesia ipsum contigerit integrari, in prædicto altari B. Georgii, nihilominus pro remedio animæ prædicti Gilonis, et pro omnium fidelium requie Domino ministrabit.

Eo vero cedente, vel decedente, et ad memorati

altaris servitium instituti sacerdotis et beneficii donatio ad *sacerdotes canonicos* nostræ ecclesiæ devolvatur, qui ibidem divinum celebraturos officium, prout est superius taxatum, ordinabunt. Ut igitur hæc omnia stabilitate gaudeant inconcussa, vel ne futuris temporibus, cujuspiam calumniante malitia, rescindatur, in testimonium hujus rei præsentis litteras scribi et sigilli nostri caractere fecimus communiri. Actum in Capitulo nostro, anno ab *Inc.* Domini 1212, mense Novembri.

## V.

*Ex charta monasterii Miciacencis.\**

(Hubert, *loc. cit.*, *Preuves.*)

Ego *Reginaldus*, B. Aniani Aurel. decanus, et universum ejusdem ecclesiæ Capitulum, omnibus P. L. I.

N. F. quod abbas et conventus S. Maximini septem solidos et obolum minus de censu quos apud claustrum nostrum habent, nobis et ecclesiæ nostræ tali modo in perpetuum concesserunt, quod eundem censum in duplum pro revelationibus annis singulis reddere tenebuntur, et ita tam pro censu illo quam pro revelationibus eundem censum ipsis annis singulis duplicabimus, etc. Actum in Capitulo nostro, anno ab Incarnatione Domini 1216, mense Decemb.

---

\* De Saint-Maximin ou Saint-Mesmin, dans le Val-de-Micy, près d'Orleans.

## VI.

(Hubert, *loc. cit.*, *Preuves*, p. 43.)

*Reginaldus*, B. Aniani Aurel. decanus, et universum ecclesiæ Capitulum, omnibus P. L. I. I. D. S.

Noverit Universitas nostra quod Manasses, ecclesiæ nostræ nutritius, in Albigetum quondam peregre proficiscens, quintam partem domus suæ, quam apud portam Renardi, jure hæreditario, possidebat, ob remedium animæ suæ et parentum suorum, ecclesiæ nostræ in eleemosynam contulit et concessit, etc. Volentes igitur ut hæc stabilitate gaudeant inconcussa, etc.

Actum in Capitulo nostro, anno Dominicæ Inc. 1214, mense Novembri, ordinatis in nostra ecclesia majoribus personis, Roberto cantore, Joanne subdecano, Gregorio capicerio, Berterio succentore.

## VII.

*Souvenirs of St. Dominic at Sancta Maria della Mascarella.*

The following souvenirs have been piously gathered, and faithfully preserved by the last curé of this church. At the left of the portico we see on the wall an ancient picture, which represents St. Dominic, with an aureola and a beard; under this picture is the following inscription :

ANNO MCCXVIII  
 DOMINICUS GUZMANUS PATER,  
 ROMA HISPANIAM PETENS,  
 HIS ÆDIBUS SUBSTITIT,  
 CUBICULUMQUE,  
 HONORI EJUS A MAJORIBUS CONSECRATUM,  
 ET INSIGNIA MANENT MIRACULORUM  
 TANTI HOSPITIS,  
 CUJUS IMAGINEM  
 DE VETERI SIGNO  
 QUOD IN DOMO BIANCONI (A) ASSERVATUR,  
 EXPRESSAM,  
 DEVOTI SANCTITATE EJUS,  
 MEMORIE RELIGIONIS CAUSA  
 DEDICAVIMUS.  
 NOIS JUNII MDCCCLIII PAROCHUS FECIT.

Back of the main altar there are several fragments of the table at which St. Dominic was seated when he worked the miracle already related. This also bears the inscription :

*Deposito della tavola di S. Domenico.*

ASSERES EX MENSA	HANCCE SUPER MENSAM,
DOMINICI PATRIS. LEGIFERI	NULLO OLIM CIBO SUPPETENTE,
ET SODALIIUM	PANIS PRODIGIALI
QUE FUERAT IN ÆDIBUS PROXIMIS	AD PRECES MAGNI DOMINICI,
HOSPITUM SANCTISSIMORUM	ANGELIS MINISTRANTIBUS,
CONTUBERNIO	EIDEM ET SODALIBUS
AB. A. 1218 AD. A. 1221 HONESTATIS.	SUFFECIT.

