MEDIEVAL LATIN SERIES · VOLUME 56

The Dialogue on Miracles

Caesarius of Heisterbach

Dialogus miraculorum

The Dialogue on Miracles

Part Two: The Virgin Mary and Visions

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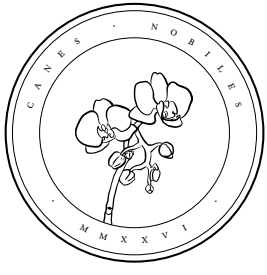
with a word-for-word interlinear English translation

preserving the original word order



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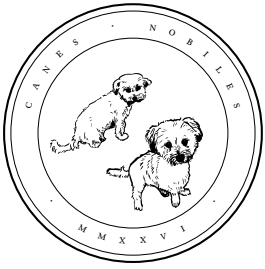

Volume 56 of the Canes Nobiles Medieval Latin interlinear texts

The Medieval Latin text follows Joseph Strange's text
(Cologne, 1851), in its seventh and eighth distinctions

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CONTENTS

DISTINCTION VII: THE VIRGIN MARY

Prologue to the Seventh Distinction 11
What Signifies the Virgin, and Her Benefits to Mankind 12
Of Her Image That Sweated for Fear of the Divine Sentence 16
Of the Plague on Frisia for an Insult to the Lord's Body 17
An Unlettered Priest Restored to His Office by Mary 22
The Unlettered Priest of Derlar, Whose Church She Restored 24
Pope Innocent, Rebuked by Mary for Taxing the Order 27
Of the Vengeance on the Enemies of the Place of Saint Mary 30
Henry, Canon of Saint Cunibert, Converted by Her Prayers 35
A Monk of La Trappe, Granted by Mary the Grace to Confess 37
Two Beggars in Her Hospital at Paris, Warned to Confess 40
Peter the One-Eyed, Blessed by Mary in the Speyer Minster 42
The Lay Brothers of Himmerod, Blessed by Her at the Vigils 45
The Sick Lay Brothers, Visited and Blessed by Her at Night 47
The Sleeping Monks She Blessed, One Passed Over 48
Mary with Elizabeth and Magdalene, Seen by Henry 50
The Life of Dom Christian, Monk of Himmerod 52
The Sacristan of Lucka, Who Saw Mary Above the Altar 65
A Monk Who Saw Her Uncover the Monks' Faces at the Vigils 67
A Monk to Whom Mary Appeared in the Air Above the Altar 68

Of the Visions of a Noble Virgin of Quida 70
Christina, Who Saw Mary Let Down a Crown over Our Convent . . . 79
Otto, Provost of Xanten, Healed by Her Prayers 83
A Cleric, Whose Tongue the Albigensians Cut Out, Restored 86
Adam of Lucka Healed, and Her Healings and Image 89
A Lay Brother Freed from the Devil by the Ave Maria 94
A Recluse Who Escaped the Devil's Illusions the Same Way 95
A Matron Freed from an Adulterer by the Ave Maria 97
Theoderic the Knight, Whose Chains Mary Broke 99
The Priest of Polch, Freed by Mary from Fear of Thunder 102
Elizabeth of Schönau, Who Saw Mary Kneel for the Convent 104
A Cleric into Whose Mouth Mary Put Bread 105
A Knight Tempted for His Lord's Wife, Freed by a Kiss 107
A Nun in Love with a Cleric, Healed by a Slap 110
Likewise of Beatrice the Sacristan 113
A Knight Failing at the Vigils, Strengthened by Mary 115
Henry, an Expelled Monk, Received Back by Her Merits 118
Of the Wondrous Visions of Dom Bertram, Monk of Karixtus 120
The Life of Dom Walter of Birbech 130
Our Abbot, to Whom Mary Was Seen to Give the Staff 149
Bishop Theoderic of Cologne, Raised and Deposed by Her 151
A Cologne Schoolboy, Rebuked for Cursing the Order 154
The Punishment of Sybodo and His Companions 156
Of the Punishment of a Gambler Who Blasphemed Saint Mary . . . 160
A Matron of Veldenz Punished for Mocking Her Image 161
A Matron Who Recovered Her Daughter from a Wolf 163
Of the Image of Saint Mary at Yesse 167
A Physician Monk, Denied and Then Given Her Electuary 172

DISTINCTION VII: THE VIRGIN MARY

(continued)

A Nun Whose Wounded Shin Mary Anointed 175
A Recluse Who Tasted Sweetness in the Ave Maria 177
Of a Monk Whom Saint Mary Kissed Before His Death 180
Herman the Lay Brother, for Whom Mary Sang an Hour 182
Of Pavo the Lay Brother, Who Saw Saint Mary at His End 187
Likewise of a Nun to Whom She Appeared as She Was Dying . . . 188
Warner, Helped by Mary at His End Against Demons 189
A Cologne Canon to Whom She Showed Herself at His End 191
Kono the Crusader, Consoled by Mary as He Died 192
Of a Beheaded Knight Who Escaped Gehenna Through Her 194
A Beheaded Robber, Buried by Her Order in a Church 196
A Monk Who Saw the Order Under Her Mantle in Heaven 202

DISTINCTION VIII: VISIONS

Why the Eighth Distinction Treats of Diverse Visions 205
A Priest to Whom Christ's Birth Was Shown in Sleep 209
Likewise of Sister Christina and the Same Nativity 210
Of the Diversity of Dreams, and of Spiritual Vision 212
A Monk Who Saw Christ Newly Born, with Mary and Joseph . . . 214
The Prior Who Saw a Star over the Singers 219
Richmud, Who Saw Christ in the Manger at Epiphany 221
Of a Virgin to Whom Christ Appeared at the Age of Three 223
Richmud, Who Saw the Lord in the High Priest's House 226
A Virgin Who Sees Christ on the Cross While Awake 227
Daniel the Monk, Given the Grace of Tears by Christ 229
How He Struck the Rock Is to Be Understood 231
Of Peter, Monk of the Cloister 233
A Tempted Monk Who Saw the Crucified's Wounds Anointed . . . 238

Christina, Who Saw an Old Man Anoint Christ's Wounds 239
Of a Tempted Nun Whom Christ Embraced 240
Two Lay Brothers Who Saw Christ on the Cross in the Air 241
Rudolph of Lucka, Who Saw Fifteen Crucified with Christ 242
Of the Crucifixion of the Religious 245
Conrad the Lay Brother, Who Saw Christ on the Cross 248
A Knight to Whom the Cross Bowed 250
Of a Nun for Whom the Crucified Lightened the Darkness 252
A Novice on Whose Forehead a Cross Was Pressed 253
Of a Painter Monk Who Died on Good Friday 254
The Crucifix of Saint George's, Which Beat the Bell Ringer 255
Vengeance on Knights Who Killed Their Enemies in Church 257
God's Vengeance on the Damiettans for the Crucifix 259
Pagans Crucified for Fleeing to the Christians 261
Christ, Beaten in a Poor Man 262
Henry the Lame, Who Saw Christ Rest on His Breast 264
Count Theobald, Who Washed the Feet of Christ 265
A Bishop Who Licked a Leper's Nose 267
A Bishop of Salzburg and a Leper's Communion 271
Of an Aromatic Odor at Easter 273
Of the Passion of Christ 274
Of the Holy Spirit 276
Henry the Lay Brother and the Dove on Herman's Head 279
A Monk on Whose Head a Dove Was Seen 281
A Nun Shown the Mystery of the Trinity 283
By What Likeness the Elect Are Called Members of Christ 284
Of the Angels 285
Of a Virgin Freed from the Goad of the Flesh by an Angel 286

A Lay Brother Who Saw an Angel and Lost the Grace 289
What the Good and the Bad Angel Work in a Man 290
Of Sister Christina, Who Saw the Angel Who Presents Souls 293
The Relics of Godesberg Seen Moving to Stromberg 296
Templars Whom the Pagans Could Not See 298
Of the Patriarchs and Prophets 300
Of a Monk of Clairvaux Who Loves Saint John the Baptist 302
Likewise of a Nun Who Loved the Same Forerunner 304
Two Nuns Contending over the Two Johns 306
Of a Canon of Bonn Whom Saint John the Baptist Kicked 310
A Merchant to Whom a Harlot Sold the Baptist's Arm 313
The Baptist's Tooth Which Is with Us 317
Of the Apostles 320
A Woman Who Rejected Saint Andrew 322
A Bearskin for Saint Andrew That Calmed the Sea 323
Of a Man Freed from Hanging by Saint James 325
Gerard the Knight, Carried Home by the Devil 327
A Tooth of Saint Bartholomew That Bled 332
Of a Woman Who Despised Saint Jude 333
The Apostles' Brewster, Whose House the Fire Spared 335
Charles the Citizen and the Apostles' Foundation Stones 337
Of the Martyrs 338
Of the Revelation of Our Martyr 340
The Saints Seen in the Air Before Alcácer 341
Relics That Pricked Bernard in the Side 343
Of the Tooth of Saint Nicholas at Brauweiler 345
Why Thomas of Canterbury Shines with Miracles 346

A Bridle Wrongly Thought to Be Saint Thomas's 348
Of the Confessors 350
A Lay Brother Who Saw Saint Nicholas in the Choir 352
Of a Thief Whom the Same Confessor Freed from the Gallows . . . 353
Adam the Monk, Healed by Saints Nicholas and Paternian 354
A Shepherd Boy Whose Death Saint Nicholas Foretold 356
Of the Panel of Saint Nicholas at Porcetum 359
Master John, Helped by Saints Martin and Godehard 361
Gerard of Clairvaux, Visited by Saint Eucharius 364
Of the Virgins 368
Magdalene and Margaret Beside the Veiled Nuns 371
Arnold of Villers, Healed by Mary Magdalene's Touch 372
Of the Abbess of Hoven, Whose Eyes Saint Linthild Cured 373
Of the Image of Saint Catherine There 374
Of a Bone of Saint Catherine That Dripped Oil 375
Two Holy Virgins Who Went Back to Cologne 376
Two of the Eleven Thousand, Found and Given to Us 382
A Wayfarer Who Obtained Their Relics 384
Of a Lay Brother Whom a Holy Virgin Kissed in His Sleep 386
Of a Horse's Bone Thrown Wondrously from Their Relics 387
A Girl Who Saw the Choir Carried Up into Heaven 389
Of What Abbot Herman Saw Concerning Our House 392
Rudolph, Who Feared to Touch the Sprinkler 396
Of a Monk Who in Ecstasy Saw His Own Soul 397
Of a Nun Wondrously Consoled for the Lack of One Pittance 398
A Lay Brother Who Lost His Sweetness by Telling It 400
A Wayfarer of Prophetic Spirit Seen by Henry 401
Rudolph of Aldenzeel, Whose Hours Men in White Sang 406

Distinctio septima de sancta Maria. Prologus

PROLOGUE TO THE SEVENTH DISTINCTION

Six distinctions are done: conversion, contrition, confession, temptation, demons, and simplicity. The first of the six remaining belongs to the blessed Virgin Mary, the Church's worthiest member, and fittingly in seventh place, for seven is the number of virginity. Caesarius prays for her help in writing of her.

Praemissis sex distinctionibus, videlicet de conversione, de
with-set-forth six distinctions namely about conversion about
contritione, de confessione, de tentatione, de daemonibus
contrition about confession about temptation about demons
et virtute simplicitatis, inter sex adhuc superstites primam
and the-virtue of-simplicity among six still remaining the-first
distinctionem sibi vendicat beata Dei Genitrix Virgo
distinction for-herself claims the-blessed of-God Mother Virgin
Maria, eo quod ipsa sit dignissimum Ecclesiae membrum.
Mary for-this that she is the-most-worthy of-the-Church member
Et hoc non incongrue fieri videtur in septimo loco, quia
and this not unfittingly to-be-done seems in the-seventh place because
secundum philosophos septenarius numerus est virginitatis,
according-to the-philosophers the-sevenfold number is of-virginity
eo quod infra primum limitem denarium, nullum numerum
for-this that within the-first limit ten no number
ex se generet. Quod virgo genuit, supra naturam fuit. Ipsa
from itself it-begets that the-virgin bore above nature was she
est enim virga de radice Yesse exorta, quae florem nobis
is for the-rod from the-root of-Jesse risen which a-flower to-us
protulit, super quem spiritus septiformis gratiae requievit.
brought-forth upon which the-spirit of-sevenfold grace rested

Cuius virtutem, ut digna scribere et scribenda
whose power that worthy-things to-write and things-to-be-written
possim perficere, suppliciter imploro.
I-may-be-able to-complete suppliantly I-implore

CAPITULUM I. De his quae beatam Virginem Mariam mystice designant, et de beneficiis humano generi per eam collatis

WHAT SIGNIFIES THE VIRGIN, AND HER BENEFITS TO MANKIND

John's woman clothed with the sun, the moon under her feet and a crown of twelve stars on her head, is Mary. The mountain, the castle, the temple, the flowering rod, the burning bush, Gideon's fleece, Solomon's throne, the sealed fountain, and the enclosed garden all signify her. Asked what benefits the world gains through her, the monk lists them: she preserves the world, consoles the afflicted, defends those who serve her, reconciles sinners, heals the sick, puts demons to flight, and leads the souls of the dead to eternal life, and he promises examples.

JOHANNES in Apocalypsi vidit mulierem amictam sole,
JOHN in the-Apocalypse saw a-woman clothed with-the-sun
et lunam sub pedibus eius, et coronam duodecim stellarum
and the-moon under the-feet her and a-crown of-twelve stars
in capite eius. Mulier haec Virgo est Maria, sole
on the-head her woman this the-Virgin is Mary than-the-sun
lucidior fulgore caritatis; luna, id est mundo, superior
brighter with-the-gleam of-charity than-the-moon that is the-world higher
contemptu gloriae saecularis; omnium virtutum stellis
by-contempt of-glory worldly of-all virtues with-the-stars
tanquam diademate gemmato coronata; et quod his
as-if with-a-diadem jeweled crowned and what than-these
dignius est, divino partu fecundata. Hanc designant per
worthier is by-divine childbirth made-fruitful her designate through

exemplum mons, castellum, aula, templum, thalamus
example the-mountain the-castle the-hall the-temple the-bridal-chamber
et civitas, palma, cedrus, vitis, rosa, et cum istis numerosa
and the-city the-palm the-cedar the-vine the-rose and with these a-numerous
nominum nobilitas. Miror in eius designatione virgam
of-names nobility I-wonder-at in her designation the-rod
floridam, et rubum inter flammas virentem, vellus madidum
flowering and the-bush among flames growing-green the-fleece wet
Gedeonis, thronum eburneum ac deauratum Salomonis,
of-Gideon the-throne ivory and gilded of-Solomon
fontem signatum, hortum clausum, et alia quam
the-fountain sealed the-garden enclosed and other-things very
plurima, quae brevitatis studio sunt omittenda. Sicut enim
many which of-brevity for-zeal are to-be-omitted as for
in creaturis universis matre Creatoris nil est sanctius,
in creatures all than-the-mother of-the-Creator nothing is holier
nil dignius, nil excellentius, ita eius visione nulla
nothing worthier nothing more-excellent so her than-the-vision no
sanctorum visio dignior, nulla iocundior, nulla eminentior.
of-the-saints vision worthier none more-pleasant none more-eminent

Cuius preces, ut quidam ait, vitia,
whose prayers as someone says vices
Cuius nomen tristia,
whose name sad-things
Cuius odor lilia, et
whose fragrance lilies and
Cuius vincunt labia
whose surpass lips
Favum in dulcedine.
the-honeycomb in sweetness

Super nucem sapida, et
above the-nut savory and
Super nivem candida,
above the-snow white
Super rosam roscida,
above the-rose dewy
Super lunam lucida
above the-moon bright
Veri solis lumine.
of-the-true sun by-the-light

NOVICIUS: Vere beati et ter beati, qui tantae Virginis digni
NOVICE truly blessed and thrice blessed who of-so-great a-Virgin worthy
habiti fuerint visione laetificari, et sermone iocundari,
held shall-have-been by-the-vision to-be-gladdened and by-speech to-be-delighted
oratione consolari, benedictione confirmari. MONACHUS:
by-prayer to-be-consoled by-blessing to-be-strengthened MONK
Hoc plenius nosces per exempla. Audisti iam ex
this more-fully you-shall-know through examples you-have-heard already in
parte figuras et aenigmata; vis nunc scire qualia
part figures and riddles do-you-wish now to-know what-kind
et quanta mundus per ipsam consequatur beneficia?
and how-great the-world through her obtains benefits
NOVICIUS: Nihil plus sitio. MONACHUS: Ipsa est
NOVICE nothing more I-thirst-for MONK she is
orbis conservatrix, et tribulatorum consolatrix, fida sibi
of-the-world the-preserver and of-the-afflicted the-consoler faithful to-herself
famulantium defensatrix. Per ipsam peccatores illuminantur,
of-those-serving the-defender through her sinners are-enlightened
desperati ad confessionem reparantur, apostatae a Deo per
the-despairing to confession are-restored apostates from God through

ipsam Deo mirabiliter reconciliantur, iusti revelationibus
her to-God marvelously are-reconciled the-just by-revelations
consolantur. Nomen eius et memoriale eius morbos sanat,
are-consoled the-name her and the-memorial her diseases heals
daemones fugat, vincula solvit, timores pellit, tentationes
demons puts-to-flight bonds looses fears drives-out temptations
compescit. Per ipsam pusillanimes confortantur, torpentes
checks through her the-faint-hearted are-strengthened the-torpid
excitantur, eiecti misericorditer revocantur. Diligentes se
are-roused the-cast-out mercifully are-called-back those-loving her
diligit, imo diligendo praevenit et honorat; contemnentes se,
she-loves nay by-loving she-anticipates and honors those-despising her
quia iusta est, punit et humiliat. Apud ipsam electuaria
because just she-is she-punishes and humbles with her electuaries
sunt confortativa, ungenta sanativa. Nomen eius super mel
are strengthening ointments healing the-name her above honey
dulce, et hereditas eius super mel et favum. Morientibus
sweet and the-inheritance her above honey and honeycomb to-the-dying
assistit, mortuorum animas ad vitam perducit aeternam.
she-stands-by of-the-dead the-souls to life she-leads eternal
NOVICIUS: Licet omnia haec credam de illa, vellem
NOVICE although all these-things I-believe about her I-would-wish
tamen eadem mihi exemplis dilucidari. MONACHUS:
yet the-same to-me by-examples to-be-made-clear MONK
Quae a viris audivi religiosis, tibi referam, ipsius ut
what from men I-have-heard religious to-you I-shall-relate her as
spero oratione adiutus. Quod vero mundus eius meritis
I-hope by-the-prayer helped that but the-world her by-the-merits
precibusque conservetur, binis tibi pandam exemplis.
and-prayers is-preserved by-two to-you I-shall-lay-open examples

CAPITULUM II. De imagine eius, quae sudavit timore divinae sententiae

OF HER IMAGE THAT SWEATED FOR FEAR OF THE DIVINE SENTENCE

In the years of the great winds and thunders, an image of the Mother of God sweats before the people at mass, and matrons wipe the drops with their veils. A possessed man explains that her Son had stretched out his hand to strike, and that if she had not held it the world would hardly stand.

Ante hos annos quando validi illi fuere venti atque tonitrua,
before these years when strong those were winds and thunders
quorum mentionem feci in distinctione quarta capitulo
of-which mention I-made in distinction fourth in-chapter
vicesimo primo, cum in quadam ecclesia provinciae nostrae
twentieth first when in a-certain church of-province our
populus staret, et divina sacerdos celebraret, imago
the-people was-standing and divine-things the-priest was-celebrating the-image
Dei Genitricis tam vehementer sudare coepit, ut astantes
of-God Mother so vehemently to-sweat began that those-standing-by
notarent et mirarentur, atque ipsae sudorum guttulae peplis
noticed and wondered and the-very of-sweats little-drops with-the-veils
matronarum extergerentur. Nutu Dei obsessus eadem
of-matrons were-wiped by-the-nod of-God a-possessed-man at-the-same
hora affuit. Requisitus de causa, respondit: Quid statis
hour was-present asked about the-cause he-answered why do-you-stand
admirantes? Filius Mariae manum extenderat ad feriendum,
wondering the-Son of-Mary the-hand had-stretched-out for striking
quam si non ipsa tenuisset, mundus iam minime
which if not she-herself had-held the-world already by-no-means
subsisteret. Ecce haec est causa sudoris. Et territi sunt omnes
would-subsist behold this is the-cause of-the-sweat and terrified were all

audientes verba tam stupenda. Haec mihi relata sunt a quodam
hearing words so astounding these to-me related were by a-certain
Abbate religioso ordinis nostri, tunc temporis recenter gesta.
Abbot religious of-order our at-that of-time recently done

CAPITULUM III. De plaga Frisiae ob iniuriam Dominici corporis

OF THE PLAGUE ON FRISIA FOR AN INSULT TO THE LORD'S BODY

In 1218 the sea breaks its bounds in Frisia, drowning more than a hundred thousand, and only Mary's prayers keep the waves from Cologne. A drunken boxer had struck the pyx from a priest bringing his wife the sacrament, and the hosts shone on the floor like stars; he and the priest died overseas before Damietta. Mary tells a devout matron that Frisia sank for this insult, shows her the pyx floating on the waves, and asks for a church on the spot. The boxer is in hell, the priest in purgatory, and when the bishop's penance proves too little, Frisia floods again.

Parvo post haec emerso tempore, anno videlicet
with-a-little after these-things having-emerged time in-the-year namely
gratiae millesimo ducentesimo decimo octavo, mare in partibus
of-grace one-thousandth two-hundredth tenth eighth the-sea in the-parts
Frisiae terminos suos egrediens, multarum provinciarum terras
of-Frisia bounds its going-out of-many provinces the-lands
occupavit, villas delevit, ecclesias lapideas deiecit, tantam
occupied villages destroyed churches stone threw-down so-great
hominum extinguens multitudinem, ut summa centum millia
of-men extinguishing a-multitude that the-sum a-hundred thousand
transcenderet. Ita exaltati sunt fluctus eius, ut turrium
passed so raised were the-waves its that of-towers
altitudines operire viderentur, et procella procellam impellens,
the-heights to-cover they-seemed and storm storm driving

generale diluvium terris minaretur. Et sicut dictum fuit
a-general flood to-the-lands threatened and as said it-was
Abbati nostro, cum eodem anno visitationis gratia Frisiam
to-Abbot our when in-the-same year of-visitation for-the-sake Frisia
intrasset, quod fluctus furentes etiam usque Coloniam
he-had-entered that the-waves raging even up-to Cologne
pervenissent, si non is qui eos excitaverat, Genitricis suae,
would-have-come if not he who them had-roused of-Mother his
ut postea dicetur, precibus compescuisset. NOVICIUS:
as afterward shall-be-said by-the-prayers had-checked NOVICE
Nosti causam tantae plagae? MONACHUS: Novi. Friso
do-you-know the-cause of-so-great a-plague MONK I-know a-Frisian
quidam arte pugil in eadem provincia exstitit, qui quotiens
a-certain by-art a-boxer in the-same province there-was who as-often-as
de taberna ebrius rediit, totiens uxorem verberibus et
from the-tavern drunk he-returned so-often the-wife with-blows and
plagis satis tribulavit. Tempore quodam timore mariti
wounds enough afflicted at-a-time certain from-fear of-the-husband
infirmitatem simulans, ne simulatio eadem posset notari,
illness feigning lest the-feigning same could to-be-noticed
corpus Domini sibi dari postulavit. Venienti sacerdoti
the-body of-the-Lord to-herself to-be-given she-demanded to-the-coming priest
pugil cum scypho cervisiae ebrius occurrens, bibere eum
the-boxer with a-cup of-beer drunk running-to to-drink him
monuit. Et cum ille responderet: Corpus Domini porto, non
urged and when he answered the-body of-the-Lord I-carry not
modo bibam; iratus Friso cum scypho pixidem percussit,
now I-shall-drink enraged the-Frisian with the-cup the-pyx struck
et omnes hostias de illa excussit, ita ut per pavimentum
and all the-hosts from it struck-out so that over the-pavement
dispergerentur. Matronae vero, quae consolationis gratia
they-were-scattered the-matrons but who of-consolation for-the-sake

convenerant, super singulas hostias tanquam stellas radiantes
had-gathered over each the-hosts as-if stars shining
viderunt. Quas sacerdos gemens ac dolens in pixidem
saw which the-priest groaning and grieving into the-pyx
recollegit et abiit. Friso vero a Decano provinciae
gathered-again and went-away the-Frisian but by the-Dean of-the-province
citatus, excommunicatus est, sed non curavit. Qui tandem ad
summoned excommunicated was but not he-cared who at-length to
hoc compulsus est, ut cruce pro tanto sacrilegio signatus
this compelled was that with-the-cross for so-great a-sacrilege signed
cum iam dicto sacerdote etiam cruce signato veniret
with the-already said priest also with-the-cross signed he-should-come
Romam. Cui dominus Honorius Papa culpam confitenti pro
to-Rome to-whom lord Honorius the-Pope the-guilt confessing for
poenitentia iniunxit, ut mare transiret, ibique tribus annis in
penance enjoined that the-sea he-should-cross and-there for-three years in
armis Christo serviret. Quid plura? Mare transierunt ambo,
arms Christ he-should-serve what more the-sea crossed both
et ante Damiatam mortui sunt ambo. Quibus defunctis,
and before Damietta died have both with-whom having-died
cum anno eodem Dominus provinciam terribiliter, ut supra
when in-the-year same the-Lord the-province terribly as above
dictum est, plagasset, et causa plagae populum lateret,
said it-is had-plagued and the-cause of-the-plague the-people lay-hidden-from
matronae cuidam valde religiosae, Domino ieiuniis, orationibus,
to-a-matron certain very religious the-Lord with-fasts prayers
vigiliis et eleemosynis servienti, materterae videlicet domini
vigils and alms serving the-maternal-aunt namely of-dom
Witboldi Abbatis sancti Bernardi, beata Dei Genitrix,
Witbold Abbot of-saint Bernard the-blessed of-God Mother
lacrimis eius mota, populique miserta, apparens sic ait:
by-the-tears her moved and-on-the-people having-pitied appearing thus says

Propter iniuriam filii mei in sacramentum corporis eius
because-of the-injury of-son my against the-sacrament of-the-body his
factam, submersa est Frisia, et adhuc amplius plagabitur,
done sunk is Frisia and still more it-shall-be-plagued
si condigna poenitentia non fuerit subsecuta. Ex quibus
if fitting penance not shall-have-been followed from which
verbis colligitur, quod non solum pugilis, sed communibus
words it-is-gathered that not only of-the-boxer but with-the-common
populi peccatis exigentibus, hoc evenerit. Moxque adiecit
of-the-people sins demanding this happened and-at-once added
mater misericordiae: Leva oculos tuos contra mare. Quod
the-mother of-mercy raise eyes your toward the-sea which
cum fecisset, contemplata est pixidem a pugile percussam,
when she-had-done beheld she-has the-pyx by the-boxer struck
in summitate fluctuum natantem. Quae cum in tantum
on the-top of-the-waves floating which when to so-much
approximasset, ut posset cognosci, ait: Ecce corpus filii
it-had-come-near that it-could to-be-recognized she-says behold the-body of-son
mei. In loco enim ubi dispersum est, aedificanda est
my in the-place for where scattered it-was to-be-built is
ecclesia, et debet ei tanta exhiberi reverentia, quomodo
a-church and there-ought to-it so-great to-be-shown reverence as
sepulchro Dominico. Hoc etiam noveris, quod ambo mortui
to-the-sepulcher of-the-Lord this also you-shall-know that both died
sunt, pugil scilicet et sacerdos. Sed pugil, eo quod sine
have the-boxer namely and the-priest but the-boxer for-this that without
contritione obierit, sepultus est in inferno; sacerdos vero
contrition he-died buried is in hell the-priest but
adhuc tenetur in purgatorio. Retulit tamen nobis Theodericus
still is-held in purgatory related yet to-us Theoderic
Prior de Yesse, eundem pugilem, quantum ad signa exteriora,
Prior of Yesse the-same boxer as-much-as to the-signs outward

cum proficisceretur, satis magnam habuisse contritionem;
when he-was-setting-out enough great to-have-had contrition
sed credendum est beatae Dei Genitrici. Hac visione
but to-be-believed it-is the-blessed of-God Mother with-this vision
cognita, dominus Theodericus Episcopus Monasteriensis, ad
known lord Theoderic Bishop of-Münster to
cuius Dioecesim maxima pars Frisiae pertinet, missis litteris
whose Diocese the-greatest part of-Frisia belongs with-sent letters
suis per Ydidam sancti Bernardi cellerarium, sicut nobis
his through Ydida of-saint Bernard the-cellarer as to-us
ipse retulit, sollemnem provincialibus poenitentiam iniunxit.
he-himself related a-solemn on-the-provincials penance enjoined
Quod autem insufficiens fuerit, ex hoc probatur, quod
that moreover insufficient it-was from this is-proved that
anno praeterito denuo punita est Frisia, multis millibus
in-the-year past again punished was Frisia with-many thousands
per aquarum inundationes submersis. Matrona quaedam
through of-waters floods sunk a-matron certain
praedives ex praedicti pugilis domo ecclesiam aedificavit.
very-rich from of-the-aforesaid boxer the-house a-church built
Ex his quae dicta sunt, considerare potes, quam sollicita
from these-things which said are to-consider you-can how solicitous
sit circa hominum salutem beata Virgo Maria, cui
she-is about of-men the-salvation the-blessed Virgin Mary to-whom
tanta cura exstitit de poenitentia. Quod vero tribulatorum
so-great care was about penance that but of-the-afflicted
sit consolatrix, sequentia declarabunt.
she-is the-consoler the-following-things shall-declare

CAPITULUM IV. De sacerdote idiota, qui a sancto Thoma Cantuariensi degradatus, per beatam Mariam officium suum recuperavit

AN UNLETTERED PRIEST RESTORED TO HIS OFFICE BY MARY

A priest who knows only the mass of our Lady, and says it daily, is forbidden to celebrate by Saint Thomas. Mary sends him back with a sign known to the bishop alone: she held one side of the haircloth while he patched it. Thomas restores him, bidding him sing and frequent only her mass and pray for him.

Retulit mihi quidam Abbas de ordine nostro, de sancto
related to-me a-certain Abbot of order our about saint
Thoma Cantuariensi, qui nostris temporibus martyrizatus est,
Thomas of-Canterbury who in-our times martyred was
quiddam satis delectabile, quod nec in eius Passione legitur,
something enough delightful which neither in his Passion is-read
neque in libris Miraculorum eius reperitur. Cum esset in
nor in the-books of-Miracles his is-found when there-was in
eius Dioecesi sacerdos quidam idiota, nullam sciens missam
his Diocese a-priest certain unlettered no knowing mass
nisi de Domina nostra, et illam quotidie celebraret, atque
except of Lady our and that daily he-celebrated and
apud eum de hoc accusaretur, prohibitus est ob honorem
before him for this he-was-accused forbidden he-was because-of the-honor
sacramenti a beato Episcopo, de cetero dicere missas. Qui
of-the-sacrament by the-blessed Bishop for the-rest to-say masses who
cum esset in tribulatione et egeret, beatamque Virginem
when he-was in tribulation and was-in-need and-the-blessed Virgin
iugiter invocaret, illa ei apparens ait: Vade ad Episcopum,
continually invoked she to-him appearing says go to the-Bishop
et dic ei ex parte mea, quatenus tibi restituat officium
and say to-him from part my that to-you he-restore office

tuum. Respondit sacerdos: Domina, ego pauper sum et
your answered the-priest O-Lady I poor am and
persona despecta, non me audiet, neque mihi patebit
a-person despised not me he-shall-hear nor to-me shall-lie-open
accessus ad eum. Beata Virgo subiunxit: Vade, et ego tibi
access to him the-blessed Virgin added go and I for-you
viam praeparabo. Et ille: Domina, non credet verbis meis.
the-way shall-prepare and he O-Lady not he-shall-believe words my
Respondit illa: Dices ei pro signo, quod cum tali
answered she you-shall-say to-him for a-sign that when at-such
hora et in tali loco cilicium suum dissutum resarciret,
an-hour and in such a-place haircloth his torn he-was-patching
ego illud ex parte una tenebam adiuvans eum. Statimque
I it on side one was-holding helping him and-at-once
credet tibi. Mane sacerdos sine impedimento intrans
he-shall-believe you in-the-morning the-priest without hindrance entering
ad Episcopum et beatae Dei Genitricis ei deferens
to the-Bishop and of-the-blessed of-God Mother to-him bearing
nuncium, cum ille diceret, unde credam te ab ea missum?
the-message when he said whence shall-I-believe you by her sent
praedictum signum de cilicio subiunxit. Quo audito,
the-aforesaid sign about the-haircloth he-added with-which heard
beatus Pontifex stupens simul ac pavens, respondit: Ecce
the-blessed Pontiff astonished at-once and fearing answered behold
reddo tibi officium tuum, et praecipio tibi ut tantum
I-give-back to-you office your and I-command you that only
missam de Domina nostra cantes ac frequentes, oresque pro
the-mass of Lady our you-sing and you-frequent and-you-pray for
me. NOVICIUS: Satis miror pietatem Dominae nostrae,
me NOVICE enough I-wonder-at the-kindness of-Lady our
quod idiotam depositione dignum sic defenderet, et
that an-unlettered-man of-deposition worthy so she-defended and

in ministerio tanto dignum iudicaret. MONACHUS: Hoc
in a-ministry so-great worthy judged MONK this
actum est ex ineffabili eius misericordia, sicut in sequenti
done was from ineffable her mercy as in the-following
capitulo amplius mirari poteris.
chapter more to-wonder you-shall-be-able

CAPITULUM V. Item de sacerdote in Derlar idiota et deposito, cui sancta Maria ecclesiam restitui praecepit

THE UNLETTERED PRIEST OF DERLAR, WHOSE CHURCH SHE RESTORED

Harderard, canon of Saint Gereon and pastor of Derlar, wanting money from his unlettered vicar, comes to his mass with the Dean of Limburg. When the priest begins the introit of Saint Mary, Harderard starts the day's office over him; the priest resists, and Harderard gives way, feigning confusion, but afterward forbids him ever to say mass in his church again. Mary appears to Harderard and threatens to deprive him of the use of his tongue unless he restores her chaplain; he does, letting him say her mass on any day. The priest still lives and heads a convent of nuns he founded.

Canonicus quidam sancti Gereonis in Colonia, Harderardus
a-canon certain of-saint Gereon in Cologne Harderard
nomine, vir nobilis, oriundus de Merenberg, Pastor erat
by-name a-man noble sprung from Merenberg the-Pastor was
cuiusdam ecclesiae super fluvium Logonam sitae, vocabulo
of-a-certain church on the-river Lahn situated by-name
Derlar. Cum esset liberalis, et multa consumeret, nec
Derlar when he-was generous and much consumed nor
annui ei redditus sufficerent, putans iam dictae
the-yearly to-him revenues sufficed thinking of-the-already said
suae ecclesiae vicarium multam habere pecuniam, cogitare
his church the-vicar much to-have money to-think

coepit, qualiter aliquid extorqueret ab illo. Sciensque prorsus
he-began how something he-might-extort from him and-knowing utterly
hominem illitteratum, assumpto secum Decano Limpurgensi,
the-man unlettered with-taken with-himself the-Dean of-Limburg
in ipsa Dominica infra Epyphaniae octavam, cuius officium
on the-very Sunday within of-Epiphany the-octave whose office
difficillimum est, cum se sacerdos praeparasset, ecclesiam
most-difficult is when himself the-priest had-prepared the-church
tanquam missam auditurus intravit. Expavit ille visis tantis
as-if mass about-to-hear he-entered was-terrified he with-seen so-great
viris. Facta tamen confessione, eo quod ignoraret officium
men with-made yet confession for-this that he-did-not-know the-office
diei, introitum de sancta Maria, scilicet, Vultum tuum
of-the-day the-introit of holy Mary namely face your
deprecabuntur, inchoavit. Quem Harderardus confundere volens,
shall-entreat he-began whom Harderard to-confound wishing
auctoritate curae pastoralis, officium diei incepit, id est,
by-the-authority of-the-cure pastoral the-office of-the-day began that is
In excelso throno. Cui cum sacerdos resisteret, cessit ille,
on a-lofty throne to-whom when the-priest resisted yielded he
confusum se simulans. Finita missa, cum illum dure satis
confounded himself feigning with-finished the-mass when him harshly enough
argueret, diceretque, domine, qualem missam dixistis hodie?
he-rebuked and-said O-lord what-kind-of mass did-you-say today
et ille responderet, de Domina nostra, nonne bona fuit? adiecit
and he answered of Lady our not good was-it added
Harderardus: Videte ne unquam de cetero missam dicatis in
Harderard see-to-it lest ever for the-rest mass you-say in
ecclesia mea. Sicque recessit, alio sacerdote substituto.
church my and-so he-withdrew with-another priest substituted
Et cum egeret pauper ille amotus, compassa ei mater
and when was-in-need poor that-man removed having-pitied him the-mother

misericordiae, nocte quadam Harderardo, dictis matutinis, in
of-mercy on-night a-certain to-Harderard with-said matins in
ecclesia sancti Gereonis soli apparens, durius allocuta est
the-church of-saint Gereon alone appearing more-harshly addressed has
dicens: Ut quid repulisti capellanum meum, avaritia tua
saying to what did-you-repel chaplain my with-avarice your
ad hoc te instigante? Si non celerius eum restitueris,
to this you instigating if not more-quickly him you-shall-have-restored
linguae officio a me privaberis. Ille ad pedes eius
of-the-tongue of-the-office by me you-shall-be-deprived he at the-feet her
corruens, et veniam postulans, omnem satisfactionem promisit.
falling and pardon begging every satisfaction promised
Mox mane directo nuncio amotum restituit,
at-once in-the-morning with-a-directed messenger the-removed-man he-restored
mandans, sicut supra dictum est de sancto Thoma, ut
ordering as above said it-is about saint Thomas that
missam de sancta Maria quacunque die vellet celebraret,
the-mass of holy Mary on-whatever day he-wished he-should-celebrate
ipsamque pro suis peccatis interpellaret. Adhuc enim idem
and-her for his sins should-entreat still for the-same
sacerdos vivit, et praeest cuidam monasterio sanctimonialium,
priest lives and presides-over a-certain monastery of-nuns
cuius ipse initiator exstitit. NOVICIUS: Bonum est
of-which he-himself the-founder was NOVICE good it-is
tali servire Dominae, quae sic sibi servientibus subvenit.
such to-serve a-Lady who so to-herself those-serving comes-to-aid
MONACHUS: Non solum eos a quibus affliguntur monet
MONK not only those by whom they-are-afflicted she-warns
et corripit, imo etiam quae illorum sunt potenter defendit.
and rebukes nay even what of-them is powerfully she-defends

CAPITULUM VI. De domino Innocentio Papa, quem sancta Maria corripuit per Renerium, cum in ordinem Cisterciensem exactiones facere conaretur

POPE INNOCENT, REBUKED BY MARY FOR TAXING THE ORDER

Innocent demands a fortieth of the order's goods for the Holy Land and, refused, threatens to hand its lands to laymen. The abbots turn to Mary in prayer and barefoot litanies; she warns the pope through Renier, his confessor, that she will crush him. He repents and strengthens the order's privileges.

Tempore illo quo Baldewinus Comes Flandriae cum
at-the-time that in-which Baldwin Count of-Flanders with
cruce signatis Constantinopolim expugnavit, dominus Papa
the-cross signed Constantinople stormed lord Pope
Innocentius ordini litteris suis mandaverat, ut quadragesimam
Innocent to-the-order by-letters his had-commanded that the-fortieth
partem omnium rerum suarum mobilium in succursum
part of-all things its movable for the-relief
terrae sanctae transmitteret. Ordo vero praevilegiis sibi
of-the-land holy it-should-send the-order but on-the-privileges to-itself
ab eius antecessoribus indultis innitens, ne libertatem
by his predecessors granted relying lest the-liberty
concessam vertere videretur in servitutem, tam gravi
granted to-turn it-should-seem into servitude to-so heavy
exactioni subiacere non acquievit. Unde Innocentius furens in
an-exaction to-submit not consented whence Innocent raging to
tantum ordini indignabatur, ut dignitatibus saecularibus
so-much against-the-order was-indignant that to-dignitaries secular
indulgere proponeret, quatenus possessiones ordinis sibi
to-grant he-proposed that the-possessions of-the-order for-themselves
usurparent. In proximo vero generali Capitulo Abbates,
they-might-usurp at the-next but general Chapter the-Abbots

qui confluxerant, spem suam in beata Dei Genitrice,
who had-flocked-together hope their in the-blessed of-God Mother
quae ordinis patrona est et advocata, ponentes, scientes
who of-the-order the-patron is and advocate placing knowing
sententiam male conceptam eius precibus facile posse
the-sentence badly conceived her by-the-prayers easily to-be-able
revocari, speciales pro eadem necessitate usque ad proximum
to-be-revoked special for the-same need up to the-next
Capitulum orationes iniunxerunt, hoc etiam adiicientes, ut a
Chapter prayers enjoined this also adding that from
capite Quadragesimae nudis pedibus de Capitulo exeuntes,
the-head of-Lent with-bare feet from the-Chapter going-out
septem psalmos cum letania decantarent. Quod et fecimus.
the-seven psalms with the-litany they-should-chant which also we-did
Interim beata Dei Genitrix viro cuidam religioso, nomine
meanwhile the-blessed of-God Mother to-a-man certain religious by-name
Renerio, iam dicti Innocentii confessori, apparens, in
Renier of-the-already said Innocent the-confessor appearing in
haec verba eidem mandavit: Tu ordinem Cisterciensem, cuius
these words to-the-same commanded you the-order Cistercian whose
advocata sum ego, destruere conaris, sed non praevalebis. Et
advocate am I to-destroy try but not you-shall-prevail and
nisi citius de tuo malo proposito resipiscas, ego te
unless more-quickly from your evil purpose you-come-to-your-senses I you
et omnem potestatem tuam conteram. Huiusmodi nuncio
and all power your shall-crush of-this-kind with-message
dominus Innocentius audito, sciens Renerium virum esse
lord Innocent heard knowing Renier a-man to-be
sanctum ac veracem, timuit, in tantum de concepto peccato
holy and truthful feared to so-much from the-conceived sin
poenitens, ut ordinis praevilegia roboraret, hoc adiiciens, ut
repenting that of-the-order the-privileges he-strengthened this adding that

primo omnium negotia ordinis in curia expedirentur. Quam
first of-all the-affairs of-the-order in the-curia should-be-dispatched which
indulgentiam cum tam sua bulla, quam omnium Cardinalium
indulgence when both by-his bull and of-all the-Cardinals
subscriptionibus confirmaret, et unus tantum nigri ordinis
by-the-signatures he-confirmed and one only of-the-black order
Cardinalis contradiceret, ita in illum exarsit, ut statim eum
Cardinal objected so against him he-blazed that at-once him
amovere minaretur. Cumque in proximo Capitulo patribus
to-remove he-threatened and-when at the-next Chapter to-fathers
nostris haec innotuissent, Christum eiusque Genitricem de
our these-things had-become-known Christ and-his Mother for
tam inopinata mutatione glorificantes, orationes iniunctas cum
so unexpected a-change glorifying the-prayers enjoined with
gratiarum actione dimiserunt. NOVICIUS: Non miror, si
of-thanks the-giving they-dismissed NOVICE not I-wonder if
advocatiam suam tam potens Regina defendit. MONACHUS:
advocacy her so powerful a-Queen defends MONK
Verum dicis. Licet enim mater sit misericordiae, non
the-truth you-say although for the-mother she-is of-mercy not
tamen obliviscitur circa immisericordes vindictae.
yet she-forgets toward the-merciless of-vengeance

CAPITULUM VII. De vindicta hostium Loci sanctae Mariae

OF THE VENGEANCE ON THE ENEMIES OF THE PLACE OF SAINT MARY

After Lady Aleid of Molsberg gives her lands for the new abbey, her noble kinsmen harass it. Henry of Molsberg is besieged and driven out, the lord of Zegenberg is killed by his servant, and William of Helpinstein, warned in visions, is run through with a lance by the Count of Sayn's men. The wife who urged him on is thrown out by her stepson, and the abbey holds the grange in peace.

Dum nobilis femina domina Aleidis de Molsberg cum
while the-noble woman lady Aleid of Molsberg with
consensu mariti sui Everhardi burgravii quaedam allodia
the-consent of-husband her Everhard the-burgrave certain allods
sua per inspirationem divinam ad novam abbatiam ordinis
her through inspiration divine for a-new abbey of-order
nostri construendam in manus domini Henrici Abbatis nostri
our to-be-built into the-hands of-dom Henry Abbot our
libere et sine omni contradictione tradidisset, et ante
freely and without all contradiction had-handed-over and before
ipsius mortem domus quae vocatur Locus sanctae Mariae
her-own death the-house which is-called the-Place of-holy Mary
constructa fuisset, viri quidam nobiles ex eius cognatis post
built had-been men certain noble from her kinsmen after
eius mortem contra iusiurandum venientes, eandem novellam
her death against the-oath coming the-same new
plantationem querimoniis, minis, rapinis multisque aliis
planting with-complaints threats robberies and-many other
incommodis molestare coeperunt. Sancta vero Dei Genitrix
annoyances to-trouble began the-holy but of-God Mother
Virgo Maria, eiusdem coenobii domina et advocata, sicut a
Virgin Mary of-the-same monastery the-lady and advocate as by

multis dicebatur, hoc apud filium egit, ut Henricus de
many it-was-said this with the-son brought-about that Henry of
Molsberg, qui praecipuus videbatur, obsideretur, et supra vires
Molsberg who the-chief seemed should-be-besieged and beyond strength
damnificatus, de proprio castro eliminaretur. De Zegenberg
damaged from his-own castle should-be-driven-out of Zegenberg
vir nobilis, a quo multum domus praedicta vexabatur, a
a-man noble by whom much the-house aforesaid was-harassed by
servo suo satis miserabiliter occisus est. Alius quidam ad
servant his enough miserably killed was another a-certain-man to
eius depraedationem properans, in via crepuit medius.
its plundering hastening on the-way burst in-the-middle
Quam vindictam cum audisset alius quidam nobilis, unus de
which vengeance when he-had-heard another a-certain noble one of
coheredibus, venit ad locum timore correptus, dicens: Domina
the-coheirs came to the-place by-fear seized saying O-Lady
mea sancta Maria, sint tua tibi, ego parti meae renuncio.
my holy Mary let-be yours to-you I part my renounce
Wilhelmus miles de Helpinstein, ab uxore instigatus,
William the-knight of Helpinstein by the-wife instigated
quae se heredem possessionum collatarum dicebat, curtim
who herself the-heir of-the-possessions conferred said the-grange
meliorem invadens, fratres multis expensis gravabat. Interim
better invading the-brothers with-many expenses burdened meanwhile
sacerdos quidam religiosus, confessor eius, nocte quadam in
a-priest certain religious the-confessor his on-night a-certain into
Locum sanctae Mariae se per visum transpositum vidit, et
the-Place of-holy Mary himself through a-vision transported saw and
cum quidam ex sacerdotibus celebraturus esset missam, et
when a-certain-one of the-priests about-to-celebrate was the-mass and
a supradicto Wilhelmo impediretur, vir quidam nigerrimus
by the-above-said William was-hindered a-man certain most-black

fuste illum percussit et occidit. Quem visum cum ei
with-a-cudgel him struck and killed which vision when to-him
recitasset, asserens eum in brevi moriturum, nisi a vexatione
he-had-recited asserting him in short about-to-die unless from the-harassing
monachorum cessaret, ille stimulis quotidianis uxoris suae
of-the-monks he-ceased he by-the-goads daily of-wife his
se urgeri conquerens, non acquievit consulenti. Citatus
himself to-be-urged complaining not consented to-the-one-counseling summoned
litteris papalibus, cum esset in violenta possessione, et
by-letters papal when he-was in violent possession and
iudices cum advocatis iam negotium diutius pertractassent,
the-judges with the-advocates already the-affair longer had-handled
tandem partibus duos dies praefixerunt, unum amicabilem
at-length to-the-parties two days they-fixed one amicable
ad componendum, alterum vero ad litigandum. Qui cum
for settling the-other but for litigating who when
componere non possent, diesque tres adhuc superessent
to-settle not they-could and-days three still remained
ad litigandum, Johannes de Horicheim in Veteri Monte
for litigating John of Horicheim in Old Mount
conversus, proxima nocte vidit se in somnis esse in Loco
a-lay-brother on-the-next night saw himself in sleep to-be in the-Place
sanctae Mariae, audiens ipsam Virginem gloriosam clara
of-holy Mary hearing the-very Virgin glorious with-clear
voce dicentem: Oportet me recedere a loco isto. Dicente
voice saying it-behooves me to-withdraw from place this with-saying
converso: Quo ibis Domina? respondit: Ad filium
the-lay-brother whither shall-you-go O-Lady she-answered to son
meum, conqueri de Wilhelmo de Helpinstein, qui me non
my to-complain about William of Helpinstein who me not
sinit quiescere in hoc loco. Mane vero visionem referens
allows to-rest in this place in-the-morning but the-vision relating

cellerario iam memorati Wilhelmi, subiunxit: Sciatis pro
to-the-cellarer of-the-already mentioned William he-added know for
certo, quod dominus vester cito morietur propter conventum
certain that lord your quickly shall-die because-of the-convent
Loci sanctae Mariae. Cui ille subridendo respondit:
of-the-Place of-holy Mary to-whom he smiling answered
Non curetis, tamen vellemus esse absoluti ab eo. Qui
not you-should-care yet we-would-wish to-be absolved from him who
post dies paucos pede truncatus, poenam solvit irrisionis.
after days few in-the-foot cut-off the-penalty paid of-mockery
Eadem vero die cum Wilhelmus circa nemus spatiaretur,
on-the-same but day when William around the-wood was-strolling
nisum portans super pugnum, a duobus servis Comitis
a-hawk carrying on the-fist by two servants of-the-Count
Seynensis, qui hominem sui iuris captivum ducebant,
of-Sayn who a-man of-their right captive were-leading
quem ipse excutere nisus est, lancea transfossus, animam
whom he to-shake-free tried has with-a-lance pierced the-soul
protinus exhalavit. Eadem hora obsessa quaedam in
forthwith breathed-out at-the-same hour a-possessed-woman certain in
villa, quae Tris dicitur, a castro Helpinstein satis remota,
the-village which Tris is-called from the-castle Helpinstein enough remote
ita coepit saltare, manusque cum cachinno complodere, ut
so began to-dance and-the-hands with laughter to-clap that
vix a duodecim posset teneri. Interrogata quid haberet?
scarcely by twelve she-could to-be-held asked what she-had
respondit: Modo in hac hora magister meus acquisivit tres
she-answered now in this hour master my has-acquired three
animas. Noveritis Wilhelmum de Helpinstein iam occisum.
souls know-ye William of Helpinstein already killed
NOVICIUS: Quae fuerunt illae tres animae? MONACHUS:
NOVICE what were those three souls MONK

Occisi et occidentium, sicut coniicio, eo quod animam
of-the-killed and of-the-killers as I-conjecture for-this that the-soul
mortui habuerit in re, alias duas in spe. Non multo
of-the-dead he-had in fact the-other two in hope not much
post interrogatus diabolus in Briseke, de anima eiusdem
after asked the-devil in Brisig about the-soul of-the-same
Wilhelmi, per os alterius feminae respondit: Magister
William through the-mouth of-another woman answered master
meus habet eam, et propter monachos quos spoliaverat,
my has it and because-of the-monks whom he-had-despoiled
pice et sulphure illam infudit, usque ad summum replens.
with-pitch and sulfur it he-filled up to the-top filling
Uxor vero quae ad tantum malum instigaverat eum, post
the-wife but who to so-great evil had-instigated him after
breve tempus a praevingno de castro cum liberis eiecta
a-brief time by the-stepson from the-castle with the-children thrown-out
est. Nam cum sit inexpugnabile, cum scalis nocte intrans
was for since it-is impregnable with ladders at-night entering
illam turpiter eiecit, iniuriam beatae Dei Genitricis
her shamefully he-threw-out the-injury of-the-blessed of-God Mother
vindicans. Ab illo tempore usque hodie monasterium curtim
avenging from that time up-to today the-monastery the-grange
eandem quiete possidet, meritis gloriosae Virginis adiutum.
same quietly possesses by-the-merits of-the-glorious Virgin helped
NOVICIUS: Satis mihi iam probatum est, quod ipsa
NOVICE enough to-me already proved it-is that she
totius sit orbis conservatrix, tribulatorum consolatrix, fida
of-the-whole is world the-preserver of-the-afflicted the-consoler faithful
sibi famulantium defensatrix. Quod autem peccatores per
to-herself of-those-serving the-defender that moreover sinners through
ipsam illuminentur, quod his omnibus salubrius iudico,
her are-enlightened which than-these all more-salutary I-judge

aliquo mihi ostendi precor exemplo. MONACHUS: Cum
by-some to-me to-be-shown I-pray example MONK since
homo homini saepe primam obtineat gratiam, multo amplius
man for-man often the-first obtains grace much more
hoc credendum est de matre Domini.
this to-be-believed is about the-mother of-the-Lord

CAPITULUM VIII. De Henrico canonico sancti Kuniberti, qui per intercessionem sanctae Mariae conversus est

HENRY, CANON OF SAINT CUNIBERT, CONVERTED BY HER PRAYERS

A worldly canon hears a voice from a bright cloud, then sees Mary in his chapel, who tells him he is lost unless he amends, since she and Benedict had prayed for him. He neglects the warning, falls gravely ill, and gives himself to the Cistercians of Berg, a monk by Easter. Mary's name means star of the sea, or enlightener.

Canonicus quidam sancti Kuniberti in Colonia, nomine
a-canon certain of-saint Cunibert in Cologne by-name
Henricus, vita satis saecularis, cum die quadam solus
Henry of-life enough worldly when on-day a-certain alone
equitaret, nubecula lucida viam ipsam eo intuente
he-was-riding a-little-cloud bright the-way itself with-him watching
transvolavit, vocemque clarissimam de ipsa nube audivit:
flew-across and-a-voice most-clear from the-very cloud he-heard
Fiat voluntas tua, sicut in coelo et in terra. Eratque vox
be-done will your as in heaven also on earth and-was the-voice
eadem tantae dulcedinis, ut quotiens eius postea recordaretur,
same of-so-great sweetness that as-often-as it afterward he-remembered
lacrimis infunderetur. Cumque vocem hanc coelitus demissam
with-tears he-was-flooded and-when the-voice this from-heaven sent-down
minus attenderet, vel potius non intelligeret, nocte quadam
less he-heeded or rather not understood on-night a-certain

per visum se stare vidit in capella domus suae ante
through a-vision himself to-stand he-saw in the-chapel of-house his before
altare coram imagine beatae Dei Genitricis. Quam cum
the-altar before the-image of-the-blessed of-God Mother whom when
verbis angelicis solito salutaret, respondit illa: Ut quid
with-words angelic as-wont he-greeted answered she to what
me salutas? Homo perditus es; et nisi vitam tuam
me do-you-greet a-man lost you-are and unless life your
emendaveris, citius peribis. Ego enim et Benedictus
you-shall-have-amended more-quickly you-shall-perish I for and Benedict
intercessimus pro te. Qui cum secundam hanc admonitionem,
interceded for you who when the-second this admonition
dulcedine vitae saecularis abstractus, negligeret, circa tempus
by-the-sweetness of-life worldly drawn-away he-neglected about the-time
sex hebdomadarum tam gravi infirmitate correptus est, ut
of-six weeks with-so heavy illness seized he-was that
inungeretur, nec ulla esset spes vitae eius. Tunc demum ad
he-was-anointed nor any was hope of-life his then at-last to
cor reversus, et quid audierit quidve viderit recordatus,
heart returned and what he-had-heard and-what he-had-seen remembered
fratribus quibusdam Bergensibus ordinis Cisterciensis ad se
with-brothers certain of-Berg of-the-order Cistercian to himself
vocatis se reddidit, qui in proximo Pascha monachus factus,
called himself gave who in the-next Easter a-monk made
meritis et precibus beatae Virginis se illuminatum
by-the-merits and prayers of-the-blessed Virgin himself enlightened
usque hodie gloriatur. NOVICIUS: Cuius fuit vox illa facta
up-to today glories NOVICE whose was voice that made
de nube, et quis sensus eius? MONACHUS: Quantum ex
from the-cloud and what the-sense its MONK as-far-as from
iam dictis colligitur, beatae Mariae et sancti Benedicti.
the-already said-things is-gathered of-blessed Mary and of-saint Benedict

Orabant enim Christum, ut sicut voluntas eius est in
they-were-praying for Christ that as the-will his is in
coelo, id est in iusto, ita et eius voluntas, quae semper bona
heaven that is in the-just so also his will which always good
est, fieret in terra, hoc est in illo iuvene tunc peccatore.
is might-be-done on earth that is in that youth then a-sinner
Nec mirari debes, si peccatores per eam illuminantur, quia
nor to-wonder you-ought if sinners through her are-enlightened because
secundum nomen eius, ita et laus eius in fines terrae.
according-to the-name her so also the-praise her to the-ends of-the-earth
Maria enim interpretatur stella maris, sive illuminatrix. Quod
Maria for is-interpreted star of-the-sea or enlightener that
vero desperati et contra omnem gratiam indurati, per ipsam
but the-despairing and against all grace hardened through her
ad confessionem et veniam reparentur, praesto sunt exempla.
to confession and pardon are-restored at-hand are examples

CAPITULUM IX. De monacho apud monasterium infirmato, quod Trappa dicitur, cui sancta Maria gratiam confitendi obtinuit

A MONK OF LA TRAPPE, GRANTED BY MARY THE GRACE TO CONFESS

A dying monk who has never dared confess grave sins hears two demons say they will take his soul at terce. A matron in the corner tells them not to rejoice, she will counsel him; he understands confession, calls the Prior, confesses everything, and dies at the foretold hour in hope of pardon.

In provincia Pertica domus ordinis Cisterciensis sita est, quae
in the-province Perche a-house of-the-order Cistercian situated is which
Trappa vocatur. In hac, sicut mihi retulit dominus Henricus
La-Trappe is-called in this as to-me related dom Henry

Abbas de Scimenu, asserens sibi recitatum ab Abbate
Abbot of Scimenu asserting to-himself recited by the-Abbot
iam dictae domus, contigit quod dicturus sum, tunc
of-the-already said house it-happened what about-to-say I-am at-that
temporis recenter gestum. Infirmatus est ibi monachus usque ad
of-time recently done fell-ill was there a-monk up to
mortem. Deputati sunt ei duo monachi ad serviendum. Qui
death assigned were to-him two monks for serving who
dum simul exissent, et aeger solus iaceret, ingressi sunt
while together they-had-gone-out and the-sick-man alone lay entered have
duo tetri spiritus, in angulo domus stantes. Complosis autem
two foul spirits in the-corner of-the-house standing with-clapped moreover
manibus cachinnantes dicebant ad invicem: Cras hora tertia
hands cackling they-said to each-other tomorrow at-the-hour third
cum magno gaudio deducemus animam huius ad infernum.
with great joy we-shall-lead-down the-soul of-this-man to hell
Mox infirmus tremere coepit atque pallescere, maxime propter
at-once the-sick-man to-tremble began and to-grow-pale most because-of
morsum conscientiae. Commiserat enim ante conversionem
the-bite of-conscience he-had-committed for before conversion
peccata quaedam gravia, quae vetante erubescentia confiteri
sins certain grave which with-forbidding shame to-confess
non poterat, neque clericus in saeculo, neque novicius, neque
not he-could neither a-cleric in the-world nor a-novice nor
monachus in monasterio. Pavens vero et circumspiciens,
a-monk in the-monastery fearing but and looking-around
contemplatus est in angulo opposito matronam pulcherrimam,
beheld he-has in the-corner opposite a-matron most-beautiful
in haec verba daemonibus cachinnantibus respondentem:
in these words to-the-demons cackling answering
Nolite nimis gaudere, ego illi dabo consilium, qualiter
do-not too-much rejoice I to-him shall-give counsel how

dentes vestros evadat. Post quod verbum visio omnis,
teeth your he-may-escape after which word the-vision all
ministris intrantibus, disparuit. Consilium autem intelligens
with-the-attendants entering vanished the-counsel moreover understanding
confessionem, matronam vero sanctam Dei Genitricem, quam
confession the-matron but the-holy of-God Mother whom
in tanto periculo ut opinor invocaverat, Priorem vocari
in so-great danger as I-think he-had-invoked the-Prior to-be-called
fecit, cui omnia sua peccata, meritis beatae Virginis
he-made to-whom all his sins by-the-merits of-the-blessed Virgin
adiutus, plene ac devote confitens, et ut eadem Abbati,
helped fully and devoutly confessing and that the-same to-the-Abbot
qui tunc absens erat, revelaret, supplicans, oleo sacro
who then absent was he-should-reveal begging with-oil holy
inunctus, et Dominici corporis sacramento munitus, hora
anointed and of-the-Lord body by-the-sacrament fortified at-the-hour
a daemonibus praedicta, sub spe veniae spiritum exhalavit.
by the-demons foretold under hope of-pardon the-spirit breathed-out

CAPITULUM X. Item de duobus mendicis, in hospitali eius Parisiis aegrotantibus, quos de confessione monuit

TWO BEGGARS IN HER HOSPITAL AT PARIS, WARNED TO CONFESS

Mary tells a brother of the Paris hospital that two poor men there are in danger and beset by demons. Warned by the priest that they will die unconfessed and go to gehenna, they confess and die as Christians. Through her even apostates are reconciled, as the youth near Floreffe and Theophilus.

Simile beneficium consecuti sunt duo pauperes Parisiis a
a-like benefit obtained have two poor-men at-Paris from
beata Virgine, sicut mihi retulit Lambertus monachus
the-blessed Virgin as to-me related Lambert monk
noster, qui eodem tempore ibidem dicit se studuisse.
our who at-the-same time there says himself to-have-studied
Cumque collecti fuissent in hospitali, quod situm est ante
and-when gathered they-had-been in the-hospital which situated is before
eius oratorium in Paradiso, viro cuidam religioso, eiusdem
her oratory in Paradise to-a-man certain religious of-the-same
hospitalis ministro, ipsa Virgo benignissima, cui cura est
hospital the-minister the-very Virgin most-kind to-whom care is
de omnibus, apparere dignata est, dicens: Bone, vide ut
about all to-appear deigned has saying O-good-man see that
diligentia ac custodia adhibeatur illis duobus pauperibus,
diligence and guard be-applied to-those two poor-men
quia in periculoso statu sunt, et daemones cum multa
because in dangerous state they-are and demons with much
sollicitudine illos circueunt quomodo eis noceant. Quod cum
solicitude them go-around how them they-may-harm which when
indicasset sacerdoti, et ille eos ad emundationem conscientiae
he-had-indicated to-the-priest and he them to the-cleansing of-conscience

hortaretur semel ac secundo, nec proficeret, tandem subiunxit:
exhorted once and a-second-time nor succeeded at-length he-added
Miseri, ego novi vos esse in peccatis gravissimis, citoque
O-wretches I know you to-be in sins most-grave and-quickly
moriemini, et nisi confessi fueritis, intrabitis gehennam,
you-shall-die and unless confessed you-shall-have you-shall-enter gehenna
poenis aeternalibus cruciandi. Illi vero territi, et quod
with-punishments eternal to-be-tortured they but terrified and what
credibilius est, precibus beatae Dei Genitricis illuminati,
more-credible is by-the-prayers of-the-blessed of-God Mother enlightened
peccata sua confessi sunt, moreque Christiano decedentes,
sins their confessed have and-in-the-manner Christian departing
daemonibus luctum, et sanctis angelis gaudium fecerunt in
for-the-demons mourning and for-the-holy angels joy made in
coelo. NOVICIUS: Valde laetificant ista. MONACHUS:
heaven NOVICE greatly gladden these-things MONK
Non solum peccatores fidem sine operibus habentes, per
not only sinners faith without works having through
ipsam, ut probatum est, illuminantur, imo etiam apostatae
her as proved it-is are-enlightened nay even apostates
a fide, quod signum est maioris misericordiae, per eam
from the-faith which a-sign is of-greater mercy through her
Christo reconciliantur. De hoc habes manifestum exemplum
to-Christ are-reconciled about this you-have a-manifest example
in distinctione secunda capitulo duodecimo, de iuvene, qui
in the-distinction second in-the-chapter twelfth about the-youth who
iuxta Floreffiam Christum abnegans, et diabolo se reddens,
near Floreffe Christ denying and to-the-devil himself giving
eius precibus pervenit ad indulgentiam. NOVICIUS: Simile
her by-the-prayers came to pardon NOVICE a-like-thing
legitur de Theophilo Alexandrino. Quia iam sermo satis
is-read about Theophilus of-Alexandria because already the-discourse enough

protractus est de beneficiis eius circa peccatores, precor ut
prolonged is about the-benefits her toward sinners I-pray that
etiam exemplis mihi ostendas, quantis vel qualibus per
also by-examples to-me you-show with-how-great or what-kind through
eam iusti revelationibus consolentur. MONACHUS: Quam
her the-just revelations are-consoled MONK how
mirifice iustos sibi servientes sancta Dei Genitrix consoletur,
marvelously the-just to-herself serving the-holy of-God Mother consoles
ex paucis quae subiiciam cognoscere poteris exemplis.
from few which I-shall-subjoin to-know you-shall-be-able examples

CAPITULUM XI. De Petro monoculo Abbate Claraevallis, cui in ecclesia Spirensi sancta Maria benedictionem dedit

PETER THE ONE-EYED, BLESSED BY MARY IN THE SPEYER MINSTER

On the order's business with the Emperor Henry, the abbots tour the great church of Speyer while Peter stays at prayer. When he lets slip that he knew it was our Lady's, the Prior of Cîteaux orders him to tell the truth: Mary had appeared and spoken over him the order's blessing for those returning from a journey.

Causa exstitit, ut quidam ex Abbatibus ordinis nostri pro
a-cause there-was that some of the-Abbots of-order our for
negotio ordinis ad Henricum Imperatorem filium Frederici
the-business of-the-order to Henry the-Emperor the-son of-Frederick
mitterentur. Inter quos praecipuus videbatur tam sanctitate
should-be-sent among whom the-chief seemed as-much in-holiness
quam dignitate, dominus Petrus monoculus Abbas Claraevallis,
as in-dignity dom Peter one-eyed Abbot of-Clairvaux
cuius mentio habita est in distinctione sexta capitulo
of-whom mention made has-been in the-distinction sixth in-the-chapter

undecimo. Et quia dominus Cisterciensis in propria persona
eleventh and because the-lord of-Cîteaux in his-own person
venire non potuit, Priorem suum pro se misit. Venientibus
to-come not could the-Prior his for himself he-sent with-coming
eis Spiream, cum in ecclesia beatae Dei Genitricis, cuius
them to-Speyer when in the-church of-the-blessed of-God Mother whose
structura stupendae magnitudinis est, orassent, cunctis
structure of-astounding size is they-had-prayed with-all
ocius ab oratione surgentibus, et eiusdem ecclesiae
more-quickly from prayer rising and of-the-same church
aedificia circumlustrando considerantibus, iam dictus
the-buildings by-going-around considering the-already said
Petrus, cuius cogitatus et delectatio non fuit in aedificiis
Peter whose thought and delight not was in buildings
corruptibilibus, sed in structura Jerusalem coelestis, in
corruptible but in the-structure of-Jerusalem heavenly in
oratione perseveravit. Tandem omnibus egressis, cum in
prayer persevered at-length with-all having-gone-out when in
porticu ecclesiae a canonicis honorifice fuissent salutati,
the-porch of-the-church by the-canons honorably they-had-been greeted
et cum instantia multa ad prandium invitati, requisitum
and with insistence much to dinner invited asked
est a quodam Abbate, in cuius honore ecclesia eadem
it-was by a-certain Abbot in whose honor church the-same
esset consecrata. Respondentibus clericis, in honore Dominae
was consecrated with-answering the-clerics in honor of-Lady
nostrae; Abbas Claraevallis inconsiderate subiunxit: Et ego
our the-Abbot of-Clairvaux inconsiderately added and I
sciebam. Quod verbum Prior Cistercii considerans, tunc
knew which word the-Prior of-Cîteaux considering then
quidem tacuit, sed mox ut egressi sunt civitatem, eiusdem
indeed was-silent but as-soon as gone-out they-were the-city of-the-same

verbi recordatus, ait Abbati: Domine Abbas, dicite mihi, unde
word remembering says to-the-Abbot O-dom Abbot tell me whence
sciebatis Spirense monasterium in honore Dominae nostrae
you-knew the-Speyer minster in honor of-Lady our
fuisse consecratum? Ille de verbo prolato dolens, respondit:
to-have-been consecrated he for the-word uttered grieving answered
Visum est mihi bene decere, ut tam mirificae structurae
seemed it-has to-me well to-befit that of-so marvelous a-structure
patrona foret mater Dei et coelorum Regina. Prior
the-patron should-be the-mother of-God and of-the-heavens Queen the-Prior
bene cognoscens eius sanctitatem, et quia aliquid sibi in
well knowing his holiness and that something to-him in
ecclesia revelatum fuisset, ex responsione coniiciens, adiecit:
the-church revealed had-been from the-answer conjecturing added
Ego in hac via vicem gero domini Abbatis Cisterciensis,
I on this journey the-place hold of-dom the-Abbot of-Cîteaux
in cuius auctoritate vobis praecipio, ut non mihi dicatis
by whose authority you I-command that not to-me you-say
nisi veritatem. Tunc ille obedientia artatus, cum verecundia
except the-truth then he by-obedience constrained with shame
respondit: Quando prostratus coram altari pro peccatis meis,
answered when prostrate before the-altar for sins my
et viae nostrae negligentiis attentius oravi, ipsa beata
and of-journey our the-negligences more-attentively I-prayed the-very blessed
Virgo Maria mihi apparens, benedictionem, quam ordo noster
Virgin Mary to-me appearing the-blessing which order our
super redeuntes de via dicere consuevit, super me dedit
over those-returning from a-journey to-say is-accustomed over me gave
in haec verba: Omnipotens sempiterne Deus, miserere huic
in these words O-almighty eternal God have-mercy on-this
famulo tuo, et quicquid ei in via subripuit visus aut
servant your and whatever to-him on the-journey has-crept-in sight or

auditus malae rei aut otiosi sermonis, totum ineffabili pietate
hearing of-an-evil thing or of-idle speech wholly by-ineffable kindness
propitiatus indulge, per Christum Dominum nostrum.
propitiated forgive through Christ Lord our
Haec mihi relata sunt a quodam Abbate religioso ordinis
these-things to-me related were by a-certain Abbot religious of-order
nostri, in cuius domo idem Petrus saepius visitavit. Ex
our in whose house the-same Peter more-often visited from
benedictione enim intellexit, eam ibidem fuisse patronam.
the-blessing for he-understood her there to-have-been the-patron
NOVICIUS: Felix oratio, per quam tantae Virginis
NOVICE happy the-prayer through which of-so-great a-Virgin
meretur benedictio. MONACHUS: Non solum orantes, sed
is-earned the-blessing MONK not only those-praying but
et psallentes sua benedictione consolari consuevit.
also those-chanting with-her blessing to-console she-is-accustomed

CAPITULUM XII. Item de monachis atque conversis in Hemmenrode, quibus ad vigilias benedixit, Henrico converso inspiciente

THE LAY BROTHERS OF HIMMEROD, BLESSED BY HER AT THE VIGILS

Henry sees the Virgin come from the monks' choir with her Son in her arms and go round the lay brothers' choir like an abbot, stopping to show him to the wakeful and devout and passing the lukewarm and sleeping by. He tells it to the Prior Herman.

