

The Canonization Process of St. Dominic 1233

TESTIMONY OF BROTHER VENTURA (AUGUST 6).

(2) Brother Ventura of Verona,⁴³ prior of the convent of the Order of Preachers in Bologna, said on oath that it was thirteen years and more since he entered the Order of Preachers on the advice and encouragement of the blessed father⁴⁴ Dominic, the founder of the Order of Preachers and its first Master, and made profession in his hand and received the habit from him.⁴⁵ At that time the blessed father Dominic had, after the Pope, full authority over the whole Order of Friars Preachers, to shape and organise and correct it. "In the same year," he said, "the first General Chapter of the Order was held at Bologna, and I was present at it."

He also said that he was with the blessed father Dominic and enjoyed great intimacy with him in his comings and goings throughout the province of Lombardy, being associated with him in his travelling and when he was staying somewhere, and in eating, drinking, sleeping and praying.

(3) He also said that on a journey or wherever he was, he wanted to be always preaching or talking or arguing about God, either in person or through his companions. He was also persistent in prayer, and said Mass every day⁴⁶ if he could find a church, though he never did so without weeping. When he arrived at a hostel, if there was a church there he would go there first. When he was staying somewhere other than one of the convents, when he heard others saying Matins he would get up at once and recite Matins devoutly with his companions. After Compline, when he was on a journey, wherever he was, he observed silence with his companions and with everybody else, and did not want it to be broken until the hour of Terce the next day. When he was travelling, he would lie down at night on some straw, fully clothed, barely even taking his shoes off.

(4) He also said that when he was travelling he observed to the full the Order's fasts, from the feast of Holy Cross until Easter, that is, and every Friday in summer. He was content to eat whatever food was set before him, except that he would not eat any meat whatsoever. It made him very happy if the provision of food was coarse and

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poor, as the witness testifies he had often observed. As soon as he arrived at any convent of his Order, he called the brethren together and preached to them, bringing them all no little consolation.

(5) He also said that when he was stopping⁴⁷ in any convent, he conformed to the common usage of the others in what he ate and in everything else, and he wanted them all to do likewise. He never saw him doing or saying anything different from this.

He never saw him speaking ill of anyone, or ever saw him utter an idle word.

He said that the blessed Dominic was wise, sensible, patient, kind and very compassionate; he thinks he never saw any mortal man so endowed with virtues, although he has seen many religious people in different parts of the world.

He also said that he heard his general confession at the time of his death in Bologna, and he reckoned from this that he had never sinned mortally, and that he had kept his virginity all his life, because the blessed father accused himself to him in confession of once revealing to some people that he was a virgin, though he did so to be useful to them.⁴⁸

(6) When he came to any place where there were any religious houses, he visited them all, preaching and encouraging them to regular observance. There was no one so troubled that he would not go away comforted if he came and listened to his words. He did this particularly in parts of Lombardy like Milan and the Cistercian monastery of Colomba.⁴⁹ He also said that he preached nearly every day unless he was prevented, or gave the brethren a conference, during which he would weep a lot and make others weep too. He was strict in punishing the faults of the brethren, and was a great enthusiast for the Rule,⁵⁰ but at the same time his words were so pleasant that the brethren endured the penances imposed by their loving father with the utmost patience and eagerness. He was constant in his attendance at the Divine Office, and used to spend the night in prayer, weeping a lot. When the witness was asked how he knew this, he said the he often found him in church praying and weeping, and sometimes overcome by sleep. Sometimes when he was tired because of his vigils, he would go to sleep at table.

(7) He also said that when the blessed Dominic had been visiting the lord Ugolino, Cardinal of Ostia and papal legate,⁵¹ in Venice, he returned to Bologna in very hot weather, late at night, and then spent a long time talking with the witness and with brother Rudolph⁵²

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about the affairs of the Order, and these fathers urged him to go and rest, but he refused and went into the church and prayed, and then said Matins with the brethren at the proper time. It was from his staying up that night that he got the pain in his head and the sickness which resulted in his going to the Lord. When he was ill, he refused to lie in a bed, but lay on some sacking instead. He had the novices called to him and gave them advice about their salvation. He appeared to be, and indeed he really was, cheerful and happy in his sickness.