Beneath a miraculous picture, which is near the sacristry, we read :

HONORI  
MARÆ SANCTÆ  
A ROSARIO.  
IMAGO  
PRODIGIALIS  
QUÆ  
DOMINICUM PATREM LEGIFERUM °  
IN PRECES EFFUSUM,  
UTI VETERI FAMA TRADITUM EST,  
BEAVIT.

## VIII.

(Inedite.—Archives Nationales, *Registres et Cartons*, L. 240, No. 59.)

Honorius episcopus, servus servorum Dei.

Dilectis filiis Fratribus Ordinis Prædicatorum, salutem et apostolicam benedictionem. Vestris postulationibus inclinati, auctoritate præsentium indulgemus ut in ecclesia quam dilecti filii Magistri Parisienses vobis apud Parisius contulerunt, divina officia celebretis.

Datum Viterbii, kalendis Decembris, Pontificatus nostri anno quarto.

## IX.

(Inedite.—Archives Nationales, *Registres et Cartons*, No. 60.)

Honorius episcopus, servus servorum Dei.

Dilectis filiis Sancti Dyonisii et Sancti Germani de Pratis Prioribus, Parisiensis diœcesi, et Cancellario Mediolanensi, Parisius commorantibus, salutem et apostolicam benedictionem. Cum dilectis filiis Priori et Fratribus Ordinis Prædicatorum duxerimus indulgendum, ut in quadam ecclesia in Beati Jacobi honorem constructa quam habent Parisius liceret eis officia celebrare divina, Capitulum Parisiense, sicut accepimus, quominus id faciant impedire præsumit. Unde cum ipsos non deceat dictos Priorem et Fratres super hoc, præsertim contra Sedis Apostolicæ indulgentiam, impedire, quibus potius deberent impendere subsidium et favorem, cum non causa temporalis lucri, sed pro divini nominis cultu desiderent in capella celebrare prædicta, ipsos rogandos duximus attentius et monendos, nostris dantes sibi literis in mandatis, ut jam dictos Priorem et Fratres in ecclesia ipsa in qua nondum exstitit, quibusdam prohibentibus, celebratum, juxta sibi concessam indulgentiam, libere celebrare permittant. Alias habentes eos taliter commendatos, quod eorum novella plantatio, quam speramus fructum multiplicem allaturam, rore suæ beneficentiæ irrigatam, cujus coalescat, ideoque ipsi ad cumulum proficiant præmiorum. Quocirca discretionem vestram per apostolica scripta mandamus, quatenus super iis et indemnitate ipsius Capituli et circumadjacentium

ecclesiarum provideatis prudenter, sicut videritis expedire, facientes quod statueritis per censuram ecclesiasticam firmiter observare. Quod si non omnes iis exequendis potueritis interesse, duo vestrum ea nihilominus exequantur.

Datum Viterbii, III idus Decembris, Pontificatus nostri anno quarto.

### X.

The 29th of July, in the following year, the pope wrote to the chapter of Notre Dame, to congratulate them for having granted the petitions of the Friars Preachers, and recognized their rights :

Honorius episcopus, servus servorum Dei, dilectis filiis Capitulo Parisiensi, salutem et apostolicam benedictionem.