Henricus conversus in Hemmenrode, cuius memini in
Henry a-lay-brother in Himmerod whom I-mentioned in
distinctione quinta capitulo quinto, loquens de daemonibus,
the-distinction fifth in-the-chapter fifth speaking about demons

saepius, in sollemnitatibus maxime, gloriosam Virginem inter
more-often at solemnities most the-glorious Virgin among
psallentes videre consuevit. Quae nocte quadam, ipso
those-chanting to-see was-accustomed who on-night a-certain with-him
intuente, de choro monachorum veniens, Dei filium ex se
watching from the-choir of-the-monks coming of-God the-son from herself
natum in brachiis gestans, chorum ingressa est conversorum.
born in arms carrying the-choir entered has of-the-lay-brothers
Et more Abbatis fratres excitando circuiens, ante
and in-the-manner of-an-Abbot the-brothers by-rousing going-around before
quosdam, qui in oratione vigiles erant et devoti, gradum
certain who in prayer wakeful were and devout the-step
fixit, filium eis ostendens, ac benedicens, devotioni illorum
fixed the-son to-them showing and blessing in-the-devotion of-them
congratulando. Tepidos autem et dormientes celerius
rejoicing the-lukewarm moreover and sleeping more-quickly
pertransivit, nil consolationis eis impendens. Singulos
she-passed-by nothing of-consolation on-them bestowing each
vero conversos in illa coelesti circuitione visitatos, nec non
but lay-brothers in that heavenly circuit visited nor not
et neglectos, praedictus conversus diligenter notavit, singulos
also neglected the-aforesaid lay-brother diligently noted each
domino Hermanno, tunc ibidem Priori, nunc Loci sanctae
to-dom Herman then there Prior now of-the-Place of-holy
Mariae Abbati nominatim exprimens. Haec ab eius ore
Mary Abbot by-name expressing these-things from his mouth
audivi. NOVICIUS: Simile recordor te dixisse in prima
I-heard NOVICE a-like-thing I-recall you to-have-said in the-first
distinctione capitulo tricesimo quinto de Godefrido monacho
distinction in-the-chapter thirtieth fifth about Godfrey monk
Vilariensi. MONACHUS: Tanta caritate beata Virgo sibi
of-Villers MONK with-so-great charity the-blessed Virgin to-herself

devote famulantes complectitur, ut non solum orantibus,
devoutly those-serving embraces that not only those-praying
non solum psallentibus, sed et dormientibus benedicat.
not only those-chanting but also the-sleeping she-blesses

CAPITULUM XIII. Item de eodem converso, et ceteris conversis infirmis, quos noctu visitans benedixit

THE SICK LAY BROTHERS, VISITED AND BLESSED BY HER AT NIGHT

In the infirmary Henry sees Mary enter with a monk and two matrons, bless the sleeping sick, and lay her hand twice on his head. The Novice concludes that the religious should lie decently in their beds.

Nocte quadam cum conversus praefatus sederet in lecto
on-night a-certain when the-lay-brother aforesaid was-sitting on bed
suo in infirmitorio, et ceteris dormientibus diceret
his in the-infirmary and with-the-others sleeping was-saying
orationes suas, vidit Dominam nostram eandem cellulam in
prayers his he-saw Lady our the-same little-room in
magna claritate intrantem, monacho quodam, quem nominare
great brightness entering with-a-monk certain whom to-name
nolo, praecedente, matronis duabus subsequentibus. Super
I-do-not-wish going-before with-matrons two following over
cuius caput cum manum posuisset, lectos infirmorum
whose head when the-hand she-had-placed the-beds of-the-sick
perlustrans, et dormientibus benedicens, iterum ad eum
surveying and the-sleeping blessing again to him
rediit, manuque super caput eius secundo posita,
she-returned and-with-the-hand on head his a-second-time placed
sic ait: Deus benedicat quicquid hic manet. Sicque egressa
thus says God bless whatever here remains and-so went-out

est. NOVICIUS: Si sic dormientes noctibus a speculo
she-has NOVICE if so the-sleeping at-night by the-mirror
totius castitatis visitantur, valde decet, ut tam ordinate
of-all chastity are-visited greatly it-befits that so orderly
et tam composite religiosi in lectis suis iacere studeant,
and so composedly religious in beds their to-lie may-strive
ut virgineus aspectus in eis non offendatur. MONACHUS:
that the-virginal gaze in them not be-offended MONK
Juste moveris. Referam tibi de hoc exemplum, quod me
justly you-are-moved I-shall-relate to-you about this an-example which me
audisse recolo a magistro meo in probatione.
to-have-heard I-recall from master my in the-probation

CAPITULUM XIV. Item de monachis, quibus dormientibus benedixit, uno tantum neglecto, quia inordinate iacebat

THE SLEEPING MONKS SHE BLESSED, ONE PASSED OVER

A wakeful monk sees a woman of wondrous beauty go round the dormitory blessing each sleeper, passing one by. In the morning that monk confesses he had lain disorderly, easing something of the rule's strictness. We can sin and merit in sleep, for waking thoughts drive our dreams as one link of a chain drives the next.

Monachus quidam, sicut frequenter contingit, cum nocte
a-monk certain as frequently happens when on-night
quadam dormire non posset, diceretque orationes suas,
a-certain to-sleep not he-could and-was-saying prayers his
contemplatus est in dormitorio feminam miri decoris.
beheld he-has in the-dormitory a-woman of-wondrous beauty
Quae cum dormientium lectos circuiret, singulis benedixit,
who when of-the-sleepers the-beds she-went-around each she-blessed

uno tantum monacho neglecto, quem non respicere curavit.
with-one only monk neglected whom not to-look-at she-cared
Hunc vigilans diligentius notans, cum visio ei
this-one the-wakeful-one more-diligently noting when the-vision to-him
fuisset intimata mane, confessus est quod eadem
made-known had-been in-the-morning confessed he-has that on-the-same
nocte inordinate iacuisset, aliquid sibi de rigore ordinis
night disorderedly he-had-lain something for-himself from the-rigor of-the-order
relaxando. Non mihi dicere potuit magister meus, utrum
relaxing not to-me to-say could master my whether
cingulum deposuerit, vel caligas demiserit, sive tunicam
the-girdle he-had-put-off or the-hose had-let-down or the-tunic
denodaverit. NOVICIUS: Si pro culpa tam modica monachus
had-untied NOVICE if for a-fault so slight monk
iste gratia benedictionis privatus est, puto eum dignum
that of-the-grace of-blessing deprived was I-think him worthy
esse poena, qui inordinate et impudice iacere dormiens
to-be of-punishment who disorderedly and shamelessly to-lie sleeping
consuevit. MONACHUS: De hoc terribile satis habes
is-accustomed MONK about this terrible enough you-have
exemplum in distinctione quinta capitulo tricesimo tertio,
an-example in the-distinction fifth in-the-chapter thirtieth third
de converso quem diabolus impudice dormientem, in forma
about the-lay-brother whom the-devil shamelessly sleeping in the-form
monialis deosculabatur, qui mox infirmatus, infra triduum
of-a-nun kissed who at-once fallen-ill within three-days
mortuus est. Dormientes enim et peccare possumus et
died has sleeping for both to-sin we-can and
mereri. Quae enim vigilando cogitamus, sive ad quae movemur,
to-merit what for by-waking we-think or to what we-are-moved
sive bona sint sive mala, eadem nobis saepe per somnia
whether good they-are or bad the-same to-us often through dreams

occurrunt. Sicut in cathena cum trahitur et iactatur, pulsus
occur as in a-chain when it-is-drawn and is-shaken push
pulsum impellit, ita in dormiente praecedens cogitatio, motus
push drives so in the-sleeper the-preceding thought motion
sive consensus opus bonum vel malum inducit. NOVICIUS:
or consent a-work good or bad induces NOVICE
Placet quod dicis. Procede nunc de consolationibus iustorum.
it-pleases what you-say proceed now about the-consolations of-the-just

CAPITULUM XV. De eo quod beata Virgo Maria cum sancta Elizabeth et Maria Magdalena praedicto converso apparuit

MARY WITH ELIZABETH AND MAGDALENE, SEEN BY HENRY

Asked by a monk to pray for him to the Mother of God, the lay brother Henry prays in his grange oratory and sees three matrons: Mary Magdalene names the Virgin and Elizabeth, and tells him that he has more need of the monk's prayers than the monk of his. Henry had seen a dove rest on that monk's head as he read the Gospel as a deacon.

MONACHUS: Supradictum conversum Henricum monachus
MONK the-above-said lay-brother Henry a-monk
quidam vitae laudabilis, cuius nomen prodere non licet,
certain of-life praiseworthy whose name to-disclose not it-is-lawful
obnixius rogavit, ut beatam Dei Genitricem pro se
more-earnestly asked that the-blessed of-God Mother for him
interpellaret, cum ab illa visitaretur. Quod cum promisisset,
he-should-entreat when by her he-was-visited which when he-had-promised
et die quadam dicto completorio in oratorio grangiae,
and on-day a-certain with-said compline in the-oratory of-the-grange
cuius magister erat, pro ipso preces funderet, apparuerunt
of-which master he-was for him prayers he-was-pouring appeared

oranti tres matronae mirae pulchritudinis. Ad quarum
to-him-praying three matrons of-wondrous beauty at whose
decorem dum stuperet, et quaenam essent vel unde
beauty while he-was-astonished and who they-were or whence
venirent, intra se miraretur, una ex eis cogitationibus eius
they-came within himself was-wondering one of them to-thoughts his
respondit: Ego sum Maria Magdalena; haec est universalis
answered I am Mary Magdalene this is the-universal
Domina Dei Genitrix Virgo Maria, digito eam demonstrans;
Lady of-God Mother Virgin Mary with-finger her pointing
tertia vero Elizabeth. Et adiunxit: Tu oras pro monacho
the-third but Elizabeth and she-added you pray for monk
illo, nomen eius exprimens, magis enim indiges ut ipse
that name his expressing more for you-need that he-himself
oret pro te. Sicque disparuerunt. Super eiusdem monachi
pray for you and-so they-vanished over of-the-same monk
caput, cum adhuc esset Diaconus et Evangelium legeret
the-head when still he-was a-Deacon and the-Gospel was-reading
ad missam, idem conversus columbam vidit descendentem,
at mass the-same lay-brother a-dove saw descending
et usque ad finem lectionis ibidem manentem.
and up to the-end of-the-reading there remaining

CAPITULUM XVI. Vita domini Christiani monachi de Hemmenrode

THE LIFE OF DOM CHRISTIAN, MONK OF HIMMEROD

Christian, as a wandering scholar, cures a girl's scabby head by a useless remedy, through simplicity; as the Count of Looz's chaplain he stabs the count's son, who had dressed as a bear to frighten him; a dead man he was commending rises and promises him a ram. Mary Magdalene carries him and his horse over a flooded river and attends his mass. A monk at Himmerod, he sees the Virgin and the Emperor Frederick bury his body while she leads his soul past fire and demons; he sees angels as girls and demons as ravens, the right hand of God blessing the choir, and, dying, is visited by our Lady and her Son in cowls. Virtue, not outward work, is merit.

In eodem Claustro monachus quidam exstitit, praedicto
in the-same Cloister a-monk certain there-was with-the-aforesaid
Henrico converso contemporaneus, nomine et opere
Henry lay-brother contemporary by-name and in-deed
Christianus. Istum multis modis Domina nostra consolari
Christian him in-many ways Lady our to-console
consuevit, secreta sua illi manifestans. Huius beati viri
was-accustomed secrets her to-him revealing of-this blessed man
vitam, videlicet qualis ante conversionem fuerit vel post,
the-life namely of-what-kind before conversion it-was or after
in quantum scire potui, succincte tibi perstringam. Non
in as-much to-know I-could succinctly to-you I-shall-run-through not
alia de illo referam, quam ea quae a religiosis viris,
other-things about him I-shall-relate than those which by religious men
qui eum viderunt et noverunt, mihi dicta sunt. Cum adhuc
who him saw and knew to-me told were when still
esset scholaris, et scholas vitans per provincias discurreret,
he-was a-scholar and the-schools avoiding through the-provinces was-roaming

nocte quadam in domo cuiusdam mulieris hospitabatur.
on-night a-certain in the-house of-a-certain woman he-was-lodged
Cuius filia cum haberet caput scabiosum, et instaret
whose daughter when she-had a-head scabby and pressed
adolescenti, ut si aliquid contra illum morbum nosset, sibi
the-youth that if anything against that disease he-knew to-her
diceret, asserens multa experimenta scholares scire, et ipse
he-should-tell asserting many remedies scholars to-know and he
negaret, illaque neganti non crederet, tandem importunitate
denied and-she him-denying not believed at-length by-the-importunity
eius victus, ut se ab ea liberaret, respondit: Accipe
her overcome that himself from her he-might-free he-answered take
barbam Jovis, fuliginem et sal, et fac ex eis ungentum.
the-beard of-Jupiter soot and salt and make from them an-ointment
De quo mox ut filiae tuae caput perunxeris, melius
with which as-soon as of-daughter your the-head you-shall-have-anointed better
habebit. Quae cum eidem morbo essent contraria, fecit
she-shall-have which though to-the-same disease they-were contrary did
tamen mater, sicut edocta fuit, et puella citius, non
yet the-mother as taught she-was and the-girl quickly not
propter medicinam, sed propter scholaris simplicitatem ut
because-of the-medicine but because-of of-the-scholar the-simplicity as
opinor, plene convaluit. — Alio tempore cum in domo
I-think fully recovered at-another time when in a-house
quadam sibi ignota dormiret, et propter necessitatem
certain to-himself unknown he-was-sleeping and because-of the-need
naturae solis femoralibus indutus surgeret, diabolus in
of-nature in-only breeches clad he-rose the-devil in
specie nudae mulieris illi occurrens, dorso eius nudo
the-likeness of-a-naked woman him meeting onto-the-back his naked
insilivit. Quem cum nullo conatu de dorso suo excutere
leapt whom when by-no effort from back his to-shake-off

posset, sic usque ad tempus matutinale circumrotando,
he-could thus up to the-time of-matins by-turning-around
magnum tam corporis quam mentis patiebatur defectum.
great as-much of-body as of-mind he-suffered failing
— Ordinatus in sacerdotem, factus est capellanus Comitis
ordained to priest made he-was chaplain of-the-Count
Losensis, in castro eius missas celebrans. Filius vero Comitis,
of-Looz in the-castle his masses celebrating the-son but of-the-Count
sciens illum virum esse simplicem et timidum, ut eum
knowing him a-man to-be simple and timid that him
terreret, ursi pelle se circumdedit, et more
he-might-frighten of-a-bear with-the-skin himself surrounded and in-the-manner
bestiae super pedes manusque incedens, ad solum in
of-a-beast on feet and-hands advancing to the-one-alone in
capella sedentem sic venit, rugitus contra illum emittens.
the-chapel sitting so came roars against him sending-forth
Quo viso Christianus territus, et pene extra mentem
with-which seen Christian terrified and almost out-of mind
factus, arrepto cultello, tam valide illum collo iuvenis
made with-snatched knife so strongly it into-the-neck of-the-youth
infixit, ut rueret pene mortuus. Qui cum post modicum
fixed that he-fell almost dead who when after a-little
respirasset, timens vitae sacerdotis, ait: Fugite domine
he-had-breathed-again fearing for-the-life of-the-priest says flee O-lord
Christiane, quia filium Comitis occidistis. Mox ille territus
Christian because the-son of-the-Count you-have-killed at-once he terrified
fugit. Et cum venisset ad portam castri, dixit ostiario:
fled and when he-had-come to the-gate of-the-castle said to-the-porter
Aperi, et sine me fugere, quia filium Comitis occidi.
open and let me flee because the-son of-the-Count I-have-killed
Vides quanta simplicitas? Statim ut haec innotuerunt
you-see how-great simplicity at-once as these-things became-known

parentibus et familiae, planxerunt valde. Ad petitionem
to-the-parents and household they-lamented greatly at the-request
tamen iuvenis Christianus revocatur, culpa ignoscitur, contra
yet of-the-youth Christian is-recalled the-fault is-pardoned against
spem vulneratus citius convalescit. Haec mihi retulit
hope the-wounded-one quickly recovers these-things to-me related
beatae memoriae Walterus de Birbech. — Tempore quodam
of-blessed memory Walter of Birbech at-time a-certain
cum commendationem hominis mortui faceret, mortuus
when the-commendation of-a-man dead he-was-making dead
ille surrexit. Fugientibus omnibus qui aderant, fugit
that-man rose with-fleeing all who were-present fled
et ipse Christianus, venitque fugiendo ad fluvium, qui
also himself Christian and-came by-fleeing to a-river which
non longe aberat. Quem mortuus sequens clamavit post
not far was-away whom the-dead-man following shouted after
tergum eius dicens: Domine, est mihi domi aries optimus,
the-back his saying O-lord there-is to-me at-home a-ram best
tollite illum, et orate pro me. Sicque ad feretrum de quo
take it and pray for me and-so to the-bier from which
exilierat reversus, mortuus est et sepultus. — Habebat
he-had-leapt-out returned died he-has and buried he-had
autem praeter praedictam capellam, ecclesiam legitimam,
moreover besides the-aforesaid chapel a-church lawful
cuius Pastor erat, ad quam quotiens ire debuisset, fluvium
of-which the-Pastor he-was to which as-often-as to-go he-had-to a-river
quendam transire habebat. Qui cum minor esset, equo
certain to-cross he-had which when smaller it-was with-a-horse
vectore illum transvadabat; cum vero inundasset, navigio
as-carrier it he-forded when but it-had-flooded by-boat
transibat. Quodam igitur tempore cum ad fluvium de more
he-crossed at-a-certain therefore time when to the-river by custom

accessisset, maiorem quam crediderat reperit. Propter quod
he-had-come greater than he-had-believed he-found because-of which
cum se et equum ei committere non auderet, et navicula
when himself and the-horse to-it to-entrust not he-dared and a-little-boat
deesset, et paululum quid faciendum esset deliberaret,
was-lacking and a-little what to-be-done was he-was-deliberating
ecce apparens ei beata Maria Magdalena, apprehendit
behold appearing to-him the-blessed Mary Magdalene seized
eum de vestimento supra collum, et in ulteriorem ripam
him by the-garment above the-neck and on the-farther bank
deposuit, ita ut erat in equo sedentem. Laetus itaque
set-down so as he-was on the-horse sitting glad and-so
ad ecclesiam pervenit, et divina celebrare exorsus est,
to the-church he-arrived and divine-things to-celebrate began has
nullum habens adiutorem, nisi rusticum ecclesiae custodem.
no having helper except the-rustic of-the-church keeper
Beata vero Maria Magdalena, quae mirabiliter eum illuc
the-blessed but Mary Magdalene who marvelously him thither
perduxit, missae eius interesse non refugit. Nam quotiens
had-brought at-the-mass his to-be-present not shrank for as-often-as
se vertebat dicendo: Dominus vobiscum, vidit matronam
himself he-turned saying the-Lord with-you he-saw a-matron
reverendissimam in oratorio deambulantem. In qua nullum
most-reverend in the-oratory walking-about in which none
sciens esse mortalium praeter praedictum custodem, eundem
knowing to-be of-mortals besides the-aforesaid keeper the-same
missa finita convenit, interrogans, si aliquid vidisset. Ipse
with-the-mass finished he-met asking if anything he-had-seen he
autem et se eam vidisse asserebat. — Quia, teste
moreover also himself her to-have-seen asserted because by-witness
scriptura, dignum est ut iustus iustificetur adhuc, et sanctus
scripture worthy it-is that the-just be-justified still and the-holy

sanctificetur adhuc, considerans venerabilis sacerdos mundi
be-sanctified still considering the-venerable priest of-the-world
pericula, diaboli tentamenta, carnis incentiva, divina
the-dangers of-the-devil the-temptations of-the-flesh the-incitements with-divine
gratia inspirante, mundum deseruit, et religionis habitum in
grace inspiring the-world deserted and of-religion the-habit in
Hemmenrode suscepit. Die quadam in solario probationis
Himmerod took-up on-day a-certain in the-solar of-probation
in oratione iacens, et de corporis sui imbecillitate, ordinis
in prayer lying and about of-body his the-weakness of-the-order
districtione, poenisque purgatoriis cogitans, taedere coepit.
the-strictness and-punishments purgatorial thinking to-be-weary he-began
Et mox mirabili quadam virtute animam suam a corpore
and at-once by-a-marvelous certain power soul his from the-body
separari sensit. Vidit et sepulchrum opere mirifico coram
to-be-separated he-felt he-saw also a-sepulcher with-work wondrous before
se compositum. Et ecce sancta Dei Genitrix in claritate
himself composed and behold the-holy of-God Mother in brightness
maxima cum multa turba virginum per fenestram eo
greatest with a-great crowd of-virgins through the-window with-him
vidente ingressa est. Dictumque est ei, quod ipsa esset
seeing entered has and-said it-was to-him that she was
mulier de Nazareth. Quae corpus exanime sacerdotis a
the-woman of Nazareth who the-body lifeless of-the-priest from
capite levans, et Fredericus Imperator, avus huius
the-head lifting and Frederick the-Emperor the-grandfather of-this
Frederici, qui hodie imperat, a parte pedum, reverenter
Frederick who today rules from the-part of-the-feet reverently
illud tumulaverunt. Deinde beata Virgo cum multitudine
it entombed then the-blessed Virgin with a-multitude
angelorum obsequentium ad coelestia rediens, animam
of-angels attending to the-heavenly-places returning the-soul

tumulati, daemonum catervis sequentibus, et massas
of-the-entombed-one of-demons with-troops following and masses
igneas post eam exsufflantibus, secum duxit, illaesamque
fiery after it blowing-out with-herself led and-unharmed
custodivit. Ducta tamen ad quendam ignem maximum, edocta
guarded led yet to a-certain fire greatest taught
est ab angelis, quod post mortem illuc esset reditura et
it-was by angels that after death thither it-was about-to-return and
ignem eundem transitura. Repente se corpori restitutam
the-fire same about-to-pass-through suddenly itself to-the-body restored
invenit. De modo illius transitionis et causa nemini
it-found about the-manner of-that passing and the-cause to-no-one
aliquid dicere voluit. Testatus est autem animam suam
anything to-say he-wished testified he-has moreover soul his
ubique fuisse oculatam, et tantae scientiae, quamdiu
everywhere to-have-been eyed and of-so-great knowledge as-long-as
exuta fuit a corpore, ut post suscitationem caecitatis
stripped it-was from the-body that after the-raising of-blindness
suae caliginem miraretur. Interrogatus de formis angelorum
his the-darkness it-wondered-at asked about the-forms of-angels
sive daemonum, respondit, angelos se vidisse in specie
or of-demons he-answered angels himself to-have-seen in the-likeness
puellarum pulcherrimarum, daemones vero in effigie corvorum.
of-girls most-beautiful demons but in the-image of-ravens
Hic recordor dicti cuiusdam, cuius anima nuper educta
here I-recall the-saying of-a-certain-man whose soul lately led-out
fuit a corpore, et reversa. Anima, inquit, educta a
was from the-body and returned the-soul he-says led-out from
corpore, quando non est revertenda, reliquas animas sive
the-body when not it-is to-return the-other souls or
spiritus angelicos videt sicuti sunt. Quando vero reversura
spirits angelic sees as they-are when but about-to-return

est ad corpus, non ei datur animas sive angelos contemplari,
it-is to the-body not to-it is-given souls or angels to-behold
nisi sub aliqua similitudine et liniamentis, propter viventes.
except under some likeness and features because-of the-living
NOVICIUS: Satis videtur istud esse probabile. Sed quid
NOVICE enough seems that to-be probable but what
significat quod praedictum sacerdotem Domina nostra cum
signifies that the-aforesaid priest Lady our with
Imperatore Frederico tumulavit? MONACHUS: Sicut mihi
the-Emperor Frederick entombed MONK as to-me
retulit praefatus Walterus, qui huius tumulationis solutionem
related the-aforesaid Walter who of-this entombment the-solution
cum maximo labore, et hoc secretissime, ab eo elicere potuit,
with greatest labor and this most-secretly from him to-elicit could
quantum beata Virgo illum dilexerit, vel quanti meriti
how-much the-blessed Virgin him loved or of-how-great merit
apud Deum fuerit, per eandem ei visionem ostendit. Ac
with God he-was through the-same to-him vision she-showed as
si diceret: Nullus in regno terreno Frederico Caesare qui
if she-said none in the-kingdom earthly than-Frederick Caesar who
nunc imperat dignior est, nec ipse tamen praestare obsequium
now rules worthier is nor he yet to-render the-service
sepulturae tuae dignus est. Ita ipse intellexit. Daemones
to-burial your worthy is so he understood demons
vero in diversis formis saepissime vidit, hominum videlicet,
but in diverse forms most-often he-saw of-men namely
animalium, reptilium, sicut in quinta distinctione memini
of-animals of-reptiles as in the-fifth distinction I-remember
me plenius dixisse capitulo sexto. — Cum tempore
myself more-fully to-have-said in-the-chapter sixth when at-time
quodam staret inter alios ad psallendum ad horam
a-certain he-was-standing among others for chanting at the-hour

sextam, vidit mensam in medio chori stantem decentissime
sixth he-saw a-table in the-middle of-the-choir standing most-fittingly
praeparatam. Venientes autem tres miri decoris matronae,
prepared coming moreover three of-wondrous beauty matrons
indumenta sacerdotalia apportaverunt, et explicantes ea super
vestments priestly brought and unfolding them on
mensam ipsi praesentaverunt. — Alio itidem tempore
the-table to-him presented at-another likewise time
cum in initio laudum Psalmus, Deus misereatur nostri,
when at the-beginning of-lauds the-Psalm God have-mercy on-us
decantaretur, vidit dexteram Dei super medium chori
was-being-chanted he-saw the-right-hand of-God over the-middle of-the-choir
dantem benedictionem super conventum. Ob quam causam
giving a-blessing over the-convent because-of which cause
concessum est fratribus conversis, in minoribus festis illum
granted it-is to-the-brothers lay-brothers on lesser feasts that
Psalmum peraudire. NOVICIUS: Miror quibus meritis vir
Psalm to-hear-through NOVICE I-wonder by-what merits man
iste ad tantam pervenerit gratiam. MONACHUS: Virtutibus
this to so-great came grace MONK by-virtues
animae maxime, caritate videlicet, simplicitate, humilitate et
of-soul most charity namely simplicity humility and
his similibus. In his enim consistit regnum Dei, non
to-these similar-things in these for consists the-kingdom of-God not
in sermone, vel in labore corporali. Praedicare autem seu
in speech or in labor bodily to-preach moreover or
manibus laborare sine virtutibus modicum valet. Tantae
with-hands to-labor without virtues little avails of-such
siquidem fuerat humilitatis, ut si aliquem monachorum
indeed he-had-been humility that if any of-the-monks
obvium habuisset, complicatis manicis se contraheret,
meeting he-had with-folded sleeves himself he-drew-in

et ne illum veste tangeret, in partem declinaret.
and lest him with-garment he-should-touch to the-side he-turned
Requisitus de hoc, respondit: Ego sum peccator, et non
asked about this he-answered I am a-sinner and not
sum dignus ut hos sanctos viros tangam vel tangar ab
I-am worthy that these holy men I-touch or be-touched by
eis. Duos siquidem filios ante conversionem in iuventute
them two indeed sons before conversion in youth
genuerat, non tamen legitime, Henricum videlicet conversum
he-had-begotten not yet lawfully Henry namely lay-brother
de Vilario, virum sanctum, de quo dictum est in
of Villers a-man holy about whom said it-was in
quarta distinctione capitulo tricesimo primo, et Johannem
the-fourth distinction in-the-chapter thirtieth first and John
monachum de Claustro, qui adhuc superest. NOVICIUS:
monk of the-Cloister who still survives NOVICE
Quid est quod maiorem in huiusmodi revelationibus gratiam
what is that greater in this-kind-of revelations grace
videmus impendi peccatoribus et lapsis post poenitentiam,
we-see to-be-bestowed on-sinners and the-fallen after penance
quam his qui innocentiam suam servaverunt? MONACHUS:
than on-those who innocence their have-kept MONK
Ubi superabundavit delictum, ibi frequenter superabundat et
where superabounded transgression there frequently superabounds also
gratia. Et fit hoc ex ineffabili misericordia Dei, ne
grace and comes-about this from ineffable mercy of-God lest
videlicet et lapsi propter peccata commissa desperent, et
namely both the-fallen because-of sins committed despair and
ne innocentes de sua innocentia superbiant. Sedente me
lest the-innocent about their innocence be-proud with-sitting me
tempore quodam in conventu sanctimonialium ordinis nostri,
at-time a-certain in a-convent of-nuns of-order our

cum de huiusmodi visionibus conferremus, una ex virginibus
when about this-kind-of visions we-were-conferring one of the-virgins
dixit ad me: Videte quod Deus talibus secreta sua revelat, et
said to me see that God to-such secrets his reveals and
non nobis, unam digito demonstrans, quam non virginem
not to-us one with-finger pointing-out whom not a-virgin
venisse ad ordinem suspicabatur. Cui ego respondi quod
to-have-come to the-order she-suspected to-whom I answered what
iam supra dixi, hoc adiiciens: Vos forte eandem gratiam
already above I-said this adding you perhaps the-same grace
ascriberetis virginitati vestrae, et vult Deus magis vos
would-ascribe to-virginity your and wishes God more you
esse humiles, quam virgines. Bene intellexeram, non sine
to-be humble than virgins well I-had-understood not without
superbia eam verba huiusmodi protulisse. Quod talium mentes
pride her words of-this-kind to-have-uttered that of-such the-minds
quandoque virtus virginitatis extollat, ex verbis cuiusdam
sometimes the-virtue of-virginity exalts from the-words of-a-certain
alterius sanctimonialis tibi plenius ostendam. Certe, inquit,
other nun to-you more-fully I-shall-show certainly she-says
non ero similis ego, quae virgo sum, viduis, quae filios
not I-shall-be like I who a-virgin am to-widows who sons
et filias genuerunt. Quantum tamen Deo humilis virginitas
and daughters have-borne how-much yet to-God humble virginity
placeat, et quam mirifice sua illis secreta revelet, sequentia
pleases and how marvelously his to-them secrets he-reveals the-following
capitula declarabunt. NOVICIUS: Memini te superius dixisse,
chapters shall-declare NOVICE I-remember you above to-have-said
meritum magis consistere in virtutibus animae, quam in
merit more to-consist in the-virtues of-the-soul than in
operibus exterioribus. Ut quid ergo quotidie mortificamur
works outward to what then daily are-we-mortified

orando, legendo, vigilando, ieiunando, cantando, et manibus
by-praying by-reading by-keeping-vigil by-fasting by-singing and with-hands
nostris laborando? MONACHUS: Haec omnia sine merito
our by-laboring MONK these all without merit
vitae aeternae fieri possunt; motus autem virtutum
of-life eternal to-be-done can the-motions but of-virtues
nunquam. Quicquid sine caritate et ceteris virtutibus fit,
never whatever without charity and the-other virtues is-done
mortuum est. Audi ergo utilem distinctionem ex Regulis
dead is hear then a-useful distinction from the-Rules
Theologiae, per quam cognoscere poteris, penes quid
of-Theology through which to-know you-shall-be-able in what
meritum consistat. Meritum vero consistit penes gratiam
merit consists merit but consists in grace
efficaciter, penes liberum arbitrium occasionaliter, penes virtutes
efficiently in free choice occasion-wise in the-virtues
formaliter, penes motus virtutum essentialiter, penes opera
formally in the-motions of-the-virtues essentially in the-works
virtutum, ut est oratio et reliqua paulo ante a te enumerata,
of-the-virtues as is prayer and the-rest a-little before by you enumerated
instrumentaliter. Plenius tibi hanc distinctionem exponerem,
instrumentally more-fully to-you this distinction I-would-expound
si non ad eas quae adhuc supersunt huius beati viri visiones
if not to those which still remain of-this blessed man visions
festinarem. — Quodam tempore cum graviter infirmaretur,
I-were-hastening at-a-certain time when gravely he-was-ill
et a ministro ut aliquantisper gustaret rogaretur, dixit
and by the-attendant that for-a-little-while he-should-taste he-was-asked he-said
quod septem dies transissent, in quibus singulis visitationem
that seven days had-passed in which on-each a-visitation
Domini nostri et dulcissimae matris eius accepisset, de
of-Lord our and of-the-sweetest mother his he-had-received by

quorum visitatione tam dulciter esset affectus, quod nullum
whose visitation so sweetly he-was affected that no
cibi vel potus haberet appetitum. — Alio itidem tempore
of-food or of-drink he-had appetite at-another likewise time
cum aegrotaret infirmitate peremptoria, et filio suo praedicto
when he-was-sick with-illness mortal and to-son his aforesaid
Johanni quasdam visiones recitaret, cognoscens hoc dominus
John certain visions was-reciting learning this dom
Gevardus, tunc infirmarius ibidem, postea Abbas noster, a
Gevard then infirmarian there afterward Abbot our from
quo haec audivimus, ad Priorem cucurrit, et quia dominus
whom these-things we-heard to the-Prior ran and that dom
Christianus quaedam mirifica filio suo recitaret, nunciavit.
Christian certain marvelous-things to-son his was-reciting announced
Mox Prior ad illum veniens, et coram ipso sedens, si aliquid
at-once the-Prior to him coming and before him sitting if anything
loqui vellet de confessione, ex industria interrogavit. Cui
to-speak he-wished about confession on purpose asked to-whom
cum responderet, confessionem feci; subiunxit: Rogo ut
when he-answered confession I-have-made he-added I-ask that
aliquid mihi dicatis ad aedificationem. Tunc ille: Quid dicam
something to-me you-say for edification then he what shall-I-say
vobis? Jam enim Domina nostra fuit ante me cum filio
to-you already for Lady our has-been before me with son
suo, et quia horas meas ob corporis imbecillitatem dicere
her and because hours my because-of of-body the-weakness to-say
non potui, ipsi me iuverunt. Quasdam horas speciales
not I-could they-themselves me helped certain hours special
dicere consueverat. Universa haec audivit praedictus
to-say he-had-been-accustomed all these heard the-aforesaid
Gevardus post tergum Prioris sedens. Interrogatus etiam,
Gevard behind the-back of-the-Prior sitting asked also

qualia haberent vestimenta, respondit: Cucullas sicut et
what-kind they-had garments he-answered cowls as also
nos. In tali enim habitu se ei ostendere dignati
we in such for habit themselves to-him to-show deigned
sunt, qualem ille pro eis susceperat. Sicque fine beato
they-have as he for them had-taken-up and-so with-end blessed
decedens, ab ipsis receptus est, a quibus moriens fuerat
departing by them received he-was by whom dying he-had-been
visitatus, et in aeternis sedibus cum gloria locatus. Amen.
visited and in eternal seats with glory placed amen

CAPITULUM XVII. De sacrista de Lucka, qui nocte sanctam Mariam super altare residere conspexit

THE SACRISTAN OF LUCKA, WHO SAW MARY ABOVE THE ALTAR

Adam, a monk of Lucka in Saxony, tells of his house's sacristan, who one night before matins sees our Lady sitting in glory above the altar like the oratory's patroness. Another time he finds the devil lying on a bier as a foul man; when he signs himself and comes near, the phantasm vanishes, and he lies down on the bier himself and sings the seven penitential psalms.

Nuper monachus quidam ordinis nostri, Adam nomine, per
lately a-monk certain of-order our Adam by-name through
nos transiens, inter cetera, mirifica quaedam de Domina
us passing among other-things marvelous certain-things about Lady
nostra nobis recitavit, quae in suo monasterio veraciter
our to-us recited which in his monastery truly
contigisse testabatur, ex quibus duo statim proferam,
to-have-happened he-testified of which two at-once I-shall-bring-forth
reliqua locis competentibus reservabo. Vocatur autem domus
the-rest for-places fitting I-shall-reserve is-called moreover house

eius Lucka, et est sita in Saxonia. Est ibi custos, vir
his Lucka and it-is situated in Saxony there-is there a-sacristan a-man
bonus et religiosus. Qui cum nocte quadam oratorium intraret,
good and religious who when on-night a-certain the-oratory he-entered
ante matutinas Dominam nostram tanquam oratorii patronam
before matins Lady our as-if of-the-oratory the-patron
super altare in multa gloria residere conspexit. De qua
over the-altar in much glory to-sit beheld by which
visione valde laetificatus est, sperans ministerium suum illi
vision greatly gladdened he-was hoping ministry his to-her
placere. Alio vero tempore cum ostia oratorii reseraret,
to-please at-another but time when the-doors of-the-oratory he-unlocked
venissetque ad cancellos, ubi hospitibus stare moris est,
and-had-come to the-chancel-screen where for-guests to-stand of-custom it-is
diabolum super feretrum, in effigie hominis teterrimi, iacere
the-devil on a-bier in the-likeness of-a-man most-foul to-lie
vidit. Qui cum se signaret, nec ille fugeret, mox ut
he-saw who when himself he-signed nor he fled as-soon as
propius accessit, fantasma evanuit. Tunc ad confusionem
nearer he-approached the-phantasm vanished then to the-confusion
diaboli, super ipsum feretrum se composuit, tamdiu in
of-the-devil on the-very bier himself he-arranged so-long in
eo iacens, donec septem psalmos poenitentiales decantasset.
it lying until the-seven psalms penitential he-had-chanted

CAPITULUM XVIII. Item de quodam monacho eiusdem coenobii, qui sanctam Mariam ad vigilias circuire, et singulorum monachorum vultus detegere vidit, duobus tantum neglectis

A MONK WHO SAW HER UNCOVER THE MONKS' FACES AT THE VIGILS

A monk sees our Lady go round the choir at night uncovering each monk's face but two. One of the two soon falls into apostasy; what will become of the other is not known.

Alius quidam ex monachis eiusdem loci, vir tanta gratia
another a-certain of the-monks of-the-same place a-man of-so-great grace
dignus, nocte quadam Dominam nostram vidit chorum
worthy on-night a-certain Lady our saw the-choir
psallentium circuire, et singulorum monachorum vultus
of-those-chanting to-go-around and of-each monk the-faces
detegere, duobus tantum neglectis. Ex quibus unus mox incurrit
to-uncover with-two only neglected of which one at-once incurred
apostasiam; de altero quid adhuc futurum sit ignoratur.
apostasy about the-other what still about-to-be it-is is-unknown

CAPITULUM XIX. Item de altero monacho eiusdem claustri, cui beata Maria super altare in aere inter multitudinem sanctorum apparuit

A MONK TO WHOM MARY APPEARED IN THE AIR ABOVE THE ALTAR

A monk hurrying to matins sees above the altar a bright circle like a rainbow, and in it the Savior, his mother, and the saints whose relics the church keeps. Twice set down to say the angelic salutation, he can read the letters on the crown of the Virgin only the third time, and is forbidden to tell them. She visits women as she visits men.

In eodem coenobio monachus quidam nocte quadam putans
in the-same monastery a-monk certain on-night a-certain thinking
in oratorio nolam ad matutinas esse pulsatam, cum multa
in the-oratory the-bell for matins to-be rung with much
festinatione surgens, oratorium intravit, veniensque ante
haste rising the-oratory entered and-coming before
presbyterium, circulum nimiae claritatis ad instar yris
the-presbytery a-circle of-excessive brightness in the-likeness of-a-rainbow
formatum in aere super altare conspexit. In quo Dei filium
formed in the-air above the-altar beheld in which of-God the-son
Salvatorem nostrum cum matre beatissima contemplatus est,
Savior our with the-mother most-blessed beheld he-has
et circa ipsos ex omni parte multitudinem sanctorum, illorum
and around them on every side a-multitude of-saints of-those
maxime, quorum in ecclesia reliquiae continebantur. Noverat
most whose in the-church relics were-contained he-knew
enim illorum nomina, eo quod quandoque ibidem fuisset
for their names for-this that once there he-had-been
sacrista. Nec mihi constat, si idem esset qui supra. Stante
sacristan nor to-me is-it-clear if the-same he-was who above with-standing
eo in loco praedicto, ait Domina nostra duobus angelis:
him in the-place aforesaid says Lady our to-two angels

Adducite eum ad me. Quo facto, cum litteras in circuitu
bring him to me with-which done when the-letters in the-circle
coronae beatae Virginis scriptas legere iuberetur, nec posset,
of-the-crown of-the-blessed Virgin written to-read he-was-bidden nor could-he
ait illa angelis: Deponite eum ad terram, ibique petens veniam,
says she to-the-angels set-down him to the-earth and-there asking pardon
dicat angelicam salutationem, et reducatur. Quod cum
let-him-say the-angelic salutation and let-him-be-brought-back which when
factum fuisset, et adhuc easdem litteras minime legeret,
done it-had-been and still the-same letters by-no-means he-read
tertio eodem modo depositus et reductus, litteras quidem
a-third-time in-the-same manner set-down and brought-back the-letters indeed
legere et intelligere potuit, sed ne scripturam ulli hominum
to-read and to-understand he-could but lest the-writing to-any of-men
proderet, interdictum accepit. Quo ad terram ab angelis
he-should-disclose a-prohibition he-received with-whom to the-earth by the-angels
deposito, disparuit et visio. NOVICIUS: Miror si sic Domina
set-down vanished also the-vision NOVICE I-wonder if thus Lady
nostra visitet perfectas feminas, quomodo viros. MONACHUS:
our visits perfect women as men MONK
Non est apud ipsam differentia. Femina nata est, omnium
not there-is with her difference a-woman born is of-all
virorum caput Christum ex se genuit. Utrumque sexum
men the-head Christ from herself she-bore each sex
consolatur et visitat, utrique sua secreta revelat. Hoc esse
she-consoles and visits to-each her secrets she-reveals this to-be
verum, magis tibi ostendam exemplis quam verbis.
true more to-you I-shall-show by-examples than by-words

CAPITULUM XX. De visionibus nobilis virginis de Quida

OF THE VISIONS OF A NOBLE VIRGIN OF QUIDA

A paralyzed noble virgin in France, living on a little grape juice and gifted with prophecy, sees a ladder over the Cistercian general Chapter with the Lord leaning on it. At the Purification, left alone, she is led to the heavenly Jerusalem to see the saints' candle procession and Christ as bishop at the mass, and keeps half of the candle she would not give up; water poured over it heals. Within a crystal virgin she sees a crowned infant, whose crown grows into a tree whose fruit only the elect may eat, and afterward knows the predestined by speaking with them. Christ asks to sit on the corporal she is drying.

In regno Franciae villa quae Quido dicitur, virgo
in the-kingdom of-France in-the-town which Quido is-called a-virgin
quaedam fuit nobilis et religiosa, sed paralytica. Huic pater
certain was noble and religious but paralyzed for-her father
suus utpote vir magnus et dives, sacerdotem qui ei
her inasmuch-as a-man great and rich a-priest who for-her
divina celebraret instituit, ministros annuosque redditus
divine-things should-celebrate appointed attendants and-yearly revenues
sufficienter ordinavit. Quae cum orationibus, ieiuniis et
sufficiently arranged who when to-prayers fasts and
divinae contemplationi operam daret, ita illarum dulcedine
divine contemplation effort she-gave so their by-the-sweetness
pasta est, ut omnis cibus corporalis ei in nauseam
fed she-was that all food bodily to-her into nausea
verteretur, nec aliquid ex eo sumere posset, nisi succum
turned nor anything from it to-take she-could except a-juice
modicum uvarum. Hospitalis erat valde, per quam et
small of-grapes hospitable she-was greatly through which also
spiritum meruit prophetiae. Ordinem nostrum summo honore
the-spirit she-earned of-prophecy order our with-highest honor

venerabatur; et hoc ei saepissime contigisse fertur, ut
she-revered and this to-her most-often to-have-happened is-said that
cum aliqui monachorum sive Abbatum ad eius hospitium
when some of-the-monks or Abbots to her lodging
divertere proponerent, illorum adventum ipsa praesciret,
to-turn-aside proposed their arrival she-herself foreknew
atque in hunc modum hilaris familiae praediceret: Tali
and in this manner cheerful to-the-household foretold on-such
ac tali die illi et illi Abbates sive monachi ad nos
and such day those and those Abbots or monks to us
venturi sunt, praeparate eis necessaria. Quod ita factum
about-to-come are prepare for-them necessities which so done
est. Visionem quandam mirificam de ordine nostro videre
was a-vision certain marvelous about order our to-see
meruit, quae in ordinis amorem illam plurimum accendit.
she-merited which into of-the-order the-love her very-much kindled
— Tempore quodam Capituli generalis, de ipso Capitulo
at-the-time certain of-the-Chapter general from the-very Chapter
scalam mirae pulchritudinis usque ad coelum vidit erectam,
a-ladder of-wondrous beauty up to heaven she-saw raised
dominumque innixum scalae super Capitulum respicientem.
and-the-Lord leaning on-the-ladder over the-Chapter looking
Cuius latera et gradus tanti splendoris erant, ut radios
whose sides and steps of-so-great splendor were that the-rays
solares superarent. NOVICIUS: Quid autem tibi significasse
solar they-surpassed NOVICE what moreover to-you to-have-signified
videtur haec visio? MONACHUS: Licet omnia quae in
seems this vision MONK although all-things which in
eodem Capitulo tractabantur ab Abbatibus, qui ex diversis
the-same Chapter were-treated by the-Abbots who from diverse
mundi partibus illuc confluxerant, divina inspiratione
of-the-world parts thither had-flocked by-divine inspiration

fierent, haud dubium tamen quin sancti angeli descendentes
were-done not doubtful yet but-that holy angels descending
et ascendentes, eadem Christo, ob cuius honorem
and ascending the-same-things to-Christ because-of whose honor
fiebant, nunciarent. NOVICIUS: Videtur mihi sancta haec
they-were-done announced NOVICE seems to-me holy this
virgo in visione hac sancto Jacob Patriarchae aequalis, quem
virgin in vision this to-holy Jacob the-Patriarch equal whom
similem visionem in Bethel scriptura vidisse commemorat.
a-like vision in Bethel the-scripture to-have-seen records
MONACHUS: Judicio humano, videtur haec visio illa
MONK by-judgment human seems this vision than-that
superior, eo quod illa facta sit in somnis, ista vigilando in
higher for-this that that made was in sleep this by-waking in
excessu mentis. Sequenti Capitulo cum relata fuisset haec
ecstasy of-mind at-the-following Chapter when related had-been this
visio Abbatibus, exultantes in Spiritu sancto aiebant: Vere
vision to-the-Abbots exulting in the-Spirit holy they-said truly
terribilis est locus iste, non est hic aliud nisi domus Dei et
terrible is place this not is here other but the-house of-God and
porta coeli. — Alio tempore cum in die Purificationis
the-gate of-heaven at-another time when on the-day of-the-Purification
Dominae nostrae, clericis aliisque ministris divino nutu
of-Lady our with-the-clerics and-other attendants by-divine nod
absentibus, sola iaceret, intra se tristis dicebat: Modo hic
absent alone she-lay within herself sad she-said now here
sola iaces, nec aliquid obsequii more Ecclesiae universalis
alone you-lie nor any of-service in-the-manner of-the-Church universal
hodie beatae Dei Genitrici impendis. Dum talia in mente
today to-the-blessed of-God Mother you-render while such-things in mind
volveret, spiritus eius mirabili Dei virtute de corpore
she-turned spirit her by-the-marvelous of-God power from the-body

eductus, ab angelo in coelestem Jerusalem est deductus. In
led-out by an-angel into the-heavenly Jerusalem was led-down in
qua maximam vidit processionem, ex diversis eiusdem beatae
which greatest she-saw procession from diverse of-the-same blessed
Civitatis ordinibus, Patriarchis videlicet, Prophetis, Apostolis,
City orders Patriarchs namely Prophets Apostles
Martyribus, Confessoribus, Virginibus, ceterisque fidelibus. Ex
Martyrs Confessors Virgins and-the-other faithful of
quibus bini ac bini simul incedebant, et candelas ardentes
whom two and two together walked and candles burning
in manibus gestabant. Antiphonas sive responsoria, ad diem
in hands carried antiphons or responsories to the-day
pertinentia, more Ecclesiae militantis, omnes decantabant,
belonging in-the-manner of-the-Church militant all chanted
stationes debitas observabant. Angelus vero virginis ductor,
stations due they-observed the-angel but of-the-virgin the-guide
alteri cuidam virgini, quam noverat esse consimilis meriti,
to-another a-certain virgin whom he-knew to-be of-like merit
illam sociavit, candelam porrigens ardentem. Tantus erat
her joined a-candle holding-out burning so-great was
decor omnium, tanta gloria, in dispari tamen claritate
the-beauty of-all so-great the-glory in unequal yet brightness
singulorum, ut nulla lingua fari sufficeret. Salvator vero
of-each that no tongue to-speak sufficed the-Savior but
qui caput est omnium sanctorum, splendor gloriae et sol
who the-head is of-all the-saints the-splendor of-glory and the-sun
iustitiae, indutus pontificalibus, mitram gestans in capite suo,
of-justice clothed in-pontificals a-miter bearing on head his
cum baculo, cyrothecis et anulo et reliquis episcopalibus
with staff gloves and ring and the-other episcopal
ornamentis, novissimum locum cum matre tenebat. Cuius
ornaments the-last place with the-mother held whose

pulchritudinem omnis ille coelestis exercitus mirabatur. Qui
beauty all that heavenly host wondered-at who
cum post tertiam stationem inchoasset antiphonam: Hodie
when after the-third station he-had-begun the-antiphon today
beata Virgo Maria puerum Jesum, et cetera, ingressi sunt
the-blessed Virgin Mary the-boy Jesus and the-rest entered they-have
templum ex auro gemmisque constructum. Deinde inceptus
a-temple of gold and-gems built then begun
est missae introitus, et ab omnibus simul decantatus.
was of-the-mass the-introit and by all together chanted
Interim Christo introeunte ad altare, postquam expletum est
meanwhile with-Christ entering to the-altar after completed was
Kyrieleyson a choris alternatim, post Gloria in excelsis, quod
the-Kyrie-eleison by the-choirs alternately after the-Gloria in excelsis which
ipse inchoavit, beatus Prothomartyr Stephanus Epistolam
he-himself began blessed Protomartyr Stephen the-Epistle
legit de libro Malachiae Prophetae. Sanctus vero Johannes
read from the-book of-Malachi the-Prophet saint but John
Evangelista, dalmatica indutus, legit Evangelium secundum
the-Evangelist in-a-dalmatic clothed read the-Gospel according-to
Lucam, scilicet, Postquam impleti sunt dies purgationis
Luke namely after fulfilled were the-days of-the-purification
Mariae, et cetera. Quo perlecto, Dominus secundum
of-Mary and the-rest with-which read-through the-Lord according-to
morem ordinis nostri ad gradum rediit, et ab offerentibus
the-custom of-order our to the-step returned and from those-offering
candelas suscepit. Praedicta autem virgo, per spiritum
candles received the-aforesaid moreover virgin through the-spirit
sentiens se ad corpus reversuram, candelam suam offerre
feeling herself to the-body about-to-return candle her to-offer
noluit, etiam angelo suo praecipiente, volens illam secum
did-not-wish even with-angel her commanding wishing it with-herself

ad terras deportare. Quod angelus considerans, candelam in
to the-earth to-carry-down which the-angel considering the-candle in
manu eius fregit, superiorem partem auferens, et inferiorem
hand her broke the-upper part taking-away and the-lower
illi relinquens. Sicque ad corpus reversa, partem eandem
to-her leaving and-so to the-body returned the-part same
manu conclusam se retinuisse invenit. De qua plurimae
in-hand enclosed herself to-have-retained she-found from which very-many
fiebant, et forte usque hodie fiunt virtutes. Nam aquam
were-done and perhaps up-to today are-done powers for water
superfusam infirmi bibunt, et convalescunt. Tam manifesta et
poured-over the-sick drink and recover so manifest and
tam sublimis erat visio, ut modum eius minime intelligeret,
so sublime was the-vision that the-manner its by-no-means she-understood
dicens illud Apostoli cum de ea interrogaretur: Sive in
saying that of-the-Apostle when about it she-was-asked whether in
corpore, sive extra corpus, nescio, Deus scit. Dominus
the-body or outside the-body I-know-not God knows dom
Eustachius Abbas de Claustro, Visitator noster, audiens hanc
Eustace Abbot of the-Cloister Visitor our hearing this
visionem quibusdam Abbatibus referentibus, desiderio veritatis
vision with-certain Abbots relating from-desire of-the-truth
cognoscendae virginem praesentialiter adiit, et ab eius ore
to-be-known the-virgin in-person approached and from her mouth
quae dicta sunt audivit. NOVICIUS: Non possum visionem
what said are heard NOVICE not I-can the-vision
Apostoli huic praeferre, qui se usque ad tertium coelum
of-the-Apostle to-this prefer who himself up to the-third heaven
raptum fuisse testatur. MONACHUS: Nosti quid sit
rapt to-have-been testifies MONK do-you-know what is
tertium coelum? NOVICIUS: Non. MONACHUS: Primum
the-third heaven NOVICE no MONK the-first

coelum visio est corporalis; secundum visio spiritualis;
heaven vision is bodily the-second vision spiritual
tertium visio mentalis. Hac usus est in suo raptu Apostolus,
the-third vision mental this used has in his rapture the-Apostle
sicut et haec virgo. Quod viderunt, hoc intellexerunt. Si
as also this virgin what they-saw this they-understood if
autem quaeris de loco, primum coelum intelligas aereum;
moreover you-ask about place the-first heaven understand airy
secundum sidereum; tertium empireum. In hoc corpora
the-second starry the-third empyrean in this the-bodies
electorum erunt post resurrectionem gloriosam. Utrum ad
of-the-elect shall-be after the-resurrection glorious whether to
hoc coelum necne corpore rapta sit haec virgo, nescio,
this heaven or-not in-body rapt she-was this virgin I-know-not
Deus scit. — Aliam vero Deus illi ostendit visionem, multo
God knows another but God to-her showed vision much
hac excellentiorem. Cum tempore quodam cogitaret
than-this more-excellent when at-time a-certain she-was-thinking
de abysso aeternae praedestinationis, et de ineffabili
about the-abyss of-eternal predestination and about the-ineffable
sacramento atque remedio divinae incarnationis, facta
sacrament and remedy of-the-divine incarnation having-become
in excessu, virginem coram se vidit cristallinam, id est
in ecstasy a-virgin before herself she-saw crystalline that is
ad instar cristalli perlucidam. In cuius utero contemplata
after the-likeness of-crystal translucent in whose womb beheld
est infantem pulcherrimum, regio dyademate coronatum.
she-has an-infant most-beautiful with-a-royal diadem crowned
Habebat autem idem dyadema quatuor flores eminentes, qui
had moreover the-same diadem four flowers projecting which
ea intuente sursum ascendentes, et virginis cerebrum
with-her watching upward ascending and of-the-virgin the-brain

excrescentes, in ramos arboreos profecerunt, et modico
outgrowing into branches tree-like advanced and with-a-small
spatio temporis emerso, quatuor mundi partes impleverunt.
space of-time emerged the-four of-the-world parts filled
Quorum fructus erant pulcherrimi, odoris eximii, mirique
whose fruits were most-beautiful of-scent excellent and-of-wondrous
saporis. Et ecce sub ramis eisdem apparuit omne genus
flavor and behold under the-branches same appeared every race
humanum a prothoplasto Adam usque ad ultimum qui
human from the-first-formed Adam up to the-last who
in fine mundi nasciturus est. Soli vero electi fructus
at the-end of-the-world about-to-be-born is alone but the-elect the-fruits
arboris carpebant eisque vescebantur, reprobi autem nihil
of-the-tree plucked and-on-them fed the-reprobate moreover nothing
ex eis contingere vel vesci potuerunt. In qua visione
of them to-touch or to-feed-on could in which vision
tantam divinitus accepit scientiam, ut postea loquens cum
so-great divinely she-received knowledge that afterward speaking with
aliquo, mox intelligeret utrum esset praedestinatus, vel
someone at-once she-understood whether he-was predestined or
praescitus. Si vero praedestinatus, satis cum illo quasi cum
foreknown if but predestined enough with him as-if with
concive loqui delectabatur; si autem praescitus, mox se
a-fellow-citizen to-speak she-was-delighted if moreover foreknown at-once herself
ab eius colloquio liberavit. NOVICIUS: Mira sunt
from his conversation she-freed NOVICE wondrous are-the-things
quae dicis. MONACHUS: Si Deus tanta ac talia iustis
which you-say MONK if God so-great and such to-the-just
ostendit in via, quanta putas illis ostendet in patria?
shows on the-way how-great do-you-think to-them he-shall-show in the-homeland
Revera, quae oculus non vidit, nec auris audivit, nec in
truly what eye not has-seen nor ear has-heard nor into

cor hominis ascenderunt. — Die quadam cum corporale
the-heart of-man have-ascended on-day a-certain when the-corporal
quod ipsa laverat, panno mundissimo substrato, radiis
which she-herself had-washed with-a-cloth most-clean spread-under with-rays
solaribus per fenestram immissis super genua sua desiccaret,
solar through the-window sent-in on knees her she-was-drying
matrona reverendissimi vultus ad illam ingressa, infantem
a-matron of-most-reverend face to her having-entered an-infant
pulcherrimum, quem manibus gestabat, eidem corporali
most-beautiful whom in-hands she-carried on-the-same corporal
superposuit, et abiit. Quem cum amovere vellet, ignorans
placed and went-away whom when to-remove she-wished not-knowing
quis esset, ait infantulus: Sine me sedere super lintheamen
who he-was says the-little-infant let me to-sit on linen
meum; sicque in oculis eius disparuit. Et cognovit, quia
my and-so in eyes her vanished and she-knew that
Christus esset, qui sub specie panis super sanctum
Christ it-was who under the-appearance of-bread on the-holy
altare eidem lintheo involvi consuevit. Multa alia
altar in-the-same linen to-be-wrapped is-accustomed many other-things
huic revelata sunt virgini, quae mihi non sunt relata, quae
to-this revealed were virgin which to-me not were related which
forte ab aliis sunt conscripta. Non est diu, quod ab hac
perhaps by others were written-down not it-is long that from this
luce migravit, laboris sui ac patientiae mercedem receptura.
light she-departed of-labor her and of-patience the-reward about-to-receive

CAPITULUM XXI. De Christina sanctimoniali, quae sanctam Mariam in sua Assumptione coronam de coelo super conventum Vallis sancti Petri demittere conspexit

CHRISTINA, WHO SAW MARY LET DOWN A CROWN OVER OUR CONVENT

On the night of the Assumption a nun of Saint Walburga sees heaven opened over Heisterbach and the Virgin let down a jeweled crown on a golden chain over the monks, the names of each shining on it by merit, not by years in the order. That night a monk of the house complains he had no devotion until the Sanctus. Before her profession, at a mass whose server had gone out, she heard the image of the Virgin give the responses.

In Monte sanctae Walburgis coenobio ordinis nostri, quod
on the-Mount of-saint Walburga in-a-monastery of-order our which
duobus milliaribus distat a Colonia, quaedam sanctimonialis
by-two miles is-distant from Cologne a-certain nun
virgo ante annos paucos est defuncta, nomine Christina.
virgin before years few has died by-name Christina
Huic Dominus et beata eius Genitrix plurima de secretis
to-her the-Lord and the-blessed his Mother very-many of secrets
suis revelaverunt, ex quibus aliqua, non per ordinem, sed
their have-revealed of which some not in order but
sparsim tibi replicabo. Cum tempore quodam in festivitate
scatteredly to-you I-shall-unfold when at-time a-certain at the-feast
Assumptionis gloriosissimae Dominae nostrae visitaret apud
of-the-Assumption of-the-most-glorious Lady our was-visiting among
nos praedictus Eustachius pater noster, et essent cum eo
us the-aforesaid Eustace father our and there-were with him
plures Abbates, in ipsa sacratissima nocte iam dicta
several Abbots in the-very most-sacred night the-already said
virgo de loco nostro visionem vidit huiusmodi. Cum Abbas
virgin about place our a-vision saw of-this-kind when the-Abbot

praefatus dicto Evangelio hymnum, Te Deum laudamus,
aforesaid with-said the-Gospel the-hymn Te Deum laudamus
inchoasset, illa stans in choro suo, mentis excessum passa est,
had-begun she standing in choir her of-mind ecstasy suffered has
viditque coelum super congregationem nostram apertum. Et
and-saw heaven over congregation our opened and
cum illo in tempore oratorium nostrum totum esset ligneum,
when that at time oratory our whole was wooden
utramque eius frontem auream esse conspexit. Sustollens
each its front golden to-be she-beheld raising
oculos, cum in coelum intueretur, gloriosam Dei Genitricem
the-eyes when into heaven she-gazed the-glorious of-God Mother
totius ordinis nostri patronam, in sede splendidissima vidit
of-the-whole of-order our the-patron on a-seat most-splendid she-saw
residentem, et circa illam sanctorum multitudinem, quorum
sitting and around her of-saints a-multitude whose
aetas circa viginti quinque annos esse videbatur. Cum vero
age about twenty five years to-be seemed when but
chorus monachorum inclinando devote cantaret, Sanctus,
the-choir of-the-monks by-bowing devoutly sang holy
sanctus, sanctus, Dominus Deus Sabaoth, ipsa Virgo
holy holy Lord God of-Hosts the-very Virgin
beatissima devotioni eorum congratulans, coronam mirae
most-blessed with-the-devotion of-them rejoicing a-crown of-wondrous
pulchritudinis, quales in ecclesiis pendere solent, per cathenam
beauty such-as in churches to-hang are-wont by a-chain
auream super conventum demisit. Loco autem nodi
golden over the-convent let-down in-the-place moreover of-the-knot
gemma erat pretiosa nimis ac lucida, in qua scriptum erat,
a-gem was precious exceedingly and bright on which written was
o clemens, o pia, o dulcis Maria. De ipsa gemma tria
O merciful O kind O sweet Mary from the-very gem three

procedebant brachiola, quae coronam dependentem retinebant.
proceeded little-arms which the-crown hanging held
Ex nomine vero Maria, radii quidam exeuntes, nomina
from the-name but Mary rays certain going-out the-names
monachorum singulorum, eadem hora in choro existentium,
of-the-monks each at-the-same hour in the-choir being
quae per circuitum coronae scripta videbantur, illuminabant.
which around the-circuit of-the-crown written seemed lit-up
In eisdem nominibus magna erat inaequalitas tam in
in the-same names great was inequality as-much in
positione quam in claritate, quia secundum qualitatem
position as in brightness because according-to the-quality
meritorum erat claritas nominum; et quorundam nomina,
of-merits was the-brightness of-the-names and of-certain the-names
qui recentiori tempore venerant, quorundam nominibus
who in-more-recent time had-come than-of-certain the-names
videbantur superiora, qui diu in ordine laboraverant. Ex quo
seemed higher who long in the-order had-labored from which
colligitur quod merita Domino famulantium non consistant
it-is-gathered that the-merits to-the-Lord of-those-serving not consist
penes spatium temporis, non in labore corporis, sed magis
in the-length of-time not in labor of-body but more
penes fervorem devotionis. Cum autem ventum esset ad
in the-fervor of-devotion when moreover come it-had-been to
illum locum: In te Domine speravi, non confundar
that place in you O-Lord I-have-hoped not I-shall-be-confounded
in aeternum, coronam retraxit in coelum, clara voce
into eternity the-crown she-drew-back into heaven with-clear voice
dicens: Sicut ego hodie sum in gloria mea, ita isti omnes
saying as I today am in glory my so these all
mecum erunt in aeternum. Cum nihil apud nos de hac
with-me shall-be into eternity when nothing among us about this

visione sciretur, Theodericus de Lureke monachus noster,
vision was-known Theoderic of Lureke monk our
mane accedens ad Abbatem nostrum dominum Henricum,
in-the-morning approaching to Abbot our dom Henry
conquestus est ei quod eadem sanctissima nocte nihil
complained has to-him that on-the-same most-holy night no
potuisset habere devotionis, antequam ventum fuisset ad
he-had-been-able to-have of-devotion before come it-had-been to
praedictum locum hymni, scilicet, Sanctus, sanctus, sanctus,
the-aforesaid place of-the-hymn namely holy holy holy
Dominus Deus Sabaoth. De quo verbo postea satis mirabatur,
Lord God of-Hosts at which word afterward enough he-wondered
cum ei visio recitata fuisset. — Antequam eadem
when to-him the-vision recited had-been before the-same
sanctimonialis veniret ad ordinem, essetque nubilis et adulta,
nun came to the-order and-was marriageable and grown
die quadam stans ad missam in ecclesia quadam, cum
on-day a-certain standing at mass in a-church certain when
lecto Evangelio campanarius exisset, putans se posse
with-read the-Gospel the-bell-ringer had-gone-out thinking himself to-be-able
redire ante Sanctus, sanctus, sanctus, Dominus Deus Sabaoth,
to-return before holy holy holy Lord God of-Hosts
et sacerdos expletis secretis dixisset, Dominus vobiscum,
and the-priest with-completed the-secrets had-said the-Lord with-you
Sursum corda, et cetera quae ibi sequuntur, imago Dei
up hearts and the-rest which there follow the-image of-God
Genitricis desuper altare ad singula respondit. Illa novitatem
Mother above the-altar to each answered she the-novelty
vocis considerans, ut campanarium abesse deprehendit,
of-the-voice considering as the-bell-ringer to-be-absent she-found
defectum illum gloriosam Virginem supplevisse per os
the-lack that the-glorious Virgin to-have-supplied through the-mouth

suae yconae non dubitavit. Ex quo nobis verecundia incutitur,
of-her image not she-doubted from which on-us shame is-struck
si ibi desides et negligentes fuerimus, cum circa illud
if there idle and negligent we-shall-have-been when around that
ineffabile sacramentum tanta sint sanctorum obsequia. Quod
ineffable sacrament so-great are of-the-saints the-services that
autem gloriosi nominis matris Domini invocatio aegrotis
moreover of-the-glorious name of-the-mother of-the-Lord the-invocation to-the-sick
salus sit et medicina, subiecta probabunt exempla.
health is and medicine the-subjoined shall-prove examples

CAPITULUM XXII. De Ottone Praeposito Xantensi, qui precibus sanctae Mariae a duplici infirmitate curatus est

OTTO, PROVOST OF XANTEN, HEALED BY HER PRAYERS

Otto, sick of a fever and of a fistula he hides for shame, is laid out as dead when the Virgin asks her Son for the youth, and he revives. Still suffering the fistula, he has masses of our Lady said through Utrecht, and it bursts before they are done. He takes the cross, but tells his old master Walter at Vercelli he has not amended his vices, and later causes a schism in the bishopric.

Nobilis vir Otto quandoque Xantensis Praepositus, tempore
a-noble man Otto once of-Xanten Provost at-time
quodam adolescentiae suae duplici laborabat infirmitate,
a-certain of-youth his with-a-double was-laboring illness
febre videlicet acuta, et fistula in locis naturae
with-fever namely acute and with-a-fistula in places of-nature
secretioribus. Quam infirmitatem ob verecundiam
more-secret which illness because-of shame
medicis celans, et pro remedio sanitatis Dominam nostram
from-physicians hiding and for a-remedy of-health Lady our

frequenter invocans, febre invalescente desperatus, et
frequently invoking with-the-fever growing-strong despaired-of and
depositus, candela more saecularium manui eius
laid-out with-a-candle in-the-manner of-worldlings into-the-hand his
impressa, omnibus qui aderant visus est exspirasse. Et
pressed to-all who were-present seen he-was to-have-expired and
ecce beata Virgo, quam invocaverat, spiritui eius visa est
behold the-blessed Virgin whom he-had-invoked to-the-spirit his seen she-was
adesse cum filio, his verbis eum pro iuvene interpellans:
to-be-present with the-son with-these words him for the-youth entreating
Fili, inquit, da mihi puerum istum. Qui respondit: Mater,
O-son she-says give me boy this who answered O-mother
tuus sit. Ad quod verbum mox coepit aegrotus, vel,
yours let-him-be at which word at-once began the-sick-man or
ut contristantibus visum est, mortuus respirare, atque
as to-those-grieving seen it-was the-dead-man to-breathe-again and
confortari, in tantum ut in lectulum suum se iuberet
to-be-strengthened to so-much that into little-bed his himself he-ordered
reponi. De febre vero per intercessionem beatae
to-be-put-back from the-fever but through the-intercession of-the-blessed
Virginis tunc plene curatus, cum adhuc fistula laboraret,
Virgin then fully cured when still with-the-fistula he-labored
tacito morbo per totam civitatem Traiectensem missarum
with-silent disease through the-whole city of-Utrecht of-masses
suffragia, maxime de Domina nostra pro sua incolumitate
the-suffrages most of Lady our for his safety
sibi impendi postulavit. Et quia medicinam spiritualem
for-himself to-be-bestowed he-demanded and because medicine spiritual
medicinae corporali praeposuit, antequam missae essent
to-medicine bodily he-preferred before the-masses had-been
percantatae, sacramenti virtus fistulam dirupit, et sanies
sung-through of-the-sacrament the-power the-fistula burst and the-pus

erupit. Sicque integraliter sanatus, pro gratiarum actione
broke-out and-so wholly healed for of-thanks the-giving
cruce signatus est. Eodem tempore veniens Vercellis
with-the-cross signed he-was at-the-same time coming at-Vercelli
domum ordinis nostri, dominum Walterum quandoque
a-house of-order our dom Walter once
magistrum suum, et tunc noviter ibidem conversum, modo
master his and then newly there converted now
Abbatem Vilariensem, ibidem reperit, et salutavit, cui etiam
Abbot of-Villers there he-found and greeted to-whom also
per ordinem historiam suae miraculosae curationis recitavit,
in order the-history of-his miraculous cure he-recited
hoc adiiciens: Utinam modo non essetis hic, ut simul mare
this adding would-that now not you-were here that together the-sea
transire possemus. Quem cum interrogasset de quibusdam
to-cross we-might-be-able whom when he-had-asked about certain
vitiis, quibus illum aliquando subiacere noverat, et si se
vices to-which him sometimes to-be-subject he-had-known and if himself
de illis emendasset, et ille respondisset, non, subiecit: Certe
from them he-had-amended and he had-answered no he-added certainly
malas gratias curatori et curatrici vestrae rependitis. Postea
bad thanks to-the-healer and to-the-healeress your you-repay afterward
vero schisma propter ipsum in Episcopatu Traiectensi ortum
but a-schism because-of him in the-Bishopric of-Utrecht arose
est, et exstitit causa multorum malorum. Haec nobis
has and he-was the-cause of-many evils these-things to-us
praedictus retulit Abbas Walterus. Quam medicinale sit nomen
the-aforesaid related Abbot Walter how medicinal is the-name
Mariae, quodam iocundissimo tibi pandam miraculo.
of-Mary by-a-certain most-delightful to-you I-shall-lay-open miracle

CAPITULUM XXIII. De clerico, cui sancta Maria pro lingua ab Albiensibus haereticis praecisa novam restituit

A CLERIC, WHOSE TONGUE THE ALBIGENSIANS CUT OUT, RESTORED

Two clerics stop to say a Saturday mass of our Lady in a deserted church; heretics drag the priest out and cut out his tongue. Brought to Cluny, he has himself carried to an altar on the night of Epiphany; Mary sets a new tongue in his mouth, and he cries out the Ave Maria. He becomes a monk there, and John the Scholastic of Xanten saw the tongue, whiter than the rest, with the scar.