(8) When his illness got worse, the blessed father had himself carried to Santa Maria del Monte,⁵³ which was said to be a healthier place. There he sent for the prior, who came with twenty brethren from the community; he gave them a long talk. When he had received the holy oil there, the prior of Santa Maria said, "I shall bury him in this church, and I will not allow him to be taken away." When the blessed Dominic realised this, he said to those of his brethren who were standing by, "Quick, take me away from here. God forbid that I should be buried anywhere except under the feet of my brethren." So he was taken back to the church of St. Nicholas,⁵⁴ and the brethren were actually afraid he was going to die on the way.

An hour later, he called the witness and said to him, "Make yourselves ready." When he, the prior, and the other brethren had got ready in the proper way for the commendation of his soul and had gathered round him, the holy father said to the prior and the brethren, "Wait a little longer." While this was going on, the prior said to him, "Father, you know that you are leaving us desolate and sad. Remember to pray for us to the Lord." And brother Dominic lifted his hands to heaven and said, "Holy Father, you know that I have gladly persevered in your will, and I have watched over and kept those whom you gave me. Now I commend them back to you. Watch over them and keep them."⁵⁵ He said that the brethren had told him that when they asked about themselves, he replied, "I shall be more useful to you and more fruitful after my death than I was in my life."⁵⁶ After this, saint Dominic said to the prior and the brethren, "Begin." And during the office of the commendation of his soul, the blessed father was saying the words with the brethren, because his lips were moving. While the brethren were saying, "Come to help him, you saints of God, and receive his soul," he breathed his last.

His funeral was attended by lord Ugolino, Cardinal of Ostia, who is now the Pope, and by the lord patriarch of Aquileia and by

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many venerable bishops and abbots. The Mass was sung at the funeral by the lord Ugolino.

(9) That year everybody noticed an extraordinary fragrance in the whole church, especially near the tomb, and the witness in particular says that he noticed it himself. There were also a lot of miracles worked that year and in the following years for people who came to the tomb of the blessed Dominic, bringing wax images and all kinds of things. When several people tried to present silk cloths to cover the tomb of the blessed Dominic, the brethren would not allow them to, for fear they would be accused of greed.

(10) When the body of the blessed Dominic was due to be moved, for several days the *podestà* of Bologna⁵⁷ and many noble citizens guarded it to prevent it being stolen. When the tomb was opened, in the presence of the *podestà* and many citizens of Bologna and other noble men, including religious, bishops and laymen, the brethren found a wooden coffin, shut with iron nails; and such a fragrance came out that they were all amazed, saying that they had never smelled anything like it. So the body was moved by the archbishop and other prelates to the new tomb, and the extraordinary fragrance remained the whole time. Master Jordan held the holy body in his hands and gave it to the three hundred or so brethren who had come to the General Chapter to kiss. When the witness was asked how he knew all this, he said that he was present at all of it.

(11) He also said that the blessed Dominic had such charity that he wanted to extend it to everybody, even the damned, and he used sometimes to weep for them.

TESTIMONY OF BROTHER WILLIAM OF MONFERRATO (AUGUST 7).

(12) The second sworn witness was brother William of Monferrato, of the Order of Preachers,⁵⁸ whose disposition was as follows.

"Going to Rome once," he said, "when I was still in the world, I went to stay in the house of the bishop of Ostia, who is now the Pope, to spend Lent there, and there I consorted with brother Dominic who used to come and see the cardinal frequently, and I recognised him as a holy man and I liked his way of life. I began to love him and I often

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spoke with him about the salvation of others, and, though I have lived with many people, I never met anyone more holy.

"I went to Paris to study theology for two years, and there I received the habit of the Preachers from the blessed Dominic, although we had previously agreed to go and convert unbelievers.

"I accompanied him when he was going to Rome and elsewhere. Whether he was ill or well, I always found him remarkably strict in his observance. He gave dispensations to the other brethren, but not to himself. Even when he was ill, he kept the Order's fasts. When he had an attack of dysentery on his way to Rome, he would not break the Order's fasts or eat meat or take anything extra with his food except some herbs or a bit of turnip." When the witness was asked how he knew this, he replied that he was with him and saw it all, especially at Viterbo where he had been very ill.

(13) "When he was badly treated in any place where he was staying, in the way of food and drink and bedding and such things, I never saw him complaining, but only his extraordinary patience. When he settled down to rest, he prayed for a long time and wept so much that he used to wake his companions up. He spent more time in prayer than asleep. He slept in his tunic and cappa, with his stockings and belt on. He always slept without a mattress, and more often on a plank than on bedding.