Gaudemus in Domino et in vestris laudibus gloriamur quod vos et ad obedientiæ bonum *pronos*, et ad pietatis studia promptos, sicut decet devotos filios invenimus, per quod Deo gratos, Nobis acceptos et hominibus vos redditis merito commendandos. Cum enim vobis nuper preces direxerimus et mandata, et quibusdam vestrum, in præsentia nostra constitutis, injunxerimus viva voce, ut dilectos filios Fratres Ordinis Prædicatorum, habentes in visceribus charitatis, eis in capella Sancti Jacobi, quam habent Parisius, celebrare divina et cimeterium permetteretis

habere, vos, sicut ex læta relatione didicimus, mandatum nostrum et eorum desiderium implestis liberaliter et libenter; ita quod ex ipso affectu videmini multum effectui gratiæ adjecisse, super quo devotionem vestram dignis in Domino laudibus commendantes, Universitatem vestram rogamus, monemus et hortamur attente, ac per apostolica vobis scripta mandamus, quatenus continuantes gratiam erga eos, ipsos favorabiliter foveatis, ab eo digna vicissitudinis præmia recepturi, qui eos ad profectum Ecclesiæ generalis, in ministerium Evangelii segregans, quod uni ex ipsis fit sibi reputat esse factum, ac Nos qui eosdem sincera complectimur in Domino caritate habituri magis ac magis favorabiles ac benignos.

Datum apud Urbem Veterem, IIII kal. Augusti, Pontificatus nostri anno quinto.

This Bull is found in the Large Pastoral, MS., in large folio, page 568 (National Archives, L. L. 175), and in Volume V of the Collection of Registers of France, page 392, published by M. Guerard, of the Institute. The preceding Bulls ratify that which has been said by Echard (I, page 17, L.) on this important question.

## XI.

(Inedite.—Archives Nationales, *loc. cit.*, No. 62.)

Honorius episcopus, servus servorum Dei.

Dilectis filiis Priori et Fratribus Ordinis Prædicatorum.

Cum spiritus fervore concepto abjeceritis mundanas sarcinas facultatum, et calceati pedes in præparationem Evangelii, disposueritis in abjectionem voluntariæ paupertatis, officium gerere prædicandi pro aliorum salute, multis vos laboribus et periculis exponentes. Nos speramus quod labor vester fructum sit multiplicem allaturus. Ideoque indigentias et labores, quos passuri estis pro hujusmodi officio exercendo, vobis pro satisfactione vestrorum injungimus peccatorum.

Datum Viterbii, 2 idus Decembris, Pontificatus nostri anno quarto.

## XII.

(Inedite.—Archives Nationales, Nos. 65, 66.)

Honorius episcopus, servus servorum Dei.

Dilectis filiis universis Magistris et Scholaribus Parisius commorantibus, salutem et apostolicam benedictionem. Gratulum gerimus et acceptum, quod, sicut accepimus, dilectos filios Fratres Ordinis Prædicatorum, in *sacra pagina studentes apud Parisius*, habentes in visceribus caritatis eos vestræ pietatis officiis laudabiliter confovetis, per quod

gratum Deo vos præstare obsequium arbitramur. Quia cum bona ecclesiastica soli Deo sint ascripta, nec unquam possunt officiosius dispensari quam cum eis exinde misericorditer subvenitur, qui salutem hominum sitientes, ad hoc hauriri gestiunt aquam in gaudio de fontibus Salvatoris, ut eam dividant in plateis, non solum ad refectionem sitientium animarum, verum etiam ad mentium infirmantium antidotum salutare. Ut igitur sincerum affectum quem ad prædictos Fratres habemus plenius cognoscatis, Universitatem vestram rogandam duximus et monendam, per apostolica scripta mandantes, quantum sicut laudabiliter inchoastis, eos ob reverentiam Apostolicæ sedis et Nostram, habentes propensius commendatos, ipsis beneficentiæ vestræ dexteram porrigatis, ita quod Deum propitium, et Nos vobis exinde magis ac magis reddatis favorabiles et benignos.