Ante hos annos cum catholici contra Albienses haereticos
before these years when the-catholics against the-Albigensian heretics
fuissent signati, et iam non modicum ab eisdem iidem
had-been signed and already not slightly by the-same the-same
essent haeretici exacerbati, duo honesti clerici per terram
were heretics exasperated two honest clerics through land
illorum transitum facientes, cum ecclesiam vidissent in via
their passage making when a-church they-had-seen on the-way
desolatam, ait unus alteri: Sabbatum est, intremus ecclesiam
deserted says one to-the-other Saturday it-is let-us-enter church
hanc, et dicamus missam in honore Dominae nostrae.
this and let-us-say mass in honor of-Lady our
Portabant enim secum librum, calicem, et indumenta
they-were-carrying for with-themselves a-book a-chalice and vestments
sacerdotalia. Antequam esset missa completa, haereticis proditi
priestly before was the-mass completed to-the-heretics betrayed
sunt. Qui armata manu intrantes, et sacerdotem de
they-were who with-armed hand entering and the-priest from
ecclesia trahentes, linguam eius radicitus absciderunt. Quem
the-church dragging the-tongue his by-the-root cut-off whom

socius cum multo labore Cluniacum deducens, monachis
the-companion with much labor to-Cluny leading-down to-the-monks
commendavit. Illi vero sicut viri catholici et religiosi,
commended they but as men catholic and religious
sacerdotem catholicum et notum, propter fidem Christi et
the-priest catholic and known because-of the-faith of-Christ and
Genitricis eius honorem tam crudeliter mutilatum, devote
of-Mother his the-honor so cruelly mutilated devoutly
suscipientes, omnem ei humanitatem exhibuerunt. In nocte
receiving all to-him kindness showed on the-night
vero Epyphaniae cum sollemnes decantarentur vigiliae, baculo
but of-Epiphany when solemn were-being-chanted vigils with-a-staff
parietem pulsans ministros advocavit. Qui cum quaererent
the-wall striking the-attendants he-called who when they-asked
quid vellet, et ille se in oratorium deportari signaret,
what he-wished and he himself into the-oratory to-be-carried signed
volentes ei parcere, non acquieverunt. Tandem importunitate
wishing him to-spare not they-consented at-length by-the-importunity
eius taediati, in ecclesiam eum ducentes, ante altare quoddam
his wearied into the-church him leading before an-altar certain
deposuerunt. Qui cum matrem misericordiae tota mentis
they-set-down who when the-mother of-mercy with-the-whole of-mind
devotione invocasset, illa ei apparens, et carnem linguae
devotion he-had-invoked she to-him appearing and flesh of-a-tongue
formam habentem in manu tenens, respondit oranti: Quia
the-shape having in hand holding answered to-him-praying because
propter fidem filii mei et honorem mihi exhibitum lingua
because-of the-faith of-son my and the-honor to-me shown of-tongue
tua privatus es, ecce novam tibi restituo. Aperi ergo os
your deprived you-are behold a-new-one to-you I-restore open then mouth
tuum. Quod cum fecisset, digitis ori eius immissis,
your which when he-had-done with-fingers into-the-mouth his put-in

radici linguae praecisae carnem eandem coniunxit et
to-the-root of-the-tongue cut-off the-flesh same she-joined and
univit, sicque disparuit. Qui mox cum angelo in vocem
united and-so vanished who at-once with the-angel into the-voice
laudationis erumpens, clara voce clamavit: Ave Maria, gratia
of-praise bursting with-clear voice cried hail Mary of-grace
plena, usque in finem. Quam salutationem cum crebrius
full up to the-end which salutation when more-often
repeteret, stupentes accurrere ministri, accurrerunt et de
he-repeated astonished to-run-up the-attendants ran-up and from
choro monachi, de tam puro et tam iocundo miraculo Deum
the-choir the-monks for so pure and so delightful a-miracle God
eiusque Genitricem glorificantes. Non immemor collati
and-his Mother glorifying not unmindful of-the-conferred
sibi beneficii clericus, in eodem coenobio factus est
on-himself benefit the-cleric in the-same monastery made was
monachus. Cum Johannes Scholasticus Xantensis circa idem
a-monk when John the-Scholastic of-Xanten about the-same
tempus esset in provincia Albiensium cum exercitu Domini,
time was in the-province of-the-Albigensians with the-army of-the-Lord
audiens de tanto miraculo, in reditu Cluniacum venit,
hearing about so-great a-miracle on the-return to-Cluny came
iam dictum monachum sibi ostendi petivit et obtinuit,
the-already said monk to-himself to-be-shown he-asked and obtained
linguam vidit, ab eius ore quae dicta sunt audiens. Sicut
the-tongue he-saw from his mouth what said are hearing as
nobis retulit idem Johannes, reliqua carne candidior est,
to-us related the-same John than-the-other flesh whiter it-is
adhuc cycatricem in loco praecisionis servans. Huius miraculi
still a-scar in the-place of-the-cutting keeping of-this miracle
testis est universus Cluniacensium conventus usque hodie.
witness is the-whole of-the-Cluniacs convent up-to today

CAPITULUM XXIV. De Adam monacho de Luka per sanctam Mariam a scabie capitis sanato, et de sanitatibus quas operatur in Monte Pessulano, et imagine eius apud Sardanay

ADAM OF LUCKA HEALED, AND HER HEALINGS AND IMAGE

As a schoolboy at Münster, Adam, whose scabby head stinks, greets the Virgin daily with three prostrations; one night he finds her church open and bright, and she bids him wash his head with spindle-tree fruit, and he is cured for life. She bore the physician and the medicine. At Montpellier the physicians mock the poor sick, sending them to her church, where they are healed, and her image at Saidnaya, turned to flesh, drips oil.

Adam sacerdos et monachus in Lucka, cuius supra memini
Adam priest and monk in Lucka whom above I-mentioned
capitulo decimo septimo, considerans me in huiusmodi
in-the-chapter tenth seventh considering me in this-kind-of
miraculis delectari, ex multa caritate mihi de se ipso
miracles to-delight from much charity to-me about him himself
retulit quod dicturus sum. Cum, inquit, essem puer, ita
related what about-to-say I-am when he-says I-was a-boy so
caput habebam scabiosum, ut prae foetore putredinis eius,
a-head I-had scabby that for the-stench of-the-rot its
mecum sedere vel legere scholares recusarent. Prima oratio
with-me to-sit or to-read the-scholars refused the-first prayer
quam didici, salutatio erat angelica, adhuc puerulus satis
which I-learned the-salutation was angelic still a-little-boy enough
eam frequentans. Cum apud Monasterium Westfaliae positus
it frequenting when at Münster of-Westphalia placed
fuissem ad litteras, et eundo ad scholas sive ad matutinas,
I-had-been for letters and in-going to the-schools or to matins

quotidie transirem per quandam ecclesiam conventualem
daily I-passed through a-certain church conventual
ex necessitate viae, sine intermissione ante oratorium in
by necessity of-the-way without interruption before the-oratory in
honore Dei Genitricis dedicatum, cum tribus veniis totidem
honor of-God Mother dedicated with three prostrations as-many
feci salutationes. Nocte quadam putans ad matutinas fuisse
I-made salutations on-night a-certain thinking for matins to-have-been
compulsatum, surrexi tremens, et cum venissem ad iam
rung I-rose trembling and when I-had-come to the-already
dictum monasterium, essetque oratorium clausum, tribus
said minster and-was the-oratory closed three
vicibus secundum consuetudinem genua flectendo Dominam
times according-to custom the-knees bending Lady
nostram angelico versiculo salutavi. Surgens vero, inveni
our with-the-angelic verse I-greeted rising but I-found
ostium apertum, et tanta erat in ecclesia claritas, ut fulgori
the-door open and so-great was in the-church brightness that to-the-gleam
meridiano assimularetur. Quam cum stupidus intrassem, vidi
of-midday it-was-likened which when astonished I-had-entered I-saw
ante maius altare septem matronas pulcherrimas residentes,
before the-greater altar seven matrons most-beautiful sitting
unam in medio, quae ceteris clarior erat, et sex hinc
one in the-middle who than-the-others brighter was and six on-this-side
inde, id est tres a dextris, et tres a sinistris. Media
and-that that is three on the-right and three on the-left the-middle-one
vero me vocans, cum propius accessissem, ait: Bone puer,
but me calling when nearer I-had-approached says good boy
quare non adhibetur cura capiti tuo? Respondente me:
why not is-applied care to-head your with-answering me
Domina, satis circa me laboraverunt amici mei, sed nihil
O-Lady enough about me have-labored friends my but nothing

profecerunt; subiunxit illa: Nosti quae sim? Cui cum
have-availed added she do-you-know who I-am to-whom when
dicerem, non domina; respondit: Ego sum mater Christi, et
I-said no lady she-answered I am the-mother of-Christ and
domina huius oratorii. Quia mei memoriam sollicitus es
the-lady of-this oratory because of-me the-memory careful you-are
habere, ego tibi curam adhibebo. Accipe fructus ligni
to-have I for-you care shall-apply take the-fruits of-the-wood
fusilis, et fac tibi hodie ex eo lavari caput tribus
spindle-tree and make for-yourself today from it to-be-washed the-head three
vicibus ante missam, in nomine Patris et Filii et
times before mass in the-name of-the-Father and of-the-Son and
Spiritus sancti, statimque curaberis. Et adiecit: Accede ad
of-the-Spirit holy and-at-once you-shall-be-cured and she-added come to
me. Quod et feci. Flectente me coram ea genua, manum
me which also I-did with-bending me before her the-knees the-hand
super caput meum ponens, ait: Ab hac hora usque ad diem
on head my placing she-says from this hour up to the-day
mortis tuae non dolebis caput. Mane vero cuidam
of-death your not you-shall-ache in-the-head in-the-morning but to-a-certain
feminae, quae me nutrivit, omnia haec retuli. Quae in
woman who me nursed all these-things I-related who into
vallem proximam descendens, et ostensos fructus colligens,
the-valley nearest descending and the-shown fruits gathering
praedicto modo caput meum lavit, statimque convalui.
in-the-aforesaid manner head my washed and-at-once I-recovered
Dolorem vero capitis nunquam ab illa hora passus sum,
the-pain but of-the-head never from that hour suffered I-have
cum tamen hoc in ordine satis sit miraculosum. NOVICIUS:
though yet this in the-order enough is miraculous NOVICE
Ut video medicina beatae Virginis nihil efficacius, nil
as I-see than-the-medicine of-the-blessed Virgin nothing more-effective nothing

salubrius est. MONACHUS: Nec mirum. Ipsa medicum
more-healthful is MONK nor wonder she the-physician
genuit, ipsa medicinam generis humani ex se produxit.
bore she the-medicine of-the-race human from herself produced
Unde scriptum est: Germinet terra herbam virentem
whence written it-is let-bud the-earth the-herb green
secundum genus suum, id est Maria Christum hominem.
according-to kind its that is Mary Christ the-man
Animatum corpus sumens, de virgine nasci dignatus est.
an-animated body taking from the-virgin to-be-born he-deigned has
Item expressius in Ecclesiastico: Altissimus de terra creavit
likewise more-expressly in Ecclesiasticus the-Most-High from the-earth created
medicinam, id est ex carne virginis salvatorem. Jesus
medicine that is from the-flesh of-the-virgin the-savior Jesus
interpretatur salvator sive salutare. Quia salvator, medicus
is-interpreted savior or salvation because the-savior the-physician
est, quia salutare, medicina est. Quod Maria terra sit,
is because salvation the-medicine is that Mary the-earth is
testis est Isaias, qui dicit: Aperiatur terra et germinet
witness is Isaiah who says let-be-opened the-earth and let-it-bud
salvatorem. Quod de hac terra creatus sit, idem Propheta
a-savior that from this earth created he-was the-same Prophet
dicit in persona Patris: Ego Dominus creavi illum. Et
says in the-person of-the-Father I the-Lord created him and
Apostolus dicit eum factum ex muliere. Quid ergo mirum
the-Apostle says him made from a-woman what then wonder
si apud ipsam sunt medicamenta sanitatum, quae hortus est
if with her are the-medicines of-healings who the-garden is
aromatum? Dilectus meus, inquit, descendit in hortum suum,
of-spices beloved my she-says has-come-down into garden his
id est in uterum meum, ad areolam aromatum. Considera
that is into womb my to the-bed of-spices consider

Rupem Amatoris et alia loca in honore ipsius dicata, et non
the-Rock of-Amadour and other places in honor of-her dedicated and not
miraberis, si parata fuerit ad medendum, et efficax ad
you-shall-wonder if ready she-has-been for healing and effective for
sanandum. Unde in Monte Pessulano, ubi fons est artis
curing whence in Mont Pellier where the-fountain is of-the-art
physicae, tantas operatur sanitates in quadam sua ecclesia,
medical so-great she-works healings in a-certain her-own church
ut medici gratiae invidentes, pauperculis infirmantibus
that the-physicians the-grace envying to-the-poor-little sick
et pro remedio sanitatum ad se confluentibus dicere
and for the-remedy of-healings to themselves flocking to-say
soleant: Ite ad ecclesiam sanctae Mariae, deferte ei lumen,
are-wont go to the-church of-holy Mary bring to-her a-light
et recipietis sanitatem. Et cum hoc yronice dicant,
and you-shall-receive health and when this ironically they-say
pauperes ab eis passi repulsam, ad ipsam confugiunt,
the-poor by them having-suffered rebuff to her flee
et sanantur. Numquid non vides quam celerem sanitatem
and are-healed surely not you-see how swift health
consequantur febricitantes, ieiunium trium sabbatorum usque
obtain the-feverish a-fast of-three Saturdays until
post solis occasum ipsi voventes? NOVICIUS: Video et
after of-the-sun the-setting to-her vowing NOVICE I-see and
admiror. MONACHUS: Considera yconam eius in Sardanay,
I-wonder MONK consider image her in Saidnaya
quae in carnem versa oleum sine cessatione stillat. Huius
which into flesh turned oil without ceasing drips of-this
rei testes innumerabiles sunt, qui de eodem loco in
thing witnesses countless are who from the-same place in
instanti venientes, oleum quod in oculis ipsorum de eadem
the-instant coming the-oil which in the-eyes of-them from the-same

sacra imagine receptum est, tam nobis quam ceteris
holy image received was as-much to-us as to-the-other
religiosis distribuerunt. In quibusdam vero ampullis te
religious distributed in certain but phials with-you
teste idem oleum incipit incarnari. Quod virtus nominis
witness the-same oil begins to-become-flesh that the-power of-the-name
Mariae daemones fuget, praesto sunt exempla.
of-Mary demons puts-to-flight at-hand are examples

CAPITULUM XXV. De converso, qui per Ave Maria ab infestatione diaboli liberatus est

A LAY BROTHER FREED FROM THE DEVIL BY THE AVE MARIA

A lay brother whom the devil terrifies in visible forms, and neither signing nor prayers can free, is told to say the angelic salutation; the spirit is driven off as by a whirlwind, crying that the devil should knock out the teeth of whoever taught him.

Retulit mihi Walterus de Birbech monachus de Claustro,
related to-me Walter of Birbech monk of the-Cloister
diabolum cuidam converso ordinis nostri ita fuisse
the-devil to-a-certain lay-brother of-order our so to-have-been
infestum, ut non per signationem, non per aliquam
hostile that not through signing not through any
orationem ab illo posset liberari. Visibiliter illi apparens,
prayer from him he-could to-be-freed visibly to-him appearing
multis modis eum terruit. Suasum est ei a quodam
in-many ways him he-terrified urged it-was on-him by a-certain
viro religioso, ut angelicam salutationem contra occurrentem
man religious that the-angelic salutation against the-one-meeting-him
proferret. Quod cum fecisset, malignus spiritus quasi
he-should-utter which when he-had-done the-malignant spirit as-if

turbine impulsus clamavit: Diabolus dentes ei
by-a-whirlwind driven shouted the-devil the-teeth from-him
excutiat, qui te hoc docuit. Sicque liberatus est ab eo.
may-knock-out who you this taught and-so freed he-was from him

CAPITULUM XXVI. Item de inclusa, quae eodem beneficio illusiones diabolicas evasit

A RECLUSE WHO ESCAPED THE DEVIL'S ILLUSIONS THE SAME WAY

A recluse long visited by a demon in the form of a bright angel tells her confessor she fares excellently. He has her ask the angel to show her our Lady and greet the vision with the Ave Maria; the phantasm of a beautiful virgin dissolves in a whirlwind, but the fright drives her out of her mind for a year and a half.

Inclusa quaedam, sicut mihi retulit Subprior noster, qui illam
a-recluse certain as to-me related Subprior our who her
novit, diu a daemone sub specie angeli illudebatur. Non
knew long by a-demon under the-appearance of-an-angel was-mocked not
ei data fuerat discretio spirituum. Diabolus saepius falsa
to-her given had-been the-discernment of-spirits the-devil more-often by-a-false
quadam circumfusus claritate illi apparuit, et feminam
certain surrounded brightness to-her appeared and the-woman
simplicem familiarius alloquens, die quadam in huiusmodi
simple more-familiarly addressing on-day a-certain into this-kind-of
verba prorupit: Nunc venio remunerare te. Requisita eodem
words burst-out now I-come to-reward you asked at-the-same
tempore a confessore suo quomodo haberet, cum ei
time by confessor her how she-fared when to-him
responderet, optime; sacerdos sicut vir prudens fiduciam
she-answered excellently the-priest as a-man prudent the-confidence
responsionis eius considerans, causam inquisivit. Cui cum
of-the-answer her considering the-cause inquired to-whom when

confiteretur, quod ab angelo Domini crebrius visitaretur, sciens
she-confessed that by an-angel of-the-Lord more-often she-was-visited knowing
ille docente Apostolo angelum tenebrarum se transfigurare
he with-teaching the-Apostle the-angel of-darkness himself to-transfigure
in angelum lucis, respondit: Quando angelus denuo visitabit te,
into an-angel of-light answered when the-angel again shall-visit you
dices: Rogo, domine mi, ut Dominam meam mihi ostendas.
you-shall-say I-ask O-lord my that Lady my to-me you-show
Quod si fecerit, visa ea, genua flectes et dices:
which if he-shall-have-done with-seen her the-knees you-shall-bend and you-shall-say
Ave Maria, gratia plena, et cetera. Et si tunc substiterit,
hail Mary full of-grace and the-rest and if then he-shall-have-stood-fast
fictio non est; sin autem, scias tibi a diabolo illudi. Quae
a-fiction not it-is if-not moreover know to-you by the-devil to-be-mocked which
cum fecisset sicut fuerat edocta, ait diabolus: Ut quid
when she-had-done as she-had-been taught says the-devil to what
desideras videre illam? Bene tibi sufficere debet praesentia
do-you-desire to-see her well for-you to-suffice ought presence
mea. Illa fortiter instante, opere diabolico virgo mirae
my with-her strongly pressing by-work diabolical a-virgin of-wondrous
pulchritudinis se oculis eius obiecit. Qua visa, mox ad
beauty herself to-eyes her presented with-whom seen at-once at
pedes eius inclusa se provolvit, et contra fantasma angelicam
the-feet her the-recluse herself threw and against the-phantasm the-angelic
salutationem proferendo, in turbinem illud resolvit. Quam
salutation by-uttering into a-whirlwind it dissolved whom
tamen inimicus evanescens in tantum terruit, ut amens
yet the-enemy vanishing to so-much terrified that out-of-her-mind
facta, vix post annum dimidium, multorum precibus adiuta,
made scarcely after a-year half of-many by-the-prayers helped
sensum reciperet. Vides nunc quanti sit ponderis nomen
her-sense she-recovered you-see now of-how-great is weight the-name

Mariae? NOVICIUS: Bene video, et non sine admiratione
of-Mary NOVICE well I-see and not without wonder
tam ex praesenti quam ex praedictis exemplis virtutem eius
as-much from the-present as from the-aforesaid examples the-power her
considero. MONACHUS: Invocatio huius nominis non solum
I-consider MONK the-invocation of-this name not only
corruptores mentium, id est daemones, sed et corruptores
the-corrupters of-minds that is demons but also the-corrupters
corporum, scilicet malos ac libidinosos homines, enervat.
of-bodies namely bad and lustful men unnerves

CAPITULUM XXVII. Item de matrona, quae per eandem salutationem angelicam liberata est ab oppressione adulterii

A MATRON FREED FROM AN ADULTERER BY THE AVE MARIA

A knight's wife, repenting an adultery, refuses her lover, who comes when her husband is away to force her. She calls on our Lady by her holy Ave Maria; all his strength withers, she escapes, and when she tells him the cause he never again dares say a word of adultery to her.

Matrona quaedam cuiusdam honesti militis uxor, instinctu
a-matron certain of-a-certain honest knight the-wife by-the-instigation
diaboli militem alium admisit. Quae post tempus aliquod
of-the-devil a-knight another admitted who after a-time some
inspiratione divina ducta poenitentia de crimine doluit, et
by-inspiration divine led with-penitence for the-crime grieved and
adultero prorsus contradixit. Ille vero mariti eius absentiam
the-adulterer utterly refused he but of-husband her the-absence
observans, domum illius intravit, et cum solam reperisset,
watching the-house his entered and when alone he-had-found-her

verbis solitis ad crimen solitum eam invitavit. Quod cum
with-words wonted to the-crime wonted her invited which when
illa renueret, vi renitentem opprimere nisus est. Et cum
she refused by-force her-resisting to-overpower tried has and when
videret se illi non posse resistere, utpote femina debilis
she-saw herself to-him not to-be-able to-resist inasmuch-as a-woman weak
ac delicata fortissimo militi, ad totius castitatis patronam
and delicate to-a-most-strong knight to of-all chastity the-patroness
confugit dicens: Rogo te Domina, per illud sanctum Ave
she-fled saying I-ask you O-Lady by that holy Hail
Maria, quatenus in hac hora liberes me. Ad quod verbum virtus
Mary that in this hour you-free me at which word strength
omnis in milite defecit et emarcuit, et femina se ab
all in the-knight failed and withered and the-woman herself from
eius amplexibus excutiens, incorrupta evasit. Postea requisita
his embraces shaking-free uncorrupted escaped afterward asked
a milite de causa virium sibi subtractarum, respondit
by the-knight about the-cause of-the-strengths from-him withdrawn she-answered
illi: Non mea virtute, sed gloriosi nominis Dominae nostrae
to-him not by-my power but of-the-glorious name of-Lady our
hoc actum est. Quod cum audisset ille, territus est, nec amplius
this done was which when he-had-heard he terrified was nor more
adulterii verbum ad illam facere praesumpsit. NOVICIUS:
of-adultery a-word to her to-make presumed NOVICE
Benedictum sit nomen Mariae. MONACHUS: Quod vincula
blessed be the-name of-Mary MONK that bonds
solvantur eius virtute, etiam per exemplum tibi ostendam.
are-loosed her by-the-power also through example to-you I-shall-show

CAPITULUM XXVIII. De Theoderico milite, cuius vincula meritis sanctae Mariae dirupta sunt

THEODERIC THE KNIGHT, WHOSE CHAINS MARY BROKE

Theoderic, taken before Archbishop Engelbert's castle at Furstenberg and chained by hand and foot under six guards, calls on our Lady and dreams he is at Heisterbach, where two monks, his kinsmen, tell him she has freed him. Waking, he slips foot and hand from the irons, lets himself down from a window by a sheet, and escapes his pursuers; in 1219 he lays the rings on her altar.

Eodem tempore quo dominus Engilbertus Coloniensis
at-the-same time in-which lord Engelbert of-Cologne
Archiepiscopus aedificavit castrum in Furstinberg contra
Archbishop built a-castle at Fürstenberg against
nobilem virum Gerardum de Brubach, iuvenis quidam miles
the-noble man Gerard of Brubach a-youth certain knight
de eius exercitu, Theodericus nomine, facere sibi volens
from his army Theoderic by-name to-make for-himself wishing
nomen, ante idem castrum captus est. Diu ibidem incarceratus,
a-name before the-same castle captured was long there imprisoned
cum pecuniam pro sua solutione dare spopondisset, extractus
when money for his ransom to-give he-had-promised drawn
de carcere, positus est in domo superiore. Cui addita
from the-prison placed he-was in the-house upper to-whom added
sunt vincula, et servi ad custodiam deputati. Habebat
were bonds and servants for guard assigned he-had
enim circa pedes anulos ferreos, et circa brachium eiusdem
for around the-feet rings iron and around the-arm of-the-same
generis manicam, quae annexa cathena, parieti caute
kind a-manacle which with-attached chain into-the-wall carefully
satis erat infixa. Nocte quadam cum esset dormiens inter sex
enough was fixed on-night a-certain when he-was sleeping among six

satellites tam se quam reliquos captivos custodientes, et
guards as-much himself as the-other captives guarding and
Dominam nostram, nec non et alios sanctos solito invocasset,
Lady our nor not also other saints as-wont he-had-invoked
obdormivit. Et ecce in somnis vidit se transpositum in
he-fell-asleep and behold in sleep he-saw himself transported into
monasterium nostrum. De quo cum vellet egredi, sedens
monastery our from which when he-wished to-go-out sitting
in equo more femineo necessitate vinculorum, dixerunt
on a-horse in-the-manner womanly by-the-necessity of-the-chains said
ei duo ex monachis nostris, Manegoldus scilicet et
to-him two of monks our Manegold namely and
Henricus cognati eius secundum carnem: Nolite egredi, sed
Henry kinsmen his according-to the-flesh do-not go-out but
revertimini, quia sancta Maria de Hesterbach liberavit vos.
return because holy Mary of Heisterbach has-freed you
Hoc etiam nomine vocatur domus nostra. Ad quod verbum
by-this also name is-called house our at which word
ille evigilans, gavisus est. Et de visione cogitans, utrumnam
he awaking rejoiced has and about the-vision thinking whether
vera esset an fantastica scire volens, mox ut digitos admovit,
true it-was or phantastic to-know wishing as-soon as the-fingers he-applied
pedem unum sine omni difficultate extraxit. Simili facilitate
foot one without any difficulty he-drew-out with-like ease
manum a cathena liberavit. Saepius ista tentaverat,
the-hand from the-chain he-freed rather-often these-things he-had-tried
sed non profecerat. Cumque ex motu vinculorum unus
but not he-had-succeeded and-when from the-motion of-the-chains one
servorum evigilasset, territus miles, circulum reponere voluit,
of-the-servants had-awoken terrified the-knight the-ring to-put-back wished
nec potuit. Tunc primum intelligens, tale miraculum Dei
nor could then first understanding such a-miracle of-God

Genitricis meritis circa se gestum, servo rursum
Mother by-the-merits around himself done with-the-servant again
obdormiente, leniter surrexit, et vincula adhuc servans in
falling-asleep gently he-rose and the-chains still keeping on
uno pede, per lintheamen per fenestram se demisit, et
one foot by a-linen-sheet through the-window himself let-down and
fugit. Quod dum servus comperisset, clamore fugam eius
fled which when the-servant had-discovered with-a-shout the-flight his
prodidit; sed manus humana capere non potuit quem virtus
he-betrayed but the-hand human to-catch not could whom the-power
divina protexit. Multi eum tubis et canibus insecuti
divine protected many him with-trumpets and dogs pursued
sunt, et cum saepius in proximo sub frutectis latitaret,
have and though rather-often in the-neighborhood under thickets he-lay-hid
invenire eum non potuerunt. Qui ad nos veniens, eosdem
to-find him not they-could who to us coming the-same
circulos pro gratiarum actione super altare beatae Virginis
rings for of-thanks the-giving on the-altar of-the-blessed Virgin
obtulit, et qualiter eius meritis liberatus sit, nobis
offered and how her by-the-merits freed he-was to-us
per ordinem recitavit. Acta sunt haec anno gratiae
in order recited done were these-things in-the-year of-grace
millesimo ducentesimo decimo nono. NOVICIUS: Quia
one-thousandth two-hundredth tenth ninth NOVICE because
eosdem circulos vidi, amplius eidem credam miraculo.
the-same rings I-have-seen more the-same I-shall-believe miracle
MONACHUS: De hoc etiam quod timores pellat nomen
MONK about this also that fears drives-out the-name
Mariae, rem quam nuper audivi tibi referam.
of-Mary a-thing which lately I-heard to-you I-shall-relate

CAPITULUM XXIX. De sacerdote de Polege, cui sancta Maria apparens timores tonitruorum temperavit

THE PRIEST OF POLCH, FREED BY MARY FROM FEAR OF THUNDER

A chaste and hospitable priest of Polch tells one of our lay brothers that he says the Salve Regina at every hour. Caught crossing a field in a thunderstorm, he took refuge in a church, and a matron came from the altar to tell him that, since he chants it so often, thunder and lightning will never harm him; from that hour his old terror of storms left him.

In Polege villa Dioecesis Treverensis sacerdos quidam
in Polch a-village of-the-Diocese of-Trier a-priest certain
parochiam regit, vir secundum suam possibilitatem multae
the-parish rules a-man according-to his means of-much
hospitalitatis, atque laudandae castitatis. Adhuc enim corpore
hospitality and of-praiseworthy chastity still for in-body
virgo est. Die quadam quendam ex conversis nostris hospitio
a-virgin he-is on-day a-certain a-certain-one of lay-brothers our in-hospitality
recipiens, ait ad illum: Ordinem vestrum plurimum diligo, quia
receiving says to him order your very-much I-love because
multum boni mihi contigit per eum. Antiphonam illam
much of-good to-me has-happened through it the-antiphon that
gloriosam, scilicet, Salve regina misericordiae, ab illo habeo,
glorious namely Hail queen of-mercy from it I-have
et quid mihi propter illam contigerit, ad aedificationem vobis
and what to-me because-of it has-happened for edification to-you
enarrabo. Ad omnes horas meas illam dicere consuevi.
I-shall-narrate at all hours my it to-say I-have-been-accustomed
Cum die quadam campum brevem transirem, quandam
when on-day a-certain a-field short I-was-crossing a-certain
visitare inclusam, iuxta ecclesiam solitariam habitantem, orta
to-visit recluse beside a-church solitary dwelling arisen

sunt tonitrua tam valida, ut ictus ictui succedens, vires
were thunders so strong that stroke on-stroke following the-strength
ambulandi mihi adimerent. Veniens tandem cum multo labore
of-walking from-me took-away coming at-length with much labor
simul ac timore ad ecclesiam, ipsam intravi, et coram altari
together and fear to the-church it I-entered and before the-altar
me prosternens, pro ipsa tempestate Dominam nostram
myself prostrating for the-very storm Lady our
interpellavi. Et ecce matrona virginei vultus magnique decoris
I-entreated and behold a-matron of-virginal face and-of-great beauty
de altari ad me veniens, cum admirarer quaenam esset, illa
from the-altar to me coming when I-wondered who she-was she
prior me allocuta est dicens: Quia antiphonam, Salve regina
first me addressed has saying because the-antiphon Hail queen
misericordiae, libenter ac frequenter decantas, nunquam tonitrua
of-mercy willingly and often you-chant never thunders
neque fulmina, quorum timore saepius affligeris, te laedent.
nor lightnings whose by-the-fear rather-often you-are-afflicted you shall-harm
Sicque ad altare rediens, in oculis meis disparuit. Et statim
and-so to the-altar returning in eyes my she-vanished and at-once
intellexi, quia ipsa esset clemens illa, pia ac dulcis Maria. Ab
I-understood that she was merciful that kind and sweet Mary from
illa enim hora usque hodie a timore praedicto tempestatum,
that for hour up-to today from the-fear aforesaid of-storms
quo nimis afficiebar, meritis beatae Virginis liberatus
by-which too-much I-was-affected by-the-merits of-the-blessed Virgin freed
sum. NOVICIUS: Quantum ex hac visione colligo, videtur
I-am NOVICE as-far-as from this vision I-gather it-seems
quod in sequentiis, cantilenis et hymnis aliisque cantibus in
that in sequences songs and hymns and-other chants in

eius honore dictatis, plurimum delectetur. MONACHUS: Hoc
her honor composed very-much she-be-delighted MONK this
certum est, si tamen humiliter et devote eis laudetur.
certain is if yet humbly and devoutly by-them she-be-praised

CAPITULUM XXX. De beata Elizabeth de Sconavia, quae ad illum versiculum: Audi nos, et cetera, vidit sanctam Mariam flexis genibus Christum pro conventu orare

ELIZABETH OF SCHÖNAU, WHO SAW MARY KNEEL FOR THE CONVENT

As the convent of Schönau sings the sequence Ave praeclara maris stella, Elizabeth, in ecstasy, sees our Lady kneel to pray for them at the verse Hear us, for your Son honors you, denying nothing. Since then the convent asks pardon at that verse.

Tempore quodam, sicut ex relatione religiosorum didici,
at-time a-certain as from the-report of-religious I-learned
cum conventus sanctimonialium in Sconavia sequentiam: Ave
when the-convent of-nuns in Schönau the-sequence Hail
praeclara maris stella, in quadam sollemnitate sanctae Dei
bright of-the-sea star on a-certain solemnity of-the-holy of-God
Genitricis decantaret devotissime, venerabilis virgo Elizabeth,
Mother was-chanting most-devoutly the-venerable virgin Elizabeth
tunc ibidem magistra, mentis excessum passa, ad illum
then there mistress of-mind ecstasy having-suffered at that
versiculum: Audi nos, nam te filius nihil negans honorat,
verse hear us for you the-son nothing denying honors
vidit Dominam nostram flexis genibus pro eodem conventu
saw Lady our with-bent knees for the-same convent
preces fundentem. Ab illa enim die usque hodie ex institutione
prayers pouring from that for day up-to today by the-institution

iam dictae Elizabeth idem conventus ad eundem
of-the-already said Elizabeth the-same convent at the-same
versiculum, cum sequentia decantatur, veniam petere consuevit.
verse when the-sequence is-chanted pardon to-ask is-accustomed

CAPITULUM XXXI. Item de clerico, cui ad illum versiculum: Ora Virgo, sancta Maria panem in os misit

A CLERIC INTO WHOSE MOUTH MARY PUT BREAD

Daniel, a schoolmaster at Saint Chrysanthus, kneels daily in the crypt to sing the same sequence; one day, at the verse asking to be made worthy of the bread of heaven, the Virgin appears standing on the altar and puts into his mouth a tiny bread whiter than snow, sweeter than all honey. Dom Daniel, Abbot of Schönau, who knew the youth well, told Caesarius the vision.

Apud monasterium sancti Crisantii scholasticus quidam fuit
at the-monastery of-saint Chrysanthus a-schoolmaster certain was
nomine Daniel, pueros illic instruens. Huic consuetudo fuit,
by-name Daniel boys there instructing to-him the-custom was
diebus singulis eiusdem ecclesiae criptam intrare, et coram
on-days single of-the-same church the-crypt to-enter and before
altari flexis genibus praedictam sequentiam in eius honore
the-altar with-bent knees the-aforesaid sequence in her honor
decantare. Hoc cum per aliquod tempus actitasset, et ad illum
to-chant this when for some time he-had-done and at that
versiculum: Ora Virgo nos illo pane coeli dignos effici,
verse pray Virgin us of-that bread of-heaven worthy to-be-made
semper surgendo veniam peteret, die quadam beata Virgo
always by-rising pardon he-asked on-day a-certain the-blessed Virgin
super altare stans illi apparuit, et panem parvulum nive
on the-altar standing to-him appeared and bread tiny than-snow

candidiorem manu tenens, ut os aperiret praecepit.
whiter in-hand holding that the-mouth he-should-open she-bade
Quem cum ori eius immisisset, tantam ex eo sensit
which when into-the-mouth his she-had-put so-great from it he-felt
dulcedinem, ut omne mel et favum superaret. Juvenem
sweetness that all honey and honeycomb it-surpassed youth
hunc dominus Daniel Abbas Sconaviae bene novit, qui mihi
this dom Daniel Abbot of-Schönau well knew who to-me
et ipsam visionem recitavit. Vis nunc scire, quia nominis
also the-very vision recited do-you-wish now to-know that of-the-name
eius invocatio etiam tentationes compescat? NOVICIUS: Hoc
her the-invocation even temptations checks NOVICE this
scire necesse est, quia tentationes nos frequenter molestant.
to-know necessary it-is because temptations us frequently trouble
MONACHUS: Dicam tibi quod audivi ab Abbate nostro,
MONK I-shall-tell you what I-heard from Abbot our
et ipse se hoc didicisse veraci relatione testatur.
and he himself this to-have-learned by-truthful report testifies

CAPITULUM XXXII. De milite propter domini sui uxorem tentato, quem sancta Maria per osculum liberavit

A KNIGHT TEMPTED FOR HIS LORD'S WIFE, FREED BY A KISS

A virgin young knight, tempted for a year with desire for his lord's chaste wife, tells her of it and is rebuffed; a hermit bids him greet our Lady a hundred times a day for a year. On the last day a matron of more than human beauty, holding his horse, tells him she will be his wife, kisses him, and says the wedding will be finished before her Son; the temptation leaves him. On the appointed day, with the hermit beside him, he dies and enters the bridal chamber of heaven.

Miles quidam aetate adolescens, cum quodam milite divite
a-knight certain in-age a-youth with a-certain knight rich
domino suo a quo beneficiatus erat, habitabat. Et licet
lord his by whom enfeoffed he-had-been was-living and although
aetate floreret, amplius tamen florebat virtute virginitatis.
in-age he-flourished more yet he-flourished in-the-virtue of-virginity
Invidia operante diaboli, ab uxore domini sui gravissime coepit
with-envy working of-the-devil by the-wife of-lord his most-gravely he-began
tentari. Qui cum per annum eadem incessanter tentatione
to-be-tempted who when for a-year by-the-same unceasingly temptation
laboraret, iamque ei intolerabilis esset, submota verecundia,
he-labored and-already to-him unbearable it-was with-removed shame
dominae suae quid pateretur aperuit. A qua repulsam passus,
to-lady his what he-suffered he-disclosed by whom rebuff having-suffered
amplius affligebatur. Casta enim erat matrona, et viro
more he-was-afflicted chaste for was the-matron and to-husband
suo fidelis. Veniens ad quendam heremitam, de cuius consilio
her faithful coming to a-certain hermit on whose counsel
totus pendebat, passionem suam illi cum lacrimis confessus
wholly he-hung passion his to-him with tears confessed
est. Cui vir sanctus fiducialiter respondit: O nihil aliud
has to-whom the-man holy confidently answered O nothing other

nocet tibi? Ego tibi dabo consilium, ut desiderium tuum
harms you I to-you shall-give counsel that desire your
consequatur effectum. Per annum istum singulis diebus si
may-attain effect through year this on-single days if
fieri potest in ecclesia Dominam nostram Dei Genitricem
to-be-done it-can in church Lady our of-God Mother
Virginem Mariam centies cum totidem veniis angelico
Virgin Mary a-hundred-times with as-many prostrations with-the-angelic
versiculo salutabis, et quicquid volueris, per illam
verse you-shall-greet and whatever you-shall-have-wished through her
impetrabis. Sciebat enim quod castitatis amatrix iuvenem
you-shall-obtain he-knew for that of-chastity the-lover a-youth
castum licet in errore positum, non desereret. Cumque
chaste although in error placed not would-desert and-when
iuvenis in multa simplicitate Dominae nostrae iniunctum
the-youth in much simplicity to-Lady our the-enjoined
obsequium impenderet, die quadam sedens in mensa domini
service paid on-day a-certain sitting at the-table of-lord
sui recordatus est, quia dies eadem terminus esset anni.
his remembered he-has that day the-same the-end was of-the-year
Et statim surgens equum suum ascendit, vicinamque intrans
and at-once rising horse his he-mounted and-a-neighboring entering
ecclesiam, orationes solitas explevit. Qui cum exiret de
church the-prayers wonted he-completed who when he-went-out from
ecclesia, vidit matronam pulcherrimam, omnem decorem
the-church he-saw a-matron most-beautiful all beauty
humanum transcendentem, equum suum per frenum tenentem.
human surpassing horse his by the-bridle holding
Miranti quaenam esset, illa respondit: Placetne tibi
to-him-wondering who she-was she answered does-it-please you
species mea? Dicente milite, nunquam pulchriorem te
appearance my with-saying the-knight never more-beautiful than-you

vidi; illa subiunxit: Sufficeret tibi si me posses habere
I-have-seen she added would-it-suffice for-you if me you-could to-have
uxorem, necne? Cui cum responderet: Cuilibet Regi bene
as-wife or-not to-whom when he-answered for-any King well
sufficeret species tua, et beatus iudicaretur tuo consortio;
would-suffice appearance your and blessed he-would-be-judged by-your fellowship
subiecit illa: Ego ero uxor tua. Accede ad me, et da mihi
added she I shall-be wife your come to me and give me
osculum. Et coegit eum. Dixitque: Modo initiatae sunt
a-kiss and she-compelled him and-said now begun are
nuptiae, et in tali die coram filio meo perficientur. Ex
the-nuptials and on such a-day before son my they-shall-be-completed from
hoc verbo cognovit eam esse matrem Domini, cuius castitas
this word he-knew her to-be the-mother of-the-Lord whose chastity
humanae congaudet integritati. Apprehendensque strepam
human rejoices-with integrity and-seizing the-stirrup
equi eius, ut ascenderet praecepit, cuius auctoritate
of-the-horse his that he-should-mount she-bade whose by-authority
miles pressus, obedivit. Ab illa hora ille tam plene a
the-knight pressed obeyed from that hour he so fully from
tentatione praedicta liberatus est, ut etiam uxor domini sui
the-temptation aforesaid freed was that even the-wife of-lord his
miraretur. Haec cum heremitae recitasset per ordinem, ille
wondered these-things when to-the-hermit he-had-recited in order he
Genitricis Dei pietatem simul et humilitatem admiratus,
of-the-Mother of-God the-kindness together and the-humility having-wondered-at
respondit: Ego interesse volo diei nuptiarum tuarum.
answered I to-be-present wish at-the-day of-nuptials your
Interim de rebus tuis disponas. Quod cum fecisset, et
meanwhile about things your you-should-dispose which when he-had-done and
heremita venisset ad diem praefixum, dixit iuveni: Sentis
the-hermit had-come on the-day fixed he-said to-the-youth do-you-feel

aliquid doloris? Respondente illo, non, cum secundo post
anything of-pain with-answering him no when a-second-time after
horam id ipsum ab eo sciscitaretur, respondit: Modo
an-hour that same from him he-asked he-answered now
sentio. Qui post paululum agonizans, spiritum exhalavit, et
I-feel who after a-little in-agony the-spirit breathed-out and
coelestem thalamum promissas nuptias celebraturus intravit.
the-heavenly bridal-chamber the-promised nuptials about-to-celebrate entered

CAPITULUM XXXIII. Item de sanctimoniali, quam per alapham sanavit, cum in amore cuiusdam clerici esset accensa

A NUN IN LOVE WITH A CLERIC, HEALED BY A SLAP

A nun, the church's sacristan, promises to meet a cleric after compline, but finds Christ crucified barring every door. When she prostrates herself before the image of the Virgin, the image turns its face away and strikes her cheek, saying go back to your dormitory; she lies on the floor till matins, freed of the temptation. A hard disease needs a hard medicine.

Quaedam sanctimonialis virgo a quodam clerico verbis
a-certain nun virgin by a-certain cleric with-words
luxuriosis stimulata, in tantum flante Behemoth, cuius
lustful goaded to so-much with-blowing Behemoth whose
anhelitus etiam prunas ardere facit, succensa est, ut
breath even coals to-burn makes kindled she-was that
corde et ore petitioni eius consentiret, promittens quod
with-heart and mouth to-the-petition his she-consented promising that
dicto completorio veniret ad locum condictum. Erat
with-said compline she-would-come to the-place agreed she-was
enim custos ecclesiae. Dicto completorio cum conventus
for the-sacristan of-the-church with-said compline when the-convent

ascendisset dormitorium, et illa exire vellet de oratorio,
had-gone-up-to the-dormitory and she to-go-out wished from the-oratory
in ipso ostio Christum manibus in cruce expansis stare
in the-very doorway Christ with-hands on the-cross outstretched to-stand
conspexit. Cui cum egressus non pateret, ad ostium quod
she-beheld to-whom when the-way-out not lay-open to the-door which
erat in opposito cucurrit. Ita succensa fuerat in amore
was in opposite she-ran so kindled she-had-been in love
clerici, ut pene rationis expers, quid circa se divinitus
of-the-cleric that almost of-reason devoid what about herself divinely
ageretur, minus adverteret. Quid plura? Omnes ianuas
was-being-done less she-noticed what more all doors
adiit, et crucifixum in omnibus invenit. Tunc primum
she-approached and the-crucified-one at all she-found then first
ad se reversa, et territa dixit: Forte voluntas Dei non est,
to herself returned and terrified she-said perhaps the-will of-God not it-is
ut usquam vadas. Solita fuerat eadem virgo singulis diebus
that anywhere you-go wont had-been the-same virgin on-single days
specialem quandam orationem dicere de passione Domini,
a-special certain prayer to-say about the-passion of-the-Lord
quam Dominus in tanto periculo remuneravit visione tam
which the-Lord in so-great danger rewarded with-a-vision so
utili. Quae tremens ante imaginem beatae Dei Genitricis
useful who trembling before the-image of-the-blessed of-God Mother
se prostravit, de peccato suo veniam postulans. A qua
herself prostrated for sin her pardon begging from whom
cum imago faciem averteret, et illa obnixius supplicatura
when the-image the-face turned-away and she more-earnestly about-to-supplicate
propius accederet, imago maxillam eius manu percussit,
nearer approached the-image the-cheek her with-the-hand struck
dicens: Quo vis ire fatua? Vade in dormitorium
saying whither do-you-wish to-go foolish-woman go into dormitory

tuum. Tam fortis erat alapha, ut in terram ruens sic iaceret
your so strong was the-slap that to the-earth falling so she-lay
usque ad tempus matutinale. Cumque signa in dormitorio
up to the-time of-matins and-when the-signals in the-dormitory
sonarent, et illa in oratorio non pulsaret, putantes eam esse
sounded and she in the-oratory not rang thinking her to-be
in oratione, vel pressam sopore, intrantes et in multo defectu
in prayer or pressed by-sleep entering and in much faintness
illam reperientes, postquam refocillata loqui potuit, omnia
her finding after revived to-speak she-could all-things
quae circa se gesta sunt, ad honorem Dei consororibus
which about herself done were to the-honor of-God to-sisters
suis recitavit. Licet gravis esset alapha, prorsus tamen
her she-recited although heavy was the-slap utterly yet
a tentatione per illam fuit liberata. Durus morbus
from temptation through it she-was freed a-hard disease
duram requirit medicinam. NOVICIUS: Valde accendere
hard requires medicine NOVICE greatly to-kindle
debet sexum virilem in amorem Dominae nostrae, quod in
ought the-sex male into the-love of-Lady our that in
milite tentationem compescuit ipsum deosculando, in femina
the-knight the-temptation she-checked him by-kissing in the-woman
maxillam eius feriendo, cum tamen utriusque voluntas mala
the-cheek her by-striking when yet of-each the-will bad
fuerit ac perversa. MONACHUS: Per hoc enim ostendit,
was and perverse MONK through this for she-shows
quod sexum nostrum non abhorreat, imo aeque ut femineum
that sex our not she-abhors nay equally as the-feminine
diligat. Magis etiam decet, ut domina ancillam peccantem
she-loves more also it-befits that a-lady a-handmaid sinning
castiget, quam servum. NOVICIUS: Placet quod dicis.
should-chastise than a-servant NOVICE it-pleases what you-say

MONACHUS: Referam tibi aliud benignitatis eius indicium,
MONK I-shall-relate to-you another of-kindness her sign
adhuc isto gloriosius.
still than-that more-glorious

CAPITULUM XXXIV. Item de Beatrice custode

LIKEWISE OF BEATRICE THE SACRISTAN

Beatrice, a devout sacristan, unable to bear her love for a cleric, lays her keys on the Virgin's altar, follows him, and is abandoned to fifteen years as a harlot. Returning in secular dress, she learns from the porter that Beatrice the sacristan has lived blameless there all along; the Virgin had taken her place and her office, and bids her go back and do penance.

In monasterio quodam sanctimonialium, cuius nomen ignoro,
in a-monastery certain of-nuns whose name I-know-not
ante non multos annos virgo quaedam degebat nomine
before not many years a-virgin certain lived by-name
Beatrix. Erat enim corpore speciosa, mente devota, et in
Beatrice she-was for in-body beautiful in-mind devout and in
obsequio Dei Genitricis ferventissima. Quotiens illi speciales
the-service of-God Mother most-fervent as-often-as to-her special
orationes sive venias secretius offerre potuit, pro maximis
prayers or prostrations more-secretly to-offer she-could for greatest
deliciis reputavit. Facta vero custos, hoc egit tanto devotius,
delights she-reckoned made but sacristan this she-did so-much more-devoutly
quanto liberius. Quam clericus quidam videns et concupiscens,
as more-freely whom a-cleric certain seeing and desiring
procari coepit. Illa verba luxuriae spernente, istoque
to-woo began with-her the-words of-lust spurning and-with-him
tanto importunius instante, serpens antiquus tam vehementer
so-much more-importunately pressing the-serpent old so vehemently

pectus eius succendit, ut flammam amoris ferre non posset.
the-breast her kindled that the-flame of-love to-bear not she-could
Accedens vero ad altare beatae Virginis patronae oratorii,
approaching but to the-altar of-the-blessed Virgin the-patroness of-the-oratory
sic ait: Domina, quanto devotius potui, servivi tibi,
thus she-says O-Lady as-much-as more-devoutly I-could I-have-served you
ecce claves tuas tibi resigno, tentationes carnis diutius
behold keys your to-you I-resign the-temptations of-the-flesh longer
sustinere non valeo. Positisque super altare clavibus, clam
to-endure not I-am-able and-with-placed on the-altar keys secretly
secuta est clericum. Quam cum miser ille corrupisset,
followed she-has the-cleric whom when wretched that-man had-corrupted
post dies paucos abiecit. Illa cum non haberet unde viveret,
after days few he-cast-off she when not she-had whence she-might-live
et ad claustrum redire erubesceret, facta est meretrix. In
and to the-cloister to-return blushed made she-was a-harlot in
quo vitio cum publice quindecim annos transegisset, die
which vice when publicly fifteen years she-had-spent on-day
quadam in habitu saeculari ad portam venit monasterii.
a-certain in dress secular to the-gate she-came of-the-monastery
Quae cum dixisset portario, nosti Beatricem quandoque
who when she-had-said to-the-porter do-you-know Beatrice once
huius oratorii custodem? respondit: Optime novi. Est enim
of-this oratory the-sacristan he-answered excellently I-know-her she-is for
domina proba ac sancta, et sine querela ab infantia usque
a-lady upright and holy and without complaint from infancy up
ad hanc diem in hoc monasterio conversata. Illa verba
to this day in this monastery having-lived she the-words
hominis notans, sed non intelligens, dum abire vellet,
of-the-man noting but not understanding while to-go-away she-wished
mater misericordiae in effigie nota ei apparens ait: Ego
the-mother of-mercy in form known to-her appearing says I

per quindecim annos absentiae tuae officium tuum supplevi;
through fifteen years of-absence your office your have-supplied
revertere nunc in locum tuum, et poenitentiam age, quia
return now into place your and penance do because
nullus hominum novit excessum tuum. In forma siquidem et
no of-men knows lapse your in the-form indeed and
habitu illius, Dei Genitrix vices egerat custodiae. Quae
dress of-her of-God Mother the-part had-played of-the-sacristanship who
mox ingressa, quamdiu vixit gratias egit, per confessionem
at-once having-entered as-long-as she-lived thanks gave through confession
circa se gesta manifestans. Quod pusillanimes per
about herself the-things-done disclosing that the-faint-hearted through
eam confortentur, subsequens ostendit exemplum.
her are-strengthened the-following shows example

CAPITULUM XXXV. De milite in vigiliis deficiente, quem sancta Maria in visione confortavit

A KNIGHT FAILING AT THE VIGILS, STRENGTHENED BY MARY

Henry, a young knight converted at Himmerod, so dreads the night office that he wastes away. Led fainting from the choir one night, he sees a lady crowned and veiled after the Jewish manner pass by and strike him with her garment, and since then going to matins is his delight. She roused Christian, too, asleep in the oratory.

Miles quidam iuvenis ac delicatus in Hemmenrode ante annos
a-knight certain young and delicate in Himmerod before years
paucos est conversus, vocabulo Henricus. Factus monachus, cum
few was converted by-name Henry made a-monk when
die quadam a quodam commilitone suo requireretur, quomodo
on-day a-certain by a-certain fellow-soldier his he-was-asked how
ei ordo placeret et quomodo haberet, respondit: Optime mihi
him the-order pleased and how he-fared he-answered excellently me

placet ordo et bene habeo, sed per tempus valde male habui.
pleases the-order and well I-fare but for a-time very badly I-fared
Interrogatus de causa, quia hominem dilexit et aedificare
asked about the-cause because the-man he-loved and to-edify
voluit, subiunxit: Quando primo conversus sum, ita erant
wished he-added when first converted I-was so were
mihi graves sollemnes vigiliae, ut quotienscunque oportebat
to-me heavy the-solemn vigils that as-often-as it-behooved
me ire ad matutinas, timore ac taedio illarum tam corpore
me to-go to matins from-fear and weariness of-them as-much in-body
quam corde tabescerem. Nocte quadam defectum passus,
as in-heart I-wasted-away on-night a-certain faintness having-suffered
cum stare non possem, a Priore de choro sum eductus, et
when to-stand not I-could by the-Prior from the-choir I-was led-out and
in sede infirmorum positus, converso ad custodiam mihi
on the-seat of-the-sick placed with-a-lay-brother for guard to-me
deputato. Mox in extasi factus, contemplatus sum dominam
assigned at-once in ecstasy made beheld I-have a-lady
clarissimam, quam diversi ordinis personae praecedebant, per
most-bright whom of-diverse order persons went-before along
viam quae erat inter me et chorum, incedentem. Habebat
the-way which was between me and the-choir advancing she-had
enim in capite coronam diversorum colorum, et erat
for on head a-crown of-diverse colors and she-was
more Judaico velata. Cumque mihi propinquasset, quasi
in-the-manner Jewish veiled and-when to-me she-had-come-near as-if
ex necessitate me tangens, veste percussit, et ecce
from necessity me touching with-the-garment she-struck and behold
subito confortatus, ita omnis praedicta tentatio conquievit, ut
suddenly strengthened so all aforesaid temptation was-quieted that
ab illa hora deliciae mihi sint ire ad matutinas. Spero quod
from that hour delights to-me they-are to-go to matins I-hope that

Domina nostra fuerit, quae pusillanimes confortat, ne tentationi
Lady our it-was who the-faint-hearted strengthens lest to-temptation
succumbant. De his a me requisitus idem Henricus,
they-succumb about these-things by me asked the-same Henry
non negavit. Quod vero torpentes ad devotionem excitet,
not denied that but the-torpid to devotion she-rouses
habes exemplum in distinctione quarta capitulo tricesimo
you-have an-example in the-distinction fourth in-the-chapter thirtieth
de Christiano monacho nostro, quem in oratorio dormientem
about Christian monk our whom in the-oratory sleeping
tetigit dicens: Non est hic dormitandum, sed orandum.
she-touched saying not it-is here to-be-dozed but to-be-prayed
NOVICIUS: Bene recordor huius capituli. MONACHUS:
NOVICE well I-remember this chapter MONK
Quod vero pro suis vitiis de ordine eiecti, beatae Virginis
that but for their vices from the-order cast-out of-the-blessed Virgin
misericordia revocentur, sequens sermo declarabit.
by-the-mercy are-recalled the-following discourse shall-declare

CAPITULUM XXXVI. De Henrico monacho eiecto, qui meritis beatae Mariae receptus est

HENRY, AN EXPELLED MONK, RECEIVED BACK BY HER MERITS

The dying monk Daniel says that a monk of Himmerod with dropsy owes many thanks to the Virgin. Henry, expelled for his faults and refused by the general Chapter, had dropped and then resumed his service to her, and through the Archbishop of Trier was received back, all by her clemency, as was revealed to Daniel.

Eodem tempore quo Daniel monachus in Hemmenrode,
at-the-same time in-which Daniel monk in Himmerod
vir simplex et rectus, ultimam incidit infirmitatem, laborabat
a-man simple and upright the-last fell-into illness was-laboring
in eadem domo ydropisi alius quidam monachus Henricus
in the-same house with-dropsy another a-certain monk Henry
nomine, ordine sacerdos, non tamen adhuc lecto decumbens,
by-name in-order a-priest not yet still on-bed lying
sed ambulare vix sufficiens. Qui ad lectum infirmitatis
but to-walk scarcely sufficing who to the-bed of-sickness
appropians, haec verba ab eodem Daniele audivit: Monachus
approaching these words from the-same Daniel heard monk
ille multas habet beatae Virgini referre gratias. Audiens hoc
that many has to-the-blessed Virgin to-render thanks hearing this
Henricus, miratus est, et inquiri fecit ab eo, quidnam his
Henry wondered has and to-be-asked caused from him what by-these
verbis notare voluerit. Qui respondit, eum auxilio Dominae
words to-note he-had-wished who answered him by-the-help of-Lady
nostrae fuisse receptum. Fuerat namque ob excessus
our to-have-been received he-had-been for because-of lapses
quosdam moresque reprobos idem Henricus eiectus de domo.
certain and-ways reprobate the-same Henry cast-out from the-house

Unde nimium dolens, die noctuque lacrimis et orationibus
whence too-much grieving by-day and-by-night in-tears and prayers
insistebat invocare beatam Virginem, ut ipsa ei regressum
he-persisted to-invoke the-blessed Virgin that she to-him a-return
ad propriam domum donaret. Tempore generalis Capituli
to his-own house might-grant at-the-time of-the-general Chapter
per Abbatem suum seniores interpellavit, qui unanimiter ei
through Abbot his the-seniors he-entreated who unanimously him
contradixerunt, eo quod incorrigibilis existeret. Quod ubi
refused for-this that incorrigible he-was which when
comperit, iratus beatae Virgini omne servitium quod ei
he-found-out angry from-the-blessed Virgin all service which to-her
impendere consueverat, subtraxit. Tandem ductus de hoc
to-pay he-had-been-accustomed he-withdrew at-length led for this
poenitentia, obsequium neglectum resumpsit, et valefaciens
by-penitence the-service neglected he-resumed and bidding-farewell
Portensibus ad Claustrum rediit, misericordiam quaesivit,
to-those-of-Pforta to the-Cloister he-returned mercy sought
sed non invenit. Suasit ei Abbas qui solus ei erat
but not found urged him the-Abbot who alone to-him was
propitius, ut Archiepiscopum Treverensem adiret, et
propitious that the-Archbishop of-Trier he-should-approach and
eius ope et interventu ingressum obtineret. Utrumque
his by-the-help and intervention entry he-should-obtain each
factum est. Omnia tamen haec circa illum gesta fuisse
done was all yet these-things about him done to-have-been
per clementiam beatae Dei Genitricis praedicto Danieli
through the-clemency of-the-blessed of-God Mother to-the-aforesaid Daniel
revelata sunt. Vis nunc nosse quam sincero affectu
revealed were do-you-wish now to-know with-how sincere affection
diligentes se diligat, quantum dilectos honoret, et quam
those-loving her she-loves how-much the-beloved she-honors and with-how

mirificis revelationibus eosdem glorificet? NOVICIUS: Talia
marvelous revelations the-same she-glorifies NOVICE such-things
audire cibus mihi est. MONACHUS: Quae dicturus sum,
to-hear food to-me is MONK what about-to-say I-am
multorum didici fida relatione religiosorum.
of-many I-learned by-the-faithful report of-religious

CAPITULUM XXXVII. De miris visionibus domini Bertrammi monachi de Karixto

OF THE WONDROUS VISIONS OF DOM BERTRAM, MONK OF KARIXTUS

Bertram, who cannot bear to hear Mary's bodily assumption doubted, avoids Jerome's sermon on its vigil and is carried by an angel to a chapel near his brother's castle, where the Virgin, among the saints, tells him she was raised body and soul on the fortieth day; he is then carried back to his grange. An angel shows him Enoch and Elijah in the earthly paradise with the book of the elect, his name in it, and the Virgin shows him a golden fountain, the Cistercian order, whose precious stones are her special friends.

In Lombardia quadam domo ordinis nostri, quae Karixtus
in Lombardy in-a-certain house of-order our which Karixtus
dicitur, ante paucos annos monachus quidam exstitit nomine
is-called before few years a-monk certain there-was by-name
Bertrammus. Iste tam ferventi motu caritatis Dominam
Bertram he with-so fervent a-motion of-charity Lady
nostram sanctam Dei Genitricem amabat, ut non sine
our the-holy of-God Mother loved that not without
magno cordis cruciatu audire posset, si forte dubitative quis
great of-heart torment to-hear he-could if perhaps doubtfully someone
diceret vel legeret de corporali illius assumptione. Cum iam
spoke or read about the-bodily her assumption when already

fecisset in ordine quindecim annos, adhuc virens aetate,
he-had-spent in the-order fifteen years still flourishing in-age
in vigilia Assumptionis eiusdem gloriosae Virginis rogavit
on the-vigil of-the-Assumption of-the-same glorious Virgin he-asked
Abbatem, ut sibi liceret ire ad vicinam grangiam,
the-Abbot that to-him it-be-allowed to-go to the-neighboring grange
dicens se non posse audire neque sermones Hieronimi in
saying himself not to-be-able to-hear neither the-sermons of-Jerome in
choro, neque sermonem in Capitulo, timens quod praedictum
choir nor the-sermon in Chapter fearing what aforesaid
est. Erat enim grangiarius. Abbas sanctitatem illius turbare
is he-was for granger the-Abbot the-holiness his to-disturb
timens, annuit eius petitioni. Cumque venisset iuxta
fearing assented his to-the-petition and-when he-had-come near
grangiam, angelus Domini mirabili quodam modo illum
the-grange an-angel of-the-Lord in-a-marvelous certain manner him
rapuit, et ad spatium unius dietae, iuxta parvam quandam
snatched and at the-distance of-one day's-journey beside a-small certain
ecclesiam, vicinam satis castro fratris sui carnalis, viri
church near enough to-the-castle of-brother his carnal a-man
nobilis, deponens, disparuit. Equus vero cui insederat, et
noble setting-down vanished the-horse but on-which he-had-sat and
servus iuxta grangiam dimissi sunt. Erat autem fluvius,
the-servant beside the-grange left were there-was moreover a-river
qui sine nave transvadari non potuit, inter castrum et
which without a-boat to-be-forded not could between the-castle and
capellam. Qui cum sederet admirans ubinam esset, vel
the-chapel who when he-was-sitting wondering where he-was or
qualiter ad illum locum devenisset, iuvenis quidam splendidus
how to that place he-had-come a-youth certain splendid
de ecclesia exivit, et quia Domina nostra ipsi ocius
from the-church came-out and that Lady our to-him more-quickly

ingredi ecclesiam mandaret, voce clara nunciavit. Ingressus
to-enter the-church commanded with-voice clear he-announced having-entered
ecclesiam, vidit sanctam Dei Genitricem in corpore glorificato
the-church he-saw the-holy of-God Mother in body glorified
in sede miri decoris residentem. Sedebant circa illam
on a-seat of-wondrous beauty sitting were-sitting around her
diversi ordines sanctorum, Patriarchae videlicet, Prophetae,
diverse orders of-saints Patriarchs namely Prophets
Apostoli, Martyres, Confessores, Virgines, Viduae, Coniugati.
Apostles Martyrs Confessors Virgins Widows the-Married
Erat autem hora nona. Quem Virgo beatissima salutans
it-was moreover the-hour ninth whom the-Virgin most-blessed greeting
familiarius, ait: Bertramme, meliores sermonibus Hieronimi
more-familiarly says O-Bertram better than-the-sermons of-Jerome
hic audies sermones. Dicta nona a circumsedentibus, per
here you-shall-hear sermons with-said none by those-sitting-around at
intervalla dictae sunt et horae reliquae, vesperae videlicet,
intervals said were also the-hours other vespers namely
completorium, matutinae, laudes, prima, tertia, sexta. Eratque
compline matins lauds prime terce sext and-was
psalmorum sive reliquorum cantuum melodia tam suavissima,
of-the-psalms or of-the-other chants the-melody so most-sweet
et vocum tanta concordia, ut sermo nullus exprimere
and of-voices so-great concord that speech no to-express
posset. Deinde vultum iocundissimum ei exhibens, voce
could then a-face most-pleasant to-him showing with-voice
hilari ac dulci sic ait: Bene scio Bertramme, quare nunc
cheerful and sweet thus she-says well I-know O-Bertram why now
egressus sis de claustro tuo. Noveris pro certo, me in
gone-out you-have from cloister your know for certain me in
utraque substantia, id est corpore et anima, glorificatam, et
each substance that is body and soul glorified and

die quadragesimo a mortuis resuscitatam. NOVICIUS:
on-the-day fortieth from the-dead raised NOVICE
His verbis concordat visio dominae Elizabeth de Sconavia,
with-these words agrees the-vision of-lady Elizabeth of Schönau
in qua legitur sub eisdem verbis, Dominam nostram ei
in which it-is-read under the-same words Lady our to-her
resurrectionem suam revelasse. MONACHUS: Tanto amplius
resurrection her to-have-revealed MONK so-much more
fides adhibenda est huic visioni. Mox ut beata Virgo
faith to-be-given is to-this vision as-soon as the-blessed Virgin
verba praedicta protulit, conventus ille coelestis disparuit,
words the-aforesaid uttered convent that heavenly vanished
et monachus in loco se suae sessionis solum invenit.
and the-monk in the-place himself of-his sitting alone found
Nutu divino germanus eius, de quo supra dictum est,
by-nod divine brother his about whom above said it-is
adveniens, cum solum illum ibidem reperisset, et quid ibi
arriving when alone him there he-had-found and what there
solus sederet vel unde veniret adinterrogasset, omnia quae
alone he-sat or whence he-came had-asked all-things which
circa se gesta sunt, ne laicum scandalizaret, per ordinem
about himself done were lest the-layman he-should-scandalize in order
recitavit. Tunc ille: Exspectate hic frater, donec equum
he-recited then he wait here brother until a-horse
vobis adducam. Mira res. Festinante illo ad castrum,
for-you I-bring a-marvelous thing with-hastening him to the-castle
angelus Domini monachum in momento in locum, de quo
the-angel of-the-Lord the-monk in a-moment into the-place from which
tulerat illum, reposuit. Reversus miles, cum non invenisset
he-had-taken him put-back returned the-knight when not he-had-found
quem dimiserat, apostatam sive eiectum illum aestimans,
whom he-had-left an-apostate or cast-out him reckoning

ad monasterium cursitavit. Ad quod dicto completorio
to the-monastery hurried to which with-said compline
veniens, Abbatem vocavit, et ubinam frater suus esset
coming the-Abbot he-called and where brother his was
requisivit. Cui cum Abbas signaret, ut exspectaret usque
asked to-whom when the-Abbot signed that he-should-wait until
mane, et ille turbatus responderet, scio quia eiecistis
morning and he disturbed answered I-know that you-have-cast-out
eum, minareturque monasterio, rupto silentio respondit
him and-threatened the-monastery with-broken silence answered
Abbas: Per licentiam meam ad proximam grangiam equitavit,
the-Abbot by permission my to the-nearest grange he-rode
non dubito quin ibi sit. Ierunt simul, et in capella
not I-doubt but-that there he-is they-went together and in the-chapel
conversorum orantem illum invenerunt. Et cognoverunt
of-the-lay-brothers praying him they-found and they-knew
ex testimonio illorum, quia eadem hora qua miles
from the-testimony of-them that at-the-same hour in-which the-knight
eum iuxta castrum reliquerat, eandem grangiam intraverit.
him beside the-castle had-left the-same grange he-had-entered
NOVICIUS: In his quae dicta sunt, parem hunc
NOVICE in these-things which said are equal this
iudico virum duobus antiquis Prophetis, Ezechieli scilicet et
I-judge man to-two ancient Prophets Ezekiel namely and
Abacuc. Ex quibus unus mirabiliter vidit quae agebantur in
Habakkuk of whom one marvelously saw what were-being-done in
Jerusalem. Alter vero de Judaea subito translatus est in
Jerusalem the-other but from Judea suddenly transported was into
Babylonem. MONACHUS: Aliquid amplius in isto considero.
Babylon MONK something more in this-one I-consider
Magis miraculosum videtur corpus glorificatum sive coelestes
more miraculous seems a-body glorified or heavenly

ordines oculis corporeis posse videre, quam in spiritu,
orders with-eyes bodily to-be-able to-see than in spirit
qualem visionem se Ezechiel vidisse testatur. NOVICIUS:
such-as vision himself Ezekiel to-have-seen testifies NOVICE
Consentio. MONACHUS: Maiorem iudico visionem quae
I-agree MONK greater I-judge the-vision which
sequitur. — Die quadam angelus Domini ex parte Abbatis
follows on-day a-certain an-angel of-the-Lord from part of-the-Abbot
signum ei fecit, ut ad portam veniret; secutus est ille
a-sign to-him made that to the-gate he-should-come followed has he
praecedentem, et cum ad portam non invenisset Abbatem,
the-one-going-before and when at the-gate not he-had-found the-Abbot
eodem signo angelus eum traxit in campum. Qui cum
with-the-same sign the-angel him drew into the-field who when
miraretur quonam esset iturus, et ille signis ex parte
he-wondered whither he-was about-to-go and he with-signs from part
Abbatis sequenti nimis esset importunus, venerunt ad
of-the-Abbot to-the-follower too was importunate they-came to
quosdam montes sublimes. Quibus transmissis, locum ingressi
certain mountains lofty with-which crossed a-place entered
sunt amoenissimum, arboribus et diversi generis floribus
they-have most-pleasant with-trees and of-diverse kind flowers
nimis deliciosum. Erat enim paradisus terrestris. Inter
exceedingly delightful it-was for paradise earthly among
cetera quae ibidem vidit, duos senes splendidos, Enoch
other-things which there he-saw two old-men splendid Enoch
videlicet et Heliam, conspexit et agnovit. Tenebantque in
namely and Elijah he-beheld and recognized and-they-held in
manibus librum maximum, litteris aureis scriptum, uno
hands a-book greatest with-letters golden written with-one
tantum folio vacuo. Et dixit ei angelus Domini: Iste est
only leaf empty and said to-him the-angel of-the-Lord this is

liber praedestinationis, continens omnia nomina electorum,
the-book of-predestination containing all the-names of-the-elect
qui ab initio mundi usque ad diem hanc nati sunt.
who from the-beginning of-the-world up to day this born are
Cum autem folium quod vacuum cernis, perfectum fuerit,
when moreover the-leaf which empty you-see filled it-shall-have-been
mundus consummabitur. Et ostendit ei nomen suum. Quod
the-world shall-be-consummated and he-showed him name his which
cum laetus legisset, adiecit: Nunquam delebitur nomen
when glad he-had-read he-added never shall-be-deleted name
tuum de libro hoc. Iste est liber de quo David dicit
your from book this this is the-book about which David says
in Psalmo: Et in libro tuo omnes scribentur. Et Dominus
in the-Psalm and in book your all shall-be-written and the-Lord
in Evangelio: Gaudete et exultate, quia nomina vestra
in the-Gospel rejoice and exult because names your
scripta sunt in coelo. NOVICIUS: Si in illo libro soli electi
written are in heaven NOVICE if in that book alone the-elect
scribuntur, quid est quod idem Propheta de reprobis dicit:
are-written what is that the-same Prophet about the-reprobate says
Deleantur de libro viventium? MONACHUS: Psalmista
let-them-be-deleted from the-book of-the-living MONK the-Psalmist
hic loquitur secundum spem illorum, qui de sua praesumentes
here speaks according-to the-hope of-those who on their presuming
iustitia, putant se ibi esse scriptos. Quod autem nullus
justice think themselves there to-be written that moreover none
reproborum in eo scribatur, mox ostendit, cum subiungit:
of-the-reprobate in it be-written at-once he-shows when he-adds
Et cum iustis non scribantur. NOVICIUS: Placet quod
and with the-just not let-them-be-written NOVICE it-pleases what
dicis; sed rogo ut si aliquid adhuc nosti de hoc beato
you-say but I-ask that if anything still you-know about this blessed

viro, dicere mihi non differas. — MONACHUS: Tempore
man to-tell me not you-delay MONK at-time
quodam cum esset in oratione, beatam Genitricem Dei ex
a-certain when he-was in prayer the-blessed Mother of-God from
opposito sui supra cespitem virentem stare conspexit. Et
opposite himself upon turf green to-stand he-beheld and
ecce fons aurei coloris e regione cum impetu erumpens,
behold a-fountain of-golden color from opposite with force bursting-forth
rivulum suum ad pedes eius dirigebat. Cuius lapilli lapides
stream its to the-feet her directed whose pebbles stones
erant pretiosi, smaragdi videlicet, carbunculi, topazii, saphiri,
were precious emeralds namely carbuncles topazes sapphires
iacincti. Cumque de visione miraretur, ait illi Domina
hyacinths and-when about the-vision he-wondered says to-him Lady
nostra: Nosti Bertramme, quid ista significent? Dicente
our do-you-know O-Bertram what these-things signify with-saying
illo, non Domina; respondit: Fons iste aurei coloris
him no Lady she-answered fountain this of-golden color
ordo Cisterciensis est, qui sicut aurum reliqua metalla,
the-order Cistercian is which as gold the-other metals
ita ceteros ordines tam dignitate quam sanctitate praecellit
so the-other orders as-much in-dignity as in-holiness excels
in Ecclesia. Illis iam ex magna parte fluentibus a me,
in the-Church with-those already in great part flowing from me
iste speciali quadam praerogativa dilectionis non cessat fluere
this by-a-special certain prerogative of-love not ceases to-flow
ad me. Lapilli pretiosi quos vides in rivulo, speciales amici
to me the-pebbles precious which you-see in the-stream special friends
mei sunt in ordine, et in obsequio meo plus ceteris
my are in the-order and in service my more than-the-others
ferventiores. Sicque disparuit visio in oculis eius. Omnia
more-fervent and-so vanished the-vision in eyes his all

haec recitata sunt Abbatibus tempore Capituli generalis.
these-things recited were to-the-Abbots at-the-time of-the-Chapter general
Multa alia vir iste beatus vidit et egit digna relatu,
many other-things man this blessed saw and did worthy of-relating
quae mihi non sunt recitata. NOVICIUS: Miror si aliquas
which to-me not were recited NOVICE I-wonder if any
vir tam sanctus habuerit in ordine tentationes. MONACHUS:
man so holy had in the-order temptations MONK
In principio conversionis suae ut audivi de cibis regularibus
in the-beginning of-conversion his as I-heard about foods regular
plurimum tentabatur, sicut vir nobilis et delicatus. Hoc
very-much he-was-tempted as a-man noble and delicate this
cum dixisset Abbati, intelligens ille ex munditia conscientiae
when he-had-told the-Abbot understanding he from the-cleanness of-conscience
eius, Spiritum sanctum esse in eo, respondit: Roga Deum
his the-Spirit holy to-be in him answered ask God
quod vis, et non negabit tibi. Oravit ille, et exauditus
what you-wish and not he-shall-deny you prayed he and heard
est. Ab illo tempore in tantum delectabatur in cibis
he-was from that time to so-much he-delighted in foods
regularibus, ut de licentia maioris abstinentiae Abbati foret
regular that for leave of-greater abstinence to-the-Abbot he-was
importunus. NOVICIUS: Beati sunt claustrales, qui ad tantam
importunate NOVICE blessed are the-cloistered who to so-great
familiaritatem Dei Genitricis admittuntur. MONACHUS:
familiarity of-God Mother are-admitted MONK
Non solum claustrales, imo et personas saeculares se
not only the-cloistered nay also persons secular those-loving
diligentes mater pulchrae dilectionis diligit et honorat. Ex
her the-mother of-fair love loves and honors of
quibus occurrit beatae memoriae Walterus de Birbech, cuius
whom occurs of-blessed memory Walter of Birbech whom

supra in diversis locis memini, quem non solum inferioris
above in diverse places I-mentioned whom not only of-lower
ordinis homines, sed et Reges et principes nobilesque
rank men but also Kings and princes and-nobles
venerabantur, audientes beneficia a matre Domini illi
revered hearing the-benefits by the-mother of-the-Lord to-him
concessa. NOVICIUS: Cuius fuit professionis vir iste, ex
granted NOVICE of-what was profession man this from
superioribus novi; sed quis fuerit vel qualem duxerit vitam
the-above I-know but who he-was or what-kind he-led life
ante conversionem, sive conversus in ordine, scire desidero.
before conversion or converted in the-order to-know I-desire
MONACHUS: Quicquid de illius actibus memoria dignum
MONK whatever about his acts of-memory worthy
novi, fida tibi pandam relatione.
I-know by-faithful to-you I-shall-lay-open report

CAPITULUM XXXVIII. Vita domini Walteri de Birbech

THE LIFE OF DOM WALTER OF BIRBECH

Walter, a rich knight and Mary's devotee, stays to hear her mass on the way to a tournament and finds that she took his place there, for knights come to him as his prisoners. A priest finds a gold cross addressed by Mary to him, which the Countess of Holland later obtains. He gives himself to her altar as a serf, his water turns to wine, and at Himmerod he frees a possessed man, a strayed colt returns, and a storm at sea is stilled. A monk visiting Villers dreams that Mary sends a monk in a gray cowl to call him, and knows Walter by the cowl; Walter dies soon after, the dreamer too, and Walter's boots heal a paralyzed knight.