"He always observed silence at the times laid down in the Order, and he avoided idle words and spoke always with God or about God." Asked how he knew this, the witness said that, as one of the blessed Dominic's principal companions, he lived with him by day and by night, whether he was travelling or staying somewhere, and he saw and heard all this.

(14) "I must also say, and I believe it to be true, because of his holy way of life, that the blessed father always preserved his virginity; another reason why I believe it is that I have heard it from many reliable people, especially the bishop of Osma, with whom he had been for a long time,⁵⁹ and from some of the bishop's canons, with whom he had also lived; I do not remember their names."

(15) He also says that he was present at the translation of the blessed Dominic, when his body was moved from its previous burial place into the church, to the place where it is now. The brethren, including the Provincial, did not want any seculars to be present, because they were afraid it would stink, since water had already seeped into that tomb; but they could not prevent the *podestà* of

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Bologna and twenty four noble citizens from being there, and some of them guarded the tomb for several days before it was opened. When the stone was taken away, a wooden coffin was revealed, in which the body of the saint was lying, and then a pleasant, sweet smell came out and none of them could decide what it smelled like.

(16) After the translation, many people of various states of life said that they had received graces of healing. "But I do not remember their names, because I was a diffinitor at the Chapter and was too caught up in other things to pay attention to them."

TESTIMONY OF BROTHER AMIZO OF MILAN (AUGUST 8).

(17) The third sworn witness was brother Amizo of Milan, the prior of Padua,⁶⁰ whose deposition was as follows.

Master Dominic, he said, was a humble man, gentle, patient, kind, quiet, peaceful, modest and very balanced⁶¹ in everything he did and said. He was a loyal comforter of other people, particularly his own brethren. He was an outstanding enthusiast for regular observance, a great lover of poverty, both in the food and in the clothing of the brethren of his Order, and also in their buildings and churches and in the style and ornamentation of their church vestments. During his lifetime he was very keen on this and took great pains to see that the brethren did not use purple or silk vestments in their churches on themselves or on the altars, and that they did not have vessels of gold or silver, except chalices.

(18) He also said that he was persistent in prayer, by day and by night. He followed the Order's observance fully in choir and in the refectory and elsewhere. He was very fervent in prayer and in preaching, and, because he was zealous for souls, he encouraged his brethren most insistently to be the same. He loved other religious and spoke most highly of them.

(19) He preserved his virginity up to the time of his death, as nearly everybody said. He also said that he was present when the *podestà* of Bologna, with the Master of the Order of Preachers and many others, had the new tomb and the coffin of the blessed Dominic's body opened,⁶² and how they all smelled a wonderful fragrance, such as they had never smelled before.

TESTIMONY OF BROTHER BUONVISO (AUGUST 9).

(20) The fourth sworn witness was brother Buonviso of the Order of Preachers.⁶³ He was with the blessed Dominic, as he says, at Bologna, in the cloister of St. Nicholas, and at Rome and at Milan, and he looked after him when he was ill. So he said that when the brethren left the church in the evening to go and rest, the blessed Dominic used to remain secretly in the church to pray, and the witness used to watch him sometimes and heard him praying with shouts and groans. He had no place of his own to lie down; if drowsiness ever overcame him, he would go to sleep on a board or a bench or on the bier they used for the dead. He used to lie down at night exactly as he was, as he had been walking about during the day.

(21) When the blessed Dominic went to Rome with the witness, whenever he left a city or village he always took his shoes off and carried them under his arm, though his companion was quite willing to carry them for him, and when he approached a town or village he would put them on again. When they came to a particular path which was full of stones, the blessed father said to his companion, "Here, poor wretch that I am, I was once forced to put my shoes on when I was coming along this path." When his companion asked him why, he said, "Because the rain had made these stones so sharp that I could not bear it." Also on one occasion when it rained very heavily while they were travelling and St. Dominic was caught in it, he quite happily began to sing a hymn; the witness saw this and heard it, because he was travelling with him. When he came to rivers that were swollen because of the heavy rain, he beat them down with the sign of the cross and went over, encouraging his nervous companions to cross too.

During the celebration of Mass and during the psalmody, tears used to flow in great abundance from his eyes.

(22) When they were in a hostel, he never asked for provision to be made to suit his own taste, but always that of the others. And when he was badly treated, he showed all the signs of being particularly pleased. When the blessed Dominic was ill at Milan with a fever, the witness says that when the fever came on, he became quite lifted up to God, and afterwards he had someone read to him.