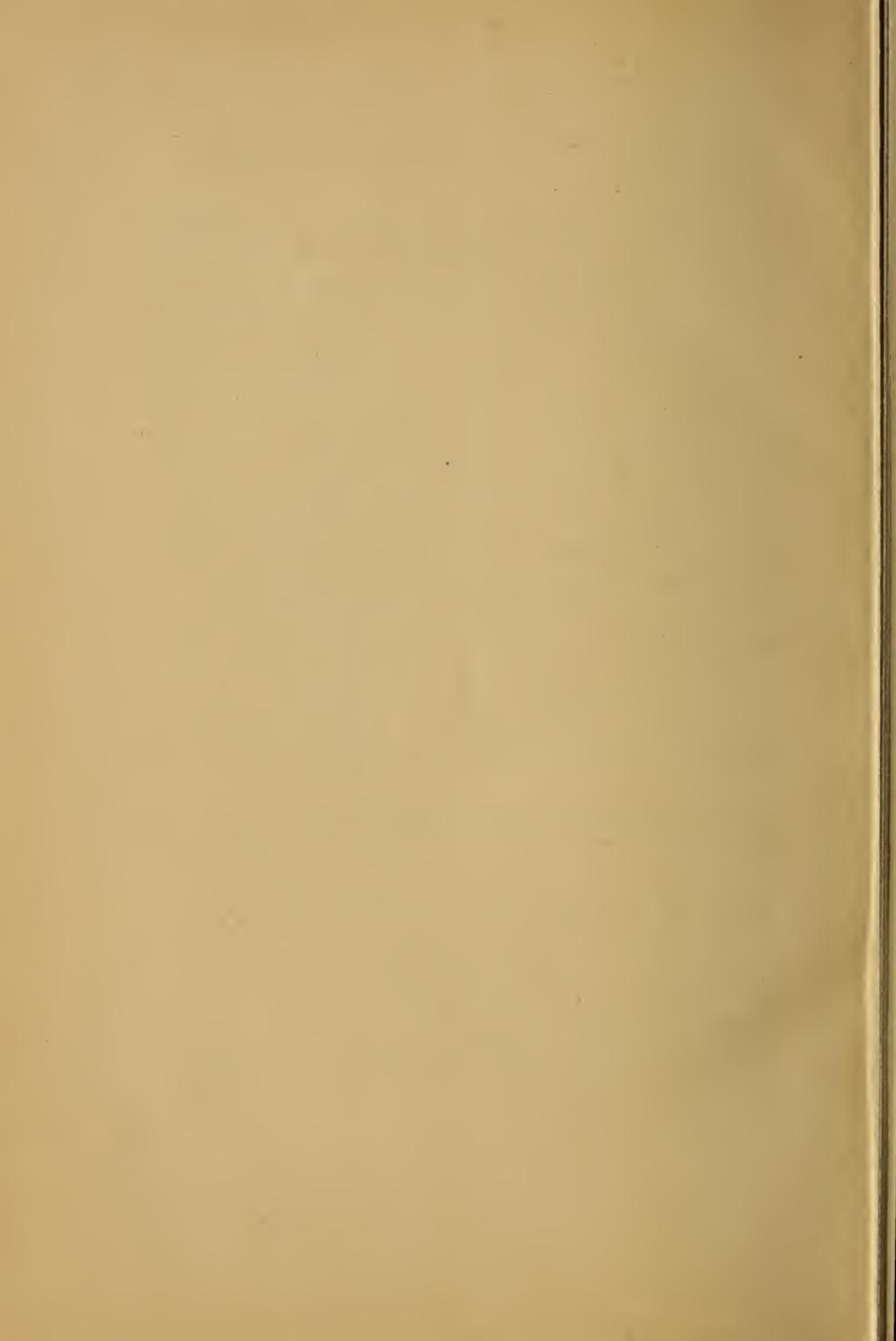
Datum Viterbii, quarto kalendas Martii, Pontificatus nostri anno quarto.