Igitur Walterus de Birbech villa oriundus exstitit, vir
therefore Walter of Birbech from-the-village sprung was a-man
dives ac potens et nobilis valde, consanguineus Henrici
rich and powerful and noble very kinsman of-Henry
Ducis Lovaniae. Qui cum esset militiae saeculari adhuc aetate
Duke of-Louvain who when he-was to-warfare secular still in-age
florens deditus, et in ea strenuus satis atque nominatus,
flourishing given and in it vigorous enough and renowned
Dominam nostram sanctam Dei Genitricem semperque
Lady our the-holy of-God Mother and-ever
Virginem Mariam ab ipsa pueritia coepit invocare, et ex
Virgin Mary from very boyhood began to-invoke and from
intimo cordis affectu diligere, atque ieiuniis, eleemosynis
the-inmost of-heart affection to-love and with-fasts alms
et missarum celebrationibus honorare. Licet enim corpore
and of-masses celebrations to-honor although for in-body
deditus esset, ut dictum est, tornamentis, corde tamen totus
given he-was as said it-is to-tournaments in-heart yet wholly
erat in obsequio beatae Virginis. — Tempore quodam cum
he-was in the-service of-the-blessed Virgin at-time a-certain when

properaret ad quoddam tornamentum, multos milites habens
he-was-hurrying to a-certain tournament many knights having
in comitatu, venissentque ad ecclesiam quandam, illos ut
in company and-they-had-come to a-church certain them that
missam audire vellent hortabatur. Quod cum recusarent,
mass to-hear they-should-wish he-exhorted which when they-refused
moram tantam sibi periculosam esse praetendentes,
delay so-great to-themselves dangerous to-be alleging
illis recedentibus ipse mansit, missam de sancta Maria
with-them withdrawing he-himself remained a-mass of holy Mary
sibi cantari fecit, et obtulit; sicque socios insecutus
for-himself to-be-sung caused and offered and-so the-companions followed
est. Cui cum aliqui de tornamento occurrerent, et hoc
he-has to-whom when some from the-tournament met and this
ex responsione illorum cognovisset, subiunxit: Estne adhuc
from the-answer of-them he-had-learned he-added is-it still
inceptum? Dicentibus illis, etiam, respondit: Quis fortius
begun with-saying them yes he-answered who more-bravely
ibi facit? Dominus Walterus inquiunt de Birbech, ipse in
there does lord Walter they-say of Birbech he in
ore omnium est, omnibus praefertur et ab omnibus
the-mouth of-all is to-all is-preferred and by all
laudatur. Aliis vero occurrentibus, et similia dicentibus,
is-praised with-others but meeting and like-things saying
stupens admirabatur, quidnam hoc portenderet. Actum est
astonished he-wondered what this might-portend done it-was
ineffabili pietate beatae Virginis, ut militem devotum in
by-the-ineffable kindness of-the-blessed Virgin that the-knight devout in
obsequio suo tardantem, interim in tornamento honoraret,
service her lingering meanwhile in the-tournament she-should-honor
eiusque absentiam mirabili quadam virtute suppleret.
and-his absence by-a-marvelous certain power should-supply

Veniens tamen ad locum, armavit se, et intravit, sed
coming yet to the-place he-armed himself and entered but
nihil magni illic egit. Ludo vero expleto, quidam ex
nothing great there he-did with-the-game but finished certain of
militibus hospitium eius intraverunt, et ut secum mitius
the-knights the-lodging his entered and that with-them more-gently
agere dignaretur deprecabantur. Quibus cum diceret: Quae
to-deal he-should-deign they-begged to-whom when he-said what
est causa petitionis vestrae? responderunt: Hodie cepistis
is the-cause of-petition your they-answered today you-took
nos, et rogamus ut bene nos tractetis. Waltero negante,
us and we-ask that well us you-treat with-Walter denying
ac dicente: Ego vos non cepi; responderunt: In rei
and saying I you not took they-answered in of-the-thing
veritate nos hodie dextras vobis dedimus, nos signa vestra
truth we today right-hands to-you gave we signs your
militaria ibi vidimus, nos vocem vestram ibi audivimus.
military there saw we voice your there heard
Et cognovit statim hoc actum fuisse gratia beatae
and he-knew at-once this done to-have-been by-the-grace of-the-blessed
Virginis, quam honoraverat in missa. NOVICIUS: Cum sit
Virgin whom he-had-honored in the-mass NOVICE since it-is
mortale peccatum, ire et exercere tornamenta, quomodo
a-mortal sin to-go and to-practice tournaments how
beatae Virgini placere potuerunt oratio et oblatio Walteri?
to-the-blessed Virgin to-please could the-prayer and offering of-Walter
MONACHUS: Duo ibi committuntur peccata mortalia,
MONK two there are-committed sins mortal
superbia scilicet et inobedientia. Superbia, quia fit
pride namely and disobedience pride because it-is-done
intuitu laudis humanae; inobedientia, quia fit contra
in-view of-praise human disobedience because it-is-done against

prohibitionem Ecclesiae. Unde in tornamentis occisi, extra
the-prohibition of-the-Church whence in tournaments those-killed outside
cimiteria fidelium sepeliuntur. Cum autem obsequium
the-cemeteries of-the-faithful are-buried when moreover the-service
praedictae missae Waltero potuisset esse meritorium vitae
of-the-aforesaid mass to-Walter could-have to-be meritorious of-life
aeternae, si factum fuisset in caritate, nunc transivit in
eternal if done it-had-been in charity now it-passed into
mercedem temporalem. Opera enim bona, id est de genere
reward temporal works for good that is of the-kind
bonorum, temporaliter remunerantur. Homo etiam per illa,
of-goods temporally are-rewarded a-man also through them
ut quidam ex scripturis probant, habilem se reddit
as certain-ones from the-scriptures prove apt himself renders
ad gratiam suscipiendam. Hoc verum esse, sequens probat
to grace to-be-received this true to-be the-following proves
exemplum. — Cum alio quodam tempore nundinas illas
example when at-another certain time fairs those
execrabiles quaereret, et inter multos stans milites missam
execrable he-sought and among many standing knights mass
audiret, sacerdos ut in canone calicem levavit, crucem
was-hearing the-priest as in the-canon the-chalice he-raised a-cross
auream sub eius pede conspexit. Cui annexa fuit cartula,
golden under its foot beheld to-which attached was a-little-sheet
haec continens verba: Crucem hanc defer ex parte mea,
these containing words cross this carry from part my
Mariae scilicet matris Christi, amico meo Waltero militi
of-Mary namely the-mother of-Christ to-friend my Walter knight
de Birbech. Quam cum sacerdos legisset, post completionem
of Birbech which when the-priest had-read after the-completion
missae pulpitum ascendit et clamavit: Estne aliquis hic
of-the-mass the-pulpit he-ascended and cried is-there anyone here

miles, qui vocetur Walterus de Birbech? Respondentibus
a-knight who is-called Walter of Birbech with-answering
quibusdam, ecce iste est; sacerdos eum seorsum duxit,
some behold this-one is the-priest him apart led
crucem porrexit, et ubi illam invenerit, vel quis miserit
the-cross held-out and where it he-had-found or who had-sent
intimavit. Quam laetus suscipiens, in Hemmenrode conversus,
made-known which glad receiving in Himmerod converted
eam Abbati resignavit. Postea Comitissa Hollandiae, missis
it to-the-Abbot he-resigned afterward the-Countess of-Holland with-sent
honestis nunciis, eandem crucem sibi dari petivit,
honorable messengers the-same cross to-herself to-be-given asked
et tali modo obtinuit. Cumque conventus nunciis
and in-such a-manner obtained and-when the-convent to-the-messengers
responderet, non possumus eam dare, nisi sit voluntas
answered not we-can it give unless it-is the-will
fratris Walteri, sperantes quod non annueret, requisitus de
of-brother Walter hoping that not he-would-assent asked about
hoc respondit: Ego nihil proprietatis habeo, penes Abbatem
this he-answered I nothing of-property have with the-Abbot
est. Sicque dolentes illam miserunt. Cuius aurum tanti
it-is and-so grieving it they-sent whose gold of-so-great
fulgoris est, ut omne aurum in eius comparatione pallescat.
brightness is that all gold in its comparison grows-pale
Quam Comitissa inter reliquias suas reposuit, ea uti non
which the-Countess among relics her laid-up it to-use not
audens. Considerans Walterus adhuc in saeculo positus, tanta
daring considering Walter still in the-world placed so-great
circa se beatae Dei Genitricis beneficia, in tantum in
around himself of-the-blessed of-God Mother benefits to so-much in
illius amore accensus est, ut in quadam paupere ecclesia,
her love kindled was that in a-certain poor church

in eius honore dedicata, conscio sacerdote, fune collo
in her honor dedicated with-aware the-priest with-a-rope on-neck
suo iniecta, servum glebae se illi super altare offerret,
his thrown a-serf of-the-soil himself to-her upon the-altar he-offered
solvens singulis annis censum de capite suo, qualem servi
paying in-single years a-tax from head his such-as serfs
originarii solvere consueverunt. Et quia propter honorem
born to-pay have-been-accustomed and because for-the-sake-of the-honor
Reginae coelestis se tam valde humiliavit, ipsa suum
of-the-Queen heavenly himself so greatly he-humbled she her
dilectum etiam glorificavit. — Solitus erat in vigiliis
beloved also glorified wont he-had-been on the-vigils
omnium sollemnitatum beatae Virginis ieiunare in pane
of-all solemnities of-the-blessed Virgin to-fast on bread
et aqua, et saepe etiam in sextis feriis, ob reverentiam
and water and often also on sixth days because-of reverence
sabbati. Die quadam servus ieiunanti vas parvulum
of-the-sabbath on-day a-certain a-servant to-him-fasting a-vessel tiny
fictile cum aqua obtulit, quam in eius manibus divina virtus
earthen with water offered which in his hands the-power divine
in vinum optimum convertit. Qui cum gustasset aquam
into wine best turned who when he-had-tasted the-water
vinum factam, servum secrete vocavit et arguit, dicens
wine made the-servant secretly he-called and rebuked saying
sibi vinum pro aqua ministratum. Quod cum ille negasset,
to-himself wine for water served which when he had-denied
asserens se hausisse aquam de situla, vas recepit, et
asserting himself to-have-drawn water from the-bucket the-vessel he-took-back and
effudit, sicque aqua purissima impleta, ut securus esset,
poured-out and-so with-water most-pure filled that sure he-might-be
praegustavit, et obtulit. De quo cum gustasset, sicut prius
he-tasted-first and offered of which when he-had-tasted as before

vinum invenit, et mox servo iratus sic ait: Ut quid
wine he-found and at-once at-the-servant angry thus he-says to what
mihi illudis en secundo, vinum pro aqua mihi offerendo?
me do-you-mock lo a-second-time wine for water to-me by-offering
Ad quod verbum stupens servus, cum iuramentis maximis
at which word astonished the-servant with oaths greatest
negavit. Tunc primum intelligens ex multa misericordia
denied then first understanding from much mercy
Dei Genitricis hoc miraculum circa se gestum, eundem
of-God Mother this miracle around himself done the-same
servum adiuravit, ne illud unquam alicui hominum
servant he-adjured that-not it ever to-anyone of-men
quoad viveret, manifestaret. Ex quo colligitur quod non
as-long-as he-lived he-should-disclose from which it-is-gathered that not
cupidus erat inanis gloriae. Servus vero tanti particeps
covetous he-was of-vain glory the-servant but of-so-great a-sharer
miraculi, frater est Arnoldus, qui cum eo venit ad ordinem,
of-a-miracle brother is Arnold who with him came to the-order
vir sanctus et multum ordinatus, et in monte Stromberg
a-man holy and much ordered and on the-mount Stromberg
sepultus. Antequam moreretur, idem miraculum ad Dei
buried before he-died the-same miracle to of-God
gloriam publicavit, timens de thesauro occultato post mortem
the-glory he-published fearing for the-treasure hidden after death
reddere rationem. — Audiens saepedictus Walterus ordinem
to-render an-account hearing the-often-said Walter the-order
Cisterciensem beatae Virgini dedicatum, omnia quae sunt
Cistercian to-the-blessed Virgin dedicated all-things which are
huius mundi, divitias videlicet, honores et amicos, ob
of-this world riches namely honors and friends because-of
illius amorem reliquit, et in Claustro quod alio nomine
her love left and in the-Cloister which by-another name

Hemmenrode dicitur, cuius fama tunc temporis, sicut et
Himmerod is-called whose fame at-that of-time as also
hodie, clarissima fuit, habitum regularem suscepit. In quo
today most-bright was the-habit regular took-up in which
coenobio quam humiliter sit conversatus, quam fervens
monastery how humbly he-has lived how fervent
fuerit et obediens, et in obsequio beatae Virginis devotus,
he-was and obedient and in the-service of-the-blessed Virgin devout
testes sunt omnes monachi eiusdem monasterii. Psalterium
witnesses are all the-monks of-the-same monastery the-psalter
vero, hymnos, cantica et alias de Domina nostra orationes
but hymns canticles and other about Lady our prayers
plurimas in probatione didicerat, quae omnia studiosissime
very-many in probation he-had-learned which all most-zealously
frequentavit. Missae quotidianae Dominae nostrae semper
he-frequented the-mass daily of-Lady our always
interesse voluit; quicquid pene loquebatur, aedificatorium
to-attend he-wished whatever almost he-spoke edifying
fuit. — Quia non solum verbis et aspectu, imo etiam
was because not only by-words and look nay even
odore famae eius multi aedificabantur, magister hospitum
by-the-odor of-fame his many were-edified master of-guests
creatus est. Tempore quodam ductus est ad monasterium
appointed he-was at-time a-certain led was to the-monastery
spe curationis quidam obsessus, et in hospitio receptus.
in-hope of-cure a-certain possessed-man and in the-guesthouse received
Erat enim rusticus dives satis ac notus. Qui cum nullo
he-was for a-peasant rich enough and known who when by-no
remedio posset sanari, non reliquiis sanctorum, non
remedy he-could to-be-healed not by-the-relics of-saints not
orationibus monachorum, saepedictus Walterus auctoritate
by-the-prayers of-the-monks the-often-said Walter by-the-authority

officii frequenter eum visitans, orationes et rithmos quos
of-office frequently him visiting the-prayers and rhymes which
habebat, de Domina nostra conscriptos, super caput hominis
he-had about Lady our written-down over the-head of-the-man
legit, sacras picturas ostendit, per quae omnia daemonem
he-read sacred pictures he-showed through which all the-demon
ut exiret adiuravit. Die quadam cum psalterium super
that he-should-go-out he-adjured on-day a-certain when the-psalter upon
obsessi caput posuisset, obsidens clamans et furens, in
of-the-possessed the-head he-had-placed the-possessor crying and raging to
tantum hominem a quo exire cogebatur, turbavit et
so-much the-man from whom to-go-out he-was-forced troubled and
allisit, ut cadens in terram mortuus diceretur. Post horam
dashed that falling to the-earth dead he-was-said after an-hour
ad se reversus surrexit, a diabolo se liberatum clamitans.
to himself returned he-rose by the-devil himself freed crying-out
Conversus vero qui curationi huic interfuit, et rusticum
the-lay-brother but who at-cure this was-present and the-peasant
furentem servavit, ista mihi recitavit. Vadens ille sanus
raging kept these-things to-me recited going he sound
in domum suam, post aliquantulum temporis rediit, gratias
into house his after a-little of-time returned thanks
agens beatae Virgini eiusque servo suo curatori, hoc
giving to-the-blessed Virgin and-her servant his curer this
verbum audiente conventu adiiciens: Si nihil esset amplius
word with-hearing the-convent adding if nothing were more
reliquiarum in monasterio isto, praeter hunc sanctum virum
of-relics in monastery this besides this holy man
cuius meritis curatus sum, toti loco sufficere deberet.
whose by-the-merits cured I-am to-the-whole place to-suffice it-ought
NOVICIUS: Magna sunt quae dicis. MONACHUS:
NOVICE great are the-things-which you-say MONK

Non solum daemones, sed et bruta animalia illius sanctitati
not only demons but also brute animals his holiness
obediebant. Erat monasterio poledrus pulcherrimus, et
obeyed there-was to-the-monastery a-colt most-beautiful and
tanti valoris, ut tam Episcopus Treverensis quam Dux
of-so-great value that as-much the-Bishop of-Trier as the-Duke
Lotharingiae quadraginta ut puto marcas argenti offerrent
of-Lorraine forty as I-think marks of-silver offered
pro illo. Species enim optimi dextrarii in eodem erat poledro.
for it the-look for of-a-best charger in the-same was colt
Timens conventus alterum offendere, si uni venderetur,
fearing the-convent the-other to-offend if to-one it-were-sold
per dominum Walterum duobus adhibitis conversis, eundem
through dom Walter with-two employed lay-brothers the-same
equum Comiti Hollandiae gratis transmisit. Venientibus
horse to-the-Count of-Holland freely sent with-coming
eis in quendam saltum, poledrus equitiam, id est gregem
them into a-certain glade the-colt a-stud that is a-herd
equarum, de longe pascere conspexit. Qui statim hinniens
of-mares from afar to-graze beheld who at-once neighing
atque lasciviens, ex ducentium manibus se excussit,
and frisking from of-those-leading the-hands himself shook-free
et cursu velocissimo ad equitiam properavit. Quem cum
and at-a-run most-swift to the-stud hurried whom when
conversi insequerentur, fugiente equitia, magis poledrus
the-lay-brothers pursued with-fleeing the-stud more the-colt
ab eis elongabatur. Quibus frustrato labore reversis, ait
from them was-drawn-off with-whom with-frustrated labor returned says
Walterus: Procedamus, equus iste perditus est, nisi sancta
Walter let-us-go-on horse this lost is unless holy
Maria illum nobis redonet. Vix ad duo milliaria processerant,
Mary it to-us give-back scarcely to two miles they-had-gone-on

et ecce poledrus velociter recurrens, qui nondum satis
and behold the-colt swiftly running-back who not-yet enough
domitus fuit, velut ovis mansueta ductorum suorum manibus
tamed was like a-sheep gentle of-leaders his to-the-hands
colla subiecit. — Quia notus erat nobilibus terrae, et
the-neck submitted because known he-was to-the-nobles of-the-land and
ab eis tum propter sanguinis nobilitatem, tum propter vitae
by them now because-of of-blood the-nobility now because-of of-life
sanctitatem venerabatur, saepe pro monasterii necessitatibus
the-holiness was-revered often for of-the-monastery the-needs
contra voluntatem suam emittebatur. Tempore quodam
against will his he-was-sent-out at-time a-certain
descendens cum nave domus quae vinum portabat, cum
going-down with the-ship of-the-house which wine carried when
Zelandiam venissent, orta tempestas maxima omnes terruit,
to-Zealand they-had-come arisen a-storm very-great all terrified
et navem inclinavit. Accessit periculum periculo. Praedones
and the-ship tilted came danger to-danger pirates
ad eos remigantes, navim depraedari conati sunt. Et ecce
to them rowing the-ship to-plunder tried have and behold
iusto Dei iudicio duo vasa, vi ventorum eiecta,
by-the-just of-God judgment two casks by-the-force of-the-winds thrown-out
naviculam subverterunt, ipsosque praedones in profundum
the-little-boat overturned and-the-very pirates into the-deep
dimerserunt. Acta sunt haec in vigilia sancti Nycholai
plunged done were these-things on the-vigil of-saint Nicholas
post mediam noctem. Singuli vitae suae timentes, Deo
after middle night each for-life his fearing to-God
supplicabant. Ipse vero vir beatus de gurgustio navis
prayed he but man blessed from the-cabin of-the-ship
egrediens, servo suo seorsum ducto confessionem fecit, et
going-out with-servant his apart led confession made and

intravit. Deinde imagine sanctae Dei Genitricis eburnea,
entered then with-the-image of-the-holy of-God Mother ivory
quam semper penes se habebat, coram se posita, ante
which always with himself he-had before himself placed before
illam se prostravit, et oravit, atque in ipsa oratione
it himself he-prostrated and prayed and in the-very prayer
leniter obdormivit. Statimque visum est ei quod dominum
gently fell-asleep and-at-once seemed it-was to-him that dom
Arnoldum in Claustro, virum sanctum et probatae vitae,
Arnold in the-Cloister a-man holy and of-proved life
tempore psalmodiae cytharizare audiret; sicque ex ipsa
at-the-time of-psalmody to-play-the-harp he-heard and-so from the-very
dulcedine vocis expergefactus est. Erat enim tempus
sweetness of-the-voice awakened he-was it-was for the-time
matutinarum. Intelligens protinus quod vir iustus eadem
of-matins understanding forthwith that the-man just at-the-same
hora pro ipsis oraret, laetus exivit, omnesque consolans
hour for them was-praying glad he-went-out and-all consoling
his verbis ait: Nolite timere, nullum nobis periculum
with-these words he-says do-not fear no to-us danger
nocere poterit, dominum Arnoldum de sancto Severino
to-harm shall-be-able dom Arnold of saint Severinus
monachum nostrum audivi cytharizantem. Mox virtute
monk our I-heard playing-the-harp at-once by-the-power
divina et meritis beatae Virginis quam invocaverat, et
divine and by-the-merits of-the-blessed Virgin whom he-had-invoked and
iam dicti Arnoldi, tempestas sedata est. Haec cum
of-the-already said Arnold the-storm calmed was these-things when
relata fuissent domino Hermanno Priori, nunc Abbati Loci
related had-been to-dom Herman Prior now Abbot of-the-Place
sanctae Mariae, statim dominum Arnoldum horum prorsus
of-holy Mary at-once dom Arnold of-these-things wholly

inscium vocavit, et quid in nocte sancti Nycholai infra
unaware he-called and what in the-night of-saint Nicholas within
matutinas cogitaverit, vel quid ibi egerit interrogavit. Cui
matins he-had-thought or what there he-had-done asked to-whom
ille respondit: Credite mihi, ego cytharizavi ibi. Quali modo?
he answered believe me I played-the-harp there in-what manner
inquit. Et ille: Quando non possum habere devotionem,
he-says and he when not I-can to-have devotion
sub cuculla digitos ad similitudinem cytharizantis moveo,
under the-cowl the-fingers to the-likeness of-one-playing-the-harp I-move
et cordas corde tango, sicque mentis torporem ad
and the-strings with-the-heart I-touch and-so of-mind the-torpor to
devotionem excito. Et miratus est Prior nimis, audiens
devotion I-rouse and wondered has the-Prior exceedingly hearing
haec. Quia vir litteratus est, puto exemplo Helisei hoc
these-things because a-man lettered he-is I-think by-the-example of-Elisha this
eum facere, in quo ad vocem psalterii excitatus est spiritus
him to-do in whom at the-voice of-the-psaltery roused was the-spirit
prophetiae. — Ut enim taceam de fratribus, tantae
of-prophecy that for I-may-keep-silent about the-brothers of-so-great
fuit compassionis circa pauperes, ut in via directus,
he-was compassion toward the-poor that on the-road directed
petentes praeveniret, ex nummis sibi ad expensas datis illis
those-asking he-forestalled from the-coins to-him for expenses given to-them
porrigens. Cum die quadam scholaris nudipes illi occurreret,
holding-out when on-day a-certain a-scholar barefoot him met
et frigus esset, stare eum fecit, et descendit, calciosque
and cold it-was to-stand him he-made and dismounted and-the-shoes
extractos illi tribuit, et novis quos in sacco habebat
drawn-off to-him gave and with-new which in the-bag he-had
reindutis, equum ascendit et abiit. Haec me praesente
put-back-on the-horse he-mounted and went-away these-things with-me present

facta sunt. Discordantes concordabat, inobedientes exorabat,
done were the-quarreling he-reconciled the-disobedient he-entreated
iracundos et impatientes ad cor saepius revocavit, tentatos
the-wrathful and impatient to heart rather-often he-called-back the-tempted
exemplis plurimis quae semper ad manum habebat, alleviavit.
with-examples very-many which always at hand he-had he-relieved
Hinc est quod tempore quodam, cum de quodam verbo
hence it-is that at-time a-certain when about a-certain word
conferrem cum illo, in partem me traxit, et ait: Et ego
I-conferred with him to one-side me he-drew and says and I
magnas carnis meae patior tentationes. Ut aliis posset mederi,
great of-flesh my suffer temptations that others he-might to-heal
proprias infirmitates illis non erubuit confiteri. — Requisitus
his-own infirmities to-them not he-blushed to-confess asked
die quadam a praedicto Priore, sicut ipse mihi retulit,
on-day a-certain by the-aforesaid Prior as he-himself to-me related
quid in mensa cogitaret, eo quod non intelligeret
what at table he-thought for-this that not he-understood
lectionem, respondit: Ego habeo ibi lectionem meam. Quando
the-reading he-answered I have there reading my when
manducare incipio, qualiter pro me Dei filius sit ab angelo
to-eat I-begin how for me of-God the-son was by an-angel
nunciatus, et in utero Virginis de Spiritu sancto conceptus,
announced and in the-womb of-the-Virgin of the-Spirit holy conceived
mente retracto; sicque primum folium verto. Deinde cogito,
in-mind I-go-over and-so the-first leaf I-turn then I-think
quomodo angelis concinentibus sit natus, et pannis vilibus
how with-angels singing-together he-was born and in-cloths cheap
involutus, in praesepio reclinatus; et ecce perlectum est
wrapped in a-manger laid and behold read-through is
folium secundum. In hunc modum transcurro circumcisionem,
the-leaf second in this manner I-run-through the-circumcision

adventum Magorum, oblationem eius in templo, baptismum,
the-coming of-the-Magi the-offering his in the-temple the-baptism
et ieiunium, passionem, et resurrectionem, ascensionem,
and the-fast the-passion and the-resurrection the-ascension
et sancti Spiritus adventum, extremumque iudicium. Talis
and of-the-Holy Spirit the-coming and-the-last judgment such
est lectio mea quotidiana, cuius finis, finis est prandii.
is reading my daily whose end the-end is of-the-meal
Quod in tali libro comedens legerit, testabantur lacrimae
that in such a-book eating he-read bore-witness the-tears
quas in mensa fudit. Plus enim delectabatur in sanctis
which at table he-shed more for he-delighted in holy
meditationibus, quam in genuflexionibus, per quas spiritus
meditations than in genuflections through which the-spirit
contemplantis impeditur. Non multas ut dixi in oratione
of-the-contemplative is-hindered not many as I-said in prayer
venias petivit, sed stans, vel super genua iacens erecto
prostrations he-sought but standing or upon knees lying with-raised
vulto coelos respicere consuevit. — Antequam Deus eum
face the-heavens to-look-at he-was-wont before God him
vocaret de hoc mundo, cuidam monacho mirifica quaedam
called from this world to-a-certain monk a-marvelous certain
visio revelata est de illo. Existente eo in Vilari, quae
vision revealed was about him with-being him in Villers which
domus est ordinis Cisterciensis, cum Abbate suo domino
a-house is of-the-order Cistercian with Abbot his dom
Eustachio, cum dies esset Dominica, totum conventum
Eustace when the-day was Sunday the-whole convent
idem Abbas post coenam convocari fecit. Quod cum
the-same Abbot after supper to-be-called-together caused which when
factum fuisset, et ipse diceret: Suntne fratres nostri modo
done it-had-been and he said are brothers our now

hic omnes? responsum est ei: Omnes domine, exceptis
here all answered it-was to-him all O-lord except
duobus iuvenibus, qui de Francia hospites huc missi sunt,
two youths who from France guests hither sent were
qui studiosi sunt valde circa silentium, maxime diebus quibus
who zealous are very about silence most on-days on-which
communicant. Secundo vero ex parte eius vocati, cum
they-communicate a-second-time but from part his called when
venissent, et eis Abbas moram improperaret, humiliter
they-had-come and to-them the-Abbot the-delay reproached humbly
se excusantes, consederunt. Sequenti die conventus
themselves excusing they-sat-down on-the-following day the-convent
a labore rediens, et ante portam facto primo signo
from labor returning and before the-gate with-made the-first signal
nonae, secundum exspectans, senior ex eis cum stans super
of-none the-second awaiting the-elder of them when standing upon
fossorium suum se reclinaret, et nonam de Domina
spade his himself he-leaned and none of Lady
nostra diceret, sic standō leniter obdormivit. Et ecce ipsam
our said thus by-standing gently fell-asleep and behold the-very
Dei Genitricem, diversorum ordinum personis stipatam, in
of-God Mother of-diverse orders by-persons thronged in
mira claritate inter se et portam transire conspexit.
wondrous brightness between himself and the-gate to-pass he-beheld
A qua cum minime quasi ignotus respiceretur neque
by whom when by-no-means as-if unknown he-was-looked-at nor
vocaretur, tristis ait intra se: Heu mihi misero, quare me
was-called sad he-says within himself alas for-me wretched why me
non vocat? Quae cum paululum processisset, miserta illius,
not calls-she who when a-little she-had-gone-on pitying him
monachum familiarius sibi adhaerentem remisit dicens: Voca
a-monk more-familiarly to-her clinging she-sent-back saying call

monachum illum. Quem cum reversus vocaret et diceret:
monk that whom when returned he-called and said
Veni, Domina nostra vocat te; prae gaudio expergefactus
come Lady our calls you for joy awakened
est. Intrans, et dominum Walterum considerans, dicebat
he-was entering and dom Walter considering he-said
intra se: Simillimus est monachus iste monacho, per
within himself most-like is monk this to-the-monk through
quem hodie Domina nostra in somnis vocavit me, nisi
whom today Lady our in sleep called me except
quod cuculla illius grisea, huius autem alba est. Et
that the-cowl of-that-one gray of-this-one but white is and
recitavit visionem socio suo. Sequenti die cum dominus
he-recited the-vision to-companion his on-the-following day when dom
Abbas et Walterus essent recessuri, et ab eis praedicti
Abbot and Walter were about-to-withdraw and by them the-aforesaid
iuvenes ad portam vocati, Walterusque in sua grisea cuculla
youths to the-gate called and-Walter in his gray cowl
staret, alba quae sibi fuerat accommodata deposita,
stood with-the-white which to-him had-been lent laid-aside
ait monachus socio: Revera, iste est monachus qui
says the-monk to-the-companion truly this-one is the-monk who
vocavit me, vestem cognosco, de persona non dubito.
called me the-garment I-recognize about the-person not I-doubt
Post dies paucos idem Walterus coepit infirmari, qui fide
after days few the-same Walter began to-be-sick who with-faith
et caritate plenus, confessus atque contritus, beata
and charity full confessed and contrite with-the-blessed
Dei Genitrice se vocante, de tenebris transivit ad lucem,
of-God Mother him calling from darkness passed to light
de fide ad speciem, de labore ad requiem, de merito
from faith to sight from labor to rest from merit

ad praemium, de mundo ad patriam. Ad quam nos
to reward from the-world to the-fatherland to which us
perducat ipse Dei filius Dominus noster Jesus Christus
may-lead he-himself of-God the-son Lord our Jesus Christ
ex Maria Virgine natus, qui est via in exemplo, veritas in
of Mary Virgin born who is the-way in example the-truth in
promisso vita in praemio. Amen. Monachus vero Vilariensis
promise the-life in reward Amen the-monk but of-Villers
et ipse vocatus, sicut ei fuerat praeostensum, paucis
also himself called as to-him it-had-been foreshown with-few
diebus interpositis migravit ad Dominum. Haec mihi
days intervening passed to the-Lord these-things to-me
relata sunt a praedicto Abbate Eustachio. — Ut autem
related were by the-aforesaid Abbot Eustace that moreover
ostenderet Dominus quanti apud ipsum esset meriti
he-might-show the-Lord of-how-much with him was merit
matris suae dilectus, signis post mortem illum glorificavit.
of-mother his the-beloved by-signs after death him he-glorified
Eodem tempore Winemarus de Aldindorp, miles dives et
at-the-same time Winemar of Aldindorp a-knight rich and
honestus, lecto totus paralyticus decubuit. Audiens hominem
honorable on-bed wholly paralyzed lay hearing the-man
Dei unice sibi dilectum ad Dominum migrasse, mox
of-God singularly to-himself beloved to the-Lord to-have-passed at-once
nuncium ad Claustrum misit, per quem sibi defuncti
a-messenger to the-Cloister he-sent through whom to-himself of-the-dead-man
coturnos transmitti supplicavit. Missi sunt ei novi, et
the-boots to-be-sent he-begged sent were to-him new-ones and
mox remissi, eo quod intellexisset eos domini Walteri
at-once sent-back for-this that he-had-understood them of-dom Walter
non fuisse. Mox per eundem nuncium boti viri
not to-have-been at-once through the-same messenger the-boots of-the-man

Dei satis veteres mittuntur, quos infirmus cum fide ac
of-God enough old are-sent which the-sick-man with faith and
devotione suscipiens, statim ut manus praemortuas imposuit,
devotion receiving at-once as the-hands dead he-put-in
beneficium ex eis sensit. Simile actum est in pedibus.
benefit from them he-felt like done it-was in the-feet
Ab illa enim hora coepit manus levare et pedes erigere,
from that for hour he-began the-hands to-raise and the-feet to-lift
et totius corporis vires, sensim tamen, recipere. Eadem
and of-the-whole body the-strength gradually yet to-recover the-same
vero calciamenta ob amorem beati viri, et concessum
but shoes because-of love of-the-blessed man and the-granted
sibi per illa beneficium, in tantum venerabatur, ut in
to-himself through them benefit to so-much he-venerated that in
castro suo capellam aedificaret, atque eosdem coturnos eius
castle his a-chapel he-built and the-same boots its
altario ligneo, Abbate nostro praesente, includeret. — Alius
in-the-altar wooden with-Abbot our present enclosed another
quidam miles periculosum habens apostema in pectore,
a-certain knight a-dangerous having abscess in the-breast
audiens per praedictos calcios tantam in Winemaro virtutem
hearing through the-aforesaid shoes so-great in Winemar a-power
factam, unum sibi transmitti petivit, per quem, mox
done one to-himself to-be-sent asked through which as-soon
ut ulceris locum tetigit, plene convaluit. NOVICIUS: Satis
as of-the-ulcer the-place he-touched fully he-recovered NOVICE enough
mihi iam fateor probatum, quod beata Maria diligentes se
to-me now I-confess proved that blessed Mary those-loving her
diligat et honoret. MONACHUS: Non solum suos dilectores
loves and honors MONK not only her lovers

ac dilectos ad vitam ducit aeternam, imo frequenter illos
and beloved to life she-leads eternal nay frequently them
etiam ad honores provehit temporales.
also to honors she-advances temporal

CAPITULUM XXXIX. De Abbate nostro, cui virgam pastoralem sancta Maria porrigere visa est antequam in Abbatem promoveretur

OUR ABBOT, TO WHOM MARY WAS SEEN TO GIVE THE STAFF

After Abbot Gevard's death the old priest Siegfried foretells that the Prior Henry will be abbot and be blessed in the church of Trier, having seen our Lady give him the staff before Saint Peter's presbytery. Henry is elected unanimously, and the Archbishop of Trier, too tired at Koblenz, blesses him at Trier on Palm Sunday. Mary also humbles those she promotes when they do ill.

Post mortem Abbatis nostri Gevardi, huius praedecessoris
after the-death of-Abbot our Gevard of-this-one the-predecessor
qui hodie abbatizat, fuit apud nos sacerdos quidam
who today is-abbot there-was among us a-priest certain
aetatis decrepitae, Syfridus nomine, spiritum aliquando ut
of-age decrepit Siegfried by-name the-spirit at-times as
nobis videbatur habens prophetiae. Hic multis diebus ante
to-us it-seemed having of-prophecy he many days before
celebrationem electionis quibusdam secretius praedixerat, quod
the-celebration of-the-election to-certain-ones more-secretly had-foretold that
dominus Henricus tunc Prior, Abbas esset futurus, et in
dom Henry then Prior Abbot was about-to-be and in
ecclesia Treverensi in Abbatem consecrandus. Requisitus unde
the-church of-Trier as Abbot to-be-consecrated asked whence
hoc sciret, respondit: Dominam nostram vidi ante presbyterium
this he-knew he-answered Lady our I-saw before the-presbytery

eiusdem ecclesiae, videlicet beati Petri, virgam ei porrigere
of-the-same church namely of-blessed Peter the-staff to-him to-hold-out
pastoralem. Modum tamen visionis nemini dicere voluit. Quid
pastoral the-manner yet of-the-vision to-no-one to-tell he-wished what
plura? Tam concorditer in Abbatem electus est, ut Visitator
more so harmoniously as Abbot elected he-was that the-Visitor
miraretur, dicens tam unanimem electionem non posse esse
wondered saying so unanimous an-election not to-be-able to-be
nisi a Deo. Et quia tunc temporis ordines Coloniae
except from God and because at-that of-time orders at-Cologne
fieri non poterant, propter captivitatem Episcopi Brunonis,
to-be-held not could because-of the-captivity of-the-Bishop Bruno
licentiatum est ei a Prioribus, ordinationem suam
leave-given it-was to-him by the-Priors ordination his
recipere ab Archiepiscopo Treverensi Johanne. Divulgatum
to-receive from the-Archbishop of-Trier John made-known
nobis fuerat, quia ordines sollemnes celebraturus esset apud
to-us it-had-been that orders solemn about-to-celebrate he-was at
Confluentiam, sicut et fecit. Assumptis secum electus
Koblenz as also he-did with-taken with-himself elect
noster quibusdam monachis qui erant ordinandi, profectus
our certain monks who were to-be-ordained set-out
est illuc. Et dixi ego in corde meo: Bonus iste homo ab
has thither and said I in heart my good this man by
aliquo spiritu erroris in parte deceptus est. Et quia ea
some spirit of-error in part deceived is and because those-things
quae divinitus ordinata sunt, mutari non possunt, cum
which divinely ordained are to-be-changed not can when
dominus Archiepiscopus clericos ordinasset, et valde fatigatus
lord Archbishop the-clerics had-ordained and very wearied
esset, ait Abbati: Domine Abbas, multum sum lassus,
was he-says to-the-Abbot O-dom Abbot much I-am tired

in die Palmarum veniatis ad me Treverim, et libenter ibi
on the-day of-Palms come to me at-Trier and gladly there
vos consecrabo. Quod et fecit. Et miratus sum valde, nihil
you I-shall-consecrate which also he-did and wondered I-have greatly nothing
deinceps dubitans de veritate visionis. NOVICIUS: Quid
thereafter doubting about the-truth of-the-vision NOVICE what
si male se habuerint in praelaturis sic a beata
if badly themselves they-shall-have-conducted in prelacies thus by the-blessed
Virgine promoti? MONACHUS: Sicut ab ea misericorditer
Virgin promoted MONK as by her mercifully
exaltantur, ita dictante eius iustitia nonnunquam humiliantur,
they-are-exalted so with-dictating her justice sometimes they-are-humbled
et hoc forte ad bonum suum. NOVICIUS: De hoc mihi
and this perhaps to good their NOVICE about this to-me
dicas exemplum. MONACHUS: Exemplum non longe quaeram.
tell an-example MONK an-example not far I-shall-seek

CAPITULUM XL. Item de Episcopo Theoderico, qui per ipsam Coloniae in Antistitem est promotus, eiusque nutu depositus

BISHOP THEODERIC OF COLOGNE, RAISED AND DEPOSED BY HER

Herman, Dean of Bonn, dreams that the Virgin bids him take a book of Ave Marias not to John of Cambrai but to Theoderic, Provost of the Holy Apostles, warning that if he does ill she will take the see from him. Elected, Theoderic is soon corrupted, oppresses clergy and monks alike, and is deposed.

Mortuo praedicto Brunone, et post occisionem Philippi
with-dead the-aforesaid Bruno and after the-killing of-Philip
Ottone iam in regno confirmato, de successore in Ecclesia
with-Otto already in the-kingship confirmed about a-successor in the-Church

Coloniensi satis tractabatur. Hermannus Decanus Bonnensis,
of-Cologne enough it-was-discussed Herman Dean of-Bonn
qui vir est ut nosti valde litteratus, cum Deum eiusque
who a-man is as you-know very lettered when God and-his
Genitricem, sicut ipse mihi retulit, toto cordis affectu
Mother as he-himself to-me related with-whole of-heart affection
deprecaretur, quatenus tantae Ecclesiae dignus praeficeretur,
he-entreated that over-so-great a-Church worthy he-might-be-set
nocte in visu eadem Virgo beata ei apparens, et librum
at-night in a-vision the-same Virgin blessed to-him appearing and a-book
aureis litteris scriptum porrigens, ait: Defer librum istum
with-golden letters written holding-out says carry book this
Episcopo. Nihil aliud in libro continebatur, nisi angelicae
to-the-Bishop nothing other in the-book was-contained except angelic
salutationes, id est Ave Maria gratia plena. Per librum
salutations that is Hail Mary of-grace full by the-book
enim intellexit Episcopatum. Quem cum ferre vellet
for he-understood the-Bishopric which when to-carry he-wished
Johanni Episcopo Cameracensi, eo quod tam Rex quam
to-John Bishop of-Cambrai for-this that as-much the-King as
ipse illi faverent, probitatem illius cognoscentes, revocavit
he-himself him favored the-uprightness his knowing called-back
eum beata Virgo dicens: Non Johanni, sed Theoderico
him the-blessed Virgin saying not to-John but to-Theoderic
sanctorum Apostolorum Praeposito deferas illum. Quod si
of-the-holy Apostles Provost may-you-carry it that if
in Episcopatu non se bene habuerit, sicut per me
in the-Bishopric not himself well he-shall-have-conducted as through me
illum adeptus est, ita per me illo privabitur. Semper in
it he-obtained has so through me of-it he-shall-be-deprived always in
eius obsequio idem Theodericus devotus fuerat, et sicut tibi
her service the-same Theoderic devout had-been and as to-you

notum est, quotidie missae eius quotidianae vult interesse,
known it-is daily at-the-mass her daily he-wishes to-be-present
nummum offerens singulis diebus. Tempore electionis cum
a-coin offering on-single days at-the-time of-the-election when
Rex pro Episcopo Cameracensi intercederet, eique ab
the-King for the-Bishop of-Cambrai interceded and-to-him by
electoribus responderetur, quod idioma terrae ignoraret,
the-electors it-was-answered that the-tongue of-the-land he-did-not-know
cessavit. Hoc ipsum praedixerat praefatus Hermannus.
he-ceased this very-thing had-foretold the-aforementioned Herman
Tunc electores personis quatuor vota sua commiserunt, a
then the-electors to-persons four votes their entrusted by
quibus Theodericus in Antistitem electus est. Qui post
whom Theoderic as Prelate elected was who after
dies paucos a malis consiliariis in tantum depravatus est,
days few by bad counselors to so-much corrupted was
ut modicam haberet differentiam inter personas laicas et
that small he-had distinction between persons lay and
ecclesiasticas, inter rusticos et monachos, aeque ab his ut
ecclesiastical between peasants and monks equally from these as
ab aliis theolonea recipiens, indebitis exactionibus utrosque
from others tolls receiving with-undue exactions both
gravans. His aliisque eius actibus malis Dei Genitrix
burdening by-these and-other his acts bad of-God Mother
irritata, egit, sicut ex superiori visione colligitur, ut
provoked brought-it-about as from the-above vision is-gathered that
indigne satis a Maguntino deponeretur Episcopo, aemulo eius
unworthily enough by the-Mainz he-was-deposed Bishop with-rival his
per electionem substituto. NOVICIUS: Quod durus fuerit
through election substituted NOVICE that harsh he-was
ordini nostro in Episcopatu, satis intellexi. MONACHUS:
to-order our in the-Bishopric enough I-have-understood MONK

Idcirco merito ab illa deiectus est, quae ordinis est advocata.
therefore deservedly by her cast-down he-was who of-the-order is the-advocate
Tanta illi cura est de ordine, ut etiam eos qui leviter
so-great to-her care is about the-order that even those who lightly
detrahunt illi, sine correptione non transeat. Verbi gratia.
disparage it without rebuke not she-lets-pass for example

CAPITULUM XLI. De scholare Coloniensi, quem sancta Maria in somnis corripuit, cum ordini malediceret

A COLOGNE SCHOOLBOY, REBUKED FOR CURSING THE ORDER

A schoolboy of about fourteen, a canon of Saint Mary in the Capitol, who loved the order, turns against it when, on a rumor that the order's ships have been plundered off Zealand, people say the monks are greedy merchants. In a dream the Virgin looks at him severely, turns her face from him, and tells him that he curses and disparages the best friends she has in all the world; he wakes in terror, and his love is rekindled.

Coloniae scholaris est pene quatuordecim annorum, cuiusdam
at-Cologne a-schoolboy there-is almost of-fourteen years of-a-certain
civis filius, et ecclesiae sanctae Mariae in Capitolio canonicus.
citizen the-son and of-the-church of-holy Mary in the-Capitol a-canon
Iste miro modo ordinem nostrum diligebat. Hoc anno
he in-wondrous manner order our loved this year
cum naves ordinis per Zelandiam timore praedonum
when the-ships of-the-order through Zealand from-fear of-pirates
transire non auderent, rumor venit Coloniam, quod omnes
to-pass not dared a-rumor came to-Cologne that all
essent depraedatae. Et dixerunt quidam: Juste actum est
had-been plundered and said certain-ones justly done it-is
cum eis, monachi avari sunt, mercatores sunt, Deus illorum
with them the-monks greedy are merchants they-are God their

avaritiam sustinere non potest. Huiusmodi verbis praedictus
greed to-bear not can of-this-kind by-words the-aforesaid
puer in tantum irritatus est, ut odio adversus ordinem
boy to so-much provoked was that with-hatred against the-order
concepto, religioni detraheret, nec aequo oculo monachum
conceived the-religious-life he-disparaged nor with-even eye a-monk
sive conversum respicere posset. Nocte quadam in somnis
or lay-brother to-look-at he-could on-night a-certain in sleep
ante imaginem Dei Genitricis sibi stare videbatur. Quem
before the-image of-God Mother himself to-stand he-seemed whom
cum illa severius intueretur, et puer tremeret, faciem ab eo
when she more-severely looked-at and the-boy trembled the-face from him
avertit, sic dicens: Maler puer, optimis amicis meis quos
she-turned-away thus saying wicked boy the-best friends my whom
habeo in toto mundo, maledicis et detrahis. Quod verbum
I-have in the-whole world you-curse and disparage which word
ille bene intelligens, et ex terrore evigilans, amorem extinctum
he well understanding and from terror awaking the-love quenched
gratia beatae Virginis in eius corde reaccendit. Quod autem
by-the-grace of-the-blessed Virgin in his heart rekindled that moreover
Virgo piissima spernentes se quandoque puniat et humiliet,
the-Virgin most-kind those-spurning her sometimes punishes and humbles
exemplis duobus tibi ostendam. Alia me memini tibi
by-examples two to-you I-shall-show other-things me I-remember to-you
dixisse superius de invasoribus possessionum Loci sanctae
to-have-told above about the-invaders of-the-possessions of-the-Place of-holy
Mariae, quos humiliavit, et adhuc humiliare non desinit.
Mary whom she-humbled and still to-humble not ceases

CAPITULUM XLII. De poena Sybodonis et sociorum eius, ob iniuriam beatae Virginis

THE PUNISHMENT OF SYBODO AND HIS COMPANIONS

Two knights, the brothers Sybodo and Baldemar, plunder the market of Kusel on the Nativity of the Virgin, the dedication day of its church, though one of Sybodo's knights had dreamed she complained of them to her Son. Count Waleram the younger, hiding his fury and saying they may not fight on her feast, falls on them that night, and scarcely anyone escapes but the knight of the vision; Sybodo cannot rise, as if lead lay on his knees, and both brothers are taken and killed.

Anno praeterito duo milites germani, ministeriales Palatini
in-the-year past two knights brothers ministerials of-the-Palatine
Comitis Rheni, ex quibus unus Sybodo, alter Baldemarus
Count of-the-Rhine of whom one Sybodo the-other Baldemar
vocabatur, multis secum assumptis, armata manu
was-called with-many with-themselves taken with-armed band
venerunt in villam Cussele, forum rerum venalium in odium
came into the-village of-Kusel a-market of-things for-sale in hatred
Walerammi Comitis de Lutzelinburg spoliantes, et multa
of-Waleram Count of Luxembourg plundering and many
pecora aliaque diversi generis spolia secum deducentes.
cattle and-other of-diverse kind spoils with-themselves leading-off
Erat enim in eadem die triplex sollemnitas, dies videlicet
there-was for on the-same day a-threefold solemnity the-day namely
Dominicus, Nativitas sanctae Dei Genitricis, et dedicatio
of-the-Lord the-Nativity of-the-holy of-God Mother and the-dedication
ecclesiae eiusdem villae. Nocte praecedenti cuidam militi
of-the-church of-the-same village on-the-night preceding to-a-certain knight
ex comitibus Sybodonis visio talis ostensa est. Beatam
from the-companions of-Sybodo a-vision such shown was the-blessed
Virginem Christi pedibus vidit provolutam, et voce
Virgin of-Christ at-the-feet he-saw prostrated and with-voice

clara dicentem: Conqueror tibi Domine fili de Sybodone
clear saying I-complain to-you O-Lord son about Sybodo
et complicibus eius, quia dedicationem ecclesiae meae
and accomplices his because the-dedication of-church my
turbaverunt, hominesque ad illam confluentes spoliaverunt,
they-disturbed and-the-people to it flocking plundered
nullum tuae diei, neque meae Nativitati honorem deferentes.
no to-your day nor to-my Nativity honor paying
Quod enim eadem die futurum sciebat, iam pro facto
what for on-the-same day about-to-be she-knew already as done
reputabat. Miles de visione tremefactus, cum Sybodoni eam
she-reckoned the-knight by the-vision made-to-tremble when to-Sybodo it
recitasset, et ille parvipendens recitata, ipsum somniasse
he-had-recited and he making-light-of the-things-recited him to-have-dreamed
diceret, renitentem ut se sequeretur coegit. Dominus vero
said resisting that him he-should-follow he-compelled the-Lord but
virtutum, qui de Caldaea adduxit Nabugodonozor, per quem
of-hosts who from Chaldea brought Nebuchadnezzar through whom
Judaeorum superbiam humiliavit, Walerammum iuniorem,
of-the-Jews the-pride he-humbled Waleram the-younger
per quem matris iniuriam vindicaret, advocavit. Nam
through whom of-the-mother the-wrong he-might-avenge summoned for
die eodem circa nonam inopinate cum armatis militibus
on-day the-same about none unexpectedly with armed knights
Cussele intravit. In dimidio enim anno illuc non venerat.
Kusel he-entered in half for a-year thither not he-had-come
Hi qui bona sua perdiderant, querimoniam de Sybodone
those who goods their had-lost complaint about Sybodo
facientes, cum Walerammus quo isset, vel ubi esset
making when Waleram whither he-had-gone or where he-was
interrogasset, responderunt: Domine ad quatuor milliaria in
had-asked answered O-Lord at four miles in

tali loco secure quiescit. Tunc ille furorem suum dissimulans,
such a-place securely he-rests then he fury his concealing
ait: Hodie festum sanctae Mariae est, bellare nobis non
says today the-feast of-holy Mary is to-fight for-us not
licet. Jussit tamen dextrariis dari pabulum, ut
it-is-allowed he-ordered yet to-the-chargers to-be-given fodder that
modicum quiescentes, fortiores ad conflictum redderentur.
a-little resting stronger for the-conflict they-might-be-rendered
Ante solis occasum cum omnibus suis, equis ascensis
before of-the-sun the-setting with all his with-horses mounted
insecuti sunt hostes, et nocte super securos irruens, alios
pursued have the-enemies and by-night upon the-secure falling some
cepit, alios occidit, vixque aliquis evasit, praeter militem qui
he-took others he-killed and-scarcely anyone escaped except the-knight who
praedictam viderat visionem. His ita gestis, dicebat
the-aforesaid had-seen vision with-these-things thus done said
mulier quaedam Walerammo: Domine, ecce capita praedonum
a-woman certain to-Waleram O-Lord behold the-heads of-robbers
istorum quiescunt in tali loco. Recesserant enim modicum
these rest in such a-place they-had-withdrawn for a-little
a villa in curtim quandam illic dormientes. Mox
from the-village into a-farmstead certain there sleeping at-once
illic omnes divertentes, cum sepes et portam curtis
there all turning-aside when the-hedges and the-gate of-the-farmstead
inciderent, signumque militare Walerammi clamarent, et hoc
they-cut and-the-signal military of-Waleram shouted and this
intimaretur Sybodoni, ille territus, cum fugere vellet, surgere
was-made-known to-Sybodo he terrified when to-flee he-wished to-rise
non potuit, neque pedem movere de loco. Cui cum
not could nor the-foot to-move from the-place to-whom when
Baldemarus diceret: Surge frater, fugiamus; respondit ille:
Baldemar said rise brother let-us-flee answered he

Tu fugias frater, ego enim surgere non valeo, quia super
you may-flee brother I for to-rise not am-able because upon
genua mea quasi massam plumbi sentio. Ad quod ille: Nec
knees my as-it-were a-mass of-lead I-feel to which he nor
ego fugiam, tecum volens manere. Sicque ambo capti sunt
I shall-flee with-you wishing to-remain and-so both captured were
et occisi, solventes poenam sacrilegii in Dei Genitricem
and killed paying the-penalty of-the-sacrilege against of-God Mother
commissi. NOVICIUS: Satis manifesta fuit vindicta haec,
committed NOVICE enough manifest was vengeance this
concordans visioni et poenae factae in Wilhelmum
agreeing with-the-vision and with-the-penalty done on William
de Helpinstein, sicut dictum est superius capitulo septimo.
of Helpenstein as said it-is above in-chapter seventh
MONACHUS: Non solum matris iniuriam Christus
MONK not only of-the-mother the-wrong Christ
vindicat in operibus malis, sed etiam in verbis contumeliosis.
avenges in works bad but also in words insulting

CAPITULUM XLIII. De poena lusoris, qui blasphemavit sanctam Mariam

OF THE PUNISHMENT OF A GAMBLER WHO BLASPHEMED SAINT MARY

Of two gamblers, the loser vomits insults against God; his companion, filled with the same spirit, tells him to be silent, since he does not know how to curse, and then blasphemes God worse himself. When he bursts into insults against Christ's mother, a voice from above says Christ bore his own insult but cannot bear his mother's, and he dies foaming over the board, struck invisibly with a visible wound.

Legitur in libro Miraculorum Claraevallis de duobus lusoribus
it-is-read in the-book of-the-Miracles of-Clairvaux about two gamblers
terribile quid. Cum uni male succederet, fortunae alterius
a-terrible something when for-one badly it-went the-fortune of-the-other
invidens, ut furori suo satisfaceret, in Deum evomere coepit
envying that fury his he-might-satisfy against God to-vomit he-began
verba contumeliosa. Quem socius eodem maligno spiritu
words insulting whom the-companion by-the-same malign spirit
afflatus compescens, ait: Sile, tu enim nescis maledicere.
inspired checking says be-silent you for know-not-how to-curse
Statimque Deum nimium blasphemans, cum in matris eius
and-at-once God exceedingly blaspheming when into of-the-mother his
iniuriam erumperet; vox desuper audita est: Meam iniuriam
the-wrong he-burst-out a-voice from-above heard was my wrong
quocunque modo sustinui, matris autem meae contumelias
in-whatever manner I-have-borne of-mother but my the-insults
nequaquam potero tolerare. Moxque super ipsam tabulam
by-no-means shall-I-be-able to-tolerate and-at-once upon the-very board
vulnere visibili invisibiliter percussus, spumans exspiravit.
by-a-wound visible invisibly struck foaming he-breathed-out-his-life
Et quid dicam de verbis contumeliosis, cum etiam
and what shall-I-say about words insulting when even

stultiloquia, sine felle malitiae contra sanctae Dei Genitricis
foolish-talk without gall of-malice against of-the-holy of-God Mother
imaginem prolata, noverim in praesenti acriter satis punita?
the-image uttered I-know in the-present sharply enough punished

CAPITULUM XLIV. Item de poena cuiusdam matronae de Veldenze, quae de imagine sanctae Mariae stulte loquebatur

A MATRON OF VELDENZ PUNISHED FOR MOCKING HER IMAGE

A matron mocks an old image of the Virgin in the chapel at Veldenz as old junk; the Virgin tells another matron that this woman will be wretched as long as she lives. Soon after, cast out of all her goods by her own son, she is still begging.

In capella castri Veldenze quaedam vetus imago est beatae
in the-chapel of-the-castle of-Veldenz a-certain old image is of-the-blessed
Virginis, in sinu tenens filium, non quidem per opus bene
Virgin in the-lap holding the-son not indeed by workmanship well
formata, sed multa virtute dotata. Matrona quaedam eiusdem
formed but with-much power endowed a-matron certain of-the-same
castri, quod situm est in Dioecesi Treverensi, die quadam
castle which situated is in the-Diocese of-Trier on-day a-certain
in capella stans, ipsamque yconam respiciens, et sculpturae
in the-chapel standing and-the-very icon looking-at and at-the-carving
indignans, ait: Ut quid hic stat vetus haec rumbula? Beata
indignant says to what here stands old this junk the-blessed
vero Maria mater misericordiae, feminam stultiloquam non
but Mary the-mother of-mercy the-woman foolish-of-speech not
ut arbitror apud filium accusans, sed poenam pro culpa
as I-think before the-son accusing but the-penalty for the-fault

futuram alteri cuidam matronae praedicens, ait: Quia domina
about-to-be to-another certain matron foretelling says because lady
illa, nomine eam designans, vocavit me veterem rumbulam,
that by-name her designating called me old junk
semper misera erit quoad vivet. Post paucos dies ab
always wretched she-shall-be as-long-as she-shall-live after few days from
omnibus suis bonis mobilibus et immobilibus a filio proprio
all her goods movable and immovable by son her-own
eiecta, miserabiliter satis usque hodie mendicat, poenam luens
cast-out miserably enough up-to today she-begs the-penalty paying
stultiloquii. Ecce sic beata Virgo diligentes se diligit et
of-foolish-talk behold thus the-blessed Virgin those-loving her loves and
honorat, et contemnentes se punit et humiliat. NOVICIUS:
honors and those-scorning her punishes and humbles NOVICE
Si sacras imagines contemnentes tantam incurrunt poenam,
if sacred images those-scorning so-great incur a-penalty
puto quod venerantes illas magnam mereantur gratiam.
I-think that those-venerating them great earn grace
MONACHUS: Hoc in sequentibus plenius agnosces.
MONK this in the-following more-fully you-shall-recognize

CAPITULUM XLV. De alia matrona, quae filiam a lupo raptam, per eandem imaginem recepit

A MATRON WHO RECOVERED HER DAUGHTER FROM A WOLF

Jutta, devoted to that image, hears that a wolf has carried off her little daughter; she takes the Child from the image's lap and says the Lady will not have hers back until she returns her own. The wolf drops the girl unharmed but for the toothmarks, and Jutta restores the Child. Jutta, told by the image, warns the Prior Herman not to resign his office.

In praedicto castro matrona quaedam habitat honesta ac
in the-aforesaid castle a-matron certain dwells honorable and
devota, nomine Jutta. Haec est illa cui beata Virgo
devout by-name Jutta this is that-one to-whom the-blessed Virgin
verba opprobriosa in suam yconam prolata, conquesta est.
the-words opprobrious against her icon uttered complained has
Et merito. Summo enim honore eandem imaginem veneratur,
and deservedly with-highest for honor the-same image she-venerates
salutationes, orationes, multasque venias coram illa faciens.
salutations prayers and-many prostrations before it making
Tempore quodam cum filiam parvulam in villam proximam
at-time a-certain when a-daughter little into the-village nearest
nutriendam tradidisset, et infantula iam triennis in area
to-be-nursed she-had-handed and the-infant already three-years-old in the-yard
luderet, lupus ludentem quibusdam aspicientibus illam per
was-playing a-wolf her-playing with-certain-ones looking-on her by
gulam rapuit, raptamque in dorsum suum mittens, silvas
the-throat seized and-seized on back his putting the-woods
vicinas petivit. Quem aliqui cum clamore insecuti, sine
neighboring sought whom some with shouting having-pursued without
ereptione puellulae tristes sunt reversi. Ex quibus unus
the-rescue of-the-little-girl sad have returned of whom one

in castrum cucurrit, et matri in mensa sedenti raptum
into the-castle ran and to-the-mother at table sitting the-seizing
filiae nuncians ait: Domina, lupus comedit filiam
of-the-daughter announcing says O-Lady a-wolf has-eaten daughter
vestram. Cui illa turbata nimis respondit: Certe lupus non
your to-whom she troubled exceedingly answered surely a-wolf not
comedit filiam meam. Mox tamen mensa amota surrexit,
has-eaten daughter my at-once yet with-the-table removed she-rose
et in multa cordis amaritudine capellam intrans, imaginem
and in much of-heart bitterness the-chapel entering the-image
Salvatoris de sinu matris evulsit, stansque contra
of-the-Savior from the-lap of-the-mother she-tore-away and-standing before
illam cum multis lacrimis in haec verba prorupit: Domina,
it with many tears into these words burst-out O-Lady
nunquam rehabebitis puerum vestrum, nisi mihi incolumem
never shall-you-have-back child your unless to-me unharmed
restituatis puerum meum. Mira humilitas Reginae coeli.
you-restore child my wondrous humility of-the-Queen of-heaven
Quasi timeret carere filio suo, si mulier non rehaberet
as-if she-feared to-be-without son her if the-woman not should-have-back
filiam suam, lupo protinus imperavit, et ille puellam
daughter her to-the-wolf at-once she-commanded and he the-girl
dimisit. Insecuti plures de villa lupi vestigia, cum
let-go having-pursued many from the-village of-the-wolf the-tracks when
puellae reliquias ad tumulandum quaererent, iuxta quoddam
of-the-girl the-remains for burying they-sought beside a-certain
frutectum illam deambulantem repererunt. Cui cum dicerent,
thicket her walking-about they-found to-whom when they-said
unde venis bona filia? respondit illa: Mummart momordit
whence do-you-come good daughter answered she Mummart bit
me. Vestigia enim dentium lupi in gutture eius cuti
me the-tracks for of-the-teeth of-the-wolf in throat her on-the-skin

superficie tenus incisa apparuerunt, in testimonium tanti
at-the-surface as-far-as cut appeared in witness of-so-great
miraculi adhuc reservata. Tunc filiam ad matrem ducentes,
a-miracle still preserved then the-daughter to the-mother leading
mox ut illam sanam vidit, effecta laetissima cum gratiarum
as-soon as her sound she-saw made most-joyful with of-thanks
actione ad imaginem sacram cucurrit, et puerum sinui
the-giving to the-image holy she-ran and the-child to-the-lap
eius restituens ait: Quia restituisti mihi filiam meam,
its restoring says because you-have-restored to-me daughter my
en tibi restituo filium tuum. Haec mihi relata sunt a
lo to-you I-restore son your these-things to-me related were by
saepedicto Hermanno Abbate Loci sanctae Mariae, qui
the-often-said Herman Abbot of-the-Place of-holy Mary who
puellam vidit, et a matris ore quae dicta sunt
the-girl saw and from of-the-mother the-mouth the-things-which said were
audivit. Cum adhuc Prior esset in Hemmenrode, et firmum
heard when still Prior he-was in Himmerod and firm
haberet propositum resignare Prioratus officium, praedicta
had the-purpose to-resign of-the-Priorate the-office the-aforesaid
matrona ab Abbate eius domino Eustachio quem hospitio
matron from Abbot his dom Eustace whom in-hospitality
receperat, ut sibi eum transmitteret petivit, et obtinuit.
she-had-received that to-her him he-should-send asked and obtained
Quem ante imaginem Dei Genitricis ducens, ne officium
whom before the-image of-God Mother leading that-not office
suum resignaret admonuit. Deo, inquit, non placet, si
his he-should-resign she-admonished to-God she-says not it-is-pleasing if
resignaveritis. Cui cum ille diceret, unde hoc nostis?
you-shall-have-resigned to-whom when he said whence this do-you-know
respondit illa: Nemo mihi hoc revelavit, nisi Domina ista,
answered she no-one to-me this revealed except Lady this

digito imaginem ostendens. Multa siquidem eidem
with-finger the-image showing many-things indeed to-the-same
devotae feminae per sacram illam imaginem revelantur,
devout woman through holy that image are-revealed
plurima per illam beneficia consequitur. NOVICIUS:
very-many through it benefits she-obtains NOVICE
Nescivi hactenus tantas esse consolationes in imaginibus
I-did-not-know hitherto so-great to-be consolations in the-images
sanctorum. MONACHUS: Multas sancti in suis et per
of-the-saints MONK many the-saints in their and through
suas imagines virtutes operantur, maxime in illis locis ubi
their images powers work most in those places where
venerantur. Numquid non recordaris iuvenis apostatae iuxta
they-are-venerated surely not you-remember of-the-youth apostate near
Floreffiam, qui per imaginem beatae Virginis consecutus
Floreffe who through the-image of-the-blessed Virgin obtained
est indulgentiam; similiter et sanctimonialis, quae ab eius
has indulgence likewise and of-the-nun who by her
imagine alapha suscepta periculosam evasit tentationem?
image with-a-slap received a-dangerous escaped temptation
NOVICIUS: Utriusque bene memini, primi videlicet miraculi
NOVICE of-each well I-remember of-the-first namely miracle
in distinctione secunda capitulo duodecimo, et secundi in
in the-distinction second in-chapter twelfth and of-the-second in
distinctione praesenti capitulo tricesimo tertio; et stupor
the-distinction present in-chapter thirtieth third and amazement
invadit me, cum in lignis audio vocem ad loquendum, manus
invades me when in wood I-hear a-voice for speaking hands
ad feriendum, corporis incurvationem, erectionem, sessionem,
for striking of-the-body the-bowing the-rising the-sitting
et reliquos motus vitales. Magis haec admiror, quam
and the-other motions vital more these-things I-wonder-at than

loquelam azinae contra Balaam. Illa enim animam habebat
the-speech of-the-ass against Balaam that for a-soul had
motabilem; in lignis, lapidibus, sive metallis, nullus spiritus
movable in wood stones or metals no spirit
est. MONACHUS: Divinus spiritus in omni creatura est
is MONK the-divine spirit in every creature is
per essentiam et per potentiam, cui nihil impossibile
through essence and through power to-whom nothing impossible
est, nihil miraculosum, qui ad honorem sanctorum suorum
is nothing miraculous who to the-honor of-saints his
haec et his similia quotidie operatur. De imagine vero
these-things and to-these like-things daily works about the-image but
beatae Virginis referam tibi quandam visionem mirificam,
of-the-blessed Virgin I-shall-relate to-you a-certain vision marvelous
quae ante hoc triennium facta est.
which before this three-year-span done was

CAPITULUM XLVI. De imagine sanctae Mariae in Yesse

OF THE IMAGE OF SAINT MARY AT YESSE

At the nuns' convent of Yesse near Groningen a candle before the Virgin's image is found relit after it is put out. On Saint Andrew's feast a simple lay brother sees the Child take his mother's crown, put it on his own head, and give it back at the Credo's words "and was made man"; he sees it again on Saint Nicholas's feast, when the Credo is not said for a confessor, and the Prior learns that the priest had said it that day. The crown signifies the flesh Christ took from the Virgin.