"When I, brother Buonviso, was procurator at Bologna, once when there was no bread for the brethren at lunch time, St. Dominic sat down at table with them and lifted up his hands in prayer, looking

towards heaven, and then two extremely handsome young men came into the refectory with two baskets, with the purest white bread in one, and some figs in the other, and they distributed the bread and the figs to each one of the brethren. I write this⁶⁴ and I know this because I was there when it happened and saw it."

He also said that the blessed father was very humble, loving, kind, compassionate, patient, sober, zealous for poverty and for the salvation of souls, and a lover of all religious and religious orders. In himself he kept the Rule strictly. He never returned curse for curse, but blessed those who cursed.⁶⁵

(23) When the *podestà* of Bologna and a great number of the citizens of Bologna together with the Master of the Order and the Provincial of Lombardy opened the new tomb and the coffin where the bones of the blessed Dominic were, a wonderful fragrance came out, such that they all said that nobody had ever smelled anything like it. "I smelled it myself and was present when this happened."

(24) The witness said that when he was a novice and had no skill in preaching, because he had not yet studied scripture, the holy father told him to go to Piacenza to preach. He excused himself, but he spoke so charmingly that he induced him to go, saying that the Lord would be with him and would put words in his mouth. God did in fact give him such grace in his preaching that many people were converted and three entered the Order.

TESTIMONY OF JOHN OF SPAIN (AUGUST 10).

(25) The fifth sworn witness was brother John of Spain of the Order of Preachers,⁶⁶ who was received into the Order by the blessed Dominic in Toulouse, at the church of St. Romain,⁶⁷ at the time of the council of Innocent III.⁶⁸ He lived with brother Dominic on his journeys and in various places, by day and by night.

He also said that he prayed more persistently than all the other brethren. He used to take the discipline with a triple chain, particularly at night, either giving it to himself or getting someone else to give it to him, and there are many brethren who can attest this, who beat him at his request.⁶⁹ He punished people who broke the Rule severely yet mercifully. He was very upset whenever he punished anyone for any fault.

(26) He was zealous for souls and used to send his brethren out

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to preach, bidding them look to the salvation of others. He had such confidence in God's goodness that he even sent unlearned men out to preach, saying to them, "Do not be afraid; the Lord will be with you and will put power in your mouths." And it turned out as he said.

When the blessed Dominic was at Toulouse, in the church already referred to, he sent the witness to Paris with five other clerical brethren and one lay brother, to study and preach there and to establish a convent. This was contrary to the wishes of Count Simon de Montfort and the archbishop of Narbonne and the bishop of Toulouse⁷⁰ and several other prelates, but he told the prelates, the Count and the brethren, "Do not contradict me; I know quite well what I am doing." He told the witness and the others not to have any fear, because everything would work out well. He also sent some others to Spain with similar instructions.

While the witness and his companions were studying in Paris and applying themselves to the salvation of souls, they were given the church of St. Jacques,⁷¹ situated in the gate of Orléans, by Master John, the dean of St. Quentin, who was at that time a Regent Master in theology in Paris,⁷² and by the masters and students of the whole University of Paris. There they established a convent. Many brethren were received into the Order, and they were given a great many properties and revenues and some estates, particularly in the regions of Toulouse and Albi. The witness said that in the days when the Order of Preachers owned estates and many properties in these places and used to carry money with them when they travelled and ride on horseback and wear surplices, brother Dominic worked hard to get the brethren of the Order to abandon and make light of all such temporal things and to devote themselves to poverty and to give up riding on horseback and take nothing with them when they travelled. So their properties in the kingdom of France were given to some nuns belonging to the Cistercian Order,⁷³ and other properties were given to other people.

To allow the brethren to devote themselves more energetically to study and preaching, brother Dominic wanted them to have uneducated laybrothers, who would be in charge of the educated brethren in the administration and provision of all worldly goods; but the clerical brethren refused to have laybrothers in charge of them, in case what happened to the brethren of Grandmont at the hands of their laybrothers should happen to them too.⁷⁴

(27) St. Dominic was loved by everybody, rich and⁷⁵ poor, Jew

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and pagan (there were many of these in Spain), in fact by everybody except for the heretics and the enemies of the church whom he pursued⁷⁶ and refuted in debate and in preaching.