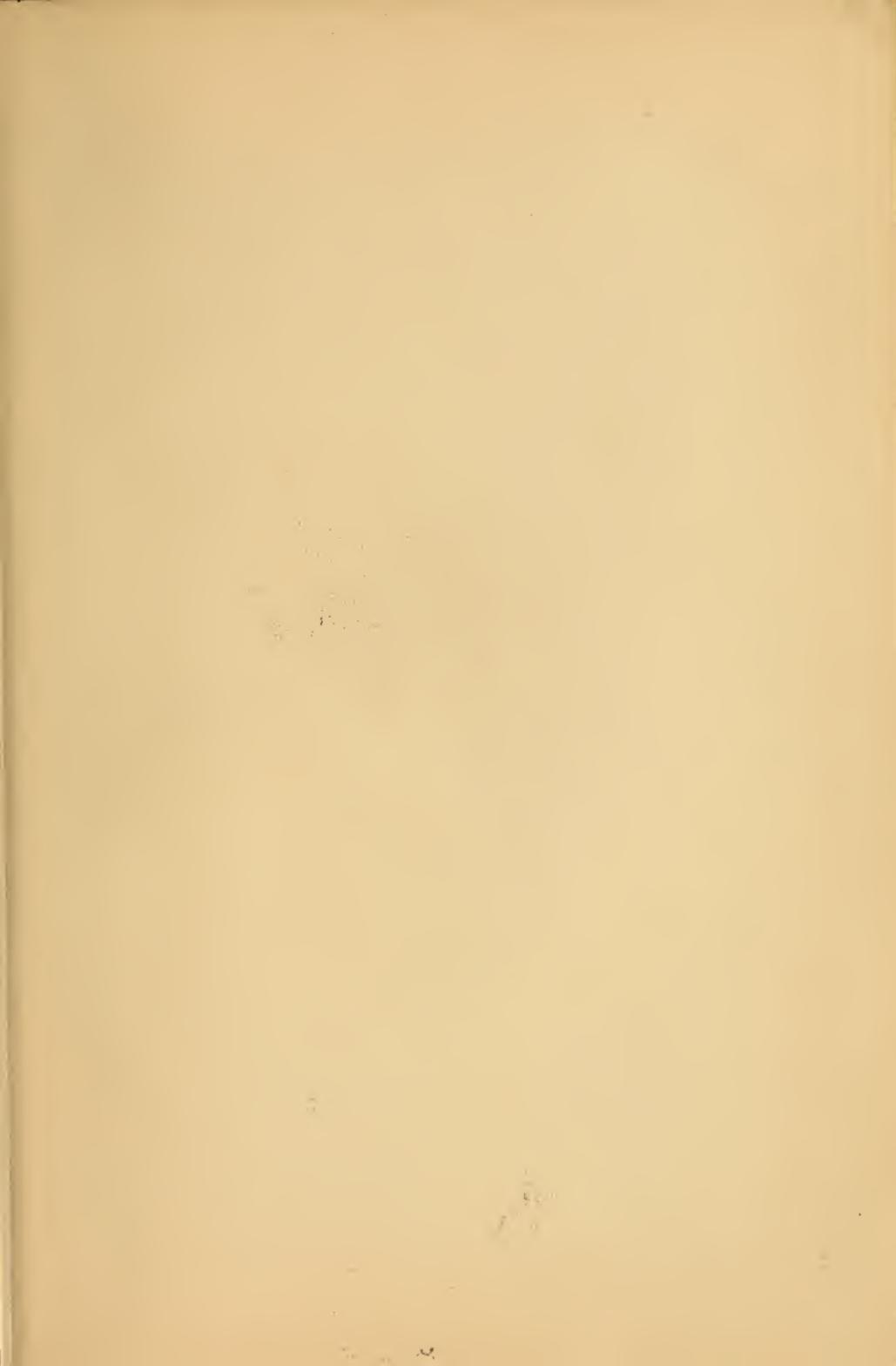
Même bulle et même date :

*Dilectis filiis Priori et conventui Sanctæ Mariæ de Vinis, extra portam Parisiensem.*

Les *Archives nationales* possèdent un grand nombre d'autres bulles, surtout d'Honorius III et de Grégoire IX, qui ne se trouvent pas dans le Bullaire Dominicain.











Deacidified using the Bookkeeper process.  
Neutralizing agent: Magnesium Oxide  
Treatment Date: March 2006

**PreservationTechnologies**

A WORLD LEADER IN PAPER PRESERVATION

111 Thomson Park Drive  
Cranberry Township, PA 16066  
(724) 779-2111

PLATE  
2

LIBRARY OF CONGRESS



0 017 446 996 9