In introitu Frisiae iuxta civitatem Gruningen coenobium
at the-entrance of-Frisia near the-city Groningen a-convent
quoddam sanctimonialium ordinis nostri de novo constructum
certain of-nuns of-order our from new built

est, vocabulo Yesse. Quae dicturus sum, a Priore loci
has-been by-name Yesse what about-to-say I-am from the-Prior of-place
eiusdem audivi, et circa idem tempus imaginem ipsam vidi,
the-same I-heard and about the-same time the-image itself I-saw
et missam coram illa celebravi. Est enim opere angelico
and mass before it I-celebrated it-is for by-work angelic
decenter exsculpta, effigiem repraesentans beatae Virginis
fittingly carved a-likeness representing of-the-blessed Virgin
filium in gremio tenentis. Die quadam cum custos
the-son in lap holding on-day a-certain when the-sacristan
candelam quae ante illam ardebat, dicta missa extinxisset,
the-candle which before it was-burning with-said mass had-put-out
et duo carpentarii oratorium propter opus suum intrantes,
and two carpenters the-oratory for work their entering
illam reaccensam reperissent, dixerunt Priori: Domine, nisi
it relit had-found they-said to-the-Prior O-Lord unless
moneatis custodem, ut cauta sit circa extinctionem huius
you-warn the-sacristan that careful she-is about the-putting-out of-this
candelae, oratorium perdetis. Omnia enim lignea sunt, altare
candle the-oratory you-shall-lose all for wooden are the-altar
scilicet, candelabrum, parietes. Vocata est illa, et culpata;
namely the-candlestick the-walls called was she and blamed
negavit, et extinxit. Carpentarii denuo ingressi, cum
denied and put-out the-carpenters again having-entered when
praedictam candelam rursum ardere viderent, et mox hoc
the-aforesaid candle again to-burn they-saw and at-once this
Priori prodidissent, iratus, dure satis invectus est in
to-the-Prior had-betrayed angry harshly enough inveighed he-has against
illam. Qui certus effectus ex verbis eius de extinctione,
her who certain made from the-words her about the-putting-out
iussit ne deinceps extingueret illam, scire volens quid
ordered that-not thereafter she-should-put-out it to-know wishing what

hoc portenderet. Tota illa die et sequenti nocte coram
this might-portend all that day and the-following night before
imagine praedicta ardebat candela, et in mane vix ad
the-image aforesaid burned the-candle and in the-morning scarcely to
longitudinem dimidii articuli manus fuerat consumpta.
the-length of-half a-joint of-the-hand it-had-been consumed
In festivitate beati Andreae Apostoli, cum unus ex
on the-feast of-blessed Andrew Apostle when one of
praefatis carpentariis, vir simplex ac devotus, modo in
the-aforementioned carpenters a-man simple and devout now in
eodem coenobio conversus, ad missam staret, et sacerdos
the-same convent a-lay-brother at mass was-standing and the-priest
Evangelium inciperet, imago Salvatoris ipso intuente de
the-Gospel was-beginning the-image of-the-Savior with-him looking-on from
sinu matris in quo sedebat, se erigens, coronam de
the-lap of-the-mother in which he-sat himself raising the-crown from
capite eius tulit, eamque suo capiti imposuit. Dicto vero
head her took and-it on-his head placed with-said but
Evangelio, cum ventum fuisset ad illum locum symboli:
Gospel when come it-had-been to that place of-the-creed
Et homo factus est, coronam materno capiti restituit,
and man made he-was the-crown to-the-motherly head he-restored
et resedit. Haec cum simplex ille homo vidisset, et
and sat-back-down these-things when simple that man had-seen and
de novitate visionis expavisset, ait intra se: Melius est
at the-novelty of-the-vision had-taken-fright he-says within himself better it-is
ut taceas; si dixeris, non creditur tibi. Cumque in
that you-be-silent if you-shall-have-told not it-is-believed you and-when on
festo sancti Nycholai eandem visionem eodem modo quo
the-feast of-saint Nicholas the-same vision in-the-same manner in-which
prius vidisset, divinam timens offensam incurrere si taceret,
before he-had-seen divine fearing offense to-incur if he-kept-silent

Priori visa per ordinem recitavit. Et quia locum
to-the-Prior the-things-seen in order recited and because the-place
repositionis coronae exprimere non poterat, utpote laicus,
of-the-putting-back of-the-crown to-express not he-could as a-layman
interrogatus de hoc respondit: Quando nominata fuit Maria.
asked about this he-answered when named was Mary
Mox Priori occurrit, quod in festo Confessorum Ecclesia
at-once to-the-Prior it-occurred that on the-feast of-Confessors the-Church
Credo in unum Deum, dicere non consueverit. Vocansque
I-believe in one God to-say not has-been-accustomed and-calling
socium suum ait: Dixistis vos missam in conventu in die
companion his he-says said you mass in the-convent on the-day
sancti Nycholai? Ipse tunc domi non fuerat. Respondente
of-saint Nicholas he-himself then at-home not had-been with-answering
illo, etiam; subiunxit: Dixistis Credo in unum? Dixi, inquit. Et
him yes he-added you-said I-believe in one I-said he-says and
Prior: Non recte fecistis, non enim Apostolus fuit. Ad quod
the-Prior not rightly you-did not for an-Apostle he-was at which
verbum ille respondit: Certe ego sanctum Nycholaum aequalem
word he answered surely I saint Nicholas equal
habeo multis Apostolis. Sicque Prior de visione certificatus
hold to-many Apostles and-so the-Prior about the-vision made-certain
est. NOVICIUS: Mysterium visionis huius nosse desidero.
was NOVICE the-mystery of-vision this to-know I-desire
MONACHUS: Dyadema regium videtur hoc loco signare
MONK the-diadem royal seems in-this place to-signify
carnem Virginis gloriosam, quam de semine traxit regio.
the-flesh of-the-Virgin glorious which from seed she-drew royal
Christus vero coronam maternam capiti proprio imposuit, cum
Christ but the-crown motherly on-head his-own placed when
per sacramentum incarnationis carnem de Virgine sumptam
through the-sacrament of-the-incarnation the-flesh from the-Virgin taken

suae divinitati univit. Unde ad considerationem tanti mysterii
to-his divinity he-united whence to the-consideration of-so-great a-mystery
Spiritus sanctus nos invitans, dicit in Canticis Canticorum:
the-Spirit holy us inviting says in the-Song of-Songs
Egredimini filiae Jerusalem, et videte Regem Salomonem,
go-forth daughters of-Jerusalem and see King Solomon
id est Christum verum pacificum, in dyademate, hoc est in
that is Christ the-true peacemaker in the-diadem that is in
carne humana, quo coronavit eum mater sua, Virgo Maria,
flesh human with-which crowned him mother his Virgin Mary
in die desponsationis eius, quando angelo nunciante, in
on the-day of-betrothal his when with-an-angel announcing in
eius utero coelestes celebratae sunt nuptiae inter naturam
her womb heavenly celebrated were the-nuptials between nature
divinam et humanam. Per hoc autem quod ad illa verba:
divine and human by this moreover that at those words
Et homo factus est, coronam materno capiti reposuit,
and man made he-was the-crown to-the-motherly head he-put-back
dicere videbatur: Mater, sicut ego per te particeps factus
to-say he-seemed O-Mother as I through you partaker made
sum humanae substantiae, sic tu per me particeps facta es
am of-human substance so you through me partaker made are
naturae divinae. Christi enim, qui Deus est et homo, corpus
of-nature divine of-Christ for who God is and man the-body
sumus et membra. Haec de perfectorum consolatione dicta
we-are and the-members these-things about of-the-perfect the-consolation said
sint per sacram eius imaginem. Audi nunc aliud genus
let-them-be through holy her image hear now another kind
consolationis, de hoc quod in exordio huius distinctionis
of-consolation about this that in the-opening of-this distinction
dictum est, apud ipsam esse electuaria confortativa.
said it-is with her to-be electuaries strengthening

CAPITULUM XLVII. De monacho medico, cui sancta Maria in choro electuarium suum primo negavit, et postea emendato donavit

A PHYSICIAN MONK, DENIED AND THEN GIVEN HER ELECTUARY

A monk who goes about the provinces as a physician sees the Virgin give her electuary from a box to each chanting monk but pass him by, since he consoles himself with his own medicines. He stays home and renounces bodily comforts, and at her next feast she gives it to him. The electuary is the grace of devotion; its spices are the memory of the mysteries of Christ.

Fuit in ordine nostro quidam physicus, magis habitu
there-was in order our a-certain physician more in-habit
quam actu monachus, occasione medicinae per provincias
than in-act a-monk on-the-occasion of-medicine through the-provinces
discurrens, et vix unquam nisi in praecipuis festivitatibus
running-about and scarcely ever except on the-chief festivals
ad monasterium revertens. In quadam sanctae Dei Genitricis
to the-monastery returning on a-certain of-the-holy of-God Mother
sollemnitate cum nocte staret cum aliis ad psallendum,
solemnity when by-night he-stood with the-others for chanting
ipsa Virgo beatissima, multa claritate circumfusa, chorum
the-very Virgin most-blessed with-much brightness surrounded the-choir
ipso vidente intravit, psallentes circuivit, et de pixide quam
with-him seeing entered the-chanters went-around and from the-box which
in manu portabat, electuarium per coclear hauriens, singulis
in hand she-carried an-electuary with a-spoon drawing to-each
in os mittebat. Ad ipsum vero veniens, cum pertransiret
into the-mouth she-put to him but coming when she-passed-by
et diceret: Tu de meo electuario non indiges, quia medicus
and said you of my electuary not have-need because a-physician

es, et plurimas tibi impendis consolationes; ille tristis
you-are and very-many on-yourself you-spend consolations he sad
transeuntem oculis sequebatur, culpam recognoscens. Ab
her-passing with-the-eyes followed the-fault recognizing from
illo enim tempore non nisi per obedientiam coactus de
that for time not except by obedience compelled from
monasterio egredi consensit; omnes corporales consolationes
the-monastery to-go-out he-consented all bodily consolations
sibi temperavit. In proxima sua sollemnitate Domina
for-himself he-tempered on the-next her solemnity Lady
nostra praedicto modo famulos suos visitans, postquam
our in-the-aforesaid manner servants her visiting after
ad medicum venit, gradum fixit et ait: Quia te
to the-physician she-came (her)-step she-fixed and says because yourself
emendasti, tuis medicamentis mea praeferens, ecce de
you-have-amended to-your medicines mine preferring behold of
meo electuario sicut ceteris tibi impartior. De quo ut
my electuary as to-the-others to-you I-impart of which as
gustavit, mox tantum dulcedinis ac devotionis concepit, ut
he-tasted at-once so-much of-sweetness and of-devotion he-conceived that
deinceps stabilis in congregatione maneret, et omnia carnis
thereafter steadfast in the-congregation he-remained and all of-the-flesh
commoda tanquam stercora reputaret. Electuarium istud gratia
comforts as dung he-reckoned electuary this the-grace
devotionis intelligitur, cuius virtute psallentes confortantur,
of-devotion is-understood whose by-the-power the-chanters are-strengthened
cuius dulcedine labor vigiliarum vertitur in delicias. Huius
whose by-the-sweetness the-labor of-the-vigils is-turned into delights of-this
species aromaticae sunt memoria compunctiva Dominicae
the-spices aromatic are the-memory compunctive of-the-Lord
conceptionis, nativitatis, et reliquorum sacramentorum Christi,
of-the-conception nativity and of-the-other sacraments of-Christ

quae omnia melliflua spe futurae retributionis condiuntur,
which all honey-flowing by-the-hope of-future retribution are-seasoned
et meritis beatae Virginis psallentibus infunduntur.
and by-the-merits of-the-blessed Virgin into-the-chanters are-poured
NOVICIUS: Placet quod dicis. MONACHUS: Quod apud
NOVICE it-pleases what you-say MONK that with
beatam Genitricem Dei ungenta sint sanativa, testatur
the-blessed Mother of-God ointments are healing testifies
sponsus in Canticis dicens: Meliora sunt ubera tua vino;
the-bridegroom in the-Song saying better are breasts your than-wine
odor ungentorum tuorum super omnia aromata. Et in
the-odor of-ointments your above all spices and in
alio loco in persona illius: Sicut cynamomum et balsamum
another place in the-person of-her as cinnamon and balsam
aromatizans odorem dedi, et cetera. Quantae virtutis et
aromatic odor I-gave and the-rest of-how-great power and
gratiae eadem sint ungenta, sequens declarabit exemplum.
grace the-same are ointments the-following shall-declare example

CAPITULUM XLVIII. De sanctimoniali, cuius tybiam laesam sancta Maria in visione perunxit et sanavit

A NUN WHOSE WOUNDED SHIN MARY ANOINTED

A nun who has wounded her shin with fervent prostrations is anointed by the Virgin in a dream, and the sisters wake at the fragrance. In a second vision Mary teaches her to kneel modestly and to say the sequence Ave Dei genitrix with a prostration at every verse; she wakes healed. Mary likes no indiscreet fervor.

Contigit ante annos paucos in quodam coenobio
it-happened before years few in a-certain convent
sanctimonialium ordinis nostri satis mihi noto, res
of-nuns of-order our enough to-me known a-thing
valde delectabilis. Est ibi quaedam soror, et ipsa mihi
very delightful there-is there a-certain sister and she-too to-me
nota, vitae probabilis, multumque fervens in obsequio beatae
known of-life commendable and-much fervent in the-service of-the-blessed
Virginis. Haec cum in genuflexione, nimio impellente
Virgin she when in genuflection with-too-great driving
fervore, tempore quodam genu vel tybiam vulnerasset, atque
fervor at-time a-certain the-knee or the-shin had-wounded and
meridie in infirmitorio dormiret, visa est in somnis ei
at-midday in the-infirmary was-sleeping seen she-was in sleep to-her
astare beata Virgo Maria, pixidem ungenti portans in
to-stand-by the-blessed Virgin Mary a-box of-ointment carrying in
manu sua. Immissisque digitis, de eodem ungento perunxit
hand her and-with-put-in fingers from the-same ointment she-anointed
vulneratam tybiam virginis. Statim tanta flagrantia affuit, ut
the-wounded shin of-the-virgin at-once so-great a-fragrance was-present that
sorores in proximo dormientes, odore illius excitatae surgerent,
the-sisters in the-next sleeping by-the-odor of-it roused rose

et ad lectum eius venientes, eo quod maior ibi sentiretur
and to the-bed her coming for-this that greater there was-felt
virtus odoris, dormientem excitarent. Cui cum signassent,
the-strength of-the-odor the-sleeper they-roused to-whom when they-had-signed
quis vel unde esset odor tantus, illa causae non ignara, imo
who or whence was odor so-great she of-the-cause not ignorant nay
per eadem signa iam de veritate visionis certior effecta,
through the-same signs already about the-truth of-the-vision more-certain made
nihil illis dicere vel resignare voluit, tantum innuens, ut
nothing to-them to-say or to-unseal wished only nodding that
irent dormitum. Quae cum rursum obdormivisset, iterum
they-should-go to-sleep who when again she-had-fallen-asleep again
affuit mater Domini, secum illam per visionem ducens
was-present the-mother of-the-Lord with-herself her through a-vision leading
in pomerium. Cui manum sub mento ponens, dixit: Modo
into an-orchard to-whom the-hand under the-chin placing she-said now
demitte te super genua tua. Quod cum fecisset, Domina
let-down yourself upon knees your which when she-had-done Lady
nostra subiunxit: De cetero sic modeste et disciplinate debes
our added for the-rest thus modestly and with-discipline you-ought
petere veniam, instruens illam. Et adiecit: Singulis diebus
to-seek prostration instructing her and she-added on-single days
sequentiam, Ave Dei Genitrix, mihi dicere debes, et ad
the-sequence Hail of-God Mother to-me to-say you-ought and at
singulos versus veniam petere. Multum enim in ea delector.
single verses prostration to-seek much for in it I-delight
Sanctimonialis vero evigilans, ut experiretur si esset aliquis
the-nun but awaking that she-might-test if there-were any
in visione effectus, tybiam conspexit, quam non sine multa
in the-vision effect the-shin looked-at which not without much
admiratione sanatam invenit. NOVICIUS: Quantum ex hac
wonder healed she-found NOVICE as-much-as from this

visione coniicio, minus placet beatae Virgini in orationibus
vision I-gather less pleases the-blessed Virgin in prayers
fervor indiscretus, et in genuflexionibus motus indisciplinatus.
fervor indiscreet and in genuflections motion undisciplined
MONACHUS: Non contradico. Ut enim de persona
MONK not I-gainsay that for about the-person
beatae Dei Genitricis taceam, nomen eius non tam
of-the-blessed of-God Mother I-may-keep-silent name her not so-much
sententiis, quam vivis exemplis dulce super mel ostendam.
by-statements as by-living examples sweet above honey I-shall-show

CAPITULUM XLIX. De incluso, qui per Ave Maria sensit miram dulcedinem

A RECLUSE WHO TASTED SWEETNESS IN THE AVE MARIA

A matron tells the recluse Marsilius, once a bishop deposed by Alexander, that after fifty Ave Marias a day her mouth tastes of honey; he does likewise and within six weeks tastes it too, as does a monk of the order. Her name is sweeter than honey and the honeycomb.

Juxta ecclesiam sancti Severini in Colonia inclusus quidam
beside the-church of-saint Severinus in Cologne a-recluse certain
habitabat Marsilius nomine, in Tuscia ad sanctum Sebastianum
dwelt Marsilius by-name in Tuscany at saint Sebastian
quandoque Episcopus, et tempore schismatis quod fuit inter
once Bishop and at-the-time of-the-schism which was between
Alexandrum et Paschalem, ab ipso Alexandro depositus.
Alexander and Paschal by the-very Alexander deposed
Hunc cum matronae civitatis frequentarent, et una ei
him when the-matrons of-the-city frequented and one to-him
confessa fuisset, quod Dominae nostrae nomen dicere
confessed had that of-Lady our the-name to-say

non posset sine quadam mira dulcedine, de causa
not she-could without a-certain wondrous sweetness about the-cause
tantae gratiae requisita respondit: Singulis diebus in honore
of-so-great grace asked she-answered on-single days in honor
eius quinquaginta Ave Maria, cum totidem veniis dicere
her fifty Hail Marys with as-many prostrations to-say
consuevi, per quae tantam dulcedinem merui, ut
I-have-been-accustomed through which so-great sweetness I-have-earned that
omnis oris mei saliva orationis tempore in mel videatur
all of-mouth my the-saliva of-prayer at-the-time into honey seems
conversa. Quod cum audisset iam dictus inclusus,
turned which when he-had-heard the-already said recluse
exemplo devotae feminae vix per sex hebdomadas
by-the-example of-the-devout woman scarcely through six weeks
angelicam salutationem praefato modo et numero
the-angelic salutation in-the-aforementioned manner and number
compleverat, et ecce tantam dulcedinem sentire coepit in illius
he-had-completed and behold so-great sweetness to-feel he-began in of-that
dulcissimae salutationis prolatione in ore et in gutture, ut
most-sweet salutation the-uttering in mouth and in throat that
mellis dulcedinem longe transcenderet ipsa dulcedo. Eandem
of-honey the-sweetness far surpassed the-very sweetness the-same
dulcedinem meruit quidam de ordine nostro monachus,
sweetness earned a-certain of order our monk
exemplo illius provocatus. Haec mihi relata sunt ab
by-the-example of-him provoked these-things to-me related were by
eodem incluso. Ecce his tribus exemplis satis ostensum est,
the-same recluse behold by-these three examples enough shown it-is
nomen eius esse super mel dulce, et quod hereditas eius sit
name her to-be above honey sweet and that inheritance her is
super mel et favum. NOVICIUS: Ut quid appositum est
above honey and honeycomb NOVICE to what added is

hereditas eius super mel et favum? MONACHUS: Repetitio
inheritance her above honey and honeycomb MONK repetition
confirmatio est. Quod hereditamus, hoc frequentamus. In
confirmation is what we-inherit this we-frequent in
favo cera est et mel. Cera, quia tenax est, pertinet ad
the-honeycomb wax is and honey the-wax because tenacious it-is belongs to
memoriam; mel exprimit dulcedinem. Non nisi per iugem
memory honey expresses sweetness not except through constant
memoriam nominis Genitricis Dei praemissa dulcedo poterit
memory of-the-name of-the-Mother of-God the-aforesaid sweetness shall-be-able
adipisci. Cera etiam illuminat, mel cibat et inebriat. Nomen
to-be-obtained the-wax also illumines honey feeds and inebriates the-name
Mariae in compositionem odoris factum, opus pigmentarii.
of-Mary into the-composition of-perfume made the-work of-the-perfumer
In omni ore quasi mel indulcabitur, et ut musica in
in every mouth as honey it-shall-be-sweetened and as music at
convivio vini. Utrumque enim, illuminationem scilicet et
a-banquet of-wine each for illumination namely and
refectionem, sancti huius nominis invocatio operatur, sicut in
refreshment of-holy this name the-invocation works as in
supradictis ostensum est exemplis. NOVICIUS: Ex quo tanta
the-above shown it-is examples NOVICE from which so-great
bona per nomen beatae Virginis conferuntur peccatoribus
goods through the-name of-the-blessed Virgin are-conferred on-sinners
et iustis, de cetero memoriae meae tenacius inhaerebit.
and on-the-just for the-rest to-memory my more-tenaciously it-shall-cling
MONACHUS: Hoc si feceris, in fine tuo consolationem
MONK this if you-shall-have-done in end your the-consolation
eius experieris. Quod vero morientibus assistat, eisque
her you-shall-experience that but the-dying she-stands-by and-to-them
suam mellifluam praesentiam ostendat, praesto sunt exempla.
her honey-flowing presence shows ready are examples

CAPITULUM L. De monacho, quem sancta Maria deosculabatur ante mortem

OF A MONK WHOM SAINT MARY KISSED BEFORE HIS DEATH

A young lay brother of Pumerane in Spain, devoted to her hours, tells his companion that the Virgin has visited him, foretold his death on the seventh day, and, saying she would do for him what she had done for no one, embraced and kissed him. The Prior, asleep, sees a throng in white enter his cell at the foretold hour.

In domo quadam Hispaniae ordinis nostri, quae Pumerane
in a-house certain of-Spain of-order our which Pumerane
vocatur, duo adolescentes sunt conversi, et tam laudabiliter in
is-called two youths are lay-brothers and so commendably in
ea conversati, ut vita illorum aliis esset in exemplum. Ex
it having-lived that the-life of-them to-others was for an-example of
quibus unus in obsequio beatae Virginis ita fervens exstitit
whom one in the-service of-the-blessed Virgin so fervent was
ac devotus, ita in horis eius decantandis morosus et intentus,
and devout so in hours her to-be-chanted lingering and intent
ut non solum in singulis versibus, sed etiam in singulis verbis
that not only in single verses but also in single words
memoriam ipsius haberet, sicque horam horae cum maximis
memory of-her he-had and-so hour to-hour with greatest
laboribus pene continuaret. Qui cum annos decem et septem
labors almost he-joined who when years ten and seven
fecisset in ordine, graviter infirmatus est, et ministravit ei
he-had-spent in the-order gravely fell-sick has and ministered to-him
socius suus ex licentia Prioris. Sciens eum virum sanctum,
companion his by leave of-the-Prior knowing him a-man holy
et in servitio Dei Genitricis devotissimum, ut aliquid sibi
and in the-service of-God Mother most-devout that something to-him

diceret ad aedificationem, intuitu mutuae caritatis flagitavit.
he-should-say for edification in-view of-mutual charity he-demanded
Cui cum ille nihil negare posset nec vellet, respondit:
to-whom when he nothing to-deny could nor wished he-answered
Heri Domina nostra visitavit me, et quia die septimo ad
yesterday Lady our visited me and that on-day seventh to
Dominum sim migraturus, praedixit. Et adiecit: Quia prae
the-Lord I-be about-to-pass she-foretold and she-added because before
cunctis mortalibus mihi intentius servivisti, et ego tibi
all mortals to-me more-intently you-have-served also I for-you
faciam quod nondum alicui feci. Collumque meum
shall-do what not-yet for-anyone I-have-done and-the-neck my
brachiis suis stringens, dedit mihi osculum. NOVICIUS: Hic
with-arms her clasping she-gave me a-kiss NOVICE here
legentibus oriri potest scrupulus, quia superius dictum est
to-readers to-arise can a-scruple because above said it-is
capitulo tricesimo secundo, quod militi tentato osculum
in-chapter thirtieth second that to-the-knight tempted a-kiss
dederit. MONACHUS: Visio ista illam tempore praecessit.
she-gave MONK vision this that in-time preceded
Cum autem agonizaret die et hora praedicta vir
when moreover he-was-in-agony on-the-day and hour foretold the-man
beatus, Prior dormiens, cellam in qua iacebat, turbam
blessed the-Prior sleeping the-cell in which he-lay a-throng
candidatorum introire vidit, qui se propter animam illius
of-white-robed-ones to-enter saw who themselves for the-soul his
deducendam advenisse dicebant. Statimque ad percussionem
to-be-led-away to-have-come said and-at-once at the-striking
tabulae excitatus, surrexit et accurrit, et quia coelestis esset
of-the-board roused he-rose and ran-up and that heavenly it-was
exercitus, a quibus devotus Genitricis Dei famulus foret
the-host by whom the-devout of-the-Mother of-God servant would-be

deducendus, minime dubitavit. Haec dominus Arnoldus
to-be-led-away not-at-all he-doubted these-things dom Arnold
Abbas Cisterciensis Treveri positus, multis recitavit, dicens,
Abbot of-Citeaux at-Trier placed to-many recited saying
veraciter in domo in qua prius Abbas fuerat gestum.
truly in the-house in which before Abbot he-had-been done

CAPITULUM LI. De Hermanno converso, pro quo defatigato sancta Maria horam decantavit, et finem praedixit

HERMAN THE LAY BROTHER, FOR WHOM MARY SANG AN HOUR

Herman, a plowman lay brother of Himmerod, tames a fierce bull that kneels to beg his mercy, and when he forgets her hour the Virgin tells him to rest, she will say it for him. Sick, he tells Abbot Gisilbert he will die on the third day before the Gospel is ended, having seen her and the kingdom of heaven, and he dies so.

In Claustro, quod vulgari nomine Hemmenrode dicitur,
in the-Cloister which by-the-vulgar name Himmerod is-called
conversus quidam fuit vocabulo Hermannus, nemorali
a-lay-brother certain there-was by-name Herman to-the-woodland
aratro cuiusdam grangiae deputatus. Erat autem sincerissimae
plow of-a-certain grange assigned he-was moreover of-most-sincere
vitae, et multas a Domino consolationes secreto percipiebat,
life and many from the-Lord consolations in-secret he-received
ex quibus perpaucae ad nostram pervenerunt notitiam. Is in
of which very-few to our have-come knowledge he in
officio suo habebat inter alios boves iuvencum ferocem ac
office his had among other oxen a-bullock fierce and
superbum, quem ad opus vix aut nullatenus sine magno
proud which to work scarcely or by-no-means without great
labore adducebat. Hunc ergo cum vice quadam iugo
labor he-brought him therefore when on-occasion a-certain to-the-yoke

vellet colligare, et modis omnibus recalcitrantem nequiret
he-wished to-bind and in-ways all kicking-back could-not
compescere, commotus animo in silvam divertit, et fustem
check stirred in-mind into the-wood he-turned-aside and a-club
ad rebellem taurum feriendum incidit. Cui minaciter cum
for the-rebellious bull to-be-struck he-cut to-whom threateningly with
vecte venienti, nescio quo spiritu ductus taurus occurrit,
the-bar coming I-know-not by-what spirit led the-bull ran-to
pedibusque eius prostratus, licet non verbis, gestu tamen
and-at-the-feet his prostrated although not with-words with-gesture yet
humiliati corporis veniam flagitavit. Quo viso vir Dei
of-humbled body pardon demanded with-which seen the-man of-God
placatus, ait: Misericordiam quaeris, misericordiam tibi non
appeased says mercy you-seek mercy to-you not
denegabo. Surge, et cave ne me de cetero inquietes. Ab
I-shall-deny rise and beware lest me for the-rest you-disturb from
illa autem die taurus idem omnem deposuit feritatem,
that moreover day bull the-same all laid-aside fierceness
adeo ut in gratia mansuetudinis nullo coniugalium suorum
so that in the-grace of-gentleness to-none of-yoke-fellows his
inveniretur inferior. — Isdem frater alio tempore cum
he-was-found inferior the-same brother at-another time when
diurnis laboribus fatigatus, post completorium pausaturus
by-daily labors wearied after compline about-to-rest
in suo se stratu collocasset, subito recordatus est quod
in his himself bed he-had-placed suddenly remembered has that
ipsa die unam horam, quam decantare solebat in honore
on-that-very day one hour which to-chant he-was-wont in honor
beatae Virginis, prae instantia occupationis distulerat, et
of-the-blessed Virgin for the-pressure of-occupation he-had-put-off and
dilatam oblivione interveniente neglexerat. Exiliit ergo
put-off with-forgetfulness intervening he-had-neglected he-leapt therefore

de stratu suo, ut quod neglexerat, vel tunc suppleret.
from bed his that what he-had-neglected at-least then he-might-supply
Sed eius miserata labores Domina mundi, repente astitit ei,
but his pitying labors the-Lady of-the-world suddenly stood-by him
imperans ut quiesceret, et ipsa pro eo horam neglectam
commanding that he-should-rest and she-herself for him the-hour neglected
supplere deberet. — Quando autem Dominus Deus iustam
to-supply ought when moreover the-Lord God a-just
laboribus eius remunerationem reddere decrevit, immisit ei
to-labors his recompense to-render decreed he-sent-upon him
infirmitatem corporis, sed animi gaudium et consolationem
an-infirmity of-the-body but of-mind the-joy and the-consolation
spiritus non subtraxit. Igitur cum per aliquot dies aegrotasset,
of-the-spirit not withdrew therefore when for some days he-had-been-sick
venit Abbas Gisilbertus tam eum quam ceteros infirmos
came Abbot Gisilbert as-much him as the-other sick
visitare. Cui cum diceret: Non erubescis frater Hermanne,
to-visit to-whom when he-said not do-you-blush O-brother O-Herman
quod frater Godefridus erit prior tuus in regno coelorum?
that brother Godfrey shall-be prior your in the-kingdom of-heaven
demonstrato quodam converso ibidem infirmo, qui triennium
with-pointed-out a-certain lay-brother there sick who three-years
vix perfecerat in ordine; respondit: Non domine, sed
scarcely had-completed in the-order he-answered no O-lord but
quicquid boni ei Deus facere voluerit, bene cupio ei.
whatever of-good to-him God to-do shall-have-wished well I-wish him
Dixit ei Abbas: O tu semper rides. Facies enim eius
said to-him the-Abbot O you always laugh the-face for his
naturaliter quasi ad ridendum disposita erat. Habe licentiam
naturally as-if to laughing disposed was have leave
eundi ad chorum et ad opus tuum. Respondit: Ego ibo
of-going to the-choir and to work your he-answered I shall-go

quo Deus voluerit. Et quo, inquit, ibis? Respondit: Ad
where God shall-have-wished and where he-says shall-you-go he-answered to
regnum coelorum. Quando ergo, ait, morieris? At ille: Post
the-kingdom of-heaven when then he-says shall-you-die but he after
biduum. Nam et tertia post hanc diem incipiente missa
two-days for also on-the-third after this day with-beginning mass
hic ero, et incipiente Evangelio hic adhuc ero, sed
here I-shall-be and with-beginning Gospel here still I-shall-be but
antequam finiatur, in regno coelorum ero. Et videtur
before it-be-ended in the-kingdom of-heaven I-shall-be and it-seems
mihi hoc triduum prolixius esse, et amplius me gravat, quam
to-me this three-days longer to-be and more me burdens than
totum tempus vitae meae, quod feci super terram. Unde,
the-whole time of-life my which I-have-spent upon earth whence
inquit, ista nosti? Respondit ille: Beata Virgo Domina
he-says these-things do-you-know answered he the-blessed Virgin Lady
nostra hic fuit, et consolata est me. Sed et ego raptus
our here was and consoled has me but also I caught-up
sum in coelum, ubi etiam videre merui beatitudinem,
was into heaven where also to-see I-have-earned the-blessedness
quam Deo largiente habiturus sum. Ab illo ergo die
which with-God bestowing about-to-have I-am from that therefore day
frequentissime eum Abbas visitavit. Jam advenerat dies tertia,
most-often him the-Abbot visited already had-come the-day third
et instante hora missae accessit ad eum felicis memoriae
and with-approaching the-hour of-mass came to him of-happy memory
frater Theodericus de Cellario, minister eius, et dixit: Frater
brother Theoderic of the-Cellar servant his and said O-brother
Hermanne, poterone ego ire ad missam? Erat enim
O-Herman shall-be-able-(question) I to-go to mass it-was for
dies Quadragesimae. Qui ait: Non. Sinite alios ire, vos autem
a-day of-Lent who says no let others go you but

manete mecum, et praeparate aquam calidam, unde lavari
stay with-me and prepare water hot whence to-be-washed
debeam. Et post paululum: Sternite mattam, et advocate
I-ought and after a-little spread the-mat and call
duos fratres, qui vos adiuvent, tempus est migrandi. Pulsata
two brothers who you may-help the-time it-is of-departing with-struck
igitur tabula circa principium Evangelii, conventus accurrit,
therefore the-board about the-beginning of-the-Gospel the-convent ran-up
et ipse Abbas inter primos; sicque sancta illa anima sicut
and the-very Abbot among the-first and-so holy that soul as
praedixerat ante finem Evangelii soluta est. NOVICIUS: Non
he-had-foretold before the-end of-the-Gospel loosed was NOVICE not
miror si iustus iste desideravit mortem, quem auctrix
I-wonder if just this-man desired death whom the-authoress
vitae consolata est ante mortem. MONACHUS: Non solum
of-life consoled has before death MONK not only
praesentia eius infirmis dat fiduciam moriendi, sed etiam
presence her to-the-sick gives confidence of-dying but also
morientibus risum excitat, qui signum est magnae laetitiae.
in-the-dying laughter rouses which a-sign is of-great gladness

CAPITULUM LII. De Pavone converso, qui sanctam Mariam in fine suo vidit

OF PAVO THE LAY BROTHER, WHO SAW SAINT MARY AT HIS END

A young Frisian lay brother of Lucka laughs in his agony because our Lady is present and will receive his soul, fulfilling the poet's line "Begin, little boy, to know your mother by a smile."

Conversus quidam adolescens aetate, Friso natione, in
a-lay-brother certain a-youth in-age a-Frisian by-nation in
Lucka cuius supra memini, graviter infirmabatur. Deductus
Lucka which above I-mentioned gravely was-sick led
ad extrema, in ipsa agonia, sicut mihi retulit monachus
to the-extremes in the-very agony as to-me related the-monk
qui vidit et praesens fuit, ridere coepit. Cui cum diceret
who saw and present was to-laugh he-began to-whom when said
unus ex circumstantibus: Pavo, hoc ei nomen erat, cur
one of those-standing-around Pavo this to-him the-name was why
modo rides? respondit: Cur non rideam? Ecce Domina
now do-you-laugh he-answered why not should-I-laugh behold Lady
nostra praesens est, et iam animam meam suscipiet.
our present is and already soul my shall-receive
Videtur mihi in isto versiculus poetae impletus:
it-seems to-me in this-man the-verse of-the-poet fulfilled

Incipe parve puer, risu cognoscere matrem.
begin O-little boy by-a-smile to-know the-mother

Puer erat virtute idem conversus, quia simplex et purus;
a-boy he-was in-virtue the-same lay-brother because simple and pure
parvus, quia humilis et mansuetus. Haud dubium quin
little because humble and gentle not doubtful but-that

beata Virgo morienti maternos exhibuerit gestus; quia
the-blessed Virgin to-the-dying-man motherly showed gestures because
non risum, sed timorem vultus excitat severus.
not laughter but fear a-face rouses stern

CAPITULUM LIII. Item de sanctimoniali, cui morienti apparuit

LIKEWISE OF A NUN TO WHOM SHE APPEARED AS SHE WAS DYING

A nun of Saint Maurice in Cologne, dying, cries out with a smile, "Welcome, my sweetest Lady, welcome," and dies.

Simile contigit Coloniae in ecclesia sancti Mauritii. Cum
a-like-thing happened at-Cologne in the-church of-saint Maurice when
quaedam sanctimonialis bonae vitae in extremis ibidem
a-certain nun of-good life in extremes there
laboraret, et sorores morientem circumstarent, illa serenata
labored and the-sisters her-dying stood-around she with-cleared
facie subridendo, cunctis audientibus in haec verba prorupit:
face smiling with-all hearing into these words burst-out
Beneveniat dulcissima Domina mea, beneveniat. Sicque
welcome most-sweet Lady my welcome and-so
repressis labiis exspiravit. Multum enim illam diligebat.
with-pressed lips she-breathed-out-her-life much for her she-loved
Unde et in hora illa terribili dilectam videre meruit,
whence also in hour that terrible the-beloved to-see she-earned
visam salutare, atque per eam et cum ea coelestem
the-one-seen to-greet and through her and with her the-heavenly
thalamum intrare. NOVICIUS: Spero quod daemones, qui
bridal-chamber to-enter NOVICE I-hope that the-demons who

etiam viris sanctissimis in exitu nimis sunt importuni,
even to-men most-holy at the-departure too are importunate
in praesentia tantae maiestatis subsistere non possunt.
in the-presence of-so-great majesty to-stand not can
MONACHUS: Hoc tibi ostendere volo per exemplum.
MONK this to-you to-show I-wish by an-example

CAPITULUM LIV. Item de Warnero monacho, cui in extremis subvenit, cum a daemonibus terreretur

WARNER, HELPED BY MARY AT HIS END AGAINST DEMONS

Warner, a young monk of Eberbach, sees demons about him and cries, "Holy Mary, free me from these vilest ones"; then he welcomes his Lady, mocks the demons with "Lie there, lie there," and dies peacefully.

Circa hoc triennium monachus quidam Warnerus nomine in
about this three-year-span a-monk certain Warner by-name in
Eberbacho defunctus est, aetate quidem adolescens, et imberbis,
Eberbach died has in-age indeed a-youth and beardless
sed mente canus. Hic cum ante horam exitus sui, sicut
but in-mind gray he when before the-hour of-departure his as
ab eius Abbate didici, daemones circa se videret, illorum
from his Abbot I-learned demons around himself saw of-them
importunitate valde turbatus, clamare coepit: Sancta Maria,
by-the-importunity greatly troubled to-cry-out he-began holy Mary
libera me ab istis vilissimis, crebrius hoc repetens. Audientes
free me from these most-vile more-often this repeating hearing
huiusmodi clamorem, hi qui circa eum erant satis mirabantur,
of-this-kind the-cry those who around him were greatly wondered
scientes eum esse taciturnum, et vix ad interrogata respondere.
knowing him to-be taciturn and scarcely to things-asked to-answer

Postmodum respirans et inclinans, ait: Beneveniat carissima
afterward breathing-again and bowing he-says welcome dearest
Domina mea, beneveniat. Moxque manum contra daemones
Lady my welcome and-at-once the-hand against the-demons
levans, et eis insultans, subiunxit: Modo iacete vos ibi,
raising and at-them jeering he-added now lie you there
modo iacete vos ibi. Sicque post modicum, placido vultu
now lie you there and-so after a-little with-placid face
exspiravit, angelis gaudium faciens in coelo, sed non
he-breathed-out-his-life to-the-angels joy making in heaven but not
modicum dolorem fratribus in monasterio. Fuerat enim
small grief to-the-brothers in the-monastery he-had-been for
adolescens bonus et disciplinatus, virgo corpore et mente.
a-youth good and disciplined a-virgin in-body and in-mind
Nec dubitandum est, quin in adventu Reginae coeli, omnis
nor to-be-doubted it-is but-that at the-coming of-the-Queen of-heaven all
illa turba spirituum malignorum impulsa sit et deiecta, sicut
that crowd of-spirits malign driven is and cast-down as
in ortu solis nebula dispergitur matutina. NOVICIUS: Si
at the-rising of-the-sun the-mist is-scattered of-morning NOVICE if
Domina nostra clementissima, in morte peccatoris, sicut supra
Lady our most-merciful at the-death of-a-sinner as above
dictum est capitulo nono, sola sua misericordia daemonum
said it-is in-chapter ninth by-alone her mercy of-the-demons
cachinnos compescuit, non miror si in obitu huius iusti
the-cackles checked not I-wonder if at the-passing of-this just-man
terrores illorum indebitos repressit. MONACHUS: Bene
the-terrors of-them undue she-repressed MONK well
sentis. Dignum erat, ut mater totius castitatis etiam ante
you-judge worthy it-was that the-mother of-all chastity even before
mortem in suo famulo tam iocunda visitatione remuneraret
death in her servant with-so pleasant a-visitation should-reward

virtutem virginitatis. Nec hoc miror de perfecto monacho,
the-virtue of-virginity nor this I-wonder-at about a-perfect monk
cum ob eandem virtutem noverim suam praesentiam
since because-of the-same virtue I-know her presence
cuidam saeculari clerico morienti Dei Genitricem exhibuisse.
to-a-certain secular cleric dying of-God Mother to-have-shown

CAPITULUM LV. Item de canonico Coloniensi, cui in fine se ostendit

A COLOGNE CANON TO WHOM SHE SHOWED HERSELF AT HIS END

Albert, a canon of the cathedral of Cologne, dying, sees the blessed Mary; when he tells those about him, he receives a slap from an unseen hand. The Monk thinks it cured his vainglory, for he was chaste but worldly and fastidious in dress.

Quidam canonicus maioris ecclesiae in Colonia, cum in
a-certain canon of-the-greater church in Cologne when in
extremis ageret, beatam Mariam praesentem vidit et agnovit.
extremes he-was the-blessed Mary present saw and recognized
Quam visionem cum circumstantibus recitasset, alapham
which vision when to-those-standing-around he-had-recited a-slap
sensibilem invisibiliter recepit. NOVICIUS: Quae fuit ibi
perceptible invisibly he-received NOVICE what was there
culpa? MONACHUS: Puto quia inanis gloria, quae mox
the-fault MONK I-think that vain glory which at-once
per eandem alapham est sanata. Vocabatur enim Albertus,
through the-same slap was healed he-was-called for Albert
et licet corpore fuerit castus, satis tamen exstitit saecularis
and although in-body he-was chaste enough yet he-was worldly
et delicatus, atque in vestibus curiosus. Ne autem causari
and delicate and in clothes fastidious lest moreover to-object

possis, quod universis Domina tantum claustralibus virginibus
you-can that to-all the-Lady only cloistered virgins
vel continentibus decedentibus suam praesentiam visibiliter
or continent-ones departing her presence visibly
impendat, eosque ad vitam aeternam perducat, personam
grants and-them to life eternal leads a-person
laicam et uxoratam tibi proponam.
lay and married to-you I-shall-set-forth

CAPITULUM LVI. De Konone cruce signato, quem sancta Maria morientem consolata est

KONO THE CRUSADER, CONSOLED BY MARY AS HE DIED

Kono of Zülpich, a crusader dying by the sea, rejoices because the Virgin has told him she will repay him for leaving all for her Son's honor; he sees heaven opened and a seat prepared, receives the sacraments, and dies.

Civis quidam de Tulpeto, vir honestus, Kono nomine, in
a-citizen certain of Zülpich a-man honorable Kono by-name in
hac extrema expeditione signatus, cum aliis peregrinis ad mare
this last expedition signed with other pilgrims to the-sea
usque pervenit. Ibi graviter infirmatus, cum moriturus esset,
up came there gravely fallen-sick when about-to-die he-was
coepit mirabiliter iocundari. Requirentibus sociis de
he-began wondrously to-be-merry with-asking the-companions about
causa laetitiae, respondit: Quare non gaudeam? Ecce Domina
the-cause of-the-gladness he-answered why not should-I-rejoice behold Lady
nostra sancta Maria hic praesens est, et haec mihi dixit:
our holy Mary here present is and these-things to-me said
Kono, quia reliquisti uxorem, filios et omnia tua propter
Kono because you-have-left wife children and all your-things for

honorem filii mei, periculis te exponens, ego bene et
the-honor of-son my to-dangers yourself exposing I well and
plene tibi retribuam. Qui statim exclamavit: En video coelum
fully you shall-repay who at-once cried-out lo I-see heaven
apertum, et in eo sedem mihi praeparatam, ad quam celerius
opened and in it a-seat for-me prepared to which more-quickly
sum ascensurus. Moxque sacro oleo postulans se inungi,
I-am about-to-ascend and-at-once with-sacred oil asking himself to-be-anointed
et viatico Dominici corporis muniri, hominem peregre
and with-the-viaticum of-the-Lord of-the-body to-be-fortified the-man abroad
deposuit, et sicut verus peregrinus, in coelesti patria
laid-down and as a-true pilgrim in the-heavenly fatherland
laboris sui praemium suscepit. NOVICIUS: Non miror
of-labor his the-reward received NOVICE not I-wonder
si homo iste iustus vel potius per crucis signationem
if man this just or rather through of-the-cross the-signing
iustificatus, tam mirifica vidit, et promeruit; sed si nosti,
justified so wondrous-things saw and earned but if you-know
dic unde mirer. MONACHUS: Duo tibi dicam exempla
tell whence I-may-wonder MONK two to-you I-shall-tell examples
divinae pietatis, eiusque Genitricis, quae te non solum in
of-divine kindness and-of-his Mother which you not only into
admirationem, imo etiam in stuporem merito convertant.
admiration nay even into amazement deservedly may-turn

CAPITULUM LVII. De milite decollato, qui per eam evasit gehennam

OF A BEHEADED KNIGHT WHO ESCAPED GEHENNA THROUGH HER

A criminal knight, captured by mortal enemies and refused a priest, says, "God, you know my will; I commend my soul to the Virgin's Son," and is beheaded. A possessed man says he was saved by that one word.

Miles quidam nobilis, sed criminosus, tempore quodam ab
a-knight certain noble but criminal at-time a-certain by
inimicis suis captus est. Et quia mortales erant inter
enemies his captured was and because mortal were between
eos inimicitiae, visum est eis expedire, ut in instanti
them the-enmities seemed it-was to-them to-be-expedient that on the-instant
occideretur. Cernens vir nobilis sibi mortem imminere,
he-be-killed seeing the-man noble for-himself death to-impend
et nullum adesse remedium vitae, supplici voce dixit ad
and no to-be-present remedy of-life with-suppliant voice he-said to
illos: Rogo vos intuitu Dei, ut ad modicum mortem meam
them I-ask you in-view of-God that for a-little death my
differre dignemini, quatenus alicui sacerdotum peccata mea
to-defer you-deign so-that to-some of-the-priests sins my
possim confiteri. Responderunt illi: Non esset nobis haec
I-may-be-able to-confess answered they not would-be for-us this
dilatio tuta. Contingere posset, ut cognati et amici tui
delay safe to-happen it-could that kinsmen and friends your
venientes, eriperent te de manibus nostris, et esset error
coming should-snatch you from the-hands our and would-be the-error
novissimus peior priore. Cui cum praecepissent, ut se
last worse than-the-first to-whom when they-had-ordered that himself
prosterneret ad decollandum, dixit hoc verbum: Deus, tu scis
he-should-prostrate for beheading he-said this word God you know

voluntatem meam. Et subiunxit: Animam meam commendo
will my and he-added soul my I-commend
Virginis filio. Sicque decollatus est. Erat tunc temporis
of-the-Virgin to-the-son and-so beheaded was there-was at-that of-time
obsessus quidam in vicino. Cui cum dicerent quidam,
a-possessed-man certain in the-neighborhood to-whom when said certain-ones
audita morte tanti tyranni: Modo magnum habetis
with-heard the-death of-so-great a-tyrant now great you-have
gaudium propter animam militis illius facinorosi; lugubri
joy because-of the-soul of-knight that criminal with-mournful
voce respondit: Nequaquam. Unum enim verbum moriens
voice he-answered by-no-means one for word dying
protulit, propter quod salvatus est. Haud dubium quin
he-uttered because-of which saved he-is not doubtful but-that
ope beatae Virginis, cuius filio animam occidendus
by-the-help of-the-blessed Virgin whose to-the-son the-soul about-to-be-killed
commisit, poenis gehennae sit subtractus, et cum latrone
he-entrusted from-the-pains of-gehenna he-is withdrawn and with the-thief
confitente paradisi gaudiis addictus. Aliud tibi referam, unde
confessing to-the-joys of-paradise assigned another to-you I-shall-relate whence
amplius mireris, quod mihi quidam Abbas ordinis nostri
more you-may-wonder which to-me a-certain Abbot of-order our
retulit, circa hoc quinquennium dicens illud contigisse.
related about this five-year-span saying that to-have-happened

CAPITULUM LVIII. Item de latrone, quem decollatum sepeliri fecit in ecclesia

A BEHEADED ROBBER, BURIED BY HER ORDER IN A CHURCH

A famous robber near Trent, persuaded by a captured monk to fast and do no harm on Saturdays in honor of Mary, is taken unarmed on a Saturday and refuses the chance to forswear the province. Beheaded, he is laid on a bier by five matrons, the brightest of whom bids the guards tell the bishop to bury her chaplain honorably; the bishop finds his head rejoined and buries him as a martyr. His final contrition made him a son of glory, and the penalty he bore willingly spared him purgatory.

In vicina civitatis Tridentinae, sicut mihi retulit
in the-neighborhood of-the-city of-Trent as to-me related
quidam Abbas, latro nominatus versabatur, a quo multi
a-certain Abbot a-robber renowned dwelt by whom many
depraedabantur; et qui se defendere voluerunt nec
were-plundered and who themselves to-defend wished nor
potuerunt, occidebantur. Hic cum die quadam monachum
could were-killed he when on-day a-certain a-monk
quendam ordinis nostri obvium haberet, sperans quod
certain of-order our in-his-way had hoping that
pecuniam portaret, ait: Nisi voluntarie sequaris me, occidam
money he-carried says unless willingly you-follow me I-shall-kill
te. Quem cum monachus sequeretur, et quaereret in via,
you whom when the-monk followed and asked on the-way
quis esset, vel quid operis haberet; respondit ille: Ego sum
who he-was or what of-work he-had answered he I am
latro ille famosus, nomen suum exprimens. Cui cum
robber that famous name his expressing to-whom when
monachus diceret: Jam incipitis canescere, et non timetis
the-monk said already you-begin to-grow-gray and not you-fear
animae vestrae? respondit ille: Non plus quam pecus. Et
for-soul your answered he not more than a-beast and

tacuit monachus. Veniens in speluncam illius, ait intra
was-silent the-monk coming into the-cave his he-says within
se: Si posses hominem hunc convertere, magnum Deo
himself if you-could man this convert great to-God
praestares obsequium. Dixitque ad latronem: Si licet
you-would-render service and-he-said to the-robber if it-is-allowed
mihi aliquid vos interrogare? Respondente illo, licet;
to-me something you to-ask with-answering him it-is-allowed
monachus subiunxit: Qualis exstitit vita vestra a principio?
the-monk added of-what-sort was life your from the-beginning
Respondit ille: Pessima. Quando puer eram, cum omnibus
answered he worst when a-boy I-was with all
meis coaetaneis contendebam; factus adolescens, furtis operam
my age-mates I-quarreled made a-youth to-thefts attention
dedi; deinde in virum proficiens, latrocinia exercui, in quibus
I-gave then into a-man advancing robberies I-practiced in which
adeo profeci, ut hodie caput et magister sim omnium
so I-advanced that today the-head and master I-be of-all
latronum huius provinciae. Ad quod monachus: Numquid
the-robbers of-this province to which the-monk surely
non timetis poenas aeternas, huiusmodi operibus praeparatas?
not you-fear the-pains eternal for-works of-this-kind prepared
Dicente illo, de anima nulla mihi quaestio est, eo quod
with-saying him about the-soul no to-me question is for-this that
perdita sit; monachus respondit: Quid si possem vobis
lost it-is the-monk answered what if I-could to-you
ostendere viam salutis, velletis mihi acquiescere, necne?
show the-way of-salvation would-you-wish to-me to-assent or-not
Ait latro: Etiam vobis consentirem. Et ille: Jeiunate unum
says the-robber yes to-you I-would-consent and he fast one
diem in hebdomada in honore sanctae Mariae Genitricis Dei,
day in the-week in honor of-holy Mary Mother of-God

et nullum in illa laedatis, et sciatis pro certo quia gratiam
and no-one on it may-you-harm and know for certain that grace
apud filium vobis obtinebit. Respondit latro: Haec revera
with the-son for-you she-shall-obtain answered the-robber these-things truly
faciam, et iam voveo; nihil ea die comedam, nullum
I-shall-do and already I-vow nothing on-that day I-shall-eat no-one
depraedabor, nullum laedam. Elegitque diem sabbati, nihil
I-shall-plunder no-one I-shall-harm and-he-chose the-day of-the-sabbath nothing
in illo mali operans, imo plurimos a sociorum manibus
on it of-evil working nay very-many from of-companions the-hands
depraedandos sive occidendos ob honorem beatae
to-be-plundered or to-be-killed because-of the-honor of-the-blessed
Virginis eripiens. Eodem tempore Tridentum ab hostibus
Virgin snatching at-the-same time Trent by enemies
per circuitum infestabatur, et exeuntes satellites civitatis
round about was-harassed and going-out the-guards of-the-city
cum hostes die sabbati insequerentur, iam dictum
when the-enemies on-the-day of-the-sabbath they-pursued the-already said
latronem inermem propter sabbatum cum ceteris ceperunt. Et
robber unarmed because-of the-sabbath with the-others they-captured and
cum esset fortissimus, non se defendebat cum caperetur,
though he-was very-strong not himself he-defended when he-was-captured
non se excusabat, nec loqui voluit interrogatus cum
not himself he-excused nor to-speak wished asked when
duceretur. Veniens in civitatem, mox ut cognitus est,
he-was-led coming into the-city as-soon as recognized he-was
patibulo adiudicatus est. Nutu tamen ut creditur beatae
to-the-gallows sentenced was by-the-nod yet as it-is-believed of-the-blessed
Virginis super pulchritudinem corporis eius iudices moti, in
Virgin at the-beauty of-body his the-judges moved in
hoc convenerunt, ut provincia abiurata viveret. Quod
this agreed that with-the-province forsworn he-should-live which

cum ille abnueret, et diceret: Non faciam, melius est enim
when he refused and said not I-shall-do-it better it-is for
ut hic peccata mea luam quam in futuro; responderunt:
that here sins my I-pay than in the-future they-answered
Sine tunc ut decolleris. Non curo, inquit, qualis sit poena,
allow then that you-be-beheaded not I-care he-says what-sort is the-penalty
dummodo occidar. Et illi: Vis ut vocetur tibi sacerdos?
provided-that I-be-killed and they do-you-wish that be-called for-you a-priest
Respondit: Non est necesse. Omnes enim Christiani estis,
he-answered not it-is necessary all for Christians you-are
omnibus vobis omnia peccata mea confiteor. Quod cum
to-all you all sins my I-confess which when
fecisset cum multa contritione, nihil se boni unquam
he-had-done with much contrition nothing himself of-good ever
fecisse testabatur, praeter illud ieiunium, quod a monacho
to-have-done he-testified except that fast which from the-monk
didicerat. Sicque extra civitatem decollatus est, et in eodem
he-had-learned and-so outside the-city beheaded he-was and in the-same
loco sepultus. Nocte eadem vigiles portarum circa eius
place buried on-the-night same the-watchmen of-the-gates around his
tumulum luminaria viderunt. Quinque enim matronae corpus
tomb lights saw five for matrons the-body
effodientes, et caput corpori adaptantes, posuerunt in feretro,
digging-up and the-head to-the-body fitting placed-it on a-bier
mirae texturae purpura superiecta. Ex quibus quatuor
of-wondrous weave with-purple thrown-over of whom four
singulas candelas ardentes in manibus habentes, per quatuor
single candles burning in hands having by four
partes feretrum tollentes, quinta quae clarissima omnium erat,
sides the-bier lifting the-fifth who most-bright of-all was
cum candela sequente ad portam usque venerunt, ibi corpus
with a-candle following to the-gate up came there the-body

deponentes. Custodes ista videntes, timuerunt, putantes
laying-down the-guards these-things seeing feared thinking
esse fantasma. Quibus illa dicebat: Dicite Episcopo vestro, ut
to-be a-phantasm to-whom she said tell Bishop your that
capellanum meum a vobis decollatum, in tali loco ecclesiae
chaplain my by you beheaded in such a-place of-the-church
honorifice sepeliat, minas addens si negligeret. Et nominavit
honorably he-bury threats adding if he-should-neglect and she-named
se. Mane cum Episcopo haec nunciata essent,
herself in-the-morning when to-the-Bishop these-things announced had-been
cum Clero et populo exiens, purpuram deposuit, caput
with the-Clergy and people going-out the-purple he-removed the-head
praecisum corpori unitum videns, expavit, texturamque
cut-off to-the-body united seeing he-took-fright and-the-weave
purpurae humanum artificium excedentem admiratus,
of-the-purple human craft surpassing having-wondered-at
relatis credidit, hominemque cum timore et honore
the-things-related he-believed and-the-man with fear and honor
maximo, non ut latronem, sed sicut Christi martyrem in
greatest not as a-robber but as of-Christ a-martyr in
loco designato sepelivit. Ab illo tempore usque hodie
the-place designated he-buried from that time up-to today
vix aliquis adultus in illa provincia invenitur, qui eius
scarcely anyone grown in that province is-found who his
exemplo diem sabbati in honorem Dominae nostrae non
by-the-example the-day of-the-sabbath in honor of-Lady our not
ieiunet. NOVICIUS: Cum opera bona extra caritatem facta,
fasts NOVICE since works good outside charity done
mortua sint, quomodo ieiunium, sive aliud opus secundum
dead are how the-fast or other work according-to
genus bonum, tempore latrocinii gestum, Dei Genitrici
kind good at-the-time of-robbery done of-God to-the-Mother

placere potuit? MONACHUS: Per obequium quod beatae
to-please could MONK through the-service which to-the-blessed
Virgini impendit, habilem se reddidit gratiae; per
Virgin he-paid apt himself he-rendered for-grace through
finalem contritionem factus est filius gloriae; per poenam
final contrition made he-was a-son of-glory through the-penalty
temporalem quam libenter ac patienter sustinuit, purgatorii
temporal which willingly and patiently he-bore of-purgatory
poenas evasit. Non enim punit Deus bis in idipsum, nisi
the-pains he-escaped not for punishes God twice for the-same-thing unless
medicina contemnatur. Non aliter audeo diffinire. Legimus
the-medicine be-scorned not otherwise I-dare to-define we-read
enim in Vitaspatrum, cuidam latroni converso, pietatis
for in the-Lives-of-the-Fathers to-a-certain robber converted of-kindness
opera quae in latrocinio egit recitanti, sanctum respondisse
the-works which in robbery he-did reciting saint to-have-answered
Pafnutium: Nunquam aliquid tale egi, id est tam magnum,
Paphnutius never anything such I-did that is so great
in vita mea. NOVICIUS: Historia haec tam mirabilis
in life my NOVICE history this so wondrous
valde accendere debet peccatores in amorem sanctae Dei
greatly to-kindle ought sinners into the-love of-the-holy of-God
Genitricis. MONACHUS: Adhuc unum superest capitulum,
Mother MONK still one remains chapter
quod omnes ordinis nostri professores magis omnibus, quae
which all of-order our professors more than-all-things which
adhuc audisti, in illius amorem accendat. Propter quod
so-far you-have-heard into her love may-kindle because-of which
praesenti distinctioni pro conclusione illud reservavi, quia
for-the-present distinction as conclusion it I-have-reserved because
quod novissimo loco dicitur, memoriae fortius imprimitur.
what in-the-last place is-said on-memory more-strongly is-impressed

CAPITULUM LIX. De monacho, qui ordinem Cisterciensem sub eius pallio vidit in regno coelorum

A MONK WHO SAW THE ORDER UNDER HER MANTLE IN HEAVEN

A monk rapt to heaven sees all the orders but none of the Cistercians and asks the Virgin why; she opens her wide mantle and shows them sheltered beneath it. The Monk closes the distinction asking her to supply what his praise lacks.

Monachus quidam ordinis nostri Dominam nostram
a-monk certain of-order our Lady our
plurimum diligens, ante paucos annos mente excedens, ad
very-much loving before few years in-mind going-out to
contemplationem gloriae coelestis deductus est. Ubi dum
the-contemplation of-glory heavenly led was where while
diversos Ecclesiae triumphantis ordines videret, Angelorum
the-diverse of-the-Church triumphant orders he-saw of-Angels
videlicet, Patriarcharum, Prophetarum, Apostolorum, Martyrum,
namely of-Patriarchs of-Prophets of-Apostles of-Martyrs
Confessorum, et eosdem certis caracteribus distinctos, id est
of-Confessors and the-same by-certain characters distinguished that is
in Canonicos, Regulares, Praemonstratenses, sive Cluniacenses,
into Canons Regular Premonstratensians or Cluniacs
de suo ordine sollicitus, cum staret et circumspiceret, nec
about his order anxious when he-stood and looked-around nor
aliquam de illo personam in illa gloria reperiret, ad beatam Dei
any of it person in that glory he-found to the-blessed of-God
Genitricem cum gemitu respiciens, ait: Quid est sanctissima
Mother with a-groan looking-back he-says what is-it most-holy
Domina, quod de ordine Cisterciensi neminem hic video?
Lady that of the-order Cistercian no-one here I-see
Quare famuli tui tibi tam devote servientes, a consortio
why servants your to-you so devoutly serving from the-fellowship

tantae beatitudinis excluduntur? Videns eum turbatum Regina
of-so-great blessedness are-excluded seeing him troubled the-Queen
coeli, respondit: Ita mihi dilecti ac familiares sunt hi qui
of-heaven answered so to-me beloved and familiar are those who
de ordine Cisterciensi sunt, ut eos etiam sub ulnis meis
of the-order Cistercian are that them even under arms my
foveam. Aperiensque pallium suum quo amicta videbatur,
I-cherish and-opening mantle her with-which clad she-seemed
quod mirae erat latitudinis, innumerabilem multitudinem
which of-wondrous was breadth a-countless multitude
monachorum, conversorum, sanctimonialium illi ostendit.
of-monks of-lay-brothers of-nuns to-him she-showed
Qui nimis exultans et gratias referens, ad corpus rediit,
who exceedingly exulting and thanks rendering to the-body returned
et quid viderit, quidve audierit Abbati suo narravit. Ille
and what he-had-seen or-what he-had-heard to-Abbot his narrated he
vero in sequenti Capitulo haec referens Abbatibus, omnes
but in the-following Chapter these-things relating to-the-Abbots all
laetificavit, ad ampliorem sanctae Dei Genitricis amorem
gladdened to a-fuller of-the-holy of-God Mother love
illos accendens. Igitur quia Virginem beatam, imo speculum
them kindling therefore because the-Virgin blessed nay the-mirror
virginitatis, cuius merita et gloria omnem sanctorum
of-virginity whose merits and glory all of-the-saints
altitudinem transcendunt, laudare non sufficio, quasi imperitus
height surpass to-praise not I-suffice as-if an-unskilled
orator illam laudando deficio: ipsam igitur tuis adiutus
orator her by-praising I-fail her therefore by-your helped
orationibus deprecor, ut defectum meum ipsa suppleat,
prayers I-entreat that the-failing my she-herself may-supply
et quae scripta vel scribenda sunt, fructuosa faciat. Amen.
and what written or to-be-written are fruitful may-make Amen

CAPITULUM I. Ratio quare in octava distinctione de diversis visionibus tractetur

WHY THE EIGHTH DISTINCTION TREATS OF DIVERSE VISIONS

As Christ built a ladder of eight beatitudes, so this distinction raises a ladder of eight orders by which heaven comes down to human sight; its sides are the two kinds of vision, bodily and spiritual, the intellectual included in the spiritual. Christ stands on the top step, then the angels, patriarchs and prophets, apostles, martyrs, confessors, and virgins, widows, and the continent, and on the eighth the visions of other things. Christ still renews his birth, infancy, and passion for his friends.

MIRARI poteris, quare distinctionem diversarum visionum
to-wonder you-shall-be-able why the-distinction of-diverse visions
ad octavum distulerim locum. Non absque ratione et causa
to the-eighth I-have-put-off place not without reason and cause
sacramenti noveris hoc factum. Sicut enim Christus in
of-sacrament know this done as for Christ in
Evangelio scalam composuit ex octo beatitudinibus, per
the-Gospel a-ladder composed from eight beatitudes by
quam coelos conscendere possit omnis Christianus, ita in
which the-heavens to-climb can every Christian so in
hac distinctione scala erigenda est ex totidem ordinibus,
this distinction a-ladder to-be-raised is from as-many orders
per quam humanae visioni condescendat coelestis exercitus.
by which to-human vision may-condescend the-heavenly host
Duo latera huius scalae duo sunt genera visionum, corporalis
two sides of-this ladder two are kinds of-visions bodily
scilicet et spiritualis, ita tamen, ut per spiritualem omnis
namely and spiritual so yet that by spiritual every
visio intelligatur, in qua solus spiritus operatur. NOVICIUS:
vision be-understood in which alone the-spirit works NOVICE

Quae est visio corporalis? MONACHUS: Cum aliqua
what is vision bodily MONK when some-things
Dei dono corporaliter videntur, et per illa aliquid
of-God by-the-gift bodily are-seen and through them something
significatur, ut sicut legitur Heliseus vidit currus igneos
is-signified as as it-is-read Elisha saw chariots fiery
in raptu Heliae, et Rex Balthazar articulos manus
at the-rapture of-Elijah and King Belshazzar the-joints of-a-hand
scribentis in pariete. Hac visione saepe angeli, nec non et
writing on the-wall by-this vision often angels nor not also
animae sanctorum in subiectis corporibus a mortalibus oculis
souls of-the-saints in assumed bodies by mortal eyes
corporeis contemplantur, ut postea dicetur sub exemplis.
bodily are-beheld as afterward it-shall-be-said under examples
NOVICIUS: Quae est visio spiritualis? MONACHUS: Quae
NOVICE what is vision spiritual MONK which
fit per imagines sine corporibus, ut fieri solet in
is-made through images without bodies as to-be-made is-wont in
extasi et in somnis. Sub hac comprehendamus et visionem
ecstasy and in sleep under this let-us-include also the-vision
intellectualem, licet multum ab ea differat. Quam quidam
intellectual although much from it it-differs which certain-ones
dicunt esse triplicem, aenigmaticam scilicet quam habent
say to-be threefold enigmatic namely which have
viatores, praesentariam qua utuntur cives, et mediastinam
wayfarers present which use the-citizens and middle
quam habuerunt Adam et Eva in paradiso. NOVICIUS: Quid
which had Adam and Eve in paradise NOVICE what
est visio intellectualis? MONACHUS: Visio intellectualis
is vision intellectual MONK the-vision intellectual
sive mentalis est, quando nec corpora nec imagines rerum
or mental is when neither bodies nor images of-things

videntur, sed in incorporeis substantiis intuitus mentis
are-seen but on incorporeal substances the-gaze of-the-mind
mira Dei figitur potentia. In supremo gradu huius
by-wondrous of-God is-fixed power on the-highest step of-this
scalae locemus Christum, qui Deus est et homo, caput et
ladder let-us-place Christ who God is and man the-head and
origo sanctorum omnium; in secundo gradu descendendo,
origin of-the-saints all on the-second step descending
ordinem Angelorum; in tertio gradu ordinem Patriarcharum
the-order of-Angels on the-third step the-order of-Patriarchs
atque Prophetarum; in quarto gradu ordinem Apostolorum;
and Prophets on the-fourth step the-order of-Apostles
in quinto gradu ordinem Martyrum; in sexto gradu ordinem
on the-fifth step the-order of-Martyrs on the-sixth step the-order
Confessorum; in septimo gradu ordinem Virginum, Viduarum
of-Confessors on the-seventh step the-order of-Virgins Widows
et Continentium; in octavo gradu visionem quarumlibet
and Continent on the-eighth step the-vision of-any
rerum miraculose apparentium. NOVICIUS: Quali modo sive
things miraculously appearing NOVICE in-what manner or
in qualibus formis coelestes spiritus, utrum sint angeli seu
in what forms heavenly spirits whether they-are angels or
humani, mortalibus se videndos exhibeant, magis exemplis
human to-mortals themselves to-be-seen show more by-examples
quam sententiis scire desidero, praemissa tamen prius visione
than by-statements to-know I-desire with-put-first yet before the-vision
Dei ac Salvatoris nostri Jesu Christi. MONACHUS: Invoca
of-God and of-Savior our Jesus Christ MONK invoke
mecum Spiritum sanctum, qui ab ipso procedit, de cuius
with-me the-Spirit holy who from him proceeds about whose
etiam apparitione mirabili aliquid dicere propono, ut hoc
also appearance wondrous something to-say I-propose that this

quod postulas, digne valeam adimplere. Licet indivisa sint
which you-ask worthily I-may-be-able to-fulfill although undivided are
opera sanctae Trinitatis, et Patri Filius, atque utrique
the-works of-the-holy Trinity and with-the-Father the-Son and with-each
Spiritus sanctus credatur consubstantialis, nunquam tamen
the-Spirit holy be-believed consubstantial never yet
in subiecta creatura Pater mortalibus apparuisse reperitur,
in an-assumed creature the-Father to-mortals to-have-appeared is-found
quod de Filio et Spiritu sancto dici non potest. Duas
which of the-Son and the-Spirit holy to-be-said not can two
siquidem in Christi persona naturas confitemur, divinam et
indeed in of-Christ the-person natures we-confess divine and
humanam. Secundum illam, lucem habitat inaccessibilem, in
human according-to that light he-dwells inaccessible in
qua nemo eum vidit unquam. Secundum istam, humanam
which no-one him saw ever according-to this human
scilicet, in terris visus est, et cum hominibus conversatus
namely on earth seen he-was and with men conversed
est. Visus est enim ante legem et sub lege a patribus,
has seen he-was for before the-law and under the-law by the-fathers
sed in aliqua subiecta creatura; visus est tempore gratiae
but in some assumed creature seen he-was in-the-time of-grace
in humana natura. Et licet semel ex Virgine sit natus,
in human nature and although once of the-Virgin he-is born
nutritus ac lactatus, semel a Magis adoratus, et in templo
nourished and suckled once by the-Magi adored and in the-temple
praesentatus, passus, et a mortuis suscitatus, ascenderitque
presented suffered and from the-dead raised and-ascended
in coelum, attamen usque ad diem iudicii eadem sacramenta
into heaven yet up to the-day of-judgment the-same sacraments
mirabiliter quodammodo renovare non desinit, secundum
wondrously in-a-certain-way to-renew not he-ceases according-to

praedicta visionum genera suis dilectis et electis nunc in
the-aforesaid of-visions kinds to-his beloved and elect now in
infantia et pueritia, nunc in adolescentia et iuventute suam
infancy and boyhood now in youth and young-manhood his
praesentiam exhibens, sicut sequentia declarabunt exempla.
presence showing as the-following shall-declare examples

CAPITULUM II. De sacerdote cui nativitas Christi in somnis revelata est

A PRIEST TO WHOM CHRIST'S BIRTH WAS SHOWN IN SLEEP

A priest of the house, musing on the incarnation, dreams he is in the inn of the Nativity and objects that Christ cannot be born again; the virgin gives birth painlessly and hands him the swaddled child, and he wakes in sweetness. The Monk adds a vision he cannot tell was in sleep or in ecstasy.

Sacerdos quidam de domo nostra, dum de sacramento
a-priest certain of house our while about the-sacrament
incarnationis Christi plurima cogitaret, nocte quadam
of-the-incarnation of-Christ very-many-things he-thought on-night a-certain
per visum in nativitatis eiusdem raptus est diversorium.
through a-vision into of-the-nativity of-the-same caught-up was the-inn
In quo dum audiret quia virgo esset paritura, respondit:
in which while he-heard that a-virgin was about-to-give-birth he-answered
Christus semel natus est, denuo nasci non poterit. Si
Christ once born was again to-be-born not he-shall-be-able if
virgo haec paritura est, aliquis propheta magnus de ea
virgin this about-to-give-birth is some prophet great from her
nascetur, non Christus. Vix verba finierat, et ecce illa
shall-be-born not Christ scarcely the-words he-had-finished and behold she
sine omni dolore peperit filium, pannisque involutum
without any pain bore a-son and-in-swaddling-clothes wrapped

monacho porrigebat. Quem ille inter brachia sua colligens,
to-the-monk held-out whom he between arms his gathering
ac deosculans, mysterium intellexit, et motu dulcedinis
and kissing the-mystery understood and by-the-motion of-sweetness
illius evigilans, praemissas cogitationes, tam iocunda visione
of-that awaking the-aforesaid thoughts so pleasant with-a-vision
remuneratas, minime dubitavit. Ecce visio haec spiritualis
rewarded not-at-all doubted behold vision this spiritual
fuit, sed in somnis facta. Aliam huic subiungam visionem,
was but in sleep made another to-this I-shall-subjoin vision
quam discernere non possum, utrum in somnis sive per
which to-discern not I-can whether in sleep or through
mentis excessum contigerit, propter diversorum relationem.
of-mind the-ecstasy it-happened because-of of-diverse-people the-report

CAPITULUM III. Item de sorore Christina et eadem nativitate

LIKEWISE OF SISTER CHRISTINA AND THE SAME NATIVITY

The Lord appears to Christina of Bergen as a swaddled infant in the manger with Mary and Joseph, his cloths the sisters' own woolen white and his band gray, conformed to the habit of the order. The Novice asks which vision is higher, in sleep or in ecstasy.

Dominus venerabilem virginem Christinam cuius in
the-Lord the-venerable virgin Christina of-whom in
praecedentibus memoria habita est, in Bergis sanctimonialem,
the-preceding memory had was at Bergen a-nun
visione suae nativitatis laetificare volens, tempore quodam
with-the-vision of-his nativity to-gladden wishing at-time a-certain
ei cum matre et Joseph apparuit, pannis involutus,
to-her with mother and Joseph appeared in-swaddling-clothes wrapped

et in praesepio reclinatus. Erant enim iidem panniculi lanei
and in a-manger laid were for the-same little-cloths woolen
et albi, a pannis sororum nihil differentes. Fascia vero
and white from the-cloths of-the-sisters in-nothing differing the-band but
qua membra eius ligata erant, grisei coloris videbatur.
with-which the-limbs his bound were of-gray color seemed
Vides quanta humilitas, quanta pietas in Dei filio. Pannos
you-see how-great humility how-great kindness in of-God the-son cloths
suos pannis ordinis conformare dignatus est, ut amplius
his to-the-cloths of-the-order to-conform deigned has that more
illa beata de suscepto habitu gratularetur. Simile habes
she the-blessed-one about the-taken habit might-rejoice a-like-thing you-have
in superiori distinctione capitulo sexto decimo, ubi domino
in the-above distinction in-chapter sixth tenth where to-dom
Christiano de Claustro morienti in cuculla cum matre apparuit.
Christian of the-Cloister dying in a-cowl with mother he-appeared
NOVICIUS: Quod genus visionis videtur tibi praecellere, illud
NOVICE what kind of-vision seems to-you to-excel that
scilicet quod fit in somnis, sive illud quod fit in excessu
namely which is-made in sleep or that which is-made in ecstasy
mentis? MONACHUS: Ut plenius de hac quaestione te
of-mind MONK that more-fully about this question you
expedire valeam, diversas somniorum causas tibi distinguam.
to-free I-may-be-able the-diverse of-dreams causes to-you I-shall-distinguish

CAPITULUM IV. De diversitate somniorum, et visione spirituali

OF THE DIVERSITY OF DREAMS, AND OF SPIRITUAL VISION

Dreams come from the remains of thoughts, from surfeit, from an empty belly, from the enemy's illusion, or from revelation of the Holy Spirit, the worthiest. Ecstasy outranks the night vision as more certain, rarer, and more pleasant; in both the outer man dies, but the dream is below reason and ecstasy above it, so Rachel, reason, dies at the birth of Benjamin, contemplation. The Novice still prefers visions seen with bodily eyes.