He lay down at night just as he was during the day, except that he took his shoes off. When he was travelling from one land to another, he took his shoes off, and when he arrived anywhere he put them on again, and he did this in all the towns and villages he came to. He refused to have anyone help him carry his shoes. He used to get great delight from anything untoward that happened to him on the way. For example, if he tripped over a stone his face would light up as he said, "This is doing penance!"

He had a great love of poverty, and he encouraged the brethren to love it too. He exulted in cheap clothes, though he liked them to be clean.

(28) He was most sparing in what he ate and drank. He hardly ever took anything extra, if he was offered it, and he observed the Rule strictly himself, though he gave dispensations to others.

When he was walking about in a city or town, he barely lifted his eyes from the ground.

He did not have any place of his own to lie down in, as the other brethren did. (Asked how he knew this, he said that if he had had a place of his own, he would have discovered it, because he had been most persistent in trying to find out.)⁷⁷

He was elected bishop two or three times, but always refused, preferring to live in poverty with his brethren to having any bishopric. The sees he refused were those of Béziers and Comminges.⁷⁸

(29) He rarely spoke except about God or with God in prayer, and he encouraged the brethren to do likewise. He was happy when he was with other people, but in prayer he sobbed and wept.

He remained a virgin all his life, and this was what everybody said.

He often said that it was his desire to be whipped and cut up for the name of Christ, and finally to die.

In letters and in his spoken words he encouraged the brethren to apply themselves to the study of the New and Old Testaments more than to any other reading. He always carried round with him the gospel of Matthew and the letters of Paul, and he read them so often that he knew them by heart.

The canons with whom he had lived before the Order was founded related that when the blessed Dominic was still in the world,

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as a student at Palencia, he sold his books and furniture to feed the poor during a time of famine.⁷⁹ At his example many other people began to do the same kind of thing.

TESTIMONY OF BROTHER RUDOLPH OF FAENZA (AUGUST 11).

(30) The sixth sworn witness was brother Rudolph of Faenza of the Order of Preachers, who was the priest in charge of the church of St. Nicholas of the Vines in Bologna, and who gave this church to the brethren, with the permission of the bishop of Bologna, at the request of the lord Ugolino, bishop of Ostia, who was papal legate at the time and is now the Pope.

The witness says that he was with the blessed Dominic in Bologna, in church, at the office, in the dormitory, in the refectory, by day and by night, because he, the witness, was procurator for the brethren and had entered the Order many years before and had made profession before the blessed Dominic came to Bologna, and so he knew him well.

(31) "The blessed father Dominic," the witness says, "nearly always spent the night in church, praying and weeping there, as I saw by the light of the lamp which is in the church, and sometimes I saw him standing on the tip of his toes with his hands stretched up. Because of the intimacy I had with him I sometimes went and prayed beside him, and I saw in him a fervour in prayer such as I have never seen the like of.

"The blessed father wore an iron chain next to the skin. When I stripped him after his death, I took this chain as a great treasure, but eventually I gave it to Master Jordan at his urgent request.

"At night he used to lie down dressed just as he was for walking about during the day. He would lie down on some planks or on the ground or sometimes on a trellis, and he did not take anything off except his shoes. Because of his long vigils in church, he sometimes used to go to sleep at table. He was regularly there with the brethren in choir and in the refectory, and he took the same food as the others.

"When I was procurator for the brethren in Bologna," the witness says, "I once prepared an extra dish for the brethren, and he came to me after lunch and said, 'Why are you killing the brethren by giving them extra dishes?'. When we were short of bread or other

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food, I often went to him to tell him what we needed. He used to say, 'Go to church and pray'. He would do the same, and I always found that God provided whatever we were short of. Even a little supply of bread put out at his command for a whole lot of brethren was abundantly sufficient for them all. He kept the Rule completely in every respect, with regard to food and fasting and everything else, and he took care to see that it was observed by the others.

(32) "Finally, I never saw a man whose service of God pleased me more than did that of the blessed Dominic. He longed for the salvation of all men, including Christians and Saracens, and especially the Cumans, to whom he wanted to go.

"He was happy, kind, patient, cheerful, compassionate and a comforter of the brethren. If he saw any of the brethren offending in any point, he walked past as if he had not seen it, but later, looking perfectly calm, he would address him with soothing words and say to him, 'Brother, you have done wrong; do penance.' In this kind way he led them all to do penance and make amends; and though his words were humble when he spoke to offenders, he still punished their offenses severely.