Somnium quandoque fit ex reliquiis cogitationum et
a-dream sometimes is-made from the-remains of-thoughts and
curis; quandoque ex crapula; quandoque ex inanitione
from-cares sometimes from surfeit sometimes from emptiness
ventris; quandoque ex illusione et fantastica imaginatione
of-the-belly sometimes from the-illusion and phantastic imagination
inimici sine praecedente cogitatione; quandoque ex
of-the-enemy without preceding thought sometimes from
praemissa cogitatione, illusione secuta; quandoque per
preceding thought with-illusion following sometimes through
revelationem Spiritus sancti, quae multis modis fit; et
the-revelation of-the-Spirit holy which in-many ways is-made and
est hoc genus somnii dignissimum. Nec tamen minus, imo
is this kind of-dream most-worthy nor yet less nay
magis meritorium est, si cogitatio sancta praecessit. Igitur
more meritorious is-it if thought holy has-preceded therefore
quocunque modo visio fiat nocturna, meo iudicio illa quae
in-whatever manner a-vision be-made by-night in-my judgment that which
fit per mentis excessum antefertur, quia certior, quia
is-made through of-the-mind ecstasy is-preferred because more-certain because
rarior, quia iocundior. Prior visio quando de coelestibus
rarer because more-pleasant the-former vision when about heavenly-things

est, proprie dicitur revelatio; secunda contemplatio. In utraque
it-is properly is-called revelation the-second contemplation in each
homo moritur exterior, et viget interior. Illa est infra
the-man dies outer and thrives the-inner that is below
rationem, et ideo habet meritum; ista supra rationem, unde
reason and therefore has merit this above reason whence
magis pertinere videtur ad praemium. Quando mens per
more to-belong it-seems to the-reward when the-mind through
contemplationem in Deum vadit, sensus rationis deficit. Hinc
contemplation into God goes the-sense of-reason fails hence
est quod in ortu Benyamin Rachel moritur. Rachel, quae
it-is that at the-birth of-Benjamin Rachel dies Rachel who
interpretatur visum principium, designat rationem; Benyamin,
is-interpreted sight beginning designates reason Benjamin
cuius interpretatio est filius dexterae, contemplationem.
whose interpretation is son of-the-right-hand contemplation
Rachel vero in nativitate Benyamin moritur, cum de ratione
Rachel but at the-birth of-Benjamin dies when from reason
coelestium contemplatio nascitur. Quantae sit infirmitatis
of-heavenly-things contemplation is-born of-how-great is infirmity
sensus rationis, mens intra se experitur. Quod si verum non
the-sense of-reason the-mind within itself experiences that if true not
esset, Apostolus excessum suum manifestans non diceret: Sive
it-were the-Apostle ecstasy his manifesting not would-say whether
in corpore, sive extra corpus, nescio, Deus scit. NOVICIUS:
in the-body or outside the-body I-know-not God knows NOVICE
Licet visio spiritualis dignior sit corporali, magis tamen me
although the-vision spiritual worthier is than-the-bodily more yet me
delectat audire exempla de ista, quia coelestes spiritus, sive
it-delights to-hear examples about this because heavenly spirits or
quod maius est, ipsum creatorem spirituum oculis corporeis
what greater is the-very creator of-spirits with-eyes bodily

posse videre, omnibus visionibus antepono. MONACHUS:
to-be-able to-see to-all visions I-prefer MONK
Visionem nunc tibi referam, de qua iudicare debes, utrum
a-vision now to-you I-shall-relate about which to-judge you-ought whether
spiritualis sit an corporalis; est enim de nativitate Christi.
spiritual it-is or bodily it-is for about the-nativity of-Christ

CAPITULUM V. De monacho qui Christum quasi recenter natum vidit cum Maria et Joseph

A MONK WHO SAW CHRIST NEWLY BORN, WITH MARY AND JOSEPH

A devout monk of the Cloister asks for a visitation at Christmas but falls into such torpor at the vigil that he refuses to sing the tenth responsory. Sitting with closed eyes and wishing to see Christ or his mother, he sees at Benedictus qui venit a matron with a tiny swaddled infant and an old man in a white cap and cloak; when he opens his eyes to see better, the vision is gone, but his good spirit returns and he keeps the feast in joy. The Monk judges it bodily, since lids cannot bar Christ's brightness, and tells of a recluse taught to close her eyes against a false angel.

In Claustro monachus quidam in magna erat devotione, et
in the-Cloister a-monk certain in great was devotion and
videbatur bonam Dei manum super se habere. Erat quippe
seemed the-good of-God hand upon himself to-have he-was indeed
in opere manuum strenuus, in oratione et psalmodia devotus,
in the-work of-hands vigorous in prayer and psalmody devout
potens ad vigilandum, et fervens ad quodlibet iniunctum.
able for keeping-vigil and fervent for whatever enjoined
Cumque tam bonum circa festum Omnium Sanctorum
and-when so good about the-feast of-All Saints
habuisset spiritum, eiusque nullum aut modicum per
he-had-had a-spirit and-of-it no or small through

plures dies sensisset detrimentum, coepit, non tam audacter
several days he-had-felt loss he-began not so-much boldly
quam reverenter a Domino precibus exigere, ut eum in
as reverently from the-Lord with-prayers to-demand that him on
festo suae sanctissimae nativitatis qualicunque consolaretur
the-feast of-his most-holy nativity with-some-kind-of he-might-console
visitatione. Aderat iam vigilia Nativitatis Dominicae, et ille
visitation was-at-hand already the-vigil of-the-Nativity of-the-Lord and he
necdum tepuerat a devotione, nec a supradicta defecerat
not-yet had-cooled from devotion nor from the-aforesaid had-failed
intentione, praesumens et praesagiens aliquid de divina
intention presuming and presaging something of the-divine
dignatione. De nocte autem ubi surrectum est ad matutinas,
condescension by night moreover when risen it-was for matins
tantus torpor invasit corpus eius et animam eius, ut etiam
so-great torpor invaded the-body his and the-soul his that even
taederet eum vivere. Intravit tamen chorum cum aliis, nil
it-wearied him to-live he-entered yet the-choir with the-others nothing
psallere valens aut volens, dulcissimam illam sollemnitatem
to-chant able or wishing the-most-sweet that solemnity
ex toto ut sibi videbatur amissurus, a desiderio suo
from the-whole as to-himself it-seemed about-to-lose of desire his
frustratus. Accessit vero ad eum alius monachus, innuens
frustrated came but to him another monk nodding
ut pro ipso responsorium decimum cantare debuisset. At
that for him the-responsory tenth to-sing he-ought but
ille, non infirmitate praepeditus, sed desidia devictus, signum
he not by-infirmity hindered but by-sloth overcome the-sign
refutabat. Sic ergo felices illas vigilias et sollemne gaudium
refused thus therefore happy those vigils and solemn joy
infelici torpore transigebat, quippe quem nec psallere nec ad
in-unhappy torpor he-spent since whom neither to-chant nor for

responsoria surgere libebat. In decima tamen lectione sedebat,
the-responsories to-rise it-pleased at the-tenth yet reading he-sat
sibi vigilans quidem, sed clausis oculis, et cogitabat
to-himself awake indeed but with-closed eyes and he-thought-over
molestias suas in amaritudine animi sui. Dicebatque sibi,
troubles his in the-bitterness of-mind his and-he-said to-himself
secum ratiocinando: Ecce sic et sic habuisti; haec
with-himself reasoning behold thus and thus you-have-had these-things
et haec petisti. Ubi nunc est illa devotio, ubi
and these-things you-have-asked where now is that devotion where
spes illa, et pia de divina pietate praesumptio? Quid
hope that and pious about the-divine kindness presumption what
nunc agitur tecum? Et adiecit: Petieras ut aliqua tibi
now is-done with-you and he-added you-had-asked that some to-you
revelatio fieret. Et si modo fieret, quid potissimum videre
revelation be-made and if now it-were-made what most to-see
eligeres? Utique Dominum Christum, vel dulcissimam
would-you-choose surely the-Lord Christ or most-sweet
eius matrem, aut certe ambos simul. Cumque his
his mother or certainly both together and-when with-these
et huiusmodi cogitationibus occupatus sederet, vigilans, ut
and of-this-kind thoughts occupied he-sat awake as
supra dictum est, sed clausis oculis, lector dixit: Tu
above said it-is but with-closed eyes the-reader said you
autem. Et cantor surgens subiunxit responsorium: Benedictus
moreover and the-cantor rising added the-responsory blessed
qui venit in nomine Domini. Et ecce astitit ante illum
who comes in the-name of-the-Lord and behold stood before that
torpentem monachum matrona quaedam reverendi vultus et
torpid monk a-matron certain of-reverend face and
incomparabilis pulchritudinis, habens in brachio infantulum
incomparable beauty having on arm an-infant

adeo parvulum, quasi recenter natum, involutum fasciolis
so tiny as-if recently born wrapped in-little-bands
vilibus valde et abiectis, in tantum ut etiam super vilitate
cheap very and abject to so-much that even over the-cheapness
earum ille compassionem conciperet. Stabat autem quasi retro
of-them he compassion conceived stood moreover as-if behind
ipsam senex amictus pallio, indutus tunica, et pilleus
her an-old-man clad in-a-cloak dressed in-a-tunic and a-cap
non acuminatus super caput eius, quae omnia videbantur
not pointed upon head his which all seemed
esse de lana alba et munda. Vultum tamen senis
to-be of wool white and clean the-face yet of-the-old-man
videre non potuit, situ pillei impediente. Vidit
to-see not he-could with-the-position of-the-cap hindering he-saw
etiam fusum cum licio pendere a latere matronae, sed
also a-spindle with thread to-hang from the-side of-the-matron but
colum vidisse se non meminit. Vidit, et quia clarius
a-distaff to-have-seen himself not he-remembers he-saw and because more-clearly
videre voluit, quam vidit, nihil vidit. Aperuit enim carnales
to-see he-wished than he-saw nothing he-saw he-opened for the-fleshly
oculos, et gloriosam illam visionem perdidit. Et intellexit,
eyes and glorious that vision lost and he-understood
quod beata Virgo fuisset illa matrona, infans Christus, et
that the-blessed Virgin had-been that matron the-infant Christ and
senex Joseph. Et recepit in illa hora spiritum suum
the-old-man Joseph and he-received-back in that hour spirit his
bonum, et reliquum sanctae sollemnitatis transegit in gaudio
good and the-rest of-the-holy solemnity he-spent in joy
magno. Anno gratiae millesimo ducentesimo tertio decimo
great in-the-year of-grace one-thousandth two-hundredth third tenth
facta est visio haec. NOVICIUS: Quia genus huius visionis
made was vision this NOVICE because the-kind of-this vision

discernere non valeo, ad tuum illud examen transmitto.
to-discern not I-am-able to your that examination I-pass-it
MONACHUS: Expertorum esset talia diffinire. Quod
MONK of-the-experienced it-would-be such-things to-define that
si dixero visionem istam fuisse spiritualem, obiicitur
if I-shall-have-said vision this to-have-been spiritual it-is-objected
quod non sit in somnis facta, quia monachus tunc vigilavit;
that not it-is in sleep made because the-monk then was-awake
neque in extasi, quia sensuum exteriorum eo tempore
nor in ecstasy because of-the-senses outer at-that time
bene compos fuit. Item si iudicavero illam corporalem,
well in-possession he-was likewise if I-shall-have-judged it bodily
respondes, quod oculis corporalibus clausis, corporaliter videre
you-answer that with-eyes bodily closed bodily to-see
non potuit. Quid ergo? Audi de hoc meam opinionem, non
not he-could what then hear about this my opinion not
assertionem. Quantum ex aliis visionibus colligo, corporalem
assertion as-far-as from other visions I-gather bodily
illam iudico, quia lucidum Christi aspectum civiumque
it I-judge because the-shining of-Christ aspect and-of-the-citizens
coelestium, tam subtilis palpebrarum prohibere non potest
heavenly so thin of-the-eyelids to-bar not can
paries. Hinc est quod inclusa quaedam cum a Sathana sub
a-wall hence it-is that a-recluse certain when by Satan under
specie angeli illuderetur frequentius, et hoc cuidam
the-appearance of-an-angel she-was-deluded quite-often and this to-a-certain
sacerdoti litterato confessa fuisset, dolos illius non intelligens;
priest lettered confessed had the-wiles his not understanding
respondit ille: Cum denuo tibi apparuerit, oculos claude.
answered he when again to-you he-shall-have-appeared the-eyes close
Si angelus fuerit Domini bonus, non minus eum videbis;
if an-angel he-shall-be of-the-Lord good not less him you-shall-see

si vero malus, illum ita videre non poteris. Quod verum
if but evil him so to-see not you-shall-be-able which true
esse didicit experimento.
to-be she-learned by-experience

CAPITULUM VI. De Priore qui vidit stellam in nocte Dominicae Nativitatis super cantantes

THE PRIOR WHO SAW A STAR OVER THE SINGERS

On the fourth Sunday of Advent, as the convent sings Intuemini quantus sit iste, the Prior sees above the desk the singers lean on in the abbot's choir a bright circle with a radiant star in it: Christ and the world lit by his coming.

Alteri cuidam sacerdoti supradictae domus, tunc Priori
to-another certain priest of-the-aforesaid house then Prior
existenti, Dominus sub alio typo nativitatis suae mysterium
being the-Lord under another figure of-nativity his the-mystery
ostendit. Cum in quarta Dominica Adventus cantor
showed when on the-fourth Sunday of-Advent the-cantor
responsorium: Intuemini quantus sit iste qui ingreditur ad
the-responsory behold how-great is this-one who enters for
salvandas gentes, inciperet, et pars conventus ad librum
saving the-nations began and part of-the-convent at the-book
stans, inceptum perficeret, in choro Abbatis super formam,
standing the-thing-begun completed in the-choir of-the-Abbot upon the-desk
cui cantantes innitebantur, circulum lucidum vidit, et in
on-which the-singers leaned a-circle bright he-saw and in
circulo stellam clarissimam radiantem. Et mox intellexit, sicut
the-circle a-star most-bright radiating and at-once he-understood as
intelligere debuit, quod stella eadem designaret Christum;
to-understand he-ought that star the-same designated Christ

circulus vero lucidus orbem terrarum illius adventu
the-circle but bright the-world of-lands his by-the-coming
illuminatum. Se stellam esse testatur in Apocalypsi dicens:
illumined himself a-star to-be he-testifies in the-Apocalypse saying
Ego sum radix et genus David, stella splendida et matutina.
I am the-root and the-stock of-David the-star bright and of-morning
Et in sancto Evangelio se appellat lucem mundi. Haec
and in the-holy Gospel himself he-calls the-light of-the-world these-things
de Christi nativitate tibi dicta sufficiant. Sciasque me hanc
about of-Christ the-nativity to-you said may-suffice and-know me this
visionem ab eius ore audivisse, qui eam videre meruit.
vision from his mouth to-have-heard who it to-see earned
Porro quam gloriosa visio cuidam sacerdotum nostrorum
moreover how glorious a-vision to-a-certain of-priests our
in Christi Nativitate de Christo sit ostensa, audies
in of-Christ the-Nativity about Christ is shown you-shall-hear
in distinctione sequenti. NOVICIUS: Precor ut gradatim
in the-distinction following NOVICE I-pray that step-by-step
ascendas de festivitate ad festivitatem, et de infantia
you-ascend from festival to festival and from infancy
ad iuventutem nostri Salvatoris. MONACHUS: Sic faciam,
to young-manhood of-our Savior MONK so I-shall-do
visiones quas in illis et de illo factas novi tibi recitando.
the-visions which in those and about him made I-know to-you by-reciting

CAPITULUM VII. De Richmude quae in Epyphania Christum vidit in praesepio, Patris vocem audiens desuper

RICHMUD, WHO SAW CHRIST IN THE MANGER AT EPIPHANY

Richmud, a holy virgin in secular dress, at matins of Epiphany at Saint Walburga sees the infant in the manger under an airy throne like a rainbow, adored by angels, and at the twelfth responsory hears the Father say, "This is my beloved Son." She describes the angels as human in stature, with virgins' faces and cheeks like roses.

Virgo quaedam circa hoc triennium defuncta est, Richmudis
a-virgin certain about this three-year-span died has Richmud
nomine, habitu saecularis, sed vita religiosa valde ac
by-name in-habit secular but in-life religious very and
spiritualis. Jeiuniis et obsecrationibus semper vacabat, mente
spiritual to-fasts and supplications always she-gave-herself in-mind
saepissime excedens, ita ut coeli secretis interesset, et coeli
very-often going-out so that of-heaven the-secrets she-shared and of-heaven
Regem cum coeli civibus frequentius videret. In quadam
the-King with of-heaven the-citizens quite-often she-saw on a-certain
sollemnitate Epyphaniarum cum in Monte sanctae Walburgis
solemnity of-the-Epiphany when on the-Mount of-saint Walburga
interesset matutinis, et Abbatissa inchoasset responsorium
she-attended matins and the-Abbess had-begun the-responsory
duodecimum, scilicet, In columbae specie, illa vigilans et
twelfth namely in of-a-dove the-form she keeping-vigil and
orans in excessu facta, Christum infantem pannis
praying in ecstasy made Christ an-infant in-swaddling-clothes
involutum et in praesepio positum, coram se vidit, et
wrapped and in a-manger placed before herself she-saw and
circa illum quasi thronum aereum ad similitudinem yris.
around him as-if a-throne airy to the-likeness of-the-rainbow

Erantque ex utraque parte eius multitudo angelorum, manibus
and-there-were on each side his a-multitude of-angels with-hands
extensis eum adorantes, et oculorum suorum acies in illum
outstretched him adoring and of-eyes their the-gaze on him
indeclinabiliter defigentes. Nec mirum. Ipse est speciosus
unswervingly fixing nor a-wonder he is fair
ille forma prae filiis hominum, in quem teste Apostolo,
that in-form before the-sons of-men on whom with-witness the-Apostle
angeli concupiscunt prospicere. Cumque ventum fuisset ad
angels desire to-look and-when come it-had-been to
locum illum: Paterna vox audita est, non conventum illa
place that the-Fatherly voice heard was not the-convent she
beata in qua tunc temporis sensus exteriores defecerant,
the-blessed-one in whom at-that of-time the-senses outer had-failed
sed Patrem audivit dicentem: Hic est Filius meus dilectus,
but the-Father she-heard saying this is Son my beloved
in quo mihi bene complacui. Erat enim idem Dei Filius
in whom to-me well I-am-pleased was for the-same of-God the-Son
et hominis tanti decoris, et vox Patris tanti
and of-man of-so-great beauty and the-voice of-the-Father of-so-great
dulcoris, ut exprimere mihi non sufficeret. Requisita etiam
sweetness that to-express for-me not it-would-suffice asked also
a me, quales essent effigies angelorum, respondit: Staturas
by me of-what-sort were the-likenesses of-the-angels she-answered statures
habent humanas, facies virginibus simillimas, genas ad
they-have human faces to-virgins most-like cheeks after
instar rosarum rubentes, et in reliquis membris intectis
the-likeness of-roses reddening and in the-other limbs uncovered
nive candidiores. Alias mihi adhuc retulit visiones, quas
than-snow whiter other to-me still she-related visions which
locis competentibus replicabo. De festo vero Purificationis
in-places fitting I-shall-repeat about the-feast but of-the-Purification

habes in distinctione superiori capitulo vicesimo visionem
you-have in the-distinction above in-chapter twentieth the-vision
mirificam virginis de Quidone. NOVICIUS: Puto huiusmodi
wondrous of-the-virgin of Quido NOVICE I-think of-this-kind
revelationes quandoque ex affectu orationis obtineri.
revelations sometimes from the-affection of-prayer to-be-obtained
MONACHUS: Hoc certissimum est.
MONK this most-certain is

CAPITULUM VIII. De virgine cui Christus apparuit in aetate trienni

OF A VIRGIN TO WHOM CHRIST APPEARED AT THE AGE OF THREE

A French virgin who prays to see Christ at three years old finds a beautiful child by the altar after mass; he repeats after her the first two clauses of the Ave Maria but will not say the third, blessed is the fruit of your womb, since one's own mouth must not praise oneself, and rises to heaven before her. The Monk turns to the Passion.

In Francia virgo quaedam Christum in aetate trium annorum
in France a-virgin certain Christ at the-age of-three years
quando iam loqui per naturam poterat, videre desiderans,
when already to-speak by nature he-could to-see desiring
hoc ut fieret precibus instabat. Erat enim tam perfectae
this that it-be-done with-prayers pressed she-was for of-so perfect
vitae, ut non immerito talia praesumeret, et se exaudiri
life that not undeservedly such-things she-presumed and herself to-be-heard
speraret. Die quadam cum dicta missa ipsa, populo
hoped on-day a-certain when with-said mass she with-the-people
omni egresso, sola in ecclesia moram faceret, et oraret,
all gone-out alone in the-church delay made and prayed
infantem quasi triennem circa altare deambulantem conspexit,
an-infant as-if three-years-old around the-altar walking-about she-beheld

putans a matre illum ibidem neglectum. Erat enim tam
thinking by the-mother him there neglected he-was for so
speciosissimus, et tantae gratiae vultus eius, ut in illius
most-beautiful and of-so-great grace the-face his that in his
aspectu delectata ad se vocaret et manibus demulceret, sic
sight delighted to herself she-called and with-hands caressed thus
dicens: Dic mihi bone puerule, ubi est mater tua? Qui dum
saying tell me good O-little-boy where is mother your who while
nihil ei responderet, aestimans illa utpote infantem eum
nothing to-her he-answered reckoning she as an-infant him
nondum posse fari, subiunxit: Nosti dicere Pater
not-yet to-be-able to-speak added do-you-know-how to-say Father
noster tuum? Ad quod dum non responderet ut prius, adiecit:
our your to which while not he-answered as before she-added
Dic post me, Ave Maria gratia plena, Dominus tecum. Et
say after me Hail Mary of-grace full the-Lord with-you and
dixit post eam infantulus eadem verba tam hilariter et tam
said after her the-little-infant the-same words so cheerfully and so
distincte, ut illa miraretur. Similiter factum est de clausula
distinctly that she wondered likewise done it-was with the-clause
secunda, scilicet, Benedicta tu in mulieribus. Cum vero
second namely blessed you among women when but
ei praediceret: Et benedictus fructus ventris tui, totius
to-him she-said-first and blessed the-fruit of-womb your of-all
humilitatis magister sua inspiratione sciens scriptum: Non
humility the-master by-his inspiration knowing written not
te laudet os tuum, sed alienum, eandem clausulam dicere
you may-praise mouth your but another the-same clause to-say
noluit, sed mox illa intuente per ostensam formam
he-did-not-wish but at-once with-her looking-on through the-shown form
coelos penetravit. Tunc primum virgo venerabilis se
the-heavens he-penetrated then first the-virgin venerable herself

exauditam intelligens, gratias egit Christo, qui tam celeriter
heard understanding thanks gave to-Christ who so quickly
implevit desiderium suum ex semetipso. Ipse revera Dominus
fulfilled desire her from himself he truly the-Lord
Jesus est fructus ille benedictus, de quo Isaias cecinit: Et
Jesus is fruit that blessed about which Isaiah sang and
erit fructus terrae sublimis. Fructus terrae, filius Mariae.
shall-be the-fruit of-the-earth lofty the-fruit of-the-earth the-son of-Mary
Benedixisti, inquit Psalmista, Domine terram tuam. Non
you-have-blessed says the-Psalmist O-Lord land your not
potuit gingnere terra benedicta nisi fructum benedictum.
could beget the-earth blessed except fruit blessed
NOVICIUS: Dignum mihi nota videtur, quod Dominus
NOVICE worthy to-me of-note it-seems that the-Lord
orationem ore proprio editam recitare renuit, et in
the-prayer with-mouth his-own uttered to-recite refused and into
verba quibus matrem beatificare videbatur mox erupit.
the-words with-which the-mother to-beatify he-seemed at-once burst-out
MONACHUS: Exemplum nobis dedit, ut et ita faciamus.
MONK an-example to-us he-gave that also so we-may-do
Sermonem iam in longum protraximus tam in praesenti
discourse already into length we-have-drawn-out as-much in the-present
distinctione quam in praecedentibus de apparitionibus
distinction as in the-preceding about the-appearances
infantiae Salvatoris; vis nunc aliquas audire ex illis
of-the-infancy of-the-Savior do-you-wish now some to-hear of those
visionibus quibus se ostendere dignatur suis amicis in aetate
visions in-which himself to-show he-deigns to-his friends in age
perfecta? NOVICIUS: Volo et desidero, et maxime tamen de
perfect NOVICE I-wish and desire and most yet about
illius passione. MONACHUS: Bene moveris. Passio enim
his passion MONK well you-are-moved the-passion for

Dominica proxima est sollemnitas post Purificationem. Ipsa
of-the-Lord next is the-solemnity after the-Purification it
est festum propitiationis. Per ipsam tartarus est destructus,
is the-feast of-propitiation through it hell is destroyed
paradisus apertus, captivitas captivata, mors evacuata. Passio
paradise opened captivity made-captive death emptied the-passion
Domini omnium tribulationum humanarum est antidotum.
of-the-Lord of-all tribulations human is the-antidote
Contritionem excitat, lacrimas producit, tentationes compescit.
contrition it-rouses tears it-produces temptations it-checks

CAPITULUM IX. De praedicta Richmude quae Dominum vidit in domo pontificis inter persecutores

RICHMUD, WHO SAW THE LORD IN THE HIGH PRIEST'S HOUSE

Meditating on the Passion, Richmud is carried in the spirit to a wintry hall where the Savior stands barefoot, ungirt, in a yellow tunic, among Jews whispering in the corners in groups like storks: the high priest's house.

Praedicta Richmudis tempore quodam, ut puto Dominicae
the-aforesaid Richmud at-time a-certain as I-think of-the-Lord
Passionis, cum de ipsa meditando valde contereretur, mente
of-the-Passion when about it by-meditating greatly she-was-contrite in-mind
excedens, mox per spiritum in domum quandam amplam
going-out at-once through the-spirit into a-house certain spacious
et hyemalem rapta est, in qua Salvatorem stantem vidit
and wintry caught-up was in which the-Savior standing she-saw
nudipedem et quasi captivum, et circa illum multitudinem
barefoot and as-if a-captive and around him a-multitude
Judaeorum. Stabat enim demisso vultu, sola tunica indutus,
of-Jews he-stood for with-lowered face in-only a-tunic dressed

atque discinctus, manibus etiam demissis. Tunica eius flavum
and ungirt with-hands also lowered the-tunic his yellow
videbatur habere colorem. Et sicut ipsa mihi retulit, in diversis
seemed to-have color and as she to-me related in diverse
angulis domus deni ac duodeni ad instar cyconiarum
corners of-the-house by-tens and by-twelves after the-likeness of-storks
congregati susurrabant, de morte illius tractantes. Erat
gathered they-whispered about the-death his treating it-was
enim domus summi pontificis, in qua acta sunt secundum
for the-house of-the-high priest in which done were according-to
historiam, quae huic ancillae Dei ostensa sunt
the-history the-things-which to-this handmaid of-God shown were
spiritualiter. Quantum huiusmodi visiones mentes religiosas
spiritually how-much of-this-kind visions minds religious
compungant, visio subsequens ostendit, quae corporalis est.
prick the-vision following shows which bodily is

CAPITULUM X. De virgine cui Christus frequenter vigilanti apparet in cruce

A VIRGIN WHO SEES CHRIST ON THE CROSS WHILE AWAKE

A devout virgin in secular dress tells the Subprior Gerlach she sees the Savior on the cross with bleeding wounds, and no less when she closes her eyes, which proves such a vision bodily; she cannot think or speak of the Passion without tears.

Nuper virgo quaedam religiosa, licet adhuc in habitu saeculari
lately a-virgin certain religious although still in habit secular
posita, Subpriori nostro Gerlaco cum multis lacrimis retulit,
placed to-Subprior our Gerlach with many tears related
quod Salvatorem in cruce pendentem cruentis vulneribus
that the-Savior on the-cross hanging with-bloody wounds

videre soleat. Nec minus, ait, illum video, si compassione
to-see she-is-wont nor less she-says him I-see if with-compassion
et dolore urgente oculos clausero. Ecce hic habes evidens
and grief pressing the-eyes I-shall-have-closed behold here you-have a-clear
argumentum, quod visio illa, de qua dictum est superius
argument that vision that about which said it-is above
capitulo quinto, fuerit corporalis. Femina vero iam dicta
in-chapter fifth was bodily the-woman but already said
ex eisdem visionibus tantum profecit, ut de Domini
from the-same visions so-much profited that about of-the-Lord
passione neque cogitare neque loqui possit sine lacrimis et
the-passion neither to-think nor to-speak she-can without tears and
contritione. Quod autem de eadem beatissima passione quasi
contrition that moreover from the-same most-blessed passion as-if
de fonte torrentes lacrimarum deriventur, sermo sequens
from a-fountain torrents of-tears are-drawn the-discourse following
declarat. Lacrima quia cito siccatur, torrenti comparatur.
declares a-tear because quickly it-is-dried to-a-torrent is-compared

CAPITULUM XI. De Daniele monacho cui Christus apparens in cruce, contulit gratiam lacrimarum

DANIEL THE MONK, GIVEN THE GRACE OF TEARS BY CHRIST

Daniel, an unlettered priest of the Cloister who refused all pittances, sees the devil eat a fish he had refused against obedience. Christ appears to him three times; asked what he wants, he asks only to weep whenever he remembers the Passion, and is granted it. Christ is the rock that gave Israel water.

In Claustro sacerdos quidam ante annos paucos defunctus
in the-Cloister a-priest certain before years few died
est, homo simplex et illitteratus, Daniel nomine, vitae
has a-man simple and unlettered Daniel by-name of-life
satis durae. Orationibus et veniis infatigabiliter operam
enough harsh to-prayers and prostrations untiringly attention
dabat; omnes pictancias sibi appositas recusabat. Hic
he-gave all pittances to-himself set-before he-refused he
cum vice quadam piscem sibi ab Abbate missum
when on-occasion a-certain a-fish to-himself from the-Abbot sent
refutasset, sequenti nocte in choro diabolum prope se
had-refused on-the-following night in the-choir the-devil near himself
vidit assistere, et piscem quem ipse despexerat manducare.
he-saw to-stand-by and the-fish which he had-disdained to-eat
Pro qua inobedientia corporaliter quidem satisfecit, sed
for which disobedience bodily indeed he-made-satisfaction but
non plene ab obstinatione recessit. Positus vero in agone,
not fully from obstinacy withdrew placed but in the-agony
sensibusque iam universis praemortuus, sola in oratione labia
and-in-senses already all dead-before-death alone in prayer the-lips
movebat, et vox penitus non audiebatur, et sic ultimum
he-moved and the-voice wholly not was-heard and thus the-last

in psallendo spiritum reddidit. Iste Daniel multas revelationes
in chanting spirit he-rendered this Daniel many revelations
habuit, multa vidit, sed valde pauca innotuit. Confessus
had many-things saw but very few made-known confessed
est tamen tribus vicibus sibi Dominum apparuisse. Prima
has yet at-three times to-himself the-Lord to-have-appeared the-first
vice in cruce ante gradum presbyterii; secunda in candidis
time on the-cross before the-step of-the-presbytery the-second in white
vestibus ante maius altare; tertia in ignea forma desuper
garments before the-greater altar the-third in fiery form above
altare. Cui cum Salvator diceret, puto quod in prima fuerit
the-altar to-whom when the-Savior said I-think that in the-first it-was
apparitione: Daniel pete a me quod vis et fiet
appearance Daniel ask of me what you-wish and it-shall-be-done
tibi; ille, sicut mihi retulit quidam seniorum domus illius,
to-you he as to-me related a-certain of-the-seniors of-house that
respondit: Domine sufficit mihi gratia tua, nil aliud a
answered O-Lord suffices me grace your nothing other from
te peto, nisi tantum ut lacrimas habere possim, quotiens
you I-ask except only that tears to-have I-may-be-able as-often-as
passionis tuae fuero recordatus. Et Dominus: Habeas
of-passion your I-shall-have remembered and the-Lord may-you-have
tibi hanc gratiam. Ab illa enim hora sicut audivi,
for-yourself this grace from that for hour as I-heard
quando de passione Christi cogitare aut loqui coepit,
when about the-passion of-Christ to-think or to-speak he-began
mox lacrimae eruperunt. Nec mirum. Christus Jesus ipse
at-once tears burst-out nor a-wonder Christ Jesus he
est silex ille limpidissimus, qui aquas indeficientes filiis
is flint that most-clear which waters unfailing to-the-sons
Israel ministravit in deserto. Bibebant omnes de spiritali
of-Israel supplied in the-desert drank all from the-spiritual

consequente eos petra; petra autem erat Christus. NOVICIUS:
following them rock the-rock moreover was Christ NOVICE
Quomodo est intelligendum hoc quod in Psalmo legitur:
how is to-be-understood this which in the-Psalm is-read
Percussit petram, et fluxerunt aquae; abierunt in sicco
he-struck the-rock and flowed waters went in the-dry-place
flumina? MONACHUS: Nota est de hoc historia, allegoria
rivers MONK known is about this the-history the-allegory
satis usitata; idcirco aliquid tibi dicere volo quod praesenti
enough customary therefore something to-you to-say I-wish which to-the-present
visioni congruat, et mentem tuam moraliter aedificet.
vision may-fit and mind your morally may-edify

CAPITULUM XII. Quomodo intelligendum sit: Percussit petram, et cetera

HOW HE STRUCK THE ROCK IS TO BE UNDERSTOOD

Morally, Moses is the cloistered man, the rock the heart's hardness, the rod the cross, the blow the memory of the Passion. Moses struck twice: memory and compassion together break the heart into tears, which the Jew, who remembers without compassion, lacks.

Percussit petram, et cetera. Secundum intellectum
he-struck the-rock and the-rest according-to the-sense
tropologicum, id est moralem, Moyses homo est claustralis,
tropological that is moral Moses the-man is cloistered
quem Regis filia, id est gratia divina, misericorditer
whom of-the-King the-daughter that is grace divine mercifully
tulit de flumine vitae saecularis. Interpretatur enim Moyses,
took from the-river of-life secular is-interpreted for Moses
sumptus ex aqua. Petra, cordis est duritia; virga, crux
taken from water the-rock of-the-heart is the-hardness the-rod the-cross

Dominica; percussio, passionis Christi recordatio. Petrae
of-the-Lord the-striking of-the-passion of-Christ the-remembrance of-the-rock
scissio, cordis est compunctio. Bis Moyses ut legitur
the-splitting of-the-heart is the-compunction twice Moses as it-is-read
percussit silicem, et tunc primum profudit aquam. Primus
struck the-flint and then first poured-forth water the-first
ictus pertinet ad passionis Christi memoriam, secundus ad
blow belongs to of-the-passion of-Christ the-memory the-second to
passi compassionem. Judaeus silicem semel percutit, quia
of-the-sufferer the-compassion the-Jew the-flint once strikes because
Christum passum quandoque cogitat, sed non compatitur,
Christ having-suffered sometimes he-thinks-of but not he-suffers-with
et ideo cor eius scindi non potest ad lacrimas, quibus
and therefore the-heart his to-be-split not can unto tears with-which
abluat sua peccata. Tu vero si cogitationi compassionem
he-may-wash his sins you but if to-thought compassion
addideris, petram bis percutis, et vix esse poterit
you-shall-have-added the-rock twice you-strike and scarcely to-be it-shall-be-able
quin cor tuum scindatur ad compunctionem, et flumina
but-that heart your be-split unto compunction and rivers
lacrimarum inde erumpentium per oculos exeant, atque
of-tears thence bursting-forth through the-eyes go-out and
per maxillas decurrant, et quasi in sicco flumina,
through the-cheeks run-down and as-if in the-dry-place rivers
etiam impetu suo terram infundant. NOVICIUS: Placet
even with-force their the-earth may-flood NOVICE it-pleases
quod dicis. MONACHUS: Quod Christi passio medicina
what you-say MONK that of-Christ the-passion a-medicine
sit contra tentationes, dicam tibi per exempla.
is against temptations I-shall-tell you through examples

CAPITULUM XIII. De Petro monacho de Claustro

OF PETER, MONK OF THE CLOISTER

Peter of Koblenz hears the chanting of heaven, hears his sins forgiven at absolution, and relights a lamp with his breath. After half a year of struggle he enters freely into meditation on the Passion, and when he prays against fierce temptations of the flesh, Christ draws his arms from the cross and embraces him; his tears flow all through matins. He follows Bishop Theoderic to Livonia in hope of martyrdom and now rules a parish there.

Fuerat in praedicto Claustro quod alio nomine
there-had-been in the-aforesaid Cloister which by-another name
Hemmenrode dicitur, iuvenis quidam bonae indolis et
Himmerod is-called a-youth certain of-good disposition and
laudabilis admodum conversationis, Petrus nomine, de
praiseworthy very of-conduct Peter by-name from
Confluentia oriundus, cui creberrimas Dominus Deus fecit
Koblenz sprung to-whom very-frequent the-Lord God made
consolationes. Quaedam ex his quae de illo dicturus sum,
consolations certain of these which about him about-to-say I-am
superius tibi recitavi; quae idcirco replicare dignum duxi,
above to-you I-recited which therefore to-repeat worthy I-deemed
quia postea eadem plenius et verius a quodam eius
because afterward the-same more-fully and more-truly from a-certain his
confratre familiarissimo cognovi. Nam audivit aliquotiens
fellow-brother most-familiar I-learned for he-heard several-times
voces psallentium in sublimi. — Quadam etiam vice cum
the-voices of-chanters on high on-a-certain also occasion when
ministraturus domino Karolo Abbati quondam Vilariensi,
about-to-serve dom Charles Abbot formerly of-Villers
confessionem dixisset, et absolutionem de more devotius
confession he-had-said and absolution by custom more-devoutly

acciperet, audivit vocem de coelo dicentem sibi: Dimissa
received he-heard a-voice from heaven saying to-him forgiven
sunt omnia peccata tua. — Alio etiam tempore cum
are all sins your at-another also time when
sacristae missam celebraturo ipse astaret, et lampas extincta
by-the-sacristan mass about-to-celebrate he stood-by and the-lamp put-out
fuisset, lumen aliunde afferre volens, sed angustia
had-been light from-elsewhere to-bring wishing but by-the-narrowness
temporis praeoccupatus non valens, flatu lampadem
of-time forestalled not able with-a-breath the-lamp
reaccendit. — Sane huic iuveni studium erat, semel in
he-rekindled indeed to-this youth the-zeal was once in
die adminus revolvere et recitare sibi sanctissima et
the-day at-least to-turn-over and to-recite to-himself the-most-holy and
dulcissima passionis Christi improperia, gratiarum spiritualium
most-sweet of-the-passion of-Christ reproaches of-graces spiritual
efficacissima incitamenta. In quo studio tantam per
most-effective incitements in which zeal so-great through
dimidium circiter annum difficultatem passus est, ut quasi
half about a-year difficulty suffered he-has that as-if
non sibi valere huiusmodi meditationes arbitrari debuisset.
not for-him to-avail of-this-kind meditations to-judge he-should-have
Tandem cum perstitisset pulsans, et illatas sibi iniurias
at-length when he-had-persisted knocking and the-inflicted on-himself injuries
et difficultates indefessus effregisset, secreta illa Christi
and difficulties untiring had-broken-through secrets those of-Christ
violenter intravit, ac deinceps sine difficultate, et quasi ad
violently he-entered and thereafter without difficulty and as-if at
manum paratis quotidie epulis, meditationibus illis suavissimis
hand prepared daily with-feasts meditations those most-sweet
cum magna iocunditate usus est. In canone quoque non
with great pleasure used he-has in the-canon also not

magnopere curabat orare, sed de passione Christi meditabatur.
greatly he-cared to-pray but on the-passion of-Christ he-meditated
— Habebat item in desiderio et tam humiliter quam
he-had likewise in desire and as-much humbly as
vehementer optabat revelari sibi divinitus aliqua imagine
vehemently he-wished to-be-revealed to-himself divinely by-some image
vultum Salvatoris, ut cum meditari debuisset, ad eundem
the-face of-the-Savior that when to-meditate he-should-have to the-same
vultum, quasi conspectum et bene cognitum, facilius
face as-if seen and well known more-easily
intuitum mentis imaginarie dirigere posset. Et Dominus qui
the-gaze of-the-mind imaginatively to-direct he-could and the-Lord who
hoc ei inspiravit desiderium, non fraudavit eum a desiderio
this to-him inspired desire not cheated him of desire
suo. Laborabat ergo mirabili ac multiplici luxuriantis
his he-labored therefore with-wondrous and manifold of-the-wanton
carnis molestia, diabolo interitum, sed Domino profectum
flesh vexation with-the-devil destruction but with-the-Lord progress
ei de tentationibus ordinante. Unde cum quodam tempore
for-him from the-temptations ordaining whence when at-a-certain time
in angulo chori conversorum diutius et devotius orationi
in the-corner of-the-choir of-the-lay-brothers longer and more-devoutly to-prayer
incubuisset, divinum implorans auxilium, ne sineretur
he-had-applied-himself the-divine imploring help that-not he-be-allowed
labi in peccatum, post horam surrexit, et recessit. Siquidem
to-slip into sin after an-hour he-rose and withdrew since
in memoriam ei venit, quod aliud quid agere habebat
into memory to-him it-came that other something to-do he-had
ex praecepto. Ascendens igitur per stalla, transitum habuit
by order going-up therefore through the-stalls passage he-had
per ante altare infirmorum et conversorum. Ubi cum
through in-front-of the-altar of-the-sick and of-the-lay-brothers where when

pervenisset, veniam celeriter accepturus coram altari, et
he-had-arrived prostration quickly about-to-take before the-altar and
abcessurus, sub lampade se humiliavit; et ecce ibi
about-to-go-away under the-lamp himself he-humbled and behold there
Dominus Jesus stans ante eum, vel potius quasi pendens
the-Lord Jesus standing before him or rather as-if hanging
in cruce. Qui piissima brachia sua abstrahens a cruce,
on the-cross who most-kind arms his drawing-away from the-cross
servum suum amplexatus est, et tanquam praecordialem
servant his embraced has and as heart-dear
sibi, in signum mutuae familiaritatis, eum ad pectus suum
to-himself in sign of-mutual familiarity him to breast his
attrahendo strinxit, tentationesque illius validissimas stringendo
by-drawing pressed and-the-temptations his most-violent by-pressing
compescuit. Sane cum terrae procumberet, optime sui
checked indeed when to-the-ground he-lay-prostrate excellently of-himself
compos erat; sed felici illa visione ita a sensu suo
in-possession he-was but by-happy that vision so from sense his
abstractus et ita dulciter affectus est, ut non plene scire
drawn-away and so sweetly affected was that not fully to-know
potuerit, utrum corporeis oculis, an solo spiritu revelationem
he-could whether with-bodily eyes or with-only the-spirit revelation
illam recepisset. Attamen cum multas tam ante quam
that he-had-received yet when many as-much before as
postea consolationes acceperit, hoc tamen fatetur, quod ista
afterward consolations he-received this yet he-confesses that this
supergressa est universas. Tantam siquidem acceperat gratiam
surpassed has all so-great indeed he-had-received the-grace
lacrimarum a Domino, ut infra matutinas vix aliqua hora
of-tears from the-Lord that within matins scarcely any hour
oculi eius siccarentur. Huius rei testis sum ego, qui iuxta
the-eyes his were-dried of-this thing witness am I who beside

illum ad psalmodiam stabam aliquanto tempore. Ita enim
him at psalmody stood for-some time so for
fervebat in Christi passione, ut spe martyrii Theodericum
he-glowed in of-Christ the-passion that in-hope of-martyrdom Theoderic
Episcopum Livoniae sequeretur, sine Abbatis sui permissione.
Bishop of-Livonia he-followed without of-Abbot his the-permission
Acceperat ille auctoritatem a domino Papa Innocentio,
had-received he authority from lord Pope Innocent
secum ducere omnes qui ire vellent ad propagandam
with-himself to-lead all who to-go wished for propagating
vineam Domini Sabaoth in populo barbaro. Adhuc vir
the-vineyard of-the-Lord of-Hosts in a-people barbarous still the-man
Dei vivit, et ex praecepto Abbatis sui parochiam in Livonia
of-God lives and by the-order of-Abbot his a-parish in Livonia
regit, ubi praedicat et baptizat, multosque tam verbo
rules where he-preaches and baptizes and-many as-much by-word
quam exemplo aedificat et in fide confirmat.
as by-example edifies and in the-faith confirms

CAPITULUM XIV. Item de monacho eiusdem coenobii tentato, in cuius aspectu crucifixi vulnera peruncta sunt

A TEMPTED MONK WHO SAW THE CRUCIFIED'S WOUNDS ANOINTED

A brother tempted to become a hermit commits himself to the Virgin as his surety. A voice says she discharges herself of it, and a man of venerable habit anoints the five wounds of a crucifix, saying that whoever keeps this order anoints our Lord so; the temptation leaves him.

In supradicto Claustro alius quidam frater magnam longamque
in the-above-said Cloister another a-certain brother a-great and-long
tentationem habuerat, dicentibus sibi cogitationibus suis
temptation had-had with-saying to-him thoughts his
ut heremita fieret. Adeo hac tentatione devictus fuit,
that a-hermit he-should-become so by-this temptation overcome he-was
ut aliqua etiam loca perlustraverit, explorans aptum sibi
that some even places he-surveyed searching-out a-fit for-himself
habitaculum. Tandem conversus ad beatam Virginem, ei
dwelling at-length turned to the-blessed Virgin to-her
se totum commisit, ipsam sibi ipsi pro se fideiussorem
himself wholly he-committed her to-him himself for himself as-surety
constituens, quod quicquid ipsa suggessisset, hoc ille sine
appointing that whatever she should-have-suggested this he without
percunctatione aggrederetur. Cumque ad beatam Virginem
questioning would-undertake and-when to the-blessed Virgin
sub hac conditione saepius recurreret, quadam vice
under this condition more-often he-had-recourse on-a-certain occasion
orante eo coram altari, vox insonuit dicens: Fideiussorem
with-praying him before the-altar a-voice sounded saying as-surety
me constituisti, ego me absolvere volo. Ille vero erigens
me you-have-appointed I myself to-discharge wish he but raising

se, vidit virum venerandi habitus ante altare assistere,
himself saw a-man of-venerable habit before the-altar to-stand-by
crucem in manu tenere, crucifixi sancta quinque vulnera
a-cross in hand to-hold of-the-crucified-one the-holy five wounds
digito superinducere, et sic evidenter dicere: Sic omnis qui
with-finger to-anoint and thus plainly to-say thus everyone who
ordinem istum quem professus es servaverit, Dominum
order this which professed you-have shall-have-kept Lord
nostrum perungit, sicut me vides facere. Et sic ille a
our anoints as me you-see to-do and so he from
tentatione sua liberatus est.
temptation his freed was

CAPITULUM XV. De Christina monacha cui crucifixus apparuit et senex perungens vulnera eius

CHRISTINA, WHO SAW AN OLD MAN ANOINT CHRIST'S WOUNDS

Christina of Volmuntstein also sees the crucified, and an old man anointing his wounds from a box; the Monk cannot tell what kind of vision it was.

Beatae memoriae Christinae de Volmuntsteine, cuius supra
of-blessed memory to-Christina of Volmuntstein whom above
memini, etiam crucifixus apparuit, et homo senex iuxta
I-mentioned also the-crucified-one appeared and a-man old beside
eum, qui ex pixide quam in manu habebat, perungebat
him who from a-box which in hand he-had anointed
vulnera illius. Genus tamen visionis discernere non valeo.
the-wounds his the-kind yet of-the-vision to-discern not I-am-able

CAPITULUM XVI. De sanctimoniali tentata quam Christus complexus est

OF A TEMPTED NUN WHOM CHRIST EMBRACED

To a nun of the order, gravely tempted, Christ appears visibly and embraces her, and her turmoil becomes calm. The vision and memory of the Passion are the antidote against temptation.

Alteri cuidam sanctimoniali ordinis nostri, quam nominare
to-another certain nun of-order our whom to-name
nolo, tempore quodam cum esset gravissime tentata,
I-do-not-wish at-time a-certain when she-was most-gravely tempted
Dominus Jesus Christus totius Ecclesiae sponsus, visibiliter
the-Lord Jesus Christ of-the-whole Church the-bridegroom visibly
apparens, amplexatus est eam, et omnem illius turbationem
appearing embraced has her and all her disturbance
in magnam convertit tranquillitatem. Ecce in omnibus his
into great turned tranquility behold in all these
exemplis habes quod visio Dominicae passionis, nec non
examples you-have that the-vision of-the-Lord of-the-passion nor not
et meditatio atque compassio maximum contra tentationes
also the-meditation and compassion the-greatest against temptations
sit antidotum. Sunt et in illa multiplices consolationes,
is antidote there-are also in it manifold consolations
sicut subiecta declarabunt testimonia.
as the-subjoined shall-declare testimonies

CAPITULUM XVII. De duobus conversis Claustri qui viderunt Christum in aere pendentem in cruce

TWO LAY BROTHERS WHO SAW CHRIST ON THE CROSS IN THE AIR

Two lay brothers of Himmerod at a grange, after compline on a winter night, see a cross so bright that they see each other by it, with the Lord crucified on it; the second sees it once he kneels to pray. Their merit or a fault may have been its cause.

Duo conversi de Hemmenrode in quadam grangia eiusdem
two lay-brothers of Himmerod in a-certain grange of-the-same
domus quodam tempore manebant. Stabant autem simul
house at-a-certain time were-staying they-stood moreover together
vice quadam, et hora completorii Deo suae servitutis
on-occasion a-certain and at-the-hour of-compline to-God of-their service
pensum persolvebant. Dicto completorio, respiciens unus ad
the-task they-were-paying with-said compline looking one to
coelum vidit in sublimi crucem splendidam, et in ea Dominum
heaven saw on high a-cross splendid and on it the-Lord
crucifixum. Erat autem crux illa adeo splendida, ut ab
crucified was moreover cross that so splendid that by
ipso splendore sese invicem clarissime contuerentur. Nam
the-very splendor themselves each-other most-clearly they-beheld for
alias tenebrae erant super faciem terrae. Erat enim hyemis
otherwise darkness was upon the-face of-the-earth it-was for of-winter
tempus. Et quia loqui non licebat, signum fecit alteri,
the-time and because to-speak not it-was-allowed a-sign he-made to-the-other
quasi interrogans si aliquid videret. At ille nihil se videre
as-if asking if anything he-saw but he nothing himself to-see
signavit. Tunc ipse signum illi fecit, ut genua flecteret et
signed then he a-sign to-him made that the-knees he-should-bend and
oraret. Quod cum fecissent ambo simul, erectus post pusillum
pray which when they-had-done both together raised after a-little

tantae visionis factus est socius et testis. Ambo adhuc ut
of-so-great a-vision made he-was companion and witness both still as
puto vivunt, nec licet prodere nomina illorum. NOVICIUS:
I-think live nor it-is-allowed to-betray the-names of-them NOVICE
Quae tibi videtur causa fuisse tantae visionis conversorum
what to-you seems the-cause to-have-been of-so-great a-vision of-the-lay-brothers
eorundem, meritum an culpa? MONACHUS: Si propter eos
the-same the-merit or the-fault MONK if because-of them
visio eadem facta est, alterum videtur causa fuisse,
vision the-same made was the-one-or-the-other seems the-cause to-have-been
bona videlicet vita vel culpa aliqua, sive utrumque. Hoc verum
good namely life or fault some or both this true
esse, vel posse esse verum, visio subsequens declarabit.
to-be or to-be-able to-be true the-vision following shall-declare

CAPITULUM XVIII. Item de converso de Lucka qui vidit Christum cum quindecim religiosis in aere crucifixum

RUDOLPH OF LUCKA, WHO SAW FIFTEEN CRUCIFIED WITH CHRIST

Rudolph sees Christ crucified in the air, and around him fifteen of his own house on crosses, ten monks and five lay brothers; Christ says these alone conform their lives to his passion. Obedience, patience, humility, and renunciation make monks martyrs.

In Lucka domo ordinis nostri, cuius in superiori distinctione
in Lucka a-house of-order our which in the-above distinction
memini capitulo vicesimo quarto, conversus quidam est,
I-mentioned in-chapter twentieth fourth a-lay-brother certain is
sicut ab Adam eiusdem domus monacho didici, vir bonus
as from Adam of-the-same house monk I-learned a-man good
et disciplinatus, Rudolphus nomine, cui divinitus multa
and disciplined Rudolph by-name to-whom divinely many-things

revelantur. Hic cum nocte quadam dictis matutinis ante lucem
are-revealed he when on-night a-certain with-said matins before dawn
sub divo staret, et orationes aliquas diceret, Christum in
under the-sky he-stood and prayers some said Christ in
aere cruci affixum pendere vidit, et circa eum quindecim
the-air to-the-cross fixed to-hang saw and around him fifteen
homines singulos in singulis crucibus. Ex quibus decem erant
men single on single crosses of whom ten were
monachi, et quinque conversi, omnes ei bene noti, utpote
monks and five lay-brothers all to-him well known as
congregationis suae professi. Ita aer fuerat illuminatus ex
of-congregation his professed so the-air had-been illumined from
Christi praesentia, ut singulos plene discerneret. Cumque
of-Christ the-presence that each fully he-discerned and-when
stupefactus staret ob tam mirabilem visionem, Dominus
astounded he-stood because-of so wondrous a-vision the-Lord
de cruce clamavit: Nosti Rudolphe, qui sint hi quos circa
from the-cross cried do-you-know O-Rudolph who are these whom around
me vides crucifixos? Respondente converso: Novi Domine, qui
me you-see crucified with-answering the-lay-brother I-know O-Lord who
sint, sed quid sit quod video, prorsus non intelligo; subiunxit
they-are but what it-is that I-see utterly not I-understand added
Dominus: Hi soli ex omni congregatione mecum crucifixi
the-Lord these alone of all the-congregation with-me crucified
sunt, meae passioni vitam suam conformantes. NOVICIUS:
are to-my passion life their conforming NOVICE
In quo se illi conformaverunt? MONACHUS: Utique
in what themselves to-him they-conformed MONK surely
in obedientia, in patientia, in humilitate, in abrenunciatione
in obedience in patience in humility in renunciation
totius proprietatis, propriaeque voluntatis. Haec et his
of-all property and-of-one's-own will these-things and to-these

similia monachos martyres faciunt, in quorum persona per
like-things monks martyrs make in whose person through
Psalmistam dicitur: Quoniam propter te mortificamur tota
the-Psalmist it-is-said for because-of you we-are-put-to-death all
die, aestimati sumus sicut oves occisionis. Ecce crux, de
the-day reckoned we-are as sheep of-slaughter behold the-cross about
qua in Evangelio dicit ipse crucifixus: Qui non tollit
which in the-Gospel says himself the-crucified-one who not takes-up
crucem suam quotidie, et sequitur me, non est me dignus.
cross his daily and follows me not is of-me worthy
Non dicit, semel sicut Petrus, sed quotidie sicut Anthonius.
not he-says once as Peter but daily as Anthony
Sicut didici nuper a praedicto monacho, omnes illi
as I-learned lately from the-aforesaid monk all those
quindecim adhuc vivunt, excepto uno, qui iam obdormivit
fifteen still live except one who already has-fallen-asleep
in Domino. NOVICIUS: Nemo claustralium visionem hanc
in the-Lord NOVICE no-one of-the-cloistered vision this
ignorare deberet. MONACHUS: Verum dicis; quia multi
to-be-ignorant-of ought MONK true you-say because many
putant se esse monachos et non sunt, ore et non
think themselves to-be monks and not they-are with-mouth and not
vita dicentes cum Apostolo: Mihi autem absit gloriari,
with-life saying with the-Apostle to-me moreover far-be-it to-glory
nisi in cruce Domini nostri Jesu Christi, per quem
except in the-cross of-Lord our Jesus Christ through whom
mihi mundus crucifixus est, et ego mundo. NOVICIUS:
to-me the-world crucified is and I to-the-world NOVICE
Dic quaeso, quomodo nobis sit intelligendum quod idem
tell I-pray how by-us is to-be-understood what the-same
Apostolus dicit: Qui autem sunt Christi, carnem suam
Apostle says who moreover are of-Christ flesh their

crucifixerunt cum vitiis et concupiscentiis? MONACHUS:
have-crucified with the-vices and lusts MONK
Secundum praecedentia videtur sic intelligendum.
according-to the-preceding it-seems thus to-be-understood

CAPITULUM XIX. De crucifixione religiosorum

OF THE CRUCIFIXION OF THE RELIGIOUS

The religious are crucified inwardly by compassion and outwardly by mortification; the rule's rigor is the monk's cross. The three nails are obedience, patience, and humility, the hands fixed by the first two and the feet by humility, against pride of mind and body.

Apostolus enumeratis operibus carnis, cum exposuisset
the-Apostle with-enumerated the-works of-the-flesh when he-had-set-out
fructum spiritus, subiunxit: Qui autem sunt Christi, et
the-fruit of-the-spirit added who moreover are of-Christ and
cetera. Duplex est religiosorum crucifixio, hominis interioris
the-rest twofold is of-the-religious the-crucifixion of-the-man inner
per alienam compassionem, et hominis exterioris per
through another's compassion and of-the-man outer through
propriam carnis mortificationem. Crux dicitur a cruciatu.
one's-own of-the-flesh mortification the-cross is-called from torment
Crux monachorum rigor ordinis est, tum propter vigilias et
the-cross of-monks the-rigor of-the-order is now because-of vigils and
orationes, tum propter ieiunia et castigationes, tum propter
prayers now because-of fasts and chastisements now because-of
silentium et opera manuum, tum propter carnis continentiam
silence and the-works of-hands now because-of of-the-flesh continence
et vestimentorum stratique duritiam. Qui autem sunt Christi,
and of-clothes and-of-bedding the-hardness who moreover are of-Christ

qui cum Apostolo dicere possunt: Christo confixi sumus
who with the-Apostle to-say can with-Christ fixed we-are
cruci; carnem suam crucifixerunt, id est cruci affixerunt,
to-the-cross flesh their have-crucified that is to-the-cross have-fixed
cum vitiis operum, et concupiscentiis desideriorum pugnantes.
with the-vices of-works and the-lusts of-desires fighting
Nec ponuntur illi duo genitivi plurales instrumentaliter, sed
nor are-set those two genitives plural instrumentally but
passive, eo quod per virtutes in carnis maceratione
passively for-this that through virtues in of-the-flesh the-maceration
mortificentur. Tres clavi quibus corpus monachi cruci
they-be-mortified three nails with-which the-body of-a-monk to-the-cross
debet esse affixum, tres sunt virtutes, per quas teste
ought to-be fixed three are virtues through which with-witness
Hieronimo martyres efficiuntur, scilicet obedientia, patientia,
Jerome martyrs are-made namely obedience patience
humilitas. Manum monachi dexteram configat obedientia sine
humility the-hand of-the-monk right may-fix obedience without
murmuratione; sinistram patientia sine simulatione. Clavum
murmuring the-left patience without pretense the-nail
obedientiae impellat amor supernae libertatis, clavum patientiae
of-obedience may-drive the-love of-heavenly freedom the-nail of-patience
timor poenae gehennalis. Pedes illius vera humilitas
the-fear of-the-penalty of-gehenna the-feet his true humility
configat, ut non solum praelatis, sed et fratribus se
may-fix that not only to-prelates but also to-the-brothers himself
propter Christum subiiciat, ut dicere possit cum Psalmista:
for-the-sake-of Christ he-may-subject that to-say he-can with the-Psalmist
Humiliatus sum usquequaque Domine. Et in alio loco:
humbled I-am exceedingly O-Lord and in another place
Imposuisti homines super capita nostra. Duo pedes, duplex
you-have-set men over heads our the-two feet twofold

est superbia, mentis scilicet et corporis. Et licet superbia
is pride of-mind namely and of-body and although pride
caput sit omnium vitiorum, non tamen incongrue per pedes
the-head is of-all vices not yet unfittingly through the-feet
qui infimae sunt partes corporis, quandoque designatur. Quod
which the-lowest are parts of-the-body sometimes it-is-designated what
enim valde odimus et despicimus, hoc pedibus conculcamus.
for greatly we-hate and despise this with-the-feet we-trample
Unde Josue filiis Israel, ut colla Regum calcarent
whence Joshua to-the-sons of-Israel that the-necks of-the-Kings they-should-tread
praecepit. NOVICIUS: Satis mihi placet quod dicis; nunc
ordered NOVICE enough me pleases what you-say now
residuas Dominicae passionis visiones explana. MONACHUS:
the-remaining of-the-Lord of-the-passion visions explain MONK
Quod Dominus suam passionem nunc ad consolationem,
that the-Lord his passion now for consolation
nunc ad correptionem iustis ostendat, praesto est exemplum.
now for correction to-the-just shows ready is an-example

CAPITULUM XX. De Conrado converso qui in extasi factus, Christum vidit in cruce

CONRAD THE LAY BROTHER, WHO SAW CHRIST ON THE CROSS

Conrad, alone and failing at the grange of Dollendorf, sees Christ on the cross, who consoles him and says all his works please him but one. He does not ask which, and the Monk thinks it was left unsaid so that he would fear for each. He dies on the Assumption.

Conversus quidam apud nos ante annos aliquot defunctus
a-lay-brother certain among us before years some died
est, vir bonus ac timoratus, nomine Conradus. Ipse est
has a-man good and God-fearing by-name Conrad he is
qui vidit in dorso fratris Wilhelmi, serpentem cum in choro
who saw on the-back of-brother William a-serpent when in the-choir
dormiret, sicut dictum est in distinctione quarta capitulo
he-slept as said it-is in the-distinction fourth in-chapter
tricesimo secundo. Hic tempore quodam cum in domo nostra
thirtieth second he at-time a-certain when in house our
Dollindorp, cui praeerat, solus esset, et magnum cordis
Dollendorf over-which he-presided alone he-was and a-great of-heart
sui defectum sentiret, ait intra se: Och miser, debes sic
his faintness felt says within himself och O-wretch you-must thus
mori sine homine. Vix verba finierat, et in extasim
die without a-person scarcely the-words he-had-finished and into ecstasy
ruens, ecce Salvatorem coram se in cruce pendentem vidit.
falling behold the-Savior before himself on the-cross hanging he-saw
Qui ait: Conrade, vides quanta propter te sustinuerim?
who says O-Conrad you-see how-much for-the-sake-of you I-have-borne
Moxque post verba consolationis adiunxit: Omnia enim
and-at-once after words of-consolation he-added all for

opera tua bene placent mihi, uno tantum excepto. Quibus
works your well please me one only excepted with-which
dictis, conversus ex visione tam salutifera confortatus, ad
said the-lay-brother by the-vision so salutary strengthened to
se rediit, et cum oculos aperiret, ut eum quem spiritu
himself returned and when the-eyes he-opened that him whom in-spirit
viderat cerneret, visio disparuit. Requisitus a fratre
he-had-seen he-might-discern the-vision vanished asked by brother
Richardo converso religioso, cum ei recitasset visionem, si
Richard a-lay-brother religious when to-him he-had-recited the-vision if
Dominum adinterrogasset de eodem opere, respondit: Non,
the-Lord he-had-asked about the-same work he-answered no
iam dictam praetendens necessitatem. NOVICIUS: Quid est
already said putting-forward the-necessity NOVICE what is-it
quod Salvator in viro sancto opus reprehendit, quod tamen
that the-Savior in a-man holy a-work reproves which yet
ei innotescere noluit? MONACHUS: Puto quia illum
to-him to-be-made-known he-wished-not MONK I-think that him
de omnibus suis operibus voluerit esse sollicitum, ut dum
about all his works he-wished to-be anxious that while
unum nesciret, de singulis timeret. Idem ante mortem
one he-knew-not about each he-might-fear the-same before death
suam confessus est Abbati nostro quod voces angelorum
his confessed has to-Abbot our that the-voices of-angels
nocte quadam audierit in coelo. Obiit autem in ipsa
on-night a-certain he-had-heard in heaven he-died moreover on the-very
dulcissima festivitate Assumptionis Dominae nostrae, ipsius
most-sweet festival of-the-Assumption of-Lady our her
ut spero precibus cui devote servierat, die tali de terris
as I-hope by-prayers whom devoutly he-had-served on-day such from the-earth
assumptus in coelum. Non solum consolatio est in Christi
taken-up into heaven not only consolation is in of-Christ

passione, imo etiam in sacris imaginibus quae eandem beatam
the-passion nay also in sacred images which the-same blessed
passionem repraesentant. Nam honorantes illas Christus
passion represent for those-honoring them Christ
honorat et remunerat; punit indevotos et negligentes.
honors and rewards he-punishes the-undevout and negligent

CAPITULUM XXI. De milite cui crux inclinavit, quia inimico suo pepercerat ob illius amorem

A KNIGHT TO WHOM THE CROSS BOWED

A knight spares his father's killer when begged by the honor of the cross and gives him the kiss of peace. Later, crossing the sea, he passes before the altar of the Holy Sepulcher, and the image of Christ bows deeply to him from the cross, and to none of his companions.

Temporibus nostris in provincia nostra, sicut audivi, miles
in-times our in province our as I-heard a-knight
quidam alterius cuiusdam militis patrem occiderat. Casu
certain of-another certain knight the-father had-killed by-chance
accidit ut occisi filius occisorem caperet. Quem cum in
it-happened that of-the-slain-man the-son the-slayer captured whom when in
ultionem patris extracto gladio trucidare vellet, ille pedibus
vengeance of-the-father with-drawn sword to-slaughter he-wished he at-the-feet
eius prostratus ait: Rogo vos domine per honorem sanctissimae
his prostrated says I-ask you O-lord by the-honor of-the-most-holy
crucis in qua Deus pendens misertus est mundo, ut
cross on which God hanging took-pity has on-the-world that
mei misereamini. Quibus verbis ille compunctus, cum staret
on-me you-may-have-pity by-which words he pricked when he-stood
et quid facere vellet deliberaret, invalescente misericordia
and what to-do he-wished deliberated with-prevailing mercy

hominem levavit et ait: Ecce propter honorem sanctae
the-man he-raised and says behold for-the-sake-of the-honor of-the-holy
crucis, ut mihi qui in ea passus est, peccata mea indulgeat,
cross that to-me he-who on it suffered has sins my may-forgive
non solum tibi culpam remitto, sed et amicus ero.
not only to-you the-fault I-remit but also a-friend I-shall-be
Deditque ei osculum pacis. Non multo post idem miles
and-gave to-him a-kiss of-peace not much after the-same knight
cruce signatus mare transiens, cum ecclesiam Dominici
with-the-cross signed the-sea crossing when the-church of-the-Lord
sepulchri aliis peregrinis viris honestis de sua provincia
of-the-Sepulcher with-other pilgrims men honorable of his province
commixtus intraret, et ante altare proximum transiret, imago
mingled he-entered and before the-altar nearest passed the-image
Dominici corporis illi profunde satis inclinavit de cruce.
of-the-Lord of-the-body to-him deeply quite bowed from the-cross
Hoc cum aliqui ex eis considerassent, nec tamen scirent
this when some of them had-observed nor yet they-knew
cui tantum honorem exhibuisset, ex consilio singillatim
to-whom so-great honor it-had-shown by counsel one-by-one
reversi sunt, nec tamen alicui eorum inclinatum est nisi
returned have nor yet to-any of-them bowed it-was except
cui prius. Tunc causam sciscitantes, cum ille diceret
to-whom before then the-cause inquiring when he said
se indignum esse tanto honore, quae supra dicta
himself unworthy to-be of-so-great honor the-things-which above said
sunt memoriae occurrerunt. Quae cum fratribus retulisset,
were to-memory occurred which when to-the-brothers he-had-related
mirati sunt de tanta Dei humilitate, scientes imaginis eius
wondered have at so-great of-God humility knowing of-the-image his
inclinationem factam fuisse pro gratiarum actione.
the-bowing done to-have-been for of-thanks the-giving

CAPITULUM XXII. De sanctimoniali cui crucifixus tenebras temperavit

OF A NUN FOR WHOM THE CRUCIFIED LIGHTENED THE DARKNESS

A widow locked overnight in the oratory reads her psalms by a ray like a star from the arm of the crucifix, and once, reading the psalter, sees the Child come from the Virgin's lap to look into her book.

Soror quaedam ordinis nostri capellam oratorii ingressa, cum
a-sister certain of-order our the-chapel of-the-oratory having-entered when
ante altare coram crucifixo psalmos legeret, et iam tarde
before the-altar in-front-of the-crucifix psalms she-read and already late
esset, custos illam ibi esse nesciens, ostium forinsecus clausit
it-was the-sacristan her there to-be not-knowing the-door from-outside closed
et recessit. Quod cum illa intrinsecus audiret, nec tamen
and withdrew which when she from-inside heard nor yet
pulsare praesumeret, ibidem pernoctavit. Et sicut ab eius ore
to-knock dared there she-spent-the-night and as from her mouth
audivi, radius quidam ad instar stellae de brachio exiens
I-heard a-ray certain after the-likeness of-a-star from the-arm coming-out
crucifixi, tantum ei luminis praestitit, ut in tenebris
of-the-crucified-one so-much to-her of-light furnished that in the-darkness
illius beneficio psalmos suos legeret. Est super idem altare
its by-the-benefit psalms her she-read there-is upon the-same altar
imago beatae Virginis lignea, filium tenens in sinu. Cumque
an-image of-the-blessed Virgin wooden the-son holding in her-lap and-when
eadem sanctimonialis tempore quodam coram illa psalterium
the-same nun at-time a-certain before it the-psalter
lectitaret, puerulus inopinate advenit, et quasi scire vellet quid
was-reading a-little-boy unexpectedly came and as-if to-know he-wished what
illa legeret, in librum respexit et rediit. Est autem eadem
she was-reading into the-book looked and went-back is moreover the-same

venerabilis femina laica et vidua, multumque circa ordinem
venerable woman lay and a-widow and-much toward the-order
fervens ac devota, plurimas habens a Deo consolationes.
fervent and devout very-many having from God consolations

CAPITULUM XXIII. De novicio cuius fronti crux impressa est, cum inclinaret ad Gloria Patri

A NOVICE ON WHOSE FOREHEAD A CROSS WAS PRESSED

Hartmann, a novice of Himmerod, bowing devoutly at the versicle of the Trinity, feels a cross pressed on his forehead. Sculptors and painters of holy images earn a reward if devotion, not greed, moves them.

Novicius quidam in Hemmenrode cum vice quadam in
a-novice certain in Himmerod when on-occasion a-certain in
choro ad versiculum sanctae Trinitatis devote inclinaret,
the-choir at the-versicle of-the-holy Trinity devoutly bowed
crucem fronti suae imprimi sensit, et puto quod eadem
a-cross on-forehead his to-be-impressed felt and I-think that at-the-same
hora cogitaverit de passione. Vocatur autem Hartmannus,
hour he-had-thought about the-passion he-is-called moreover Hartmann
et adhuc vivit. NOVICIUS: Puto quod sculptores et
and still lives NOVICE I-think that the-sculptors and
pictores sacrarum imaginum aliquod speciale praemium ex
painters of-sacred images some special reward from
hoc percipiant. MONACHUS: De hoc dubitare non debes,
this receive MONK about this to-doubt not you-ought
si tamen magis sit devotio, quam avaritia mercedis in causa.
if yet more it-is devotion than greed of-pay in the-case

CAPITULUM XXIV. De monacho pictore qui in Parascheve mortuus est

OF A PAINTER MONK WHO DIED ON GOOD FRIDAY

A Benedictine of the diocese of Mainz who painted crucifixes for the order's houses without charge dies on Good Friday, the Lord rewarding him on the day of his Passion.

Monachus quidam nigri ordinis de Episcopatu Maguntinensi,
a-monk certain of-the-black order from the-Bishopric of-Mainz
ante annos paucos defunctus est. Erat autem pictor bonus,
before years few died has he-was moreover a-painter good
et ordini nostro tam devotus, ut gratis, expensis tantum
and to-order our so devoted that freely with-expenses only
receptis, in diversis domibus ad diversa altaria miri
received in diverse houses at diverse altars of-wondrous
decoris crucifixos depingeret. Nam nostros crucifixos ipse
beauty crucifixes he-painted for our crucifixes he
pene omnes fecit, nullas a nobis requirens expensas.
almost all made no from us requiring expenses
Volens suo effigiatori ostendere summus ille crucifixus, ad
wishing to-his portrayer to-show the-highest that crucified-one to
cuius imaginem omnes facti sumus, quantum sibi labor
whose image all made we-are how-much to-himself labor
ille sanctissimus placeret, in Parascheve, die scilicet in
that most-holy was-pleasing on Good-Friday on-the-day namely on
qua eius passio specialiter repraesentatur, illum non sine
which his passion specially is-represented him not without
multorum admiratione de hoc mundo assumere dignatus est.
of-many the-wonder from this world to-take-up deigned has
Quasi diceret Dominus: Quia circa meam passionem mente
as-if should-say the-Lord because about my passion in-mind

et corpore devote semper laborasti, de illa cogitando,
and body devoutly always you-have-labored about it by-thinking
illamque per picturas aliis exhibendo, ecce in die meae
and-it through pictures to-others by-showing behold on the-day of-my
passionis te de labore ad requiem assumo, in qua non iam
passion you from labor to rest I-take-up in which not now
mentaliter vel per picturas figuraliter, sed praesentialiter, id
mentally or through pictures figuratively but in-person that
est facie ad faciem me contempleris. Haec dicta sint
is face to face me you-may-contemplate these-things said let-them-be
de eo quod Dominus eos qui imagines suae passionis
about this that the-Lord those who the-images of-his passion
honorant, rehonoret et remuneret. Nunc tibi ostendam quod
honor honors-in-return and rewards now to-you I-shall-show that
negligentes illarumque contemptores puniat et confundat.
the-negligent and-their scorners he-punishes and confounds

CAPITULUM XXV. De crucifixo ecclesiae sancti Georgii in Colonia, qui campanarium trusit

THE CRUCIFIX OF SAINT GEORGE'S, WHICH BEAT THE BELL RINGER

A metal crucifix at Saint George's works many miracles, probably for its relic of the cross; when the bell ringer takes its candles for his own use, it comes to his bed at night and strikes him so hard that he vomits blood for many days.

Coloniae in ecclesia sancti Georgii Martyris crux metallina est
at-Cologne in the-church of-saint George Martyr a-cross metal is
effigiem habens Salvatoris, per quam multa miracula facta sunt
a-likeness having of-the-Savior through which many miracles done were
ac sanitates. Unde multa luminaria matronae civitatis coram illa
and healings whence many lights the-matrons of-the-city before it

accendere consueverunt. Maxima tamen causa illarum virtutum
to-light have-been-accustomed the-greatest yet cause of-those powers
fuisse creditur, portio Dominici ligni quae inclusa
to-have-been is-believed a-portion of-the-Lord of-the-wood which enclosed
habebatur, quae nunc extracta gemmis et auro circumdata est.
was-held which now drawn-out with-gems and gold surrounded is
Campanarius vero eiusdem ecclesiae, cum nullam ei reverentiam
the-bell-ringer but of-the-same church when no to-it reverence
exhiberet, sed vadens cubitum frequenter luminaria inde
he-showed but going to-bed frequently the-lights thence
subtrahens in usus suos converteret, nocte quadam cum se
withdrawing to uses his he-turned on-night a-certain when himself
in lectulum suum reclinasset et adhuc vigilaret, crux eadem ad
on little-bed his he-had-laid and still was-awake cross the-same to
eum venit, et cum voce increpationis tam valide tutudit, ut
him came and with a-voice of-rebuke so strongly beat that
infirmatus multis diebus sanguinem vomeret. Huius miraculi
sickened for-many days blood he-vomited of-this miracle
ego bene recordor, et erat celeberrimum in tota civitate, ita
I well remember and it-was most-celebrated in the-whole city so
ut ab illo tempore in maiori veneratione habita sit eadem crux.
that from that time in greater veneration held is the-same cross

CAPITULUM XXVI. De vindicta in milites qui hostes suos in ecclesia occiderunt

VENGEANCE ON KNIGHTS WHO KILLED THEIR ENEMIES IN CHURCH

In the County of Berg one kindred, betrayed by an old woman's bell signal, is cut down in the church of Westupe, the attackers mutilating the images held up to them and cutting the arms off the crucifix. Within a short time the slayers are almost all killed, and the old woman is suffocated by the heat of harvest.

In Cometia de Monte ante non multos annos inter duas
in the-County of Berg before not many years between two
cognationes militum tam graves inimicitiae ortae sunt, ut
kindreds of-knights so grave enmities arisen were that
se invicem caperent et occiderent. Die quadam cum
themselves each-other they-captured and killed on-day a-certain when
plures unius partis convenissent in ecclesia villae quae
several of-one party had-gathered in the-church of-the-village which
Westupe dicitur, adversae parti per vetulam proditi sunt.
Westupe is-called to-the-opposing party by an-old-woman betrayed they-were
Dederat enim eis signum dicens: Quot ex eis intraverint,
she-had-given for to-them a-sign saying as-many-as of them shall-have-entered
totiens nolam traham. Quod cum fecisset, ecclesiam cum
so-many-times the-bell I-shall-pull which when she-had-done the-church with
multitudine ingressi, armati super inermes irruerunt. Quo
a-multitude having-entered armed upon the-unarmed they-rushed with-which
viso illi arreptis sacris imaginibus, gladiis opposuerunt,
seen they with-seized sacred images to-the-swords set-them-against
sperantes sibi illarum beneficio parci debere. Percussores
hoping themselves their by-the-benefit to-be-spared ought the-slayers
vero nullum loco exhibentes honorem, nullam sacris
but no to-the-place showing honor no to-the-sacred

imaginibus reverentiam, ita hostium cruorem sitiebant, ut
images reverence so of-the-enemies the-gore thirsted that
imagines oppositas mutilarent, ipsique crucifixo brachia
the-images set-against they-mutilated and-from-the-very crucifix the-arms
praescinderent, et circiter octo milites in ecclesia trucidarent.
cut-off and about eight knights in the-church slaughtered
Quod sacrilegium dure satis vindicatum est. Nam infra breve
which sacrilege harshly quite avenged was for within short
tempus ab occisorum consanguineis occidentium numerosa
time by of-the-slain the-kinsmen of-the-slayers a-numerous
multitudo sic gladio deleta est, ut vix duo superessent.
multitude so by-the-sword destroyed was that scarcely two survived
Vetula vero quae illos prodiderat, tempore messis
the-old-woman but who them had-betrayed at-the-time of-harvest
nimio calore aeris suffocata est. Et quid dicam de
by-too-great heat of-the-air suffocated was and what shall-I-say about
malis Christianis, cum apud Damiatam Sarraceni Christum
bad Christians when at Damietta the-Saracens Christ
ignorantes, ob iniuriam imaginis eius graviter sint puniti?
not-knowing because-of the-wrong of-image his gravely have-been punished

CAPITULUM XXVII. De vindicta Dei in Damiatanos qui fune crucifixum traxerunt

GOD'S VENGEANCE ON THE DAMIETTANS FOR THE CRUCIFIX

After a defeat of the crusaders, the besieged of Damietta drag a crucifix through the streets with a rope round its neck. Christ strikes them with ulcers of the throat and takes the city without a Christian falling. Christ is still crucified in his members by Jews, Saracens, and false Christians.

Cum in obsidione Damiatae maxima pars exercitus Domini
when at the-siege of-Damietta the-greatest part of-the-army of-the-Lord
Sarracenis occurrisset, nescio quo Dei iudicio infideles
the-Saracens had-met I-know-not by-what of-God judgment the-infidels
fidelibus superiores effecti, eos in fugam verterunt, multos
than-the-faithful superior made them into flight turned many
ex eis occidentes, et plurimos captivos abducentes. Quod ut
of them killing and very-many captives leading-away which as
cognoverunt in civitate obsessi, in tantam laetitiam resoluti
they-learned in the-city the-besieged into so-great gladness dissolved
sunt, ut in confusionem fidei nostrae laqueum collo
were that for the-confusion of-faith our a-noose on-the-neck
crucifixi iniicerent, sicque sacram illam imaginem aliis
of-the-crucifix they-threw and-so holy that image with-other
additis iniuriis per omnes plateas civitatis traherent, cum
added insults through all the-streets of-the-city they-dragged with
multa vociferatione et plausu manuum, victoriam deo suo
much shouting and clapping of-hands the-victory to-god their
ascribentes. Christus vero qui mortuus et quasi nullius valoris
ascribing Christ but who dead and as-if of-no value
videbatur, in tam execrabili culpa, post breve tempus valde
seemed in so execrable a-fault after short time very

terribiliter reviviscere coepit, in vindicta. Nam Damiatanos, ut
terribly to-revive began in vengeance for the-Damiettans that
poena concordaret illatae iniuriae, ulceribus percussit in
the-penalty might-accord with-the-inflicted wrong with-ulcers he-struck in
gutture, sic ut etiam cibaria non possent glutire. Paulo post
the-throat so that even food not they-could to-swallow a-little after
civitatem ipsam inexpugnabilem eis abstulit sua virtute,
the-city itself impregnable from-them he-took-away by-his power
ita ut nec unus in eius vastatione caderet Christianus.
so that not one in its devastation fell Christian
Alia adhuc plura miracula de sacris imaginibus tibi dicere
other still many miracles about sacred images to-you to-tell
possem, sed usque ad decimam distinctionem illa reservo.
I-could but up to the-tenth distinction them I-reserve
Hoc etiam scias quod usque hodie Christus in suis membris
this also know that up-to today Christ in his members
crucifigitur, nunc a Judaeis, nunc a Sarracenis, nunc a falsis
is-crucified now by Jews now by Saracens now by false
Christianis. Unde per Malachiam conqueritur dicens: Si
Christians whence through Malachi he-complains saying if
homo configit Deum, quia vos me configitis. Item: Et vos
a-man nails God because you me nail likewise and you
me configitis gens tota. Christianos nostris temporibus
me nail the-nation whole Christians in-our times
a Judaeis esse crucifixos audivi; a Christianis aliquem
by Jews to-be crucified I-have-heard by Christians anyone
ad litteram esse crucifixum nondum audivi; quosdam a
to the-letter to-be crucified not-yet I-have-heard certain-ones by
Sarracenis nuper fuisse crucifixos intellexi.
Saracens lately to-have-been crucified I-have-understood

CAPITULUM XXVIII. Item de concivibus quos crucifixerunt, cum confugere vellent ad Christianos

PAGANS CRUCIFIED FOR FLEEING TO THE CHRISTIANS

Pagans fleeing Damietta to become Christians are caught and crucified on the walls; if they wanted the faith, they are martyrs.

Supradicta Damiata cum per obsidionem multum esset
the-above-said Damietta when through the-siege much it-was
artata, quidam ex paganis occulte exeuntes de civitate, tum
straitened certain of the-pagans secretly going-out from the-city now
ut Christiani fierent, tum ut mortem evaderent, ad
that Christians they-might-become now that death they-might-escape to
nostros confugere coeperunt. Quos Sarraceni insequentes et
ours to-flee began whom the-Saracens pursuing and
comprehendentes reduxerunt, singulisque crucibus singulos
seizing brought-back and-on-single crosses single-ones
appendentes, ad confusionem Christianorum supra muros
hanging for the-confusion of-the-Christians upon the-walls
omnes suspenderunt. NOVICIUS: Quid sentiendum est de
all they-hung NOVICE what to-be-thought is about
istis? MONACHUS: Si fidem sitiebant, et in fide
these MONK if for-the-faith they-thirsted and in the-faith
timore poenarum non nutabant, haud dubium quin martyres
from-fear of-the-pains not they-wavered not doubtful but-that martyrs
sint. Non solum ab infidelibus Christus martyrizatur, sed
they-are not only by infidels Christ is-martyred but
etiam a malis Christianis per pauperum iniurias quotidie
also by bad Christians through of-the-poor the-wrongs daily
configitur et flagellatur.
he-is-nailed and scourged

CAPITULUM XXIX. De Christo qui in paupere conquestus est converso se fuisse percussum

CHRIST, BEATEN IN A POOR MAN

A lay brother weeps to see a chamberlain beat a poor man seeking Duke Henry of Louvain; the Savior thanks him that night for his compassion when the chamberlain beat him.

Non est diu quod quidam pauper nescio qua impellente
not it-is long that a-certain poor-man I-know-not by-what driving
necessitate loqui volens Henrico Duci Lovaniae, qui adhuc
necessity to-speak wishing to-Henry Duke of-Louvain who still
superest, praesentiam illius adire tentavit. Cui cum
survives the-presence his to-approach tried to-whom when
unus camerariorum indignatus, scapulis eum impelleret
one of-the-chamberlains indignant by-the-shoulders him pushed
et passim baculo caederet sine misericordia, conversus
and here-and-there with-a-staff beat without mercy a-lay-brother
quidam ordinis nostri hoc vidit et ingemuit, compassus
certain of-order our this saw and groaned having-pitied
illi etiam usque ad lacrimas. Subsequenti nocte Salvator
him even up to tears on-the-following night the-Savior
ei in somnis apparens super altare in gloria magna, ait:
to-him in sleep appearing above the-altar in glory great says
Gratias tibi quod heri tantum mihi compassus es,
thanks to-you that yesterday so-much with-me suffered-with you-have
quando camerarius Ducis tam immisericorditer sine causa
when the-chamberlain of-the-Duke so unmercifully without cause
fustigavit me. Ad quam vocem conversus evigilans, intellexit
cudgeled me at which voice the-lay-brother awaking understood
quod Christus adhuc in suis membris pateretur. NOVICIUS:
that Christ still in his members suffered NOVICE

Dic quaeso, estne adhuc aliqua alia forma despecta, in
tell I-pray is-there still any other form despised in
qua Christus mortalibus dignetur apparere? MONACHUS:
which Christ to-mortals deigns to-appear MONK
Etiam. Tanta est humilitas in Christo, ut aliquando sub
yes so-great is the-humility in Christ that sometimes under
figuris infirmorum, aliquando quod amplius est, species
the-figures of-the-sick sometimes what more is the-appearance
leprosorum assumens, nobis appareat. Si primum verum non
of-lepers assuming to-us he-appears if the-first true not
esset, nequaquam diceret in Evangelio: Infirmus fui, et
were by-no-means would-he-say in the-Gospel sick I-was and
visitastis me. De secundo dicit Isaias: Vere languores nostros
you-visited me about the-second says Isaiah truly sicknesses our
ipse tulit, et dolores nostros ipse portavit; et nos putavimus
he took and sorrows our he carried and we thought
eum quasi leprosum et percussum a Deo, et cetera. Licet
him as-if a-leper and struck by God and the-rest although
in Dialogo sancti Gregorii et in aliis locis plura de his
in the-Dialogue of-saint Gregory and in other places many about these
occurrant exempla, non tamen, quia ita promissum est, tibi
occur examples not yet because so promised it-is to-you
dicere licet nisi nova, id est nostris temporibus gesta.
to-tell it-is-allowed except new-things that is in-our times done

CAPITULUM XXX. De Henrico contracto monacho Claraevallis, qui in somnis vidit Christum in pectore suo obdormire, cum infirmus moreretur

HENRY THE LAME, WHO SAW CHRIST REST ON HIS BREAST

Henry the infirmarian, dozing in choir, sees the Savior in the form of his dying patient lie on his breast and ask to rest; he hurries to the infirmary and finds the sick man dying, who dies on his breast.

Henricus contractus Claraevallis monachus, cuius memini in
Henry the-lame of-Clairvaux monk whom I-mentioned in
distinctione prima capitulo sexto decimo, qui ante paucos annos
the-distinction first in-chapter sixth tenth who before few years
defunctus est, in eadem domo quandoque infirmarius fuit. Hic
died has in the-same house once infirmarian was he
cum tempore quodam haberet magnum infirmum iam morti
when at-time a-certain he-had a-great sick-man already to-death
proximum, et nocte surgens ad signum matutinarum, cum
nearest and at-night rising at the-signal of-matins when
eundem infirmum considerasset, sperans illum posse durare,
the-same sick-man he-had-observed hoping him to-be-able to-last
chorum ex hoc securior intravit. In quo dum sedendo modicum
the-choir from this more-secure entered in which while by-sitting a-little
quid dormitasset, ecce Salvator in figura infirmi affuit,
something he-had-dozed behold the-Savior in the-figure of-the-sick-man was-present
et super pectus illius se reclinans requievit. Henricus vero
and upon the-breast his himself reclining rested Henry but
de hoc territus, cum surgere vellet, Dominus eum compescuit,
by this terrified when to-rise he-wished the-Lord him checked
dicens: Bone sine me quiescere. Ad quod verbum
saying O-good-man let me rest at which word

expergefactus, mox recordatus est infirmi sui, et surgens
awakened at-once he-remembered has sick-man his and rising
atque in infirmitorium festinans, illum agonizantem reperit.
and to the-infirmary hastening him in-agony found
Quem cum ad terram deponere vellet, super pectus eius in
whom when to the-ground to-lay he-wished upon the-breast his in
modum visionis exspiravit. Quod autem Dominus species
the-manner of-the-vision he-expired that moreover the-Lord the-appearance
quandoque leprosorum assumat, sequentia declarant exempla.
sometimes of-lepers assumes the-following declare examples

CAPITULUM XXXI. De Theobaldo Comite qui in figura leprosi, Christi pedes lavit

COUNT THEOBALD, WHO WASHED THE FEET OF CHRIST

Theobald of Champagne washes the feet of a leper near his castle whenever he passes. After the leper has died unknown to him, he finds in the hut the Lord in the leper's form and serves him, and learns afterward that the leper had long been buried.

Nobilissimus princeps Theobaldus Comes Campaniae, de
the-most-noble prince Theobald Count of-Champagne about
cuius operibus misericordiae in Vita sancti Bernardi Abbatis
whose works of-mercy in the-Life of-saint Bernard Abbot
Claraevallis mira leguntur, tantae humilitatis erat,
of-Clairvaux wondrous-things are-read of-so-great humility was
ut etiam praesentialiter tuguria leprosorum visitaret. Adhuc
that even in-person the-huts of-lepers he-visited still
vivunt qui illum in carne viderunt. Habebat autem ante
live those-who him in the-flesh saw he-had moreover before
quoddam suum castrum leprosum quendam manentem, ante
a-certain his castle a-leper certain dwelling before

cuius domunculam quotiens eum contigit transire, de equo
whose little-house as-often-as him it-happened to-pass from the-horse
descendit, et ad illum intrans, postquam pedes eius lavit,
he-dismounted and to him entering after the-feet his he-washed
eleemosynam dedit, et abiit. Post breve tempus idem
alms he-gave and went-away after short time the-same
leprosus Comite ignorante defunctus est et sepultus.
leper with-the-Count not-knowing died has and buried
Die quadam Comes iterum via illa transiens, mox ut
on-day a-certain the-Count again by-road that passing as-soon as
ante tugurium sibi notum venit, descendit dicens: Oportet
before the-hut to-him known he-came he-dismounted saying it-behooves
me visitare patrem meum. Intransque non leprosum, sed in
me to-visit father my and-entering not the-leper but in
leprosi forma et habitu contemplatus est Dominum. Cui
of-the-leper the-form and habit beheld he-has the-Lord to-whom
cum consueta opera misericordiae impendisset, et tanto
when the-wonted works of-mercy he-had-paid and so-much
devotius, quanto inspirabatur a visitato fortius, hilaris
more-devoutly as he-was-inspired by the-one-visited more-strongly cheerful
exivit. Cumque suis dixisset, gaudeo me vidisse
he-went-out and-when to-his-men he-had-said I-rejoice myself to-have-seen
leprosum meum; responderunt ei quidam: Domine sciatis
leper my answered to-him certain-ones O-lord know
pro certo eum dudum esse defunctum, et in tali loco
for certain him long-since to-be dead and in such a-place
sepultum. Quod ubi comperit princeps piissimus, exultavit
buried which when learned the-prince most-kind exulted
in spiritu, eo quod videre eique ministrare meruerit
in spirit for-this that to-see and-to-him to-minister he-had-earned
praesentialiter, quem multo tempore in suis membris
in-person whom for-much time in his members

veneratus est. Ut autem Dominus Jesus tantam humilitatem
venerated he-has that moreover the-Lord Jesus so-great humility
tanti principis etiam in praesenti remuneraret, et ut verba
of-so-great a-prince even in the-present might-reward and that words
sua vera ostenderet quae dixerat: Quicquid uni ex minimis
his true he-might-show which he-had-said whatever to-one of least
meis fecistis, mihi fecistis, se illi exhibere dignatus est.
my you-did to-me you-did himself to-him to-show deigned has
Audi aliam visionem, ista adhuc excellentiorem.
hear another vision than-that still more-excellent

CAPITULUM XXXII. De Episcopo qui leprosi nares lingens, gemmam decidentem suscepit

A BISHOP WHO LICKED A LEPER'S NOSE

A young French bishop who gives to every leper is asked by a hideous one to cleanse his rotting nose with his tongue; overcoming nature by grace, he does, and a precious gem falls into his mouth as Christ, who had feigned the leper, ascends, promising him a share in his glory. Grace, the Monk explains, worked his will and cooperated in the deed.

Eo tempore quo haeresis Albiensium pullulare coepit,
at-that time in-which the-heresy of-the-Albigensians to-sprout began
contigisse dicitur quod narro. Erat in regno Francorum
to-have-happened is-said what I-narrate there-was in the-kingdom of-the-Franks
Episcopus quidam, aetate iuvenis sed magnae religionis.
a-Bishop certain in-age young but of-great religion
Nominis eius sive Dioecesis eius non memini. Hic tantae fuit
the-name his or the-Diocese his not I-remember he of-so-great was
pietatis, misericordiae ac humilitatis, ut equitans in via
kindness mercy and humility that riding on the-road

neminem leprosorum sibi occurrentium sine eleemosyna
none of-the-lepers to-him meeting without alms
praeteriret. Saepe etiam de equo descendit, et petentes
he-passed-by often also from the-horse he-dismounted and those-asking
praeveniens, nummis manibus illorum tanquam Christi
forestalling with-coins into-the-hands of-them as-into of-Christ
gazophilacio immissis, atque deosculatis, iterum ascendit et
the-treasury put and kissed again he-mounted and
processit. Die quadam dum per stratam publicam incederet,
went-on on-day a-certain while along the-road public he-proceeded
leprosus quidam secus viam stans in agro, voce raucissima
a-leper certain beside the-way standing in a-field with-voice most-hoarse
ut sui misereretur clamavit. Erat enim aspectus eius tam
that on-him he-should-have-pity cried was for the-aspect his so
horridus, et quasi a lepra tam corrosus, ut oculus humanus
horrid and as-if by leprosy so eaten-away that the-eye human
non sine cruciatu illum inspicere posset. Quem ut sanctus
not without torment him to-look-at could whom as the-holy
Episcopus vidit, misericordia motus, mox de equo ruit,
Bishop saw by-mercy moved at-once from the-horse he-rushed
et ad illum currens obtulit ei eleemosynam. Ad quem
and to him running offered to-him alms to whom
leprosus: Non sunt mihi necessarii nummi tui. Cui cum
the-leper not are to-me necessary coins your to-whom when
Episcopus responderet: Quid ergo vis ut faciam tibi? ille
the-Bishop answered what then do-you-wish that I-do for-you he
subiunxit: Ut putredinem huius infirmitatis meae abstergas,
added that the-rottenness of-this infirmity my you-wipe-away
digito ostendens carunculam de naribus pendentem, magni
with-finger showing a-little-lump from the-nostrils hanging of-great
horroris atque foetoris. Quam cum vir beatus Christi amore
horror and stench which when the-man blessed of-Christ by-love

succensus, manu tergeret, clamavit ille dicens: Cessa, cessa,
kindled with-the-hand wiped cried he saying stop stop
asperitatem digitorum tuorum tolerare non valeo. Cumque
the-roughness of-fingers your to-bear not I-am-able and-when
adhiberet partem camisiae suae quae de panno fuerat satis
he-applied part of-shirt his which of cloth had-been quite
subtili, simili clamore prohibitus est. Tunc Episcopus: Si
fine with-like cry forbidden he-was then the-Bishop if
pati non potes manum, si non pannum delicatum, unde
to-bear not you-can the-hand if not the-cloth delicate with-what
vis ut abstergatur? Respondit leprosus: Nihil aliud
do-you-wish that it-be-wiped answered the-leper nothing other
patiar praeter linctionem linguae tuae. Mox ad illud verbum
shall-I-bear except the-licking of-tongue your at-once at that word
lucta non modica oriri coepit in corde Pontificis inter
a-struggle not small to-arise began in the-heart of-the-Pontiff between
gratiam et naturam; illa ut fieret volente, ista
grace and nature with-the-one that it-be-done willing with-the-other
contradicente. Sed gratia Dei cooperante et naturae vim
gainsaying but with-the-grace of-God co-operating and on-nature force
faciente, linguam apposuit, et promuscidem elefantinam linxit.
doing the-tongue he-applied and the-proboscis elephantine licked
Mira res. Mox de naribus eius qui leprosus videbatur,
a-wondrous thing at-once from the-nostrils of-him who a-leper seemed
gemma pretiosissima lapsa est in os Episcopi. Et ut
a-gem most-precious slipped has into the-mouth of-the-Bishop and that
ostenderet se esse Christum, qui ad probandam Episcopi
he-might-show himself to-be Christ who for testing of-the-Bishop
virtutem se finxerat leprosum, in oculis eius gloriose
the-virtue himself had-feigned a-leper in eyes his gloriously
coelos ascendit. Et quia eiusdem gloriae particeps futurus
the-heavens ascended and that of-the-same glory a-sharer about-to-be

esset Episcopus, ascendens repromisit. Dominus Gevardus
he-was the-Bishop ascending he-promised dom Gevard
Abbas noster rediens de Capitulo generali, haec nobis
Abbot our returning from the-Chapter general these-things to-us
retulit, asserens tunc recenter fuisse gesta. NOVICIUS:
related asserting then recently to-have-been done NOVICE
Quid est gratia cooperans? MONACHUS: Duplex est gratia
what is grace co-operating MONK twofold is the-grace
Dei, operans, per quam Episcopus tantum bonum voluit;
of-God operating through which the-Bishop so-great good willed
cooperans, per quam illud perfecit. Poterat Antistes iste
co-operating through which it he-accomplished could Prelate this
venerabilis merito dicere, cum sancto Jacob Patriarcha: Vidi
venerable deservedly to-say with holy Jacob Patriarch I-saw
Dominum facie ad faciem, et salva facta est anima mea.
the-Lord face to face and saved made is soul my
NOVICIUS: Magna sunt quae dicis. MONACHUS: Ut
NOVICE great are the-things-which you-say MONK that
autem non solum in ore duorum, sed et trium testium
moreover not only in the-mouth of-two but also of-three witnesses
stet omne verbum, addam tertiam visionem duabus his
may-stand every word I-shall-add a-third vision to-two these
non imparem, sed forte iudicio tuo propter opus maiorem.
not unequal but perhaps in-judgment your because-of the-work greater

CAPITULUM XXXIII. Item de Episcopo Salzeburgensi qui leprosum communicans, vomitum eius sumpsit, cum sacramentum eiecisset

A BISHOP OF SALZBURG AND A LEPER'S COMMUNION

A bishop of Salzburg gives a leper the body of Christ; the leper feigns nausea and vomits it, and the bishop catches it in his hands and consumes it. He later learns no leper had lived there for a long time, and knows it was Christ testing him.

In Salzeburgensi Ecclesia iam a multo tempore religiosi
in the-Salzburg Church already from a-long time religious
exstiterunt Episcopi, ex quibus unus, nescio utrum huius
have-been Bishops of whom one I-know-not whether of-this-one
qui nunc est, sive eius qui ante eum fuit, praedecessor
who now is or of-him who before him was the-predecessor
esset, infirmorum seu leprosorum lares studiose etiam
he-was of-the-sick or of-lepers the-dwellings zealously even
quandoque per semetipsum visitavit. Die quadam tuguriolum
sometimes by himself visited on-day a-certain a-little-hut
quoddam intrans, et leprosum ut ei visum est hominem
certain entering and a-leper as to-him seemed it-was a-man
in eo lecto decubantem ac gementem reperiens, si aliquid
in it on-bed lying and groaning finding if anything
vellet requisivit. Cui cum ille responderet: Corpus Christi
he-wished he-asked to-whom when he answered the-Body of-Christ
desidero; Episcopus festinus abiit et attulit, orique
I-desire the-Bishop hastily went and brought and-into-the-mouth
leprosi qui valde horridus videbatur, cum cautela qua
of-the-leper who very horrid seemed with the-caution which
potuit immisit. Ille vero ad comprobandam Antistitis fidem,
he-could put he but for testing of-the-Prelate the-faith

antequam masticasset eucharistiam, nauseam simulavit, et
before he-had-chewed the-eucharist nausea feigned and
cum foetidissimo vomitu quod sumpserat citius reiecit.
with most-fetid vomit what he-had-taken quite-quickly threw-back
Episcopus vero territus, manibus mento eius suppositis,
the-Bishop but terrified with-hands to-chin his placed-under
eiectas recepit immunditias, quas statim in os mittens
the-thrown-out received uncleannesses which at-once into the-mouth putting
sumpsit ob honorem sacramenti. Postea cum eundem
he-consumed because-of the-honor of-the-sacrament afterward when the-same
leprosum visitare vellet, et non inveniret, dictum est ei a
leper to-visit he-wished and not found said it-was to-him by
circummanentibus quod multo tempore in eadem domuncula
those-dwelling-around that for-much time in the-same little-house
nullus habitasset leprosus. Et cognovit vir Deo plenus,
no had-dwelt leper and knew the-man with-God full
tum ex testimonio referentium, tum ex gratia ex
now from the-testimony of-those-reporting now from the-grace from
praedicta sumptione percepta, quia Christus esset, qui multis
the-aforesaid consuming received that Christ it-was who in-many
modis electorum suorum constantiam probare consuevit.
ways of-elect his the-constancy to-test has-been-accustomed
Haec dicta sint de Christi persona. Porro de
these-things said let-them-be about of-Christ the-person moreover about
illius resurrectione atque ascensione, nullas intellexi visiones
his resurrection and ascension no I-have-learned visions
relatu dignas, nisi solam, si tamen visio dici potest.
of-relating worthy except a-single-one if yet a-vision to-be-called it-can

CAPITULUM XXXIV. De odore aromatico in Pascha

OF AN AROMATIC ODOR AT EASTER

At Easter matins, after the twelfth responsory and with the Te Deum begun, a priest of the house smells about him a fragrance of spices that lasts so long he wonders what it is; his thoughts tell him it comes only from the presence of the holy women, of whom the night's office sang, who came with spices to anoint Jesus.

Sacerdos quidam de domo nostra, sicut ipse mihi retulit,
a-priest certain of house our as he-himself to-me related
cum anno praeterito in sacratissima nocte Paschae staret
when in-the-year past on the-most-sacred night of-Easter he-stood
ad matutinas, finito duodecimo responsorio, et hymno, Te
at matins with-finished the-twelfth responsory and the-hymn you
Deum laudamus, incepto, tantam circa se sensit flagrantiam
God we-praise begun so-great around himself he-felt a-fragrance
aromatum, et per tantam moram, ut miraretur quid esset
of-spices and for so-great a-delay that he-wondered what it-was
vel unde esset. Cui cogitationes suae dicebant: Non est
or whence it-was to-whom thoughts his said not is
aliunde odor iste aromaticus, nisi ex praesentia sanctarum
from-elsewhere odor this aromatic except from the-presence of-the-holy
mulierum, de quibus tota nocte cantatum est, quia
women about whom the-whole night sung it-has-been because
venerunt cum aromatibus ut ungerent Jesum.
they-came with spices that they-might-anoint Jesus

CAPITULUM XXXV. De passione Christi

OF THE PASSION OF CHRIST

There are fewer visions of the resurrection than of the Passion out of Christ's humility, and because nothing kindles love like the insults of his Passion. Christ is the book of life, rejected by the Jews and opened to the gentiles, written on his skin with the scourges' small black letters, the nails' red capitals, and the thorns' points.

NOVICIUS: Cum resurrectio passione dignior sit, quid est
NOVICE since the-resurrection than-the-passion worthier is what is-it
quod tantae revelationes habentur de illa, et tam pauca de
that so-many revelations are-had about that and so few about
ista? MONACHUS: Primo hoc ascribendum est humilitati
this MONK first this to-be-ascribed is to-the-humility
Christi, ne videatur iactanter manifestare ea quae egit
of-Christ lest he-seem boastfully to-manifest those-things which he-did
gloriose, et supprimere illa quae pertulit ignominiose. Deinde
gloriously and to-suppress those which he-bore ignominiously then
quod nullum est sacramentorum, quod tam efficax sit divini
that none is of-the-sacraments which so effective is of-divine
amoris incentivum, quomodo opprobria passionis. Apostolus
love an-incentive as the-reproaches of-the-passion the-Apostle
dicit se nihil scire nisi Jesum Christum, et hunc
says himself nothing to-know except Jesus Christ and him
crucifixum. Ergo Christi passio eius fuit lectio. O quantum
crucified therefore of-Christ the-passion his was reading O how-much
legere desiderabat Job in libro passionis Christi, quando
to-read desired Job in the-book of-the-passion of-Christ when
dicebat: Quis mihi tribuat auditorem, ut desiderium meum
he-said who to-me may-grant a-hearer that desire my
Omnipotens audiat, et librum scribat ipse qui iudicat, ut
the-Almighty may-hear and a-book may-write he-himself who judges that

in humero meo portem et circumdem illum quasi coronam
on shoulder my I-may-carry and may-put-around it as-if a-crown
mihi? Liber vitae Christus est, secundum Johannem septem
for-myself the-book of-life Christ is according-to John with-seven
signaculis signatus, in quo, ut ait Paulus, est salus, vita
seals sealed in whom as says Paul is salvation life
et resurrectio nostra, quem Apostoli cum multa gloria
and resurrection our whom the-Apostles with much glory
miraculorum, quasi coronam portaverunt per universum
of-miracles as-if a-crown carried through the-whole
mundum. Quem cum primo obtulissent scienti litteras,
world whom when first they-had-offered to-one-knowing letters
id est Judaeo, et respuisset illum tanquam signatum,
that is to-the-Jew and he-had-spurned him as sealed
obtulerunt illum nescienti litteras, scilicet gentilitati, et
they-offered him to-one-not-knowing letters namely to-the-gentiles and
cum illum intelligere non posset, exposuerunt ei, sicut
when him to-understand not it-could they-expounded to-it as
Philippus eunucho. Librum hunc Christus ipse scripsit,
Philip to-the-eunuch book this Christ himself wrote
quia propria voluntate passus est. In pelle siquidem
because by-his-own will suffered he-has on the-skin indeed
corporis eius scriptae erant litterae minores et nigrae,
of-body his written were letters smaller and black
per lividas plagas flagellorum; litterae rubeae et capitales,
through the-livid wounds of-the-scourges letters red and capital
per infixiones clavorum; puncta etiam et virgulae, per
through the-fixings of-the-nails points also and commas through
punctiones spinarum. Bene pellis eadem prius fuerat multiplici
the-pricks of-the-thorns well skin the-same before had-been with-manifold
percussione pumicata, colaphis et sputis cretata, arundine
beating pumiced with-blows and spittings chalked with-the-reed

liniata. NOVICIUS: Gaudeo me cum fructu didicisse quod
ruled NOVICE I-rejoice myself with fruit to-have-learned what
ignoravi. MONACHUS: Dicam tibi nunc aliquas visiones
I-did-not-know MONK I-shall-tell to-you now some visions
Spiritus sancti. NOVICIUS: Peto ut prius expedias me de
of-the-Spirit holy NOVICE I-ask that first you-free me about
Spiritu sancto, et si sit differentia inter ipsum et spiritum
the-Spirit holy and if there-be a-difference between him and the-spirit
quem Christus in cruce emisit. MONACHUS: Hoc faciam
which Christ on the-cross sent-forth MONK this I-shall-do
ipso adiuvante, et hoc quanto compendiosius potero.
with-him helping and this as-much more-concisely I-shall-be-able

CAPITULUM XXXVI. De Spiritu sancto

OF THE HOLY SPIRIT

The Holy Spirit, third person of the Trinity, proceeds from the Father and the Son; the spirit Christ commended on the cross was his soul. He appears as a dove, whose seven natural virtues are his gifts, and as fire, which warms and gives light.

Spiritus sanctus Deus est, tertia in Trinitate persona, a
the-Spirit holy God is the-third in the-Trinity person from
Patre Filioque procedens aeternaliter, ipsis consubstantialis,
the-Father and-the-Son proceeding eternally with-them consubstantial
eiusdem sapientiae atque potentiae. Unde in Psalmo: Verbo
of-the-same wisdom and power whence in the-Psalm by-the-Word
Domini coeli firmati sunt, et Spiritu oris eius omnis
of-the-Lord the-heavens established were and by-the-Spirit of-mouth his all
virtus eorum. Quod Spiritus sanctus a Patre procedat,
might their that the-Spirit holy from the-Father proceeds

dicit Filius: Non enim vos estis qui loquimini, sed Spiritus
says the-Son not for you are who speak but the-Spirit
Patris vestri. Item: Qui a Patre procedit. Quod a Filio
of-Father your likewise who from the-Father proceeds that from the-Son
procedat, testis est Apostolus dicens: Misit Deus Spiritum
he-proceeds witness is the-Apostle saying sent God the-Spirit
Filii sui in corda vestra. Ipse etiam Spiritus sanctus ubi vult
of-Son his into hearts your he also the-Spirit holy where he-wills
spirat. Sanctus, multiplex, unicus, subtilis, modestus, disertus,
breathes holy manifold unique subtle modest eloquent
mobilis, incoinquinatus, certus, suavis, amans bonum, acutus,
mobile undefiled certain sweet loving the-good keen
quem nihil vetat, benefaciens, humanus, benignus, stabilis,
whom nothing binders beneficent humane kind steadfast
securus, omnem habens virtutem, omnia prospiciens, et qui
secure all having power all-things overseeing and who
capiat omnes spiritus, intelligibilis, mundus, subtilis. Cuius
takes-in all spirits intelligible pure subtle whose
varia dona cum Apostolus enumerasset, sic conclusit: Haec
various gifts when the-Apostle had-enumerated thus he-concluded these-things
autem omnia operatur unus atque idem Spiritus, dividens
moreover all works one and the-same Spirit dividing
singulis prout vult. Inter hunc, Spiritum sanctum scilicet, et
to-each as he-wills between this Spirit holy namely and
eum quem Christus in manus Patris moriens commendavit,
that which Christ into the-hands of-the-Father dying commended
tanta est differentia, quanta inter creaturam et creatorem.
so-great is the-difference as between creature and creator
Nam spiritus ille anima Christi intelligitur, quae a corpore
for spirit that the-soul of-Christ is-understood which from body
eius separata est per mortem, quod de Spiritu sancto dicere
his separated was through death which about the-Spirit holy to-say

nefas est. NOVICIUS: Sub quibus speciebus Spiritus sanctus
wicked is NOVICE under what appearances the-Spirit holy
solet praesentiam suam mortalibus manifestare? MONACHUS:
is-wont presence his to-mortals to-manifest MONK
Duas tantum species reperio manifestiores, sub quibus in
two only appearances I-find clearer under which in
novo testamento visus est. In columba visus est super
the-new testament seen he-was in a-dove seen he-was above
Christum; in linguis igneis super Apostolos. Nec hoc sine
Christ in tongues fiery above the-Apostles nor this without
causa. Septem enim naturales virtutes habet columba, quae
cause seven for natural powers has the-dove which
avis est simplicissima, per quas dona Spiritus sancti
a-bird is most-simple through which the-gifts of-the-Spirit holy
mystice designantur. In igne calor est et splendor, et
mystically are-designated in fire heat is and splendor and
Spiritus sanctus ignit per amorem, illuminat per scientiae
the-Spirit holy kindles through love illumines through of-knowledge
operationem. NOVICIUS: Petitioni meae satisfactum fateor
the-working NOVICE to-petition my satisfied I-confess
per sententias; nunc precor ut si aliqua nosti exempla
through statements now I-pray that if any you-know examples
subiungas. MONACHUS: Quod nostris temporibus in columba
you-subjoin MONK that in-our times in a-dove
et igne visus sit, verissimis tibi pandam exemplis.
and fire seen he-is by-most-true to-you I-shall-lay-open examples

CAPITULUM XXXVII. De Henrico converso, et columba quam vidit super caput Hermanni Prioris

HENRY THE LAY BROTHER AND THE DOVE ON HERMAN'S HEAD

As the Abbot Herman goes round the lay brothers' choir during the Te Deum, Henry sees a white dove fly from the cross onto his head and stay until he leaves; it listens on a pillar by the lectern to the Gospel. Henry often sees it at feasts, its wings so loud and bright that all could have heard and seen it, had it been given them.

Cum dominus Hermannus Abbas esset in Claustro, et in
when dom Herman Abbot was in the-Cloister and on
sollemnitatibus interim dum chorus hymnum, Te Deum
solemnities meanwhile while the-choir the-hymn you God
laudamus decantaret, circuiret ad fratres commonendos, atque
we-praise chanted went-around for the-brothers to-be-admonished and
secundum consuetudinem in chorum conversorum diverteret,
according-to custom into the-choir of-the-lay-brothers turned-aside
Henricus conversus cuius memini in distinctione quinta
Henry a-lay-brother whom I-mentioned in the-distinction fifth
capitulo quinto, vidit columbam candidam de cruce quae erat
in-chapter fifth saw a-dove white from the-cross which was
super altare conversorum, in verticem ipsius descendentem.
above the-altar of-the-lay-brothers onto the-crown of-his-head descending
Ubi multum quiete sedebat, donec circuitis universis de
where much quietly it-sat until with-gone-around all from
choro exiret. Tunc avolans reversa est super crucem.
the-choir he-went-out then flying-away returned it-has upon the-cross
Hymno vero expleto, cum inciperet lectionem evangelicam,
with-the-hymn but finished when he-began the-reading of-the-Gospel
eadem avis sacratissima volavit supra quandam columnam
the-same bird most-sacred flew above a-certain pillar

analogio proximam, illic sedens, et auscultans, sacraeque
to-the-lectern nearest there sitting and listening and-to-the-sacred
lectioni aurem diligentius adhibens. Qua perlecta, rursum
reading the-ear more-diligently applying with-which read-through again
rediit ad crucem. Et testatus est idem conversus saepius in
it-returned to the-cross and testified has the-same lay-brother more-often on
festivitatibus se eandem visionem vidisse. Quotiens, inquit,
festivals himself the-same vision to-have-seen as-often-as he-says
chorum conversorum intravit, et coram altari profunde ut ei
the-choir of-the-lay-brothers he-entered and before the-altar deeply as to-him
moris est inclinavit, mox columba praedicta crucem deserens,
the-custom is bowed at-once the-dove aforesaid the-cross deserting
capiti eius insedit. In quo statim tantum creavit strepitum
on-head his sat in which at-once so-great it-created a-noise
percussione alarum, tantum splendorem nitore pennarum, ut
by-the-beating of-the-wings so-great splendor by-the-sheen of-the-feathers that
ab omnibus potuisset audiri et ab universis videri, si illis
by all it-could-have to-be-heard and by all to-be-seen if to-them
datum fuisset audire vel videre. Puto conversum hunc eundem
given it-had-been to-hear or to-see I-think lay-brother this the-same
fuisse, qui vidit super caput novicii cum in monachum
to-have-been who saw above the-head of-a-novice when into a-monk
benediceretur columbam, sicut dictum est in distinctione prima.
he-was-blessed a-dove as said it-is in the-distinction first

CAPITULUM XXXVIII. De monacho in cuius capite visa est columba cum legeret Evangelium

A MONK ON WHOSE HEAD A DOVE WAS SEEN

The same Henry sees a dove rest on a young guest monk's head throughout the Gospel, and a secular priest later says he often sees a dove on that monk's head at mass. A dove signifies the coming of the Holy Spirit; fire too, as the ninth distinction will show.

Cum in eadem domo monachus quidam iuvenis Evangelium
when in the-same house a-monk certain young the-Gospel
legeret in conventu, praedictus Henricus columbam
read in the-convent the-aforesaid Henry a-dove
candidissimam super caput eius descendere vidit, illic quiete
most-white upon the-head his to-descend saw there quietly
residentem usque ad finem Evangelii. Fuerat enim idem
resting up to the-end of-the-Gospel had-been for the-same
monachus ibi hospes, et tam bonae vitae ut tanta gratia
monk there a-guest and of-so good life that of-so-great grace
dignus haberetur. Processu temporis cum factus fuisset
worthy he-was-held in-the-course of-time when made he-had-been
sacerdos, cuidam monacho ex fratribus eius sacerdos quidam
a-priest to-a-certain monk of the-brothers his a-priest certain
saecularis dicebat: Ego frequenter video columbam super caput
secular said I frequently see a-dove upon the-head
illius monachi, quando missas celebrat. Non tamen puto eum
of-that monk when masses he-celebrates not yet I-think him
aliquando missae eius interfuisse corpore, sed spiritu. Est
ever at-mass his to-have-been-present in-body but in-spirit he-is
enim vir religiosus, multas habens revelationes a Deo.
for a-man religious many having revelations from God

NOVICIUS: Quid sentiendum est de huiusmodi columbis?
NOVICE what to-be-thought is about of-this-kind doves
MONACHUS: De hac quaestione quantum potui expedivi te
MONK about this question as-much-as I-could I-have-freed you
in distinctione secunda capitulo quinto, loquens de sacerdote
in the-distinction second in-chapter fifth speaking about the-priest
fornicario, cui columba sacramentum altaris tulit, et
fornicating from-whom a-dove the-sacrament of-the-altar took and
post poenitentiam restituit. Signum est adventus Spiritus
after penance restored the-sign is of-the-coming of-the-Spirit
sancti columba. Si nihil fuisset divini in praedictis columbis,
holy the-dove if nothing had-been of-divine in the-aforesaid doves
etiam alii eas vidissent. NOVICIUS: Hoc satis credibile
also others them would-have-seen NOVICE this quite credible
est. MONACHUS: Quod autem Spiritus sanctus etiam in
is MONK that moreover the-Spirit holy also in
igne praesentiam suam quandoque manifestet, audies in
fire presence his sometimes manifests you-shall-hear in
distinctione nona capitulo tricesimo quarto. Quia iam plures
the-distinction ninth in-chapter thirtieth fourth because already several
visiones tibi retuli de Christo, quasdam etiam de
visions to-you I-have-related about Christ certain also about
Spiritu sancto, unam tibi adhuc dicam de sancta Trinitate.
the-Spirit holy one to-you still I-shall-tell about the-holy Trinity

CAPITULUM XXXIX. De sanctimoniali cui mentaliter ostensum est sacramentum sanctae Trinitatis

A NUN SHOWN THE MYSTERY OF THE TRINITY

A nun at prime, thinking of the Trinity during the Athanasian creed, is rapt and shown such things that she cannot explain them to her confessor. Jacob's ladder: the descending angels are the orders of heaven appearing to us.

Non est diu quod quaedam sanctimonialis ordinis nostri,
not it-is long that a-certain nun of-order our
dum in quadam die Dominica ad primam staret, et chorus
while on a-certain day Sunday at prime she-stood and the-choir
psalleret fidem Athanasii, illa de mysterio summae Trinitatis
chanted the-creed of-Athanasius she about the-mystery of-the-highest Trinity
cogitans, mente excessit. In quo excessu tanta ei
thinking in-mind went-out in which ecstasy so-great-things to-her
sunt revelata de illa summa et aeterna Trinitate, ut suo
were revealed about that highest and eternal Trinity that to-her
confessori illa, sive modum eiusdem visionis explicare non
confessor them or the-manner of-the-same vision to-explain not
posset. Ecce sic copiose Dominus visioni nostrae condescendit.
she-could behold thus copiously the-Lord to-vision our condescends
Ipse est quem Jacob in somnis vidit innixum scalae. Angeli
he is whom Jacob in sleep saw leaning on-the-ladder the-angels
vero ascendentes sive descendentes, sunt ceteri ut dictum est
but ascending or descending are the-other as said it-is
ordines civium coelestium, descendentes nobis apparendo, et
orders of-the-citizens heavenly descending to-us by-appearing and
ascendentes se nostris visibus subtrahendo. Ipsi enim sunt
ascending themselves from-our sight by-withdrawing they for are

Christi corpus et membra. NOVICIUS: Qua similitudine?
of-Christ the-body and members NOVICE by-what likeness
MONACHUS: Similitudinem tibi dicam satis manifestam.
MONK a-likeness to-you I-shall-tell quite clear

CAPITULUM XL. Qua similitudine electi dicantur membra Christi

BY WHAT LIKENESS THE ELECT ARE CALLED MEMBERS OF CHRIST

The angels are Christ's eyes, the patriarchs his ears, the prophets his nostrils, the apostles his mouth, the martyrs his beard, the confessors his breasts, and the virgins and continent his belly, ivory set with sapphires.

Caput Christi Deus est; caput Ecclesiae Christus. Oculi
the-head of-Christ God is the-head of-the-Church Christ the-eyes
Christi sunt angeli, semper faciem Patris videntes. Aures
of-Christ are the-angels always the-face of-the-Father seeing the-ears
eius Patriarchae, legem Dei audientes. Nares Christi
his the-Patriarchs the-law of-God hearing the-nostrils of-Christ
sunt Prophetae, quae futura erant procul odorantes.
are the-Prophets the-things-which about-to-be were from-afar scenting
Os eius Apostoli, quae ab ipso viderunt et
the-mouth his the-Apostles the-things-which from him they-saw and
audierunt mundo praedicantes. Barba Christi sunt Martyres,
heard to-the-world preaching the-beard of-Christ are the-Martyrs
fortitudinem mentis quam barba designat, in suis tormentis
the-strength of-mind which the-beard designates in their torments
ostendentes. Ubera Christi sunt Confessores, verbo et exemplo
showing the-breasts of-Christ are the-Confessors by-word and example
infirmos nutrientes. Venter eius Virgines et Continentes,
the-weak nourishing the-belly his the-Virgins and Continent

fructui carnis amorem castitatis anteponentes. De his sponsa
to-the-fruit of-the-flesh the-love of-chastity preferring about these the-bride
dicit in Canticis Canticorum dilecto: Venter tuus eburneus,
says in the-Song of-Songs to-the-beloved belly your ivory
distinctus saphiris. Ebur quod frigidissimum est, designat
set with-sapphires ivory which most-cold is designates
virginitatem; iacinctus vero qui aerei coloris est, perfectionem
virginity the-jacinth but which of-airy color is the-perfection
vidualem. NOVICIUS: His non inutiliter praemissis, precor
widowly NOVICE with-these not uselessly put-first I-pray
ut de singulis ordinibus si quas nosti subiungas visiones.
that about the-single orders if any you-know you-subjoin visions
MONACHUS: Hoc libens faciam, et hoc primo de angelis.
MONK this gladly I-shall-do and this first about the-angels

CAPITULUM XLI. De Angelis

OF THE ANGELS

There are nine orders of angels, and every man has an angel assigned to guard him from birth to death.

NOVICIUS: Quot sunt ordines angelorum? MONACHUS:
NOVICE how-many are the-orders of-angels MONK
Novem. Angeli, Archangeli, Virtutes, Potestates, Principatus,
nine Angels Archangels Virtues Powers Principalities
Dominationes, Throni, Cherubin et Seraphin. Dicuntur
Dominions Thrones Cherubim and Seraphim are-called
autem angeli, id est nuncii, quia divinam voluntatem
moreover angels that is messengers because the-divine will
suggerendo nobis nunciant. Quilibet homo habet angelum
by-suggesting to-us they-announce each man has an-angel

sibi a Deo deputatum ad custodiam, ab hora nativitatis
to-himself by God assigned for guard from the-hour of-birth
usque ad diem mortis. Quorum ministerium quantum sit
up to the-day of-death whose ministry how-much it-is
hominibus necessarium, quibusdam tibi pandam exemplis.
to-men necessary by-certain to-you I-shall-lay-open examples

CAPITULUM XLII. De virgine quae per angelum liberata est a stimulo carnis

OF A VIRGIN FREED FROM THE GOAD OF THE FLESH BY AN ANGEL

A French recluse is freed from lust by an angel who tells her to sing Confige timore tuo, only to fall into doubts against the faith; the angel says she must have one or the other, and she chooses the first, as human, so he gives her Feci iudicium to say, and the doubts leave her and the lust returns. Her own angel preferred her tried in the flesh, for temptation guards humility.

In Francia virginem quandam religiosam et inclusam Sathanas
in France a-virgin certain religious and enclosed Satan
gravissime per stimulum carnis colaphizavit. Illa nesciens
most-gravely through the-goad of-the-flesh buffeted she not-knowing
virtutem in infirmitate perfici, iugiter cum multis lacrimis
virtue in infirmity to-be-perfected continually with many tears
Deum rogavit, quatenus eius pietate a tam immunda
God asked that his by-kindness from so unclean
tentatione mereretur liberari. Cui cum die quadam oranti
a-temptation she-might-earn to-be-freed to-whom when on-day a-certain praying
angelus Domini apparuisset visibiliter, dixissetque, vis
an-angel of-the-Lord had-appeared visibly and-had-said do-you-wish
ab hac tentatione liberari? et respondisset illa, volo domine,
from this temptation to-be-freed and had-answered she I-wish O-lord

volo; coelestis nuncius subiunxit: Dic versiculum istum
I-wish the-heavenly messenger added say verse this
Psalmi: Confige timore tuo carnes meas, a iudiciis enim
of-the-Psalm pierce with-fear your fleshes my of judgments for
tuis timui, et liberaberis. Angelo vero recedente vel
your I-have-feared and you-shall-be-freed with-the-angel but withdrawing or
potius disparente, illa versiculum cecinit, et mox tentatio
rather vanishing she the-verse sang and at-once the-temptation
cessavit. Mira res. Fugato spiritu fornicationis, statim
ceased a-wondrous thing with-put-to-flight the-spirit of-fornication at-once
accessit spiritus blasphemiae, a quo tanto fortius, quanto
approached the-spirit of-blasphemy by which so-much more-strongly as
periculosius tentabatur. Coepit enim dubitare de Deo et
more-dangerously she-was-tempted she-began for to-doubt about God and
fide Christiana. Tunc magis quam prius misericordiam
the-faith Christian then more than before the-mercy
divinam invocans, se a tam nefanda tentatione liberari
divine invoking herself from so wicked a-temptation to-be-freed
cum lacrimis oravit. Tunc angelus Domini secundo ei
with tears she-prayed then the-angel of-the-Lord a-second-time to-her
apparens, ait: Quomodo habes modo soror? Respondit illa:
appearing says how do-you-fare now O-sister answered she
Nunquam peius domine. Et angelus: Putas te posse
never worse O-lord and the-angel do-you-think yourself to-be-able
vivere sine tentatione? Necesse est ut alteram istarum
to-live without temptation necessary it-is that one of-these
habeas, elige quam volueris. Ad quod virgo respondit:
you-have choose which you-shall-have-wished to which the-virgin answered
Domine, si sic necesse est, eligo primam tentationem.
O-Lord if so necessary it-is I-choose the-first temptation
Licet enim fuerit immunda, humana tamen erat. Ista vero
although for it-was unclean human yet it-was this but

quam nunc patior, prorsus diabolica est. Cui angelus: Dic
which now I-suffer utterly devilish is to-whom the-angel say
versiculum istum: Feci iudicium et iustitiam, non tradas
verse this I-have-done judgment and justice not hand-over
me calumniantibus me, et liberaberis. Quod cum fecisset
me to-those-slandering me and you-shall-be-freed which when she-had-done
post angeli discessum, blasphemiae spiritus eam deseruit, et
after of-the-angel the-departure of-blasphemy the-spirit her deserted and
stimulum carnis recepit. NOVICIUS: Quis tibi videtur
the-goad of-the-flesh she-received-back NOVICE who to-you seems
angelus iste fuisse? MONACHUS: Eius ut puto proprius,
angel that to-have-been MONK her as I-think own
qui illam maluit in carne tribulari, quam non mereri. Tentatio
who her preferred in the-flesh to-be-afflicted than not to-earn temptation
enim custos est humilitatis, et materia exercendae virtutis.
for the-guard is of-humility and matter of-exercising virtue
Virginibus et eis qui non peccaverunt, inanis gloria atque
to-virgins and to-those who not have-sinned vain glory and
superbia importuniores esse consueverunt. Quam sollicite
pride more-importunate to-be have-been-accustomed how anxiously
sancti angeli sibi commissorum opera bona considerent,
the-holy angels to-themselves of-the-entrusted works good consider
ut Deo illa repraesentent, subsequens sermo declarabit.
that to-God them they-may-present the-following discourse shall-declare

CAPITULUM XLIII. De converso qui angelum frequenter vidit et dicendo gratiam perdidit

A LAY BROTHER WHO SAW AN ANGEL AND LOST THE GRACE

A simple lay brother often sees an angel walking beside his grange master. When he tells it to Abbot Herman, the abbot says he will never see it again, and he does not; the abbot judged he told it with some boasting.

Conversus quidam de Hemmenrode cuiusdam eiusdem domus
a-lay-brother certain of Himmerod of-a-certain of-the-same house
grangiae magister erat, vir bonus ac disciplinatus. Juxta
grange the-master was a-man good and disciplined beside
hunc cum exiret ad opera manuum sive ad negotia
him when he-went-out to the-works of-hands or to the-business
domus suae, alius quidam simplex conversus angelum Domini
of-house his another a-certain simple lay-brother an-angel of-the-Lord
ambulantem frequenter vidit. Quod cum retulisset domino
walking frequently saw which when he-had-related to-dom
Hermanno Abbati suo, referenti respondit: Quia visionem
Herman Abbot his to-the-one-relating he-answered because the-vision
retulisti, nunquam angelum de cetero videbis. Quod
you-have-related never an-angel for the-rest you-shall-see which
ita factum est. NOVICIUS: Non videtur mihi frater iste
so done was NOVICE not it-seems to-me brother this
deliquisse, si sibi divinitus revelata, Abbati proprio
to-have-done-wrong if to-himself divinely the-things-revealed to-Abbot his-own
manifestavit. MONACHUS: Satis puto quod non absque
he-made-known MONK enough I-think that not without
aliqua cordis iactantia conversus visionem eandem recitaverit.
some of-heart boasting the-lay-brother vision the-same recited
Et quia hoc Abbas consideravit, quod futurum aestimabat
and because this the-Abbot considered what about-to-be he-reckoned

praedixit. Erat enim vir prudens et litteratus ante
he-foretold he-was for a-man prudent and lettered before
conversionem, sanctorum Apostolorum in Colonia Decanus.
conversion of-the-holy Apostles in Cologne Dean
NOVICIUS: Cum quilibet homo duos habeat angelos ut dicis
NOVICE since any man two has angels as you-say
sibi deputatos, bonum ad suggerendum bonum, et malum
to-himself assigned a-good-one for suggesting good and a-bad-one
ad suggerendum malum, quid est quod tam facile hominis
for suggesting evil what is-it that so easily of-man
voluntas angelo malo consentit ad peccatum? Estne bono
the-will to-the-angel bad consents to sin is-he than-the-good
in consiliis efficacior, et ad vim inferendam valentior?
in counsels more-effective and for force to-be-inflicted stronger

CAPITULUM XLIV. Quid operetur angelus bonus sive malus circa hominem

WHAT THE GOOD AND THE BAD ANGEL WORK IN A MAN

Neither the good angel nor the bad can force the will, for God gave man free choice. The devil has the tinder of the flesh and the world as helpers, but we have reason, angels, and grace against them, like the fiery chariots around Elisha.

MONACHUS: Licet homo habeat angelum bonum ad
MONK although a-man have an-angel good for
custodiam, et malum propter exercitium, neuter tamen
guard and a-bad-one for-the-sake-of exercise neither yet
illorum voluntati humanae vim inferre valet, ut propter
of-them on-the-will human force to-inflict is-able that because-of
illius consilium violenter inclinetur ad bonum, sive ob
of-that-one the-counsel violently he-be-inclined to good or because-of

huius suggestionem trahatur ad malum. Contulit Deus
of-this-one the-suggestion he-be-drawn to evil conferred God
homini liberum arbitrium. NOVICIUS: Quid est liberum
on-man free choice NOVICE what is free
arbitrium? MONACHUS: Facultas voluntatis et rationis, qua
choice MONK the-faculty of-will and reason by-which
eligitur bonum assistente gratia, malum vero desistente
is-chosen good with-assisting grace evil but with-withdrawing
gratia. Liberum dicitur, propter voluntatem quae libera est
grace free it-is-called because-of the-will which free is
et sine necessitate; arbitrium, propter rationem quae ea
and without necessity choice because-of reason which the-things
quae voluntas appetit, arbitratur et discernit. Et licet ratio
which the-will seeks judges and discerns and although reason
saepe voluntatem sequatur ad peccati consensum, nunquam
often the-will follows to of-sin the-consent never
tamen approbat malum. Quod vero voluntas tam prona est ad
yet approves evil that but the-will so prone is to
peccandum, causa subest. Habet enim diabolus duos satellites
sinning a-cause underlies has for the-devil two attendants
etiam se crudeliores, quibus illa impellitur, fomitem
even than-himself crueler by-which it is-driven the-tinder
scilicet carnis, quem scriptura vocat tyrannum, et mundum.
namely of-the-flesh which scripture calls a-tyrant and the-world
Caro concupiscit, diabolus concupita incendit, mundus
the-flesh lusts the-devil the-things-lusted-for kindles the-world
incensa ne extinguantur, se obiicit. Ex peccati fomite
the-things-kindled lest they-be-quenched itself sets-against from of-sin the-tinder
multa oriuntur vitia; diabolus multa sibi assumit subsidia;
many arise vices the-devil many to-himself takes-up aids
mundus innumerabilia offert oblectamenta. Ecce currus et
the-world countless offers delights behold the-chariots and

equites Regis Syriae, id est diaboli, missi ad capiendum
horsemen of-the-King of-Syria that is of-the-devil sent for seizing
Heliseum, id est iustum. Quibus visis, id est in circuitu
Elisha that is the-just-man with-which seen that is in circuit
tuo consideratis, si clamaveris cum ministro Helisei: Heu
your considered if you-shall-have-cried with the-servant of-Elisha alas
heu heu, domine mi, quid faciemus? voce prophetica tibi
alas alas O-lord my what shall-we-do with-voice prophetic to-you
respondeo: Noli timere, plures enim nobiscum sunt, quam
I-answer do-not fear more for with-us are than
cum illis. Aperi oculos et vide. Habes intra te rationem
with them open the-eyes and see you-have within you reason
contra carnis fomitem, circa te angelos contra diabolum,
against of-the-flesh the-tinder around you angels against the-devil
turbam contra turbam. Et ecce, inquit, mons plenus
a-crowd against a-crowd and behold he-says the-mountain full
equorum et curruum igneorum, id est custodiam, non unius
of-horses and chariots fiery that is the-guard not of-one
sed multorum angelorum in circuitu Helisei, id est hominis
but of-many angels in the-circuit of-Elisha that is of-the-man
electi. Contra carnis incentiva oppone virtutes naturales.
elect against of-the-flesh the-incitements set virtues natural
Habes super haec omnia gratiam divinam, quae mox ut
you-have above these-things all grace divine which as-soon as
menti tuae si in peccatis fueris infunditur, carnis
into-mind your if in sins you-shall-have-been it-is-poured of-the-flesh
incentiva restringit, diabolum retundit, mundi gloriam tibi
the-incitements restrains the-devil blunts of-the-world the-glory for-you
in odium vertit. Hoc etiam scias quod quaedam facimus
into hatred turns this also know that certain-things we-do
sine instinctu utriusque angeli. Quae si bona fuerint,
without the-prompting of-either angel which if good they-shall-have-been

amplius in eis meremur; si mala, plus demeremur.
more in them we-merit if bad more we-demerit
NOVICIUS: Satis de his expeditus sum; nunc quod
NOVICE enough about these freed I-am now what
residuum de visionibus angelicis nosti, mihi manifestes.
remaining about visions angelic you-know to-me you-may-make-known
MONACHUS: Quod animas sibi commissorum Deo
MONK that the-souls to-themselves of-the-entrusted to-God
repraesentent, ex hoc quod sequitur poteris probare.
they-present from this which follows you-shall-be-able to-prove

CAPITULUM XLV. De sorore Christina quae vidit angelum praesentatorem animarum

OF SISTER CHRISTINA, WHO SAW THE ANGEL WHO PRESENTS SOULS

Christina of Volmuntstein, rapt, sees an archangel who presents souls before God and the order's souls among them, and who tells her she will die at Easter, as she does, chewing the viaticum. She sees a miter he will set on the head of a priest she loves. It is Saint Michael, keeper of paradise.

Soror Christina de Volmuntsteine sanctimonialis in Bergis,
sister Christina of Volmuntstein a-nun at Bergen
cuius in superioribus memini, tantae fuerat perfectionis, ut
whom in the-above I-mentioned of-so-great had-been perfection that
praesens vita ei esset in taedio, et mors in desiderio.
the-present life to-her was in weariness and death in desire
Tempore quodam quadragesimali cum se in proximo Pascha
at-time a-certain Lenten when herself at the-next Easter
putaret esse morituram, mente excedens rapta est in
she-thought to-be about-to-die in-mind going-out caught-up she-was into
locum amoenissimum, haud dubium quin in paradisum.
a-place most-pleasant not doubtful but-that into paradise

In quo vidit altare miri decoris, et ante altare multae
in which she-saw an-altar of-wondrous beauty and before the-altar of-much
reverentiae personam, cuius pulchritudo inaestimabilis erat
reverence a-person whose beauty inestimable was
nimis. Quam cum interrogasset quae esset, vel cuius officii,
exceedingly whom when she-had-asked who he-was or of-what office
respondit: Ego sum Archangelus qui praesento animas ante
he-answered I am the-Archangel who present souls before
Deum. Et illa: Numquid domine et animas de ordine
God and she surely O-lord also the-souls from order
nostro praesentas? Etiam, inquit. Omnium in ordine tuo
our you-present yes he-says of-all in order your
bene viventium animas, monachorum videlicet, conversorum
well living the-souls of-monks namely of-lay-brothers
et sanctimonialium, ego praesento ante Deum. Et adiecit:
and of-nuns I present before God and he-added
Non modo morieris, sed in proximo Pascha. Quod ita factum
not now you-shall-die but at the-next Easter which so done
est. Nam cum per aliquot dies aegrotaret, et pene quotidie
was for when for some days she-was-sick and almost daily
communicaret, in agonia posita viaticum sibi dari petiit,
communicated in agony placed the-viaticum to-herself to-be-given she-asked
cum quo nondum plene masticato, spiritum reddidit coelo.
with which not-yet fully chewed the-spirit she-rendered to-heaven
Cum esset adhuc in praedicto mentis excessu venerabilis virgo
when she-was still in the-aforesaid of-mind ecstasy the-venerable virgin
Christina, vidit super altare mitram magni decoris pendentem.
Christina saw above the-altar a-miter of-great beauty hanging
Et cum requireret ab angelo quid futurum esset de anima
and when she-asked from the-angel what about-to-be was about the-soul
cuiusdam sacerdotis quem specialiter diligebat, cuius tunc
of-a-certain priest whom specially she-loved whom then

recordabatur, respondit: Cum obierit, mitra hac capiti
she-remembered he-answered when he-shall-have-died with-miter this on-head
eius imposita, ante Dominum illum repraesentabo. NOVICIUS:
his placed before the-Lord him I-shall-present NOVICE
Quem putas angelum istum fuisse? MONACHUS:
whom do-you-think angel that to-have-been MONK
Sanctum Mychaelem, qui ut dicit auctoritas praepositus est
saint Michael who as says authority set-over is
paradisi. Ceteris enim angelis diligentior est circa genus
of-paradise than-the-other for angels more-diligent he-is toward the-race
humanum. Unde in Daniele legitur fuisse princeps filiorum
human whence in Daniel it-is-read to-have-been the-prince of-the-sons
Israel. Hinc est quod suam memoriam in terris haberi
of-Israel hence it-is that his memory on earth to-be-had
voluit, ut ab hominibus de quorum salute semper sollicitus
he-wished that by men about whose salvation always anxious
est, agnosceretur, diligeretur, et obsequiis veneraretur.
he-is he-might-be-recognized be-loved and with-services be-venerated
NOVICIUS: Quid si in aliquo loco sibi deputato minus
NOVICE what if in some place to-himself assigned less
veneratur? MONACHUS: Ibi et minora eius beneficia
he-is-venerated MONK there also lesser his benefits
experiuntur, ita ut aliquando etiam praesentialiter inde
they-experience so that sometimes even in-person thence
recedere videatur, secundum testimonium subsequentis visionis.
to-withdraw he-seems according-to the-testimony of-the-following vision

CAPITULUM XLVI. De hominibus qui viderunt reliquias montis Gudinsberg transmigrare in Stromberg

THE RELICS OF GODESBERG SEEN MOVING TO STROMBERG

While Archbishop Theoderic builds a castle on Godesberg, a priest sees Saint Michael fly from it to Stromberg, and a couple see the reliquary carried through the air. No one had dared build a castle there for his memorial; Theoderic, who built it from a Jew's usury, is deposed before its walls are finished.

Eo tempore quo dominus Theodericus Coloniensis
at-that time in-which lord Theoderic of-Cologne
Archiepiscopus qui adhuc superest, castrum in Gudinsberg
Archbishop who still survives the-castle at Godesberg
aedificavit, sacerdos quidam religiosus a Colonia rediens,
built a-priest certain religious from Cologne returning
cum monti iam dicti nominis propinquasset, sanctum
when to-the-mount of-the-already said name he-had-come-near saint
Mychaelem Archangelum in specie bene nota, de eo in
Michael Archangel in form well known from it into
vicinum montem qui Stromberg dicitur, in quo memoria est
the-neighboring mount which Stromberg is-called on which a-memorial is
Petri principis Apostolorum, alis extensis volare conspexit.
of-Peter the-prince of-the-Apostles with-wings outstretched to-fly beheld
Eodem tempore homo quidam Theodericus nomine, de villa
at-the-same time a-man certain Theoderic by-name from the-village
proxima cum uxore ad ecclesiam properans, de praedicto monte
nearest with wife to church hastening from the-aforesaid mount
capsellam cum reliquiis quam saepe viderat, super Stromberg
a-little-casket with relics which often he-had-seen over Stromberg
per aerem duci vidit. Ambo illam viderunt, et usque
through the-air to-be-carried saw both it saw and up-to

hodie ambo testes sunt tantae visionis. Si mihi minus credis,
today both witnesses are of-so-great a-vision if me less you-believe
interroga dominum Wilhelmum sacerdotem de Stromberg,
ask lord William priest of Stromberg
qni se ab ore illorum qui haec viderunt audivisse
who himself from the-mouth of-those who these-things saw to-have-heard
testatur, et dicet tibi. Habebat enim et adhuc habet sanctus
testifies and he-shall-tell you had for and still has the-holy
Archangelus in Gudinsberg, vel ut alii dicunt in Wudinsberg,
Archangel at Godesberg or as others say at Wodensberg
ecclesiam nomini suo consecratam. Et cum esset mons idem
a-church to-name his consecrated and though was mount the-same
fortis satis, et ad munimen provinciae bene situs, nullus tamen
strong enough and for the-defense of-the-province well situated none yet
in eo castrum aedificare praesumpsit, quia hoc non posse
on it a-castle to-build dared because this not to-be-able
fieri ob praedictam memoriam ab incolis referebatur.
to-be-done because-of the-aforesaid memorial by the-inhabitants it-was-related
Praedictus vero Theodericus huiusmodi verba non attendens,
the-aforesaid but Theoderic of-this-kind words not heeding
et castrum in eo aedificans, antequam muros eius perfecisset,
and a-castle on it building before the-walls its he-had-completed
depositus est. Nec miror si ab eodem castro angelica
deposed was nor I-wonder if from the-same castle the-angelic
recesserunt subsidia, cuius omnia pene aedificia ex usuris
withdrew aids of-which all almost buildings from the-usuries
cuiusdam Judaei quem praefatus ceperat Episcopus sunt
of-a-certain Jew whom the-aforementioned had-seized Bishop were
constructa. Quam potenter sanctus Mychael electorum animas
built how powerfully saint Michael of-the-elect the-souls
in exitu ab inimicis defendat, audies in distinctione
at the-departure from the-enemies defends you-shall-hear in the-distinction

duodecima capitulo quinto. Non solum beatus Mychael cum
twelfth in-chapter fifth not only blessed Michael with
ceteris coelestis militiae exercitibus fideles protegit cum
the-other of-the-heavenly host armies the-faithful protects when
moriuntur, sed etiam in praesenti ab hostibus visibilibus.
they-die but also in the-present from enemies visible

CAPITULUM XLVII. De militibus Templi quos pagani videre non potuerunt dum horas suas dicerent

TEMPLARS WHOM THE PAGANS COULD NOT SEE

Six Templars at prayer are told by their master to stay prostrate as pagans come on them; angels rout the pagans, and the captives ask where the army is. King Philip said that if he had been reciting Legem pone he would have left the psalm and fled.