"He had a supreme love of poverty and encouraged the others to practise poverty too. For instance, Signor Oderico Galliciani once gave the brethren in Bologna a certain piece of property worth five hundred Bolognese pounds; when the blessed Dominic arrived, he tore up the title deeds and returned the property, saying, 'Preachers ought to live by alms.' If ever they had enough in the house to support the brethren for the day, he would not let them beg on that day, and if anyone gave them any alms, he ordered them to return it.⁸⁰ He wanted them to have small houses and cheap clothes and even cheap vestments in church. He did not want the brethren to concern themselves with temporal affairs, except those who had been made responsible for them. When he saw that anyone was suitable to be a preacher, he did not want him to be given any other job.

"Whether he was travelling or at home, he always wanted to talk about God or the salvation of souls. I never heard an idle or harmful word from his mouth, or anything derogatory.

(33) "He was very fervent in his preaching and often used to weep while preaching, which made the people weep too.

"At the first General Chapter in Bologna, in the presence of the brethren, he said that he deserved to be deposed and that they ought to depose him. But the fathers refused to do this, so he appointed

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diffinitors who were to have the authority to do this⁸¹ for the duration of the Chapter. 'I am slack,' he said, 'and useless, so put me out of office.'

"When he was sick at Bologna, the time he died, the brethren stood round him, in tears. Then the blessed Dominic exhorted them to keep the observances of their religious life, and told them not to be afraid, because he would be more useful to them after his death. 'I was holding his head with a towel,' the witness says, 'wiping away the sweat from his face. One of the brethren came to the blessed Dominic and said, "Father, where do you want your body to be buried?" He said, "Under the feet of my brethren."' While the brethren were saying the commendation of his soul, the blessed father said the words with them. But when they got to 'Come to help him, you saints of God, come to meet him, you angels of the Lord, and receive his soul and present it before the Most High,' he breathed his last. All this took place in one of the cells at St. Nicholas.⁸² I never saw him sleeping in a bed with a feather mattress, or even on sacking except when he died, because he was on sacking then. When he breathed his last, he lifted his hands toward heaven."

(34) He also said that he prepared his tomb and the wooden coffin, since he was procurator. His body was shut in with iron nails and he guarded it carefully until it was put in the tomb. Nor did anyone put any perfumes there, because the witness was present the whole time. He also said that he was one of those who opened the tomb in which the blessed father had been buried first, when his body was moved to the place where it is now. It was he who broke the wall of the tomb with iron hammers; the wall was very strong and was sealed with strong, hard cement. He also raised the stone which was on top, with an iron bar, because the tomb was protected by large stones and sealed with cement. He had had all this done most carefully at the outset, to make sure that people did not steal the body. And when the witness raised the stone that was on top with the iron bar, and the tomb was opened, a great fragrance came out, an overwhelming fragrance, very pleasant and sweet; he did not recognise it. All those who smelled it agreed that there had never been any fragrance like it. It still remains in the bones of the blessed Dominic.

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TESTIMONY OF BROTHER STEPHEN OF SPAIN (AUGUST 13).

(35) The seventh sworn witness was brother Stephen of the Order of Preachers, the Provincial of Lombardy.⁸³ He said that "it is fifteen years since I first knew Master Dominic, the founder of the Order of Preachers and its first Master; before I knew him personally I heard from reliable people that while he was still a student he sold his books and fed the poor during a time of famine. He said, 'I refuse to study dead skins while men are dying of hunger.' At his example, other men of great authority did the same sort of thing."⁸⁴

Round about this time, he began to preach in the district of Toulouse against the heretics there, with the bishop of Osma, and he started the Order of Preachers.

(36) He also said that when he, the witness, was a student at Bologna, the blessed Dominic came to Bologna and preached there. "After I had confessed my sins to him, one evening when I was at dinner with some friends in the house where we were staying, the blessed Dominic sent two of the brethren to me to say, 'Brother Dominic says you are to come to him.' I told them to go away and said I would come when I had finished my dinner, but they said, 'He says you are to come now.' So I left everything and went to him. I found him with many of the brethren at the church of St. Nicholas." He said to the brethren who were standing by, "Quick, show him how to do a *venia*."⁸⁵ When he had done a *venia*, he put himself in his hands.⁸⁶ Then the blessed Dominic received him into the Order, saying, "I am giving you arms with which you will be able to fight the devil all the days of your life." The witness was surprised at the time and afterwards, wondering what had prompted brother Dominic to summon him and clothe him in the habit of the Friars Preachers, because he had not discussed his conversion with him beforehand. He thought that it must have been because of some divine revelation and inspiration that he did it.