Non est diu quod sex milites Templi in vicina
not it-is long that six knights of-the-Temple in the-neighborhood
Sarracenorum horam quandam canonicam prostrati dicebant.
of-the-Saracens hour a-certain canonical prostrated were-saying
Ex inopinato paganis supervenientibus, cum illi surgere
from the-unexpected with-the-pagans coming-upon when they to-rise
vellent et fugere, magister eis innuit ut iacerent. Mira
wished and to-flee the-master to-them nodded that they-should-lie a-wondrous
res. Ut Rex coelestis ostenderet, quantum ei magistri
thing that the-King heavenly might-show how-much him of-the-master
fides et discipulorum obedientia placeret, angelos suos misit,
the-faith and of-the-disciples the-obedience pleased angels his he-sent
a quibus infidelium turba turbata est, quidam capti, et
by whom of-the-infidels the-crowd troubled was some captured and
plures occisi. Cumque eos quos angeli vinxerant Templarii
more killed and-when those whom the-angels had-bound the-Templars

comprehendissent, et illi dicerent: Ubi est exercitus quem
had-seized and they said where is the-army which
dudum vidimus, a quo capti sumus et occisi? responderunt:
a-while-ago we-saw by which captured we-are and killed they-answered
Quando necesse habemus, veniunt nobis in auxilium; quando
when need we-have they-come to-us for help when
non indigemus, revertuntur in tabernacula sua. Intellexerant
not we-need they-return into tents their they-had-understood
enim sanctos angelos illos fuisse quos ipsi videre
for holy angels those to-have-been whom they-themselves to-see
non potuerunt, qui laudantibus Deum semper assunt,
not could who to-those-praising God always are-present
ipsosque custodiunt. Ipsi revera sunt castra Dei, qui Iacob
and-them guard they truly are the-camp of-God who to-Jacob
cum timore revertenti in terram suam venerunt in auxilium.
with fear returning into land his came for help
Fueruntque ei, ut dicit scriptura, obviam angeli Dei. Quos
and-there-were to-him as says scripture meeting the-angels of-God whom
cum vidisset, ait: Castra Dei sunt haec. Hoc miraculum
when he-had-seen he-says the-camps of-God are these this miracle
cum recitatum fuisset Regi Philippo, in castris cum rediret
when recited it-had-been to-King Philip in the-camp when he-returned
de obsidione Coloniae, respondit: Certe, si habuissem legem
from the-siege of-Cologne he-answered surely if I-had-had the-law
pone in ore, ego psalmum reliquissem, et fugissem. Haec
put in mouth I the-psalm would-have-left and would-have-fled these-things
dicta sint de visionibus angelorum. Porro de visionibus
said let-them-be about the-visions of-angels moreover about the-visions
Patriarcharum atque Prophetarum pauca dicere habeo, quia
of-Patriarchs and Prophets few-things to-say I-have because
rarius sanctis novi testamenti apparent. NOVICIUS:
more-rarely to-the-saints of-the-new testament they-appear NOVICE

Quae sit causa illius raritatis, qui etiam fuerint Patriarchae,
what is the-cause of-that rarity who also were Patriarchs
qui Prophetae, et quare sic dicti, precor ut edisseras; deinde
who Prophets and why so called I-pray that you-explain then
si quas nosti visiones de illis subiungas. MONACHUS:
if any you-know visions about them you-subjoin MONK
Quanto brevius potero de requisitis te expediam.
as-much more-briefly I-shall-be-able from the-things-asked you I-shall-free

CAPITULUM XLVIII. De Patriarchis et Prophetis

OF THE PATRIARCHS AND PROPHETS

The patriarchs, Abraham, Isaac, Jacob, and many who came before and after them, are called the princes of the fathers because they were made a way and a rule of life for others; the prophets after them saw the mysteries of Christ and the Church as if with bodily eyes. They appear more rarely than apostles or martyrs because the Latin Church keeps their memory little, while the Greeks keep their feasts. John the Baptist is the last of the prophets.

Patriarchae sunt viri iusti et gloriosi, cum quibus locutus est
the-Patriarchs are men just and glorious with whom spoken has
Deus, Abraham scilicet, Ysaac et Jacob, et alii quam plures
God Abraham namely Isaac and Jacob and others very many
qui illos tempore et praecedebant et sequebantur. Dicuntur
who them in-time both preceded and followed are-called
autem Patriarchae quasi patrum principes, eo quod aliis
moreover Patriarchs as-if of-the-fathers the-princes for-this that to-others
facti sint via recte incedendi, et norma bene vivendi.
made they-were the-way rightly of-walking and the-rule well of-living
Horum successores exstiterunt Prophetae, et ipsi viri
of-these the-successors were the-Prophets also themselves men

magni et incliti, qui Christi sacramenta et Ecclesiae, et si
great and renowned who of-Christ the-sacraments and of-the-Church and if
qua alia futura erant, tam perspicue praeviderunt et
any other-things about-to-be were so clearly foresaw and
praedixerunt, ac si oculis eorum corporeis fuissent obiecta.
foretold as if to-eyes their bodily they-had-been presented
Unde quidam illorum dicebat: Non faciet Dominus verbum
whence a-certain-one of-them said not shall-do the-Lord a-word
super terram, quod non prius revelet servis suis Prophetis.
upon earth which not first he-reveals to-servants his the-Prophets
Prophetae fuerunt Isaias, Jeremias, Ezechiel, Daniel et
Prophets were Isaiah Jeremiah Ezekiel Daniel and
duodecim Prophetae, qui etiam ea quae praeviderunt vel
the-twelve Prophets who also the-things which they-foresaw or
praedixerunt, scripto perpetuaverunt. Unde Prophetae dicti sunt
foretold in-writing perpetuated whence the-Prophets called were
videntes, vel significantius Prophetae dicuntur quasi praefatores,
seers or more-significantly Prophets are-called as-if fore-speakers
vel quasi porro fantes, id est a longe. Quare autem rarius
or as-if far speaking that is from afar why moreover more-rarely
Apostolis sive Martyribus nobis appareant, causa esse videtur,
than-the-Apostles or the-Martyrs to-us they-appear the-cause to-be seems
quod respectu iam dictorum ordinum modica et pene nulla
that in-respect-of the-already said orders small and almost none
est illorum memoria apud Ecclesiam Latinorum. Graeci vero
is their memory among the-Church of-the-Latins the-Greeks but
in nataliciis illorum sollemnizant, et ideo forte saepius illis
on birthdays their keep-solemnity and therefore perhaps more-often to-them
apparent. De sancto Johanne Baptista cuius memoria celebris
they-appear about saint John Baptist whose memory celebrated
est per universam Ecclesiam, aliquas visiones subiungam. Ipse
is through the-whole Church some visions I-shall-subjoin he

est enim novissimus Prophetarum, et plus quam Propheta. Nam
is for the-last of-the-Prophets and more than a-Prophet for
Lex et Prophetae, teste Domino, usque ad Johannem.
the-Law and the-Prophets with-witness the-Lord up to John

CAPITULUM XLIX. De monacho Claraevallis qui sanctum Johannem Baptistam diligit

OF A MONK OF CLAIRVAUX WHO LOVES SAINT JOHN THE BAPTIST

John, a young monk born on the Baptist's day, sings the Benedictus with all his voice; a priest sees a flame rise from his head at the verse And you, child. The Prior learns that John's heart was burning with love of the saint.

In Claravalle monachus quidam iuvenis est aetate Johannes
at Clairvaux a-monk certain young is in-age John
nomine, mirus dilector sancti Johannis Baptistae. In die
by-name a-wondrous lover of-saint John Baptist on the-day
siquidem Nativitatis illius est natus, et ob hoc a
indeed of-the-Nativity his he-was born and because-of this by
parentibus Johannes vocatus. Supra reliquos sanctos illum
the-parents John called above the-other saints him
diligit, et quotiens aliquid ad ipsum pertinens psallitur, ut est
he-loves and as-often-as anything to him pertaining is-chanted as is
canticum patris eius Zachariae, ibi voci penitus non parcit.
the-canticle of-father his Zachary there the-voice wholly not he-spares
Nocte quadam cum idem canticum cum choro cantaret, et
on-night a-certain when the-same canticle with the-choir he-sang and
ventum fuisset ad illum versiculum: Et tu puer Propheta
come it-had-been to that verse and you O-child the-Prophet
Altissimi vocaberis, et cetera, sacerdos quidam stans in
of-the-Most-High shall-be-called and the-rest a-priest certain standing in

choro opposito, flammam de capite eius surgere vidit.
the-choir opposite a-flame from the-head his to-rise saw
Vocatur enim Wilhelmus, estque sacerdos religiosus, cui
he-is-called for William and-is a-priest religious to-whom
multa divinitus revelantur. Qui dictis matutinis, dominum
many-things divinely are-revealed who with-said matins dom
Sigerum Priorem adiit, et quid de fratre Johanne viderit
Siger Prior approached and what about brother John he-had-seen
exposuit. Quem statim vocavit Prior dicens: Dic mihi bone
set-out whom at-once called the-Prior saying tell me O-good
frater Johannes, quid cogitasti in laudibus, quando inchoatum
brother John what did-you-think at lauds when begun
est canticum, Benedictus Dominus Deus Israel? Cui ille
was the-canticle blessed the-Lord God of-Israel to-whom he
respondit: Credite mihi domine, ego cogitavi, si esses in
answered believe me O-lord I thought if you-were in
coelis, vox tua nunquam raucesceret, et semper Deum
the-heavens voice your never would-grow-hoarse and always God
laudares cum angelis. Et Prior: Quid habuisti in corde
you-would-praise with the-angels and the-Prior what did-you-have in heart
infra istum versiculum: Et tu puer Propheta Altissimi
within this verse and you O-child the-Prophet of-the-Most-High
vocaberis? Ad quod iterum respondit: Ita accensum est cor
shall-be-called to which again he-answered so kindled was heart
meum in hora illa ad memoriam sancti Johannis quem valde
my in hour that at the-memory of-saint John whom greatly
diligo, ut vix me capere possem prae gaudio. Et cognovit
I-love that scarcely myself to-contain I-could for joy and knew
Prior quod flamma eadem signum fuisset vehementissimi
the-Prior that flame the-same the-sign had-been of-a-most-vehement
amoris de corde adolescentis in coelum ascendentis. Anno
love from the-heart of-the-youth into heaven ascending in-the-year

praeterito visio haec a praedicto Priore Claraevallis Priori
past vision this by the-aforesaid Prior of-Clairvaux to-the-Prior
de Claustro recitata est, a quo ego illam didici.
of the-Cloister recited was from whom I it learned

CAPITULUM L. Item de sanctimoniali eiusdem Praecursoris dilectrice

LIKEWISE OF A NUN WHO LOVED THE SAME FORERUNNER

A lettered nun who wrote verses on the Baptist and urged parents to name children for him asks, dying, for his mass. A sister resting in the loft hears a voice say, "Saint John is below with Hildegund," and finds her dead in a sweet odor.

Retulit mihi domina Irmingardis magistra de Insula sancti
related to-me lady Irmgard mistress of the-Island of-saint
Nycholai anno praeterito cuiusdam sanctimonialis bene
Nicholas in-the-year past of-a-certain nun well
sibi notae miram dilectionem erga praedictum Domini
to-her known the-wondrous love toward the-aforesaid of-the-Lord
Praecursorem. Plus omnibus sanctis illum dilexit. Nec
Forerunner more than-all saints him she-loved nor
suffecit ei de illo cogitare, illum obsequiis et orationibus
sufficed to-her about him to-think him with-services and prayers
honorare, consororibus illius praerogativas praedicare, quin
to-honor to-sisters his prerogatives to-preach but
etiam ad perpetuandam eius memoriam versificaretur de
even for perpetuating his memory she-versified about
eius annunciatione, nativitate, et gaudio parentum. Litterata
his annunciation nativity and the-joy of-the-parents lettered
siquidem fuerat, et ideo versibus prosequi studuit, quicquid
indeed she-had-been and therefore in-verses to-pursue she-strove whatever

de illius sanctitate legerat. Omnes etiam personas saeculares
about his holiness she-had-read all also persons secular
cum quibus loquebatur, monuit et rogavit, ut liberos suos
with whom she-spoke she-admonished and asked that children their
Johannem vel Zachariam nominarent, feminas vero Elizabeth.
John or Zachary they-should-name females but Elizabeth
Cumque moritura esset, Johannes monachus de Claustro eam
and-when about-to-die she-was John a-monk of the-Cloister her
visitavit. Sciensque eius affectum circa sanctum Johannem,
visited and-knowing her affection toward saint John
ait: Matertera, cum fueritis defuncta, qualem missam
he-says O-aunt when you-shall-have-been dead what-kind-of mass
vultis ut primum cantem pro anima vestra, pro defunctis
do-you-wish that first I-sing for soul your for the-dead
an de sancto Johanne Baptista? Ad quod illa sine omni
or of saint John Baptist to which she without any
deliberatione respondit: De sancto Johanne, de sancto Johanne.
deliberation answered of saint John of saint John
Cumque ad extrema pervenisset, compassa sorori sibi servienti,
and-when to the-extremes she-had-come having-pitied the-sister her serving
ait: Vade soror super solarium, et quiesce modicum. Quod
she-says go O-sister up-to the-upper-room and rest a-little which
cum fecisset, et levi sopore quiesceret, huiusmodi vocem
when she-had-done and in-light slumber rested of-this-kind a-voice
per somnum audivit: Quid hic iaces? Sanctus Johannes
through sleep she-heard why here do-you-lie saint John
Baptista inferius est cum sorore Hildegunde. Hoc illi nomen
Baptist below is with sister Hildegund this to-her the-name
erat. Ad quam vocem sanctimonialis expergefacta, neglectis
was at which voice the-nun awakened with-neglected
vestibus in camisia descendit, et iam illam exspirasse
clothes in her-shift went-down and already her to-have-breathed-out-her-life

invenit. Circa quam tam suavissimus odor erat, ut non
found around whom so most-sweet an-odor was that not
dubitaret illic adesse praesentiam sancti Johannis, qui
she-doubted there to-be-present the-presence of-saint John who
animam suae dilectricis choris sociaret angelicis. Narravit
the-soul of-his lover to-the-choirs might-join angelic narrated
mihi et aliam visionem, ista adhuc iocundiorem, quam sibi
to-me also another vision than-this still more-pleasant which to-herself
a magistra domus in qua visa est dicebat esse recitatam.
by the-mistress of-the-house in which seen it-was she-said to-be recited

CAPITULUM LI. De duabus monialibus contendentibus pro sancto Johanne Baptista atque Evangelista

TWO NUNS CONTENDING OVER THE TWO JOHNS

Two nuns of Lutter quarrel over which John is greater. The Baptist appears to his devotee and lists the Evangelist's privileges, telling her to ask pardon of her sister; the Evangelist appears to the other and praises the Baptist above himself. In the morning each tells the mistress, they ask each other's pardon, and are told not to dispute the merits of the saints. In heaven there is no contention over rank.

Duae sanctimoniales fuere, et adhuc sunt ut puto in Lutere
two nuns there-were and still are as I-think in Lutter
monasterio Dioecesis Treverensis, ex quibus una specialiter
a-monastery of-the-Diocese of-Trier of whom one specially
diligebat sanctum Johannem Baptistam, altera vero sanctum
loved saint John Baptist the-other but saint
Johannem Evangelistam. Quae quotiens conveniebant, inter
John Evangelist who as-often-as they-came-together between
se de illorum maioritate contendebant, ita ut magistra
themselves about their greatness they-contended so that the-mistress

quandoque vix posset eas compescere. Illa omnia dilecti
sometimes scarcely could them check the-one all of-beloved
sui praevilegia in medium proponebat, cui ista sui
her the-privileges into the-midst set-forth to-whom the-other of-beloved
dilecti praerogativis valide satis obviabat. Nocte quadam
her with-the-prerogatives strongly enough countered on-night a-certain
ante matutinas sanctus Johannes Baptista suae dilectrici in
before matins saint John Baptist to-his lover in
somnis apparens, sic ait: Soror, noveris sanctum Johannem
sleep appearing thus says O-sister know saint John
Evangelistam me maiorem. Nunquam homo castior fuit
Evangelist than-me greater never a-man more-chaste was
illo, mente simul et corpore virgo. Ipsum Christus ad
than-he in-mind together and in-body a-virgin him Christ to
Apostolatum elegit; ipsum ceteris Apostolis plus dilexit;
the-Apostolate chose him than-the-other Apostles more he-loved
ipsi gloriam suae transfigurationis ostendit. Ipse beatissimus
to-him the-glory of-his transfiguration he-showed he most-blessed
in pectore Jesu in Coena recubuit; ipse morienti astitit;
on the-breast of-Jesus at the-Supper reclined he by-the-dying-one stood
ipsi virgini Christus virgo matrem virginem commendavit.
to-him a-virgin Christ a-virgin the-mother virgin commended
Ipse ceteris Evangelistis altius volans, et oculos mentis
he than-the-other Evangelists higher flying and the-eyes of-the-mind
in rotam divinitatis plenius defigens, Evangelium suum sic
on the-wheel of-the-divinity more-fully fixing Gospel his thus
exorsus est: In principio erat Verbum, et cetera. Scripsit et
begun has in the-beginning was the-Word and the-rest he-wrote also
Apocalypsim, qua nihil in coelestibus figuris obscurius
the-Apocalypse than-which nothing among heavenly figures more-obscure
est. Plurima etiam pro Christo passus est tormenta, flagella,
is very-many also for Christ suffered he-has torments scourges

fervens oleum, exilia. Ecce propter ista et alia multa sua
boiling oil exiles behold because-of these and other many his
praevilegia maior est me et dignior. Mane ergo
privileges greater he-is than-me and worthier in-the-morning therefore
voces sororem tuam ante magistram, et procidens
you-should-call sister your before the-mistress and falling-down
ante pedes illius pete ut ignoscat tibi, quod totiens
before the-feet her ask that she-forgive you that so-often
eam exacerbasti mei causa. Quae ad signa matutinalia
her you-have-provoked for-my sake who at the-signals of-matins
expergefacta, de tam clara visione cogitare coepit. Dictis
awakened about so clear a-vision to-think began with-said
vero matutinis, cum se altera sopori dedisset, sanctus
but matins when herself the-other to-slumber had-given saint
Johannes Evangelista per visum affuit, et sub sensu
John Evangelist through a-vision was-present and under the-sense
verborum horum suam allocutus est dilectricem: Soror, scias
of-words these his addressed has lover O-sister know
beatum Johannem Baptistam longe maiorem esse me. Inter
blessed John Baptist far greater to-be than-me among
natos mulierum, teste Christo, non surrexit maior illo.
those-born of-women with-witness Christ not has-risen a-greater than-he
Ipse Propheta est, et plus quam Propheta. Ab angelo est
he a-Prophet is and more than a-Prophet by an-angel he-was
annunciatus, a sterili matre contra naturam conceptus, in
announced by a-barren mother against nature conceived in
utero supra naturam sanctificatus, in heremo sine omni
the-womb beyond nature sanctified in the-desert without any
peccato conversatus. Quod de me dici non potest, qui
sin having-lived which of me to-be-said not can who
lucris inhians, inter saeculares saecularis saeculariter vixi.
for-gains gaping among the-worldly worldly in-worldly-fashion lived

Salvatorem quem in utero agnovit, inter turbas ad se
the-Savior whom in the-womb he-recognized among the-crowds to himself
venientem digito demonstravit, et in Jordane sacris
coming with-finger he-pointed-out and in the-Jordan with-sacred
manibus baptizavit. Ipse coelos vidit apertos, Patrem audiens
hands baptized he the-heavens saw opened the-Father hearing
in voce, Filium videns in homine, Spiritum sanctum in
in the-voice the-Son seeing in man the-Spirit holy in
specie columbae. Tandem pro iustitia martyrizatus est. Ergo
the-form of-a-dove at-length for justice martyred he-was therefore
me maior est. Unde hodie vocare debes sororem tuam
than-me greater he-is whence today to-call you-ought sister your
ante magistram tuam, et prosternere te pedibus illius,
before mistress your and to-prostrate yourself at-the-feet her
sicque eam rogare ut tibi ignoscat, quod totiens illam
and-so her to-ask that you she-forgive that so-often her
exacerbasti, me contentiose Praecursori Domini praeferendo.
you-have-provoked me contentiously to-the-Forerunner of-the-Lord by-preferring
Mane singillatim ad magistram veniunt, quid viderint
in-the-morning one-by-one to the-mistress they-come what they-had-seen
exponunt. Tunc simul se prosternentes, et ab invicem ut
they-set-out then together themselves prostrating and from each-other as
eis iussum fuerat veniam postulantes, mediante matre
to-them ordered it-had-been pardon begging with-mediating the-mother
spirituali reconciliatae sunt, monente illa ne de cetero
spiritual reconciled they-were with-admonishing her that-not for the-rest
de meritis sanctorum contenderent, quae soli Deo nota
about the-merits of-the-saints they-should-contend which to-the-sole God known
sunt. NOVICIUS: Satis me aedificat tanta in supernis civibus
are NOVICE greatly me edifies so-great in the-heavenly citizens
humilitas. MONACHUS: Nulla, quantum ex praesenti visione
humility MONK no as-far-as from the-present vision

colligere poteris, in regno coelorum de maioritate
to-gather you-shall-be-able in the-kingdom of-heaven about greatness
praemiorum est contentio, quia illic teste Apostolo omnis
of-rewards is contention because there with-witness the-Apostle every
evacuatur praelatio. Hoc tamen scias quod sicut cives
is-emptied precedence this yet know that as the-citizens
superni visitant cum multa consolatione se diligentes, ita
heavenly visit with much consolation those-loving them so
quandoque cum invectione et plagis se contemnentes.
sometimes with invective and blows those-scorning them

CAPITULUM LII. De canonico Bonnensi quem sanctus Johannes Baptista trusit

OF A CANON OF BONN WHOM SAINT JOHN THE BAPTIST KICKED

A canon of Bonn who visits the nuns of Dietkirchen in levity passes through the Baptist's church without ever bowing; the saint kicks him in the belly in a dream, and he dies of dropsy. His own name was John. The saints, one with God's will, avenge their wrongs.

Canonicus quidam erat in ecclesia Bonnensi, qui frequenter
a-canon certain there-was in the-church of-Bonn who frequently
cum sodalibus suis moniales in Ditkirgen solebat visitare. Nec
with companions his the-nuns at Dietkirchen was-wont to-visit nor
erat in eadem visitatione aliquid religiositatis, sed levitas et
was in the-same visiting anything of-religiousness but levity and
periculum animarum. Quotiens enim eum oportebat intrare
danger of-souls as-often-as for him it-behooved to-enter
claustrum per monasterium quod in honore beati Petri
the-cloister through the-minster which in honor of-blessed Peter
et sancti Johannis Baptistae dedicatum est, transibat erecto
and of-saint John Baptist dedicated is he-passed with-erect

collo, nec una quidem vice coram altaribus caput inclinans.
neck nor one indeed time before the-altars the-head bowing
Nocte quadam venerabilis Baptista in somnis illi apparens,
on-night a-certain the-venerable Baptist in sleep to-him appearing
et torvo vultu in eum respiciens, sic ait: Et tu inique
and with-grim face at him looking thus says and you O-wicked-one
totiens per oratorium meum transiens, nunquam aliquid
so-often through oratory my passing never anything
mihi exhibuisti honoris, ut saltem vel una vice cervicem
to-me you-have-shown of-honor that at-least even one time the-neck
flecteres coram altari meo. Levansque pedem tam valide
you-should-bend before altar my and-raising the-foot so strongly
trusit eum in ventre, ut tam ex terrore increpationis,
he-thrust him in the-belly that as-much from the-terror of-the-rebuke
quam ex dolore tunsionis evigilaret. Ab illa enim hora
as from the-pain of-the-blow he-awoke from that for hour
coepit infirmari, et paulatim intumescente ventre ydropicus
he-began to-sicken and gradually with-swelling belly dropsical
fieri, sicque vadens, donec invalescente morbo moreretur.
to-become and-so going-on until with-growing-strong the-disease he-died
Et si vis scire, Johannes erat nomen eius. Forte ex
and if you-wish to-know John was the-name his perhaps from
hoc ipso sanctus amplius turbabatur, quod ipsa nominis
this very-thing the-saint more was-disturbed that the-very of-the-name
eius aequivocatio, nil memoriae, nil reverentiae cordi eius
his sameness no memory no reverence on-heart his
impresserat circa ipsum. NOVICIUS: Cum maior sit perfectio
had-impressed toward him NOVICE since greater is the-perfection
patriae quam viae, quid est quod sancti tam dure suas
of-the-fatherland than of-the-way what is-it that the-saints so harshly their
iniurias vindicant? MONACHUS: Voluntas comprehensorum
wrongs avenge MONK the-will of-the-comprehenders

sic divinae voluntati unita est, ut non possint aliud velle,
so to-the-divine will united is that not they-can other to-will
nisi quod illum noverint velle. Viatores vero pro inimicis
except what him they-know to-will the-wayfarers but for enemies
tenentur orare, illique divinae iustitiae consentire. Mercurius
are-bound to-pray and-those to-the-divine justice to-consent Mercurius
martyr, Julianum, iam cum Christo regnans, occidit, qui in
martyr Julian already with Christ reigning killed who on
via forte pro occisoribus suis Christum exoravit. NOVICIUS:
the-way perhaps for slayers his Christ entreated NOVICE
Placet quod dicis. Sed quid est quaeso quod sanctus Baptista
it-pleases what you-say but what is I-ask that the-holy Baptist
quo nullus maior est inter natos mulierum, tanta
than-whom none greater is among those-born of-women such-great
ludibria passus est in morte, ut consilio adulterae ad
mockeries suffered he-has in death that by-the-counsel of-an-adulteress at
petitionem saltatricis occideretur? MONACHUS: Ut nullius
the-petition of-a-dancing-girl he-should-be-killed MONK that of-no
iusti mors abhorreretur. Adhuc enim idem maximus
just-man the-death be-shrunk-from still for the-same greatest
Prophetarum in suis reliquiis ludibria experitur.
of-the-Prophets in his relics mockeries experiences

CAPITULUM LIII. De mercatore cui meretrix vendidit brachium sancti Johannis Baptistae

A MERCHANT TO WHOM A HARLOT SOLD THE BAPTIST'S ARM

A merchant buys from the hospitaller's mistress the Baptist's arm, as Herodias had his head, and hides it in a pillar of his house at Groningen, so sure of its keeping that he sits in the tavern while the city burns. Fearing his fellow citizens, he gives it to a recluse, who betrays it; the citizens take it for their church in a silver reliquary. Caesarius has seen it, still in skin and flesh; it bled at a sick man's house and burned the hand of a priest who cut a piece from it.

Non est diu quod quidam mercator terrae nostrae mare
not it-is long that a-certain merchant of-land our the-sea
transiens, cum brachium sancti Johannis Baptistae in eius
crossing when the-arm of-saint John Baptist in his
hospitali vidisset, et desiderasset, intelligens custodem
hospital he-had-seen and had-desired understanding the-keeper
reliquiarum quandam procari feminam, sciensque nil esse
of-the-relics a-certain to-woo woman and-knowing nothing to-be
quod mulieres huiusmodi a viris nequeant extorquere,
which women of-this-kind from men cannot extort
accersiens illam ait: Si feceris me habere reliquias
summoning her he-says if you-shall-have-made me to-have the-relics
sancti Johannis Baptistae quod est penes custodiam amasii
of-saint John Baptist which is in the-keeping of-lover
tui, centum quadraginta libras argenti tibi tradam. Illa
your a-hundred forty pounds of-silver to-you I-shall-hand-over she
oblatam pecuniam sitiens, hospitalario consensum praebere
the-offered money thirsting to-the-hospitaller consent to-give
recusavit, donec sacrum brachium obtineret. Quod statim
refused until the-sacred arm she-obtained which at-once
negotiatori tradidit, et praedictum pondus argenti recepit.
to-the-trader she-handed-over and the-aforesaid weight of-silver received

Cernis quantum ludibrium? Sicut olim caput sancti Johannis
do-you-see how-great a-mockery as once the-head of-saint John
ab Herode pro mercede saltationis traditum est lascivae
by Herod for the-wage of-dancing handed-over was to-a-wanton
puellae, et ab illa datum matri adulterae, ita hoc tempore
girl and by her given to-the-mother adulterous so in-this time
brachium eiusdem datum est pro munere fornicationis ab
the-arm of-the-same given was for the-gift of-fornication by
hospitalario non minus Herode malo, turpi feminae, et
the-hospitaller not less than-Herod evil to-a-base woman and
ab illa venditum mercatori. Quod ille non terrae sicut
by her sold to-the-merchant which he not in-earth as
Herodias, sed purpura involvens, ad ultimum pene terrae
Herodias but in-purple wrapping to the-farthest almost of-the-earth
fugit, et ad civitatem Gruningen quae sita est in introitu
fled and to the-city Groningen which situated is at the-entrance
Frisiae pervenit. Domum in ea comparavit, et in quadam
of-Frisia arrived a-house in it he-bought and in a-certain
eius columna brachium occultans, valde ditescere coepit. Die
its pillar the-arm hiding greatly to-grow-rich began on-day
quadam sedente eo in taberna, cum ei quidam diceret:
a-certain with-sitting him in a-tavern when to-him someone said
Ecce civitas concrematur, et iam incendium appropinquat
behold the-city is-being-burned and already the-fire approaches
domui tuae; ille respondit: Domui meae non timeo, bonum
house your he answered for-house my not I-fear a-good
ibi reliqui custodem. Surrexit tamen, et domum intravit,
there I-have-left keeper he-rose yet and the-house entered
in qua dum columnam immotam considerasset, ad tabernam
in which when the-pillar unmoved he-had-observed to the-tavern
rediit, mirantibus cunctis quaenam esset causa tantae
he-returned with-wondering all what was the-cause of-so-great

securitatis. Interrogatus de custode domus suae, cum per
security asked about the-keeper of-house his when through
ambages respondisset, et hoc ipsum concives notare
circumlocutions he-had-answered and this very-thing the-fellow-citizens to-note
intellexisset, timens ne forte sibi vim inferrent, brachium
he-had-understood fearing lest perhaps on-him force they-should-inflict the-arm
extrahens cuidam inclusae custodiendum commisit. Quae
drawing-out to-a-certain recluse to-be-kept he-entrusted who
secretum celare nesciens, cuidam depositum prodidit, et
the-secret to-conceal not-knowing to-a-certain-one the-deposit betrayed and
ille civibus. Qui statim reliquias tollentes, et ad ecclesiam
he to-the-citizens who at-once the-relics taking and to the-church
deportantes, depositori cum lacrimis sua repetenti, durius
carrying to-the-depositor with tears his-things seeking-back rather-harshly
responderunt. Quem cum interrogassent cuius sancti essent
answered whom when they-had-asked of-what saint were
reliquiae, se nomen nescire dixit, nolens eis illas
the-relics himself the-name not-to-know he-said not-wishing to-them them
prodere. Ex dolore tamen civitatem deserens, et pauperiem
to-betray from grief yet the-city deserting and poverty
incurrens, non multo post infirmatus est gravissime. Qui
incurring not much after sickened he-was most-gravely who
cum mori timeret, cuius essent reliquiae, et quomodo illas
when to-die he-feared whose were the-relics and how them
obtinuisset, confessori suo patefecit. Quod ubi compertum est
he-had-obtained to-confessor his disclosed which when found-out it-was
civibus, thecam argenteam et deauratam, gemmisque pretiosis
to-the-citizens a-case silver and gilded and-with-gems precious
ornatam, ad similitudinem brachii fecerunt, in ea reliquias
adorned to the-likeness of-an-arm made in it the-relics
reponentes. Ego ante hoc biennium idem brachium vidi, et
putting I before this two-year-span the-same arm saw and

est pelle et carne vestitum. Vidi ibi et crucem parvam
it-is with-skin and flesh clothed I-saw there also a-cross small
auream reliquiis refertam, Frederici Imperatoris, quae praedicto
golden with-relics filled of-Frederick the-Emperor which to-the-aforesaid
homini cum brachio data fuerat. NOVICIUS: Cum sancto
man with the-arm given had-been NOVICE since than-saint
Johanne sanctorum nemo credatur esse maior, quid est quod
John of-the-saints none be-believed to-be greater what is-it that
nullum signum legitur in vita sua fecisse? MONACHUS: Ut
no sign is-read in life his to-have-done MONK that
Dominus ostenderet sanctitatem non consistere in signis, sed in
the-Lord might-show holiness not to-consist in signs but in
bona vita. Post mortem enim signis claruit innumerabilibus et
good life after death for by-signs he-shone countless and
magnis. Praedicti vero cives reliquiis sancti Johannis timentes,
great the-aforesaid but citizens for-the-relics of-saint John fearing
retro altare fecerunt domunculam ex tabulis satis firmam, in
behind the-altar made a-little-house of planks quite firm on
cuius cacumine noctibus sacerdotem dormire fecerunt. Sub quo
whose top at-nights a-priest to-sleep they-made under whom
prima nocte sic domus conquassata est, ut non parvum ei
on-the-first night so the-house shaken was that not small to-him
horrorem incuteret; secunda vero nocte dormientem excussit,
horror it-struck on-the-second but night the-sleeper it-shook-out
in pavimentum illum proiiciens. Cumque unus ex potentibus
onto the-pavement him throwing and-when one of the-powerful
de civitate infirmaretur, et Theodericus ecclesiae illius sacerdos
of the-city sickened and Theoderic of-church that the-priest
ab illo rogatus, brachium in domum eius detulisset, ac
by him asked the-arm into house his had-carried and
denudasset, tam brachium quam purpuram cui fuerat
had-uncovered as-much the-arm as the-purple in-which it-had-been

involutum, reperit recenti sanguine infectum. Haec mihi
wrapped he-found with-fresh blood stained these-things to-me
ore suo retulit. Sacerdos ab eodem brachio modicum
with-mouth his he-related the-priest from the-same arm a-little
carnis praecidens, cum illam in manu occulte deferret, tantum
of-flesh cutting-off when it in hand secretly he-carried so-great
sensit ardorem ex eo, ac si ignitum carbonem portaret.
he-felt heat from it as if a-fiery coal he-carried
Multa siquidem signa ac sanitates per easdem reliquias
many indeed signs and healings through the-same relics
in illa fiunt civitate, meritis sancti Johannis Baptistae.
in that are-done city by-the-merits of-saint John Baptist

CAPITULUM LIV. De dente eiusdem qui est apud nos, et de virtutibus per eum factis

THE BAPTIST'S TOOTH WHICH IS WITH US

Henry of Ulmen took the Baptist's three-pronged molar from Saint Sophia at the sack of Constantinople; captured by Werner of Bolanden, he sends it to Heisterbach and is freed. The Prior escapes the Rhine by it, and a mad knight brought by the Count of Sayn is healed before he is a crossbow shot away.

Est apud nos dens molaris et magnus eiusdem Praecursoris
there-is with us a-tooth molar and large of-the-same Forerunner
Domini, tria habens cornua; qui qualiter ad nos devenerit,
of-the-Lord three having horns which how to us it-came
et quid per illum apud nos operatus sit Dominus, tibi
and what through it among us worked has the-Lord to-you
recitabo. Cumque vastata fuisset civitas Constantinopolitana a
I-shall-recite and-when sacked had-been the-city of-Constantinople by
cruce signatis, et diversi diversa diripuissent, Henricus
with-the-cross the-signed and diverse-men diverse-things had-plundered Henry

miles de Ulme inter reliquias pretiosissimas etiam iam
a-knight of Ulmen among relics most-precious also the-already
dictum dentem sancti Johannis tulit de ecclesia sanctae
said tooth of-saint John took from the-church of-saint
Sophiae. Quem repatrians in tantum dilexit, ut in castro
Sophia which returning-home to so-much he-loved that in castle
suo oratorium aedificaret, ibi eum condere volens in altari.
his an-oratory he-built there it to-enshrine wishing in the-altar
Quem ei germana eius magistra in Insula sancti Nycholai,
which to-him sister his the-mistress at the-Island of-saint Nicholas
propter affectum quem habuit et habet erga domum nostram,
because-of the-affection which she-had and has toward house our
dari nobis suasit, sed tunc persuadere non potuit. Qui post
to-be-given to-us urged but then to-persuade not she-could who after
breve tempus a Warnero de Bonlant captus, spe orationum
short time by Werner of Bolanden captured in-hope of-prayers
nostrarum iussit eum nobis transmitti. Interim cuidam
our ordered it to-us to-be-sent meanwhile to-a-certain
sororum praedicti coenobii in somnis ostensum est, quod
of-the-sisters of-the-aforesaid convent in sleep shown it-was that
quam cito dens veniret ad locum nostrum, Henricum
as quickly-as the-tooth should-come to place our Henry
fore liberandum. Quod ita factum intelleximus. Nam
would-be to-be-freed which so done we-understood for
Prior noster per quem transmissus est, in flumine Rheni
Prior our through whom sent it-was in the-river Rhine
illius beneficio maximum evasit periculum. Henricus Comes
its by-the-benefit a-very-great escaped danger Henry Count
Seynensis habens militem honestum, sed mente captum, cum
of-Sayn having a-knight honorable but in-mind captured with
eo ad nos venit, sperans illum tum virtute reliquiarum,
him to us came hoping him now by-the-power of-the-relics

tum beneficio orationum nostrarum posse sanari. Qui
now by-the-benefit of-prayers our to-be-able to-be-healed who
dente sacratissimo signatus et tactus, tam celerem
with-the-tooth most-sacred signed and touched so swift
virtutis eius sensit effectum, ut vix ad iactum ballistae
of-the-power its felt the-effect that scarcely to the-cast of-a-crossbow
de monasterio progrediens, se sanatum gratularetur. Est
from the-monastery going-forth himself healed he-rejoiced it-is
enim ut supra dixi, magnus et fortis, et tantomagis ad
for as above I-said large and strong and so-much-more for
curandas infirmitates validus, quantominus in masticandis cibis
curing infirmities powerful as-much-less in chewing foods
delicatis est usitatus. Haec dicta sint de Prophetis. De
delicate it-is used these-things said let-them-be about the-Prophets about
Apostolis vero qui ordinem propheticum sequuntur tempore,
the-Apostles but who the-order prophetic follow in-time
aliquas tibi subiungam visiones. NOVICIUS: Prius mihi
some to-you I-shall-subjoin visions NOVICE first to-me
volo exponi, quare a Christo Apostoli sub duodenario
I-wish to-be-expounded why by Christ the-Apostles under the-twelvefold
numero sint electi, et quare Apostoli vocati. MONACHUS:
number were chosen and why Apostles called MONK
Utrumque non absque magno sacramento factum est.
each not without great sacrament done was

CAPITULUM LV. De Apostolis

OF THE APOSTLES

An apostle is one sent. Christ chose twelve to carry the faith of the Trinity to the four parts of the world; they are the twelve signs, months, hours, the stars of the bride's crown, the sons of Jacob, and the foundations of the heavenly Jerusalem.

Sicut dicunt Evangelia, Christus ascendens in montem,
as say the-Gospels Christ ascending into the-mountain
vocavit ad se quos voluit, quos et Apostolos nominavit.
called to himself whom he-wished whom also Apostles he-named
Apostolus interpretatur missus, teste Christo qui ait:
Apostle is-interpreted sent with-witness Christ who says
Non est Apostolus maior eo qui misit illum. Benè
not is an-Apostle greater than-him who sent him well
autem duodecim sunt vocati, qui aliis mysteria fidei
moreover twelve were called who to-others the-mysteries of-the-faith
praedicarent, quia duodenarius numerus constat ex quater
should-preach because the-twelvefold number consists of four-times
tribus, vel ex ter quatuor. Ad hoc ergo duodecim
three or of three-times four for this therefore twelve
sunt electi, ut per quatuor partes mundi missi, fidem
were chosen that through the-four parts of-the-world sent the-faith
sanctae Trinitatis omnibus nunciarent, et credentes ad
of-the-holy Trinity to-all they-might-announce and the-believing to
unam gloriam aeternae beatitudinis convocarent. Duodecim
one glory of-eternal blessedness they-might-call-together the-twelve
Apostoli duodecim sunt signa coeli, duodecim menses anni,
Apostles the-twelve are signs of-heaven the-twelve months of-the-year
duodecim horae diei, duodecim stellae in corona sponsae.
the-twelve hours of-the-day the-twelve stars in the-crown of-the-bride

Christus vero coelum est, annus aeternitatis est, lux est,
Christ but the-heaven is the-year of-eternity is the-light is
corona sanctorum est. Apostoli, duodecim sunt filii Jacob, id
the-crown of-the-saints is the-Apostles the-twelve are sons of-Jacob that
est Christi; duodecim fontes deserti; duodecim lapides in
is of-Christ the-twelve fountains of-the-desert the-twelve stones on
veste pontificali; duodecim panes propositionis; duodecim
the-vestment pontifical the-twelve loaves of-proposition the-twelve
lapides altaris; duodecim lapides de Jordane sublati;
stones of-the-altar the-twelve stones from the-Jordan taken-up
duodecim boves sub aeneo mari; duodecim fundamenta
the-twelve oxen under the-brazen sea the-twelve foundations
coelestis Jerusalem. NOVICIUS: His utiliter praemissis,
of-the-heavenly Jerusalem NOVICE with-these usefully put-first
nunc secundum ordinem subnectas visiones. MONACHUS:
now according-to order you-may-join visions MONK
Licet sancti Apostoli per visionem multis appareant, et
although the-holy Apostles through vision to-many appear and
multa per eos miracula quotidie fiant, de paucis tamen
many through them miracles daily are-done about few yet
pauca tibi referam, sed quantum ad exemplum sufficientia.
few-things to-you I-shall-relate but as-far-as for example sufficient

CAPITULUM LVI. De femina sortilega quae sanctum Andream repudiavit

A WOMAN WHO REJECTED SAINT ANDREW

Matrons choose a special apostle by drawing candles from the altar. A woman who draws Saint Andrew draws again until she gets another; dying, she sees not her chosen apostle but the despised Andrew beside her.

Consuetudo est maxime provinciae nostrae matronis, ut tali
a-custom it-is most of-province our for-matrons that by-such
sorte specialem sibi Apostolum eligant. In duodecim
lot a-special for-themselves Apostle they-choose on twelve
candelis duodecim Apostolorum nomina singula in singulis
candles of-the-twelve Apostles the-names single on single
scribuntur, quae a sacerdote benedictae altari simul
are-written which by the-priest blessed on-the-altar together
imponuntur. Accedens vero femina, cuius nomen per candelam
are-placed approaching but the-woman whose name through the-candle
extrahit, illi plus ceteris et honoris et obsequii impendit.
she-draws to-him more than-the-others both of-honor and of-service pays
In hunc modum cum quaedam matrona sanctum Andream
in this manner when a-certain matron saint Andrew
extraxisset, et non ei placuisset, reposita candela alium
had-drawn and not to-her he-had-pleased with-put-back the-candle another
habere voluit, sed iterum idem occurrit. Quid plura? Tandem
to-have she-wished but again the-same came-up what more at-length
traxit sibi placentem. Cui cum multum exhibuisset
she-drew to-herself one-pleasing to-whom when much she-had-shown
obsequii, per omnes dies vitae, et ad extrema perveniens
of-service through all the-days of-life and to the-extremes arriving
esset moritura, non illum sed beatum Andream sibi assistere
was about-to-die not him but blessed Andrew by-her to-stand-by

vidit. En, inquit, ego sum ille despectus Andreas. Ex quo
she-saw lo he-says I am that despised Andrew from which
colligitur quod nonnunquam sancti etiam ultro se
it-is-gathered that sometimes the-saints even of-their-own-accord themselves
ingerunt humanae devotioni. Quantum beatus iste Apostolus
thrust to-human devotion how-much blessed this Apostle
se invocantibus succurrere valeat, sequens narratio declarat.
him those-invoking to-succor is-able the-following narration declares

CAPITULUM LVII. De pelle ursina sancto Andreae empta, per quam mare furens sedatum est

A BEARSKIN FOR SAINT ANDREW THAT CALMED THE SEA

Two young merchants going to Norway buy a white bearskin for Saint Andrew's altar with five shillings from the canon Rener. Caught in a storm, they raise it against the waves, and the sea falls calm; at home they repay the money and give the skin freely.

Erant duo iuvenes iuxta ecclesiam sancti Andreae habitantes,
there-were two youths beside the-church of-saint Andrew dwelling
qui pro suis mercationibus remotas provincias petere solebant.
who for their tradings remote provinces to-seek were-wont
Tempore quodam cum profecturi essent in Norwegiam, frater
at-time a-certain when about-to-set-out they-were to Norway brother
Renerus monachus noster, tunc sancti Andreae in Colonia
Rener monk our then of-saint Andrew in Cologne
canonicus, sicut ipse mihi retulit, quinque solidos illis
a-canon as he-himself to-me related five shillings to-them
dedit, petens ut ex eis compararent pellem ursi albam
gave asking that from them they-should-buy a-skin of-a-bear white
quales regio illa gignit, ad substratorium coram altari sancti
such-as region that produces for a-floor-covering before the-altar of-saint

Andreae. Quod cum fecissent, et reverterentur, tanta orta
Andrew which when they-had-done and were-returning so-great arisen
est in mari tempestas, ut omnes mitteret in desperationem.
was on the-sea a-storm that all it-sent into despair
Hoc ideo factum reor, ut Dominus Apostoli sui virtutem
this therefore done I-reckon that the-Lord of-Apostle his the-power
ostenderet. Recordati vero praedicti iuvenes pellis sancti
might-show remembering but the-aforesaid youths the-skin of-saint
Andreae, contra procellas intumescentes, ventosque frementes,
Andrew against the-gales swelling and-the-winds roaring
illam cum fide levaverunt. Et ecce Dominus meritis
it with faith raised and behold the-Lord with-the-merits
Apostoli sui, quem de mari vocavit, suffragantibus, imperavit
of-Apostle his whom from the-sea he-called supporting commanded
mari et ventis, et facta est in ipsa hora tranquillitas tam
the-sea and the-winds and made was in that-very hour a-calm so
magna, ut omnes qui in navi erant mirarentur. Revertentes
great that all who in the-ship were wondered returning
vero Coloniam denarios reddiderunt, pellem beato Andreae
but to-Cologne the-pennies they-gave-back the-skin to-blessed Andrew
gratis offerentes, collati non immemores beneficii.
freely offering of-the-conferred not unmindful benefit

CAPITULUM LVIII. De homine per sanctum Jacobum a suspendio liberato

OF A MAN FREED FROM HANGING BY SAINT JAMES

A citizen of Utrecht on pilgrimage to Saint James is accused of theft and condemned; his son takes his place on the gallows. Returning from the shrine, the father finds the son alive, held up by Saint James's hands, and they return to give thanks.

Civis quidam de Traiecto inferiori, cum filio ad sanctum
a-citizen certain of Utrecht lower with (his)-son to saint
Jacobum profectus est. Accidit si bene memini ut in quodam
James set-out has it-happened if well I-remember that in a-certain
loco hospes eius nescio quid perderet, et suspicionem de
place host his I-know-not what lost and suspicion about
eo habens, furtum illi coram iudice civitatis imponeret.
him having theft on-him before the-judge of-the-city laid
Quo negante et dicente, Deus novit et sanctus Jacobus
with-him denying and saying God knows and saint James
testis est, me nunquam fuisse furem, neque furis
witness is me never to-have-been a-thief nor of-a-thief
socium; iudex verbis non credidit, sed suspendii sententia
a-companion the-judge the-words not believed but of-hanging by-the-sentence
innocentem damnavit. Videns filius patrem damnatum, nec
the-innocent condemned seeing the-son the-father condemned nor
aliquid ei prodesse fratrum testimonia, flens et eiulans
anything to-him to-avail of-the-brothers the-testimonies weeping and wailing
dixit ad iudicem: Rogo vos domine quatenus intuitu Dei et
said to the-judge I-ask you O-lord that in-view of-God and
sancti Jacobi me suspendatis, patre meo dimisso. Ego enim
of-saint James me you-hang with-father my released I for
novi innocentiam illius. Cuius fletibus et instantia tandem
know the-innocence his whose by-the-weepings and insistence at-length

iudex victus, patrem absolvit, ipsumque suspendit. Pater
the-judge overcome the-father absolved and-him hanged the-father
vero tristis nimis cum sociis procedens, et limina
but sad exceedingly with companions proceeding and the-threshold
beati Jacobi visitans, ipsique pro anima filii supplicans,
of-blessed James visiting and-to-him for the-soul of-the-son praying
postquam ad locum suspensionis rediit, ait fratribus: Ecce
after to the-place of-the-hanging he-returned says to-the-brothers behold
fratres filius meus; precor ut paululum subsistatis, donec
brothers son my I-pray that a-little you-stop until
illum deponam et sepeliam. Audita voce patris filius
him I-take-down and bury with-heard the-voice of-the-father the-son
respondit: Benevenias pater, adhuc enim vivo. Depositus ab eo,
answered welcome father still for I-live taken-down by him
et interrogatus quaenam esset causa tanti miraculi, ait:
and asked what was the-cause of-so-great a-miracle he-says
Sanctus Jacobus Apostolus ab ea hora qua huic patibulo
saint James Apostle from that hour in-which on-this gallows
appensus sum, usque nunc manibus suis sustentavit me. Non
hung I-was until now with-hands his has-held-up me not
esurivi, non sitivi, nihil doloris sensi, nec unquam melius mihi
I-hungered not I-thirsted nothing of-pain I-felt nor ever better to-me
fuit omnibus diebus vitae meae. Statimque pariter ad beatum
it-was in-all the-days of-life my and-at-once together to the-blessed
properantes Apostolum, filius ut votum suum solveret, pater
hastening Apostle the-son that vow his he-might-pay the-father
ut gratias rependeret, incolumes reversi sunt in civitatem
that thanks he-might-repay unharmed returned have into the-city
Traiectensem. Et est idem miraculum in eadem civitate, sicut
of-Utrecht and is the-same miracle in the-same city as
nobis retulit Wilhelmus monachus noster, ibidem canonicus,
to-us related William monk our there a-canon

valde celebre atque notissimum. NOVICIUS: Stupenda sunt
very celebrated and most-known NOVICE astounding are
quae dicis. MONACHUS: Referam tibi aliud miraculum
the-things-which you-say MONK I-shall-relate to-you another miracle
de sancto Thoma Apostolo, meo iudicio maius isto.
about saint Thomas Apostle in-my judgment greater than-this

CAPITULUM LIX. De Gerardo milite quem diabolus de ecclesia sancti Thomae in India in momento transtulit in terram suam

GERARD THE KNIGHT, CARRIED HOME BY THE DEVIL

Gerard of Hollenbach, who never refuses alms in Saint Thomas's name, gives his furred cloak to the devil disguised as a pilgrim. Leaving for India, he splits a gold ring with his wife and asks her to wait five years; on the last day, at the apostle's church, the devil in his cloak carries him home that evening, where he drops his half ring in his wife's cup at her second wedding, and she knows him.

In villa quae dicitur Holenbach, miles quidam habitavit
in the-village which is-called Hollenbach a-knight certain dwelt
nomine Gerardus. Huius nepotes adhuc vivunt, et vix
by-name Gerard his grandsons still live and scarcely
aliquis in eadem reperitur villa quem lateat miraculum
anyone in the-same is-found village from-whom is-hidden the-miracle
quod de illo dicturus sum. Hic sanctum Thomam
which about him about-to-tell I-am he saint Thomas
Apostolum tam ardenter diligebat, tam specialiter prae ceteris
Apostle so ardently loved so specially before the-other
sanctis honorabat, ut nulli pauperi in illius nomine petenti
saints honored that to-no poor-man in his name asking
eleemosynam negaret. Multa praeterea privata servitia, ut sunt
alms he-refused many besides private services as are

orationes, ieiunia et missarum celebrationes, illi impendere
prayers fasts and of-masses celebrations to-him to-pay
consuevit. Die quadam Deo permittente omnium
he-was-accustomed on-day a-certain with-God permitting of-all
bonorum inimicus diabolus ante ostium militis pulsans,
goods the-enemy the-devil before the-door of-the-knight knocking
sub forma et habitu peregrini, in nomine sancti Thomae
under the-form and habit of-a-pilgrim in the-name of-saint Thomas
hospitium petivit. Quo sub omni festinatione intromisso,
hospitality asked with-him under all haste let-in
cum esset frigus, et ille se algere simularet, Gerardus
since it-was cold and he himself to-be-freezing feigned Gerard
cappam suam furratam bonam satis, qua se tegeret
cloak his furred good enough with-which himself he-might-cover
iens cubitum, transmisit. Mane vero cum is qui
going to-bed sent in-the-morning but when he who
peregrinus videbatur, non appareret, et cappa quaesita non
a-pilgrim seemed not appeared and the-cloak sought not
fuisset inventa, uxor marito irata ait: Saepe ab huiusmodi
had-been found the-wife to-husband angry says often by of-this-kind
trutanis illusus estis, et adhuc a superstitionibus
vagabonds deluded you-have-been and still from superstitions
vestris non cessatis. Cui ille tranquillo animo respondit:
your not you-cease to-whom he with-tranquil mind answered
Noli turbari, bene restituet nobis hoc damnum sanctus
do-not be-troubled well shall-restore to-us this loss saint
Thomas. Haec egit diabolus ut militem per damnum
Thomas these-things did the-devil that the-knight through the-loss
cappae ad impatientiam provocaret, et Apostoli dilectionem
of-the-cloak to impatience he-might-provoke and of-the-Apostle the-love
in eius corde extingueret. Sed militi cessit ad gloriam,
in his heart might-quench but to-the-knight it-turned to glory

quod diabolus praeparaverat ad ruinam, et inde ille amplius
what the-devil had-prepared for ruin and thence he more
est accensus, unde iste confusus est ac punitus. Nam
was kindled whence that-one confounded was and punished for
parvo emerso tempore Gerardus limina beati Thomae
with-little elapsed time Gerard the-threshold of-blessed Thomas
adire volens, cum esset in procinctu positus, circulum
to-approach wishing when he-was in readiness placed a-ring
aureum in oculis uxoris in duas partes dividens, easque
golden in the-eyes of-the-wife into two parts dividing and-them
coram illa coniungens, unam illi dedit et alteram sibi
before her joining one to-her he-gave and the-other for-himself
reservavit, dicens: Huic signo credere debes. Rogo etiam
kept saying to-this sign to-believe you-ought I-ask also
ut quinque annis reditum meum exspectes, quibus expletis
that for-five years return my you-await with-which completed
nubas cui volueris. Et promisit ei. Qui via
you-may-marry whom you-shall-have-wished and she-promised him who on-the-way
vadens longissima, tandem cum magnis expensis maximisque
going very-long at-length with great expenses and-very-great
laboribus pervenit ad civitatem sancti Thomae Apostoli.
labors arrived at the-city of-saint Thomas Apostle
In qua a civibus officiosissime est salutatus, et cum
in which by the-citizens most-courteously he-was greeted and with
tanta caritate susceptus, ac si unus illorum esset eisque
so-great charity received as if one of-them he-were and-to-them
notissimus. Gratiam eandem ascribens beato Apostolo,
most-known the-grace the-same ascribing to-the-blessed Apostle
oratorium eius intravit et oravit, se, uxorem, et omnia
oratory his he-entered and prayed himself wife and all-things
ad se pertinentia illi commendans. Post haec termini
to himself pertaining to-him commending after these-things of-term

sui reminiscens, et in eodem die quinquennium completum
his remembering and on the-same day the-five-years completed
considerans, ingemuit et ait: Heu modo uxor mea viro alteri
considering he-groaned and says alas now wife my to-man another
nubet. Impedierat Deus iter eius propter hoc quod
shall-be-married had-hindered God journey his because-of this which
sequitur. Qui cum tristis circumspiceret, vidit praedictum
follows who when sad he-looked-around he-saw the-aforesaid
daemonem in cappa sua deambulantem. Et ait daemon:
demon in cloak his walking-about and says the-demon
Cognoscis me Gerarde? Non, inquit, te cognosco, sed
do-you-know me O-Gerard not he-says you I-know but
cappam. Respondit ille: Ego sum qui in nomine Apostoli
the-cloak answered he I am who in the-name of-the-Apostle
hospitium a te petivi, et cappam tibi tuli, pro qua
hospitality from you asked and the-cloak from-you took for which
et valde punitus sum. Et adiecit: Ego sum diabolus, et
also greatly punished I-have-been and he-added I am the-devil and
praeceptum est mihi, ut antequam homines cubitum vadant,
commanded it-is to-me that before men to-bed go
in domum tuam te transferam, eo quod uxor tua alteri
into house your you I-carry for-this that wife your to-another
viro nupserit, et iam in nuptiis cum illo sedeat. Tollens
man has-been-married and already at the-nuptials with him she-sits taking
eum, in parte diei ab India in Theutoniam, ab ortu
him in part of-the-day from India into Germany from the-rising
solis in eius occasum transvexit, et circa crepusculum in
of-the-sun to its setting he-transported and about twilight in
curia propria illum sine laesione deposuit. Qui domum
the-court his-own him without injury set-down who house
suam sicut barbarus intrans, cum uxorem propriam cum
his as a-barbarian entering when wife his-own with

sponso suo vidisset comedentem, propius accessit, eaque
bridegroom her he-had-seen eating nearer approached and-with-her
aspiciente partem circuli in scyphum mittens abcessit. Quod
looking-on part of-the-ring into the-cup putting went-away which
ubi illa vidit, mox extraxit, et partem sibi dimissam
when she saw at-once she-drew-out and the-part to-herself left
adiungens, cognovit eum suum esse maritum. Statim exiliens
joining recognized him her to-be husband at-once leaping-up
in amplexus eius ruit, virum suum Gerardum illum esse
into embraces his she-rushed husband her Gerard him to-be
proclamans, sponso valedicens. Quem tamen Gerardus
proclaiming to-the-bridegroom saying-farewell whom yet Gerard
illa nocte pro honestate secum retinuit. Ecce tam in hoc
that night for decency with-himself kept behold as-much in this
quam in praedicto miraculo satis perpenditur, quantum beati
as in the-aforesaid miracle enough is-weighed how-much the-blessed
Apostoli diligentes se diligant atque glorificent. NOVICIUS:
Apostles those-loving them love and glorify NOVICE
Non miror si diligentes se diligunt, cum supra dictum sit
not I-wonder if those-loving them they-love since above said it-is
de sancto Andrea quod etiam se contemnenti feminae ad
about saint Andrew that even him to-a-scorning woman for
diligendum ingesserit. MONACHUS: Sicut supra ostensum
loving he-thrust-himself MONK as above shown
est de sancto Johanne Baptista, sicut Apostoli diligentibus
it-is about saint John Baptist as the-Apostles to-those-loving
se praemium impendunt, ita suos contemptores quandoque
them reward pay so their scorners sometimes
puniunt. NOVICIUS: Da exemplum. MONACHUS: Prius
they-punish NOVICE give an-example MONK first

de sancto Bartholomaeo praemittam unum miraculum,
about saint Bartholomew I-shall-put-before one miracle
deinde hoc quod petis subiungam exemplum.
then this which you-ask I-shall-subjoin example

CAPITULUM LX. De dente sancti Bartholomaei de quo sanguis exivit cum deberet dividi

A TOOTH OF SAINT BARTHOLOMEW THAT BLED

A recluse near Aachen is forced by her priest to let her tooth of Saint Bartholomew be halved; when he sets his knife to it, blood drips from it, and he gives it back whole.

In Monte sancti Salvatoris iuxta Aquisgrani nuper inclusa
on the-Mount of-the-holy Savior near Aachen lately a-recluse
quaedam defuncta est, quae inter suas reliquias etiam dentem
certain died has who among her relics also a-tooth
habuit sancti Bartholomaei Apostoli. Hoc cum scisset sacerdos
had of-saint Bartholomew Apostle this when had-known the-priest
qui ei missas celebrabat, eumque postulasset, et illa non
who for-her masses celebrated and-it had-demanded and she not
annuisset, recessum minabatur, nisi saltem mediam ei partem
had-assented departure he-threatened unless at-least the-half to-him part
donaret. Illa vero dentem multum diligens, et sacerdote
she-should-give she but the-tooth much loving and the-priest
carere nolens, ut divideretur consensit, licet invitissime.
to-lack not-wishing that it-be-divided consented although most-unwillingly
Mira res. Mox enim ut sacerdos cultellum denti
a-wondrous thing as-soon for as the-priest a-little-knife on-the-tooth
superposuit, ac si denuo sanctus pateretur, guttatim de illo
placed as if anew the-saint suffered drop-by-drop from it

sanguis erupit. Quo viso sacerdos territus est, dentemque
blood burst-out with-which seen the-priest terrified was and-the-tooth
inclusae dimisit integrum. Ego vero eundem dentem
to-the-recluse let-go whole I but the-same tooth
anno praeterito vidi apud sanctimoniales in Porceto. Quod
in-the-year past saw among the-nuns at Burtscheid that
quandoque Apostoli contemnentes se puniant, ecce exemplum.
sometimes the-Apostles those-scorning them punish behold an-example

CAPITULUM LXI. De femina quae sanctum Judam contempsit

OF A WOMAN WHO DESPISED SAINT JUDE

A woman who draws Saint Jude by lot throws his candle behind the altar chest; he rebukes her in a dream, and she lies paralyzed for a year. A priest at Cologne condemns such lots and would honor Peter, Cologne's apostle, above the rest.

Matrona quaedam specialem Apostolum habere volens, cum
a-matron certain a-special Apostle to-have wishing when
eo modo quo supra dictum est de sancto Andrea,
in-that manner in-which above said it-is about saint Andrew
per candelam beatum Judam ut puto extraxisset, irata,
by a-candle blessed Jude as I-think had-drawn angry
retro altaris cistam candelam cum nomine iactavit. Volebat
behind of-the-altar the-chest the-candle with the-name threw she-wished
enim habere unum de nominatis Apostolis, ut est sanctus
for to-have one of the-named Apostles as is saint
Johannes Evangelista, sive beatus Jacobus. Cui nocte in
John Evangelist or blessed James to-whom by-night in
somnis apparens, dure satis corripuit, conquerens se ab
sleep appearing harshly enough he-rebuked complaining himself by

ea contemptum, et post cistam indigne proiectum. Nec sic
her scorned and behind the-chest unworthily thrown nor thus
quievit, donec verbis additae sunt plagae. Integro enim
he-rested until to-the-words added were blows for-a-whole for
anno lecto paralytica decubuit. NOVICIUS: Licet sic
year on-bed paralyzed she-lay NOVICE is-it-allowed thus
per sortes Apostolos eligere? MONACHUS: Sorte Mathias
by lots Apostles to-choose MONK by-lot Matthias
Apostolus legitur electus. Non tamen ideo est electus
Apostle is-read chosen not yet therefore he-was chosen
ut aliis anteponeretur, sed ut per eum duodenarius
that to-the-others he-be-preferred but that through him the-twelvefold
numerus per Judam diminutus suppleretur. Puto tamen ab
number by Judas diminished be-filled-up I-think yet from
eadem electione huiusmodi sortes descendisse. Audivi Coloniae
the-same election of-this-kind lots to-have-descended I-heard at-Cologne
quendam litteratum sacerdotem, palam in ecclesia reprobrare
a-certain lettered priest openly in church to-reprove
tales electiones. Omnes, inquit, Apostoli aeque sunt sancti, et
such elections all he-says the-Apostles equally are holy and
idcirco omnes a nobis aeque honorandi. Quod si alicui illorum
therefore all by us equally to-be-honored that if to-any of-them
specialis honor est exhibendus, beato Petro per quem regio
special honor is to-be-shown to-blessed Peter through whom region
nostra conversa est ad fidem, illum iudico esse impendendum.
our turned was to the-faith it I-judge to-be to-be-paid
Ipsum specialem Apostolum nobis Christus destinavit. Beatus
him a-special Apostle for-us Christ appointed blessed
vero Heribertus et successor eius Peregrinus Colonienses
but Heribert and successor his Pilgrim of-Cologne
Archiepiscopi in civitate Colonia omnibus Apostolis unam
Archbishops in the-city Cologne to-all the-Apostles one

ecclesiam conventualem condiderunt, in qua omnibus simul
church conventual founded in which to-all together
aequalis honor idemque servitium exhiberetur. Quantum
equal honor and-the-same service should-be-shown how-much
mereantur in ecclesia eadem Christo eiusque Apostolis digne
they-earn in church the-same to-Christ and-his Apostles worthily
servientes, ex modico quod sequitur poteris perpendere.
serving from the-little which follows you-shall-be-able to-weigh

CAPITULUM LXII. De braxatrice ecclesiae sanctorum Apostolorum, cuius domus inter flammas miraculose servata est

THE APOSTLES' BREWSTER, WHOSE HOUSE THE FIRE SPARED

In the great fire under Archbishop Adolf, the brewster of the Holy Apostles shuts her wooden house and prays the apostles to guard it and their vessels; part of their own church burns, but her house stands unharmed among the flames.

Cum incendium illud maximum quod erat sub Adolpho
when fire that very-great which was under Adolf
Archiepiscopo, magnam partem civitatis Coloniensis
Archbishop a-great part of-the-city of-Cologne
consumpsisset, mulier quaedam quae ecclesiae sanctorum
had-consumed a-woman certain who for-the-church of-the-holy
Apostolorum pro sua mercede braxare consueverat, domum
Apostles for her wage to-brew had-been-accustomed a-house
ligneam prope positam habebat. Cui cum incendium ex
wooden near placed had to-which when the-fire from
vicinis domibus propinquasset, filia eius vasa et
the-neighboring houses had-come-near daughter her the-vessels and

supellectilem efferre coepit. Quod ubi mater comperit,
furniture to-carry-out began which when the-mother found-out
restitit dicens: Noli filia, noli, sed omnia refer in
she-stopped-her saying do-not daughter do-not but all bring-back into
domum. Sicque clausa domo, mater spem habens in
the-house and-so with-closed house the-mother hope having in
sanctis Apostolis, ecclesiam eorum adiit, sicque oravit:
the-holy Apostles the-church their approached and-thus prayed
Sancti Apostoli, si unquam vobis digne fideliterque servivi,
holy Apostles if ever to-you worthily and-faithfully I-have-served
custodite domum meam et vasa vestra. Mira fides feminae,
guard house my and vessels your wondrous the-faith of-the-woman
mira et virtus Apostolorum. Qui propriam ecclesiam ex
wondrous also the-power of-the-Apostles who their-own church in
parte concremari permiserunt, braxatricis suae domum in
part to-be-burned allowed of-brewster their the-house in
mediis flammis positam, non sine maxima admiratione
the-midst-of flames placed not without the-greatest wonder
multorum illaesam servare curaverunt. NOVICIUS: Valde
of-many unharmed to-preserve took-care NOVICE greatly
honorandi sunt Apostoli, per quos mundus iste iudicabitur.
to-be-honored are the-Apostles through whom world this shall-be-judged
MONACHUS: Verba haec mihi revocant ad memoriam
MONK words these to-me recall to memory
civis cuiusdam dictum sive factum relatione dignum.
of-a-citizen certain a-saying or deed of-relating worthy

CAPITULUM LXIII. De Karolo cive qui lapides ad fundamenta ecclesiae eorundem Apostolorum obtulit

CHARLES THE CITIZEN AND THE APOSTLES' FOUNDATION STONES

Charles, a rich burgher of Cologne, buys a shipload of heavy anchor stones for the Apostles' church, so that the apostles, judging, may set them in the pan with his good works; later the stones go into its foundations.

In Colonia burgensis quidam erat, homo dives ac potens,
in Cologne a-burgher certain there-was a-man rich and powerful
Karolus nomine, pater domini Karoli Abbatis quandoque
Charles by-name the-father of-dom Charles Abbot formerly
Vilariensis. Hic cum audisset, quia Apostoli iudicaturi essent
of-Villers he when he-had-heard that the-Apostles about-to-judge were
orbem, cogitavit intra se dicens: Peccatum grave est, et
the-world thought within himself saying sin heavy is and
lapides anchorarei valde sunt ponderosi. Emam igitur lapides
stones anchor very are weighty I-shall-buy therefore stones
tales ad futuram fabricam sanctorum Apostolorum, ut cum
such for the-future building of-the-holy Apostles that when
in die iudicii opera mea bona, nec non et mala posita
on the-day of-judgment works my good nor not also bad placed
fuerint in statera, Apostoli qui iudices erunt, lapides
shall-have-been on the-balance the-Apostles who judges shall-be stones
istos lanci opera mea bona continenti immittent, et
these into-the-pan works my good containing shall-put and
mox praeponderabunt. Emit ergo navim plenam lapidibus,
at-once they-shall-outweigh he-bought therefore a-ship full of-stones
quos per currus portari, et iuxta Apostolorum ecclesiam
which by carts to-be-carried and beside of-the-Apostles church
deponi fecit. Quem cum canonici interrogassent, quid
to-be-laid-down he-caused whom when the-canons had-asked what

sibi vellet per lapides illos; respondit: Aliqua dierum
for-himself he-wanted by stones those he-answered on-some of-days
renovanda est ecclesia ista, et tunc erunt vobis necessarii.
to-be-renewed is church this and then they-shall-be for-you necessary
Non multo post cum ecclesia extenderetur, occasione ut puto
not much after when the-church was-extended by-occasion as I-think
eorundem lapidum, in fundamento positi sunt. Haec de
of-the-same stones in the-foundation placed they-were these-things about
Apostolorum visionibus dicta sint. Nunc aliqua tibi
of-the-Apostles the-visions said let-them-be now some-things to-you
dicam de martyribus. NOVICIUS: Quid faciat martyres,
I-shall-say about the-martyrs NOVICE what makes martyrs
quare martyres dicantur, vel quot sint genera martyrii,
why martyrs they-are-called or how-many are the-kinds of-martyrdom
prius mihi edicas. MONACHUS: Facilis horum solutio est.
first to-me explain MONK easy of-these the-solution is

CAPITULUM LXIV. De Martyribus

OF THE MARTYRS

The cause, not the penalty, makes a martyr, as the two thieves show. There are four kinds: for innocence, for justice, for zeal for the law, and for the faith of Christ.

Causa non poena facit martyres. Duo enim latrones Christo
the-cause not the-penalty makes martyrs two for thieves to-Christ
affixi sunt hinc inde; unus martyr effectus est propter
fixed were on-this-side and-that one a-martyr made was because-of
virtutem confessionis, alteri poena sua initium fuit
the-virtue of-confession to-the-other penalty his the-beginning was
aeternae damnationis. Martyres enim Graece, testes dicuntur
of-eternal damnation martyrs for in-Greek witnesses are-called

Latine, eo quod pro testimonio fidei occisi sunt.
in-Latin for-this that for the-testimony of-the-faith killed they-were
Sunt autem quatuor genera martyrii. Quidam occisi sunt
there-are moreover four kinds of-martyrdom some killed were
propter solam innocentiam, ut Abel; alii propter iustitiam, ut
because-of sole innocence as Abel others because-of justice as
Prophetae et Johannes Baptista; alii propter zelum legis,
the-Prophets and John Baptist others because-of zeal of-the-law
ut septem fratres Machabaei; alii propter fidem Christi, ut
as the-seven brothers Maccabees others because-of the-faith of-Christ as
Apostoli eorumque successores, et hi anthonomasice dicuntur
the-Apostles and-their successors and these by-antonomasia are-called
martyres, id est testes, quia sanguinis sui effusione
martyrs that is witnesses because of-blood their by-the-shedding
fidei Christi subscripserunt. NOVICIUS: Attendunt sancti
to-the-faith of-Christ they-subscribed NOVICE do-attend the-saints
cum a nobis venerantur? MONACHUS: Etiam. Adhuc
when by us they-are-venerated MONK yes still
enim per diversas visiones suas manifestant mortalibus
for through diverse visions their they-make-manifest to-mortals
reliquias, ut venerantibus illas debitores fiant.
relics that to-those-venerating them debtors they-may-become

CAPITULUM LXV. De revelatione martyris nostri

OF THE REVELATION OF OUR MARTYR

Heisterbach was given a whole body and part of another of the Theban martyrs found at Bonn; a youth learns in a dream that the shrine holds a man and a half. Water poured over the bones heals swellings.

Quando renovata est ecclesia Bonnensis, quorundam martyrum
when renewed was the-church of-Bonn of-certain martyrs
corpora ex sacra legione Thebaeorum illic reperta sunt.
the-bodies from the-sacred legion of-the-Thebans there found were
Ex quibus cum unum corpus integrum, et praeterea pars
of which when one body whole and besides part
alterius martyris nobis data fuisset, cuidam adolescenti talis
of-another martyr to-us given had-been to-a-certain youth such
de eis visio ostensa est. Videbatur sibi in somnis
about them a-vision shown was it-seemed to-himself in sleep
stare iuxta scrinium earundem reliquiarum. Cui cum
to-stand beside the-shrine of-the-same relics to-whom when
quidam diceret: Nosti quid in isto scrinio contineatur?
a-certain-one said do-you-know what in this shrine is-contained
et monachus responderet: Etiam, corpus martyris nostri;
and the-monk answered yes the-body of-martyr our
ille subiunxit: Falleris, nam vir unus et dimidius in
he added you-are-deceived for a-man one and a-half in
eo iacent. Quod usque ad illud tempus omnes nos latuit.
it lie which up to that time all us escaped
Tantae enim virtutis sunt eadem sacrata ossa, ut aqua
of-so-great for power are the-same consecrated bones that water
superfusa variis infirmitatibus sit medela. Maxime tamen
poured-over for-various infirmities is a-remedy most yet

sanat tumores ac inflationes. Quod vero fidelibus in periculis
it-heals swellings and inflations that but the-faithful in dangers
succurrant, visio subsequens declarat.
they-succor the-vision following declares

CAPITULUM LXVI. De sanctis ante Alkazer in aere visis, per quos Christiani adepti sunt victoriam

THE SAINTS SEEN IN THE AIR BEFORE ALCÁCER

In 1217 crusaders from Germany and Frisia besieging Alcácer meet four Saracen kings; one king falls, and captives ask about the white army with red crosses that routed them, which also put the galleys to flight. To carry relics to the needs of nature is sin unless necessity excuses it.

Anno