(37) He also said that the blessed Dominic was a great comforter of the brethren and of other people who were in distress. "For instance," the witness says, "When I was a novice, I suffered a great many trials, but I endured them all at the encouragement of the holy man. The same thing happened to many of the novices, as they told me."

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The witness was with the blessed Dominic at Bologna for a whole year, in the cloister of St. Nicholas, and became very intimate with him there, and he never heard him speak a single malicious or idle word. When he preached, his words were so moving that they made both him and his hearers weep with compunction. Whether he was at home or on a journey, he always spoke about God or other profitable subjects, and he urged the others to do the same.

After Compline, when the common prayer was finished, he made the brethren go to the dormitory, while he remained in the church to pray. And while he prayed, he used to reach such a pitch of groaning and lamenting that the brethren who were nearby were woken up by it. He often used to spend the whole night in church, up to the time of Matins. At Matins he would go round both sides of choir, urging and encouraging the brethren to sing loudly⁸⁷ and with devotion. The holy man was so devoted to his vigils of prayer "that I never saw him leave the church and go to any place of his own to sleep, only to the bier."

(38) When he was celebrating Mass, particularly during the words of the Canon, he used to weep and show all the signs of a most intensely fervent love. He was enthusiastic for regular life and was a great observer of the Rule of the Order. He had a supreme love of poverty, and encouraged the brethren to imitate him in this, so he would not accept any properties he was offered nor did he want the brethren to accept them. He had cheap clothes made out of coarse, though clean, material, and he wore a very cheap, short scapular, and would never hide it with his cappa, even in the presence of important people. When brother Rudolph raised the cells by an arm's length, because the brethren used to have poor, mean, low cells, and this was in the absence of the blessed Dominic, when the holy father came back, he said, "Do you so quickly want to abandon poverty and build great palaces?" So he ordered them to abandon the work, and it duly remained unfinished as long as he was alive. He put it in his Rule that the brethren were to use cheap clothes and buildings and that they were not to take money with them when they travelled, but were to live off alms.⁸⁸ He was most sparing in food and drink, to such an extent that when the brethren had two dishes, he contented himself with one. While the brethren went on eating after he had finished, he used to go to sleep, because of the long vigils he kept in church.

(39) It was generally said that he preserved his virginity until the end of his life. "I heard his confession several times and could never

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discover that he had committed a mortal sin." He was patient and happy in all trials. When he was in need, or the brethren lacked anything, in food or in clothing, he showed every sign of happiness.

Since brother John of Vicenza⁸⁹ announced to the people in a sermon a revelation he had received about the blessed Dominic, and since he, the witness, began to think about moving his body, great graces in increasing abundance have been seen plainly both in the brethren and in the people who listened to the life and miracles of the blessed Dominic. In the cities of Lombardy a huge number of heretics has been burned,⁹⁰ and more than a hundred thousand people who did not know whether they ought to belong to the Roman church or to the heretics have been sincerely converted to the Catholic faith of the Roman church by the preaching of the Friars Preachers. Their sincerity is shown by the fact that these converts, who had previously been defending the heretics, are now pursuing them and detest them, and in almost all the cities of Lombardy and the Marches the statutes which were opposed to the church have been handed over to the Friars Preachers to correct and emend and bring into line with Catholic truth. They have eradicated feuds and established peace between many cities, they have subdued usury and arranged for repayments, ever since the life and miracles of the blessed Dominic began to be famous.

(40) The witness also said that he was present when the body of the blessed Dominic was moved from the tomb under the ground to the marble tomb, and he says that they broke the limestone and the very hard cement with picks and other iron instruments, and then opened the tomb, on which there was a thick, strong stone; inside they found a wooden coffin, from which a marvellous fragrance was coming. The Master of the Order took the bones and put them in a new coffin, in the presence of many of the brethren and the archbishop of Ravenna⁹¹ and many other bishops and prelates and the *podestà* of Bologna with many noble citizens, and they put the new coffin in a stone monument, where it is now. The fragrance lasted for many days afterwards in the hands of those who had touched the relics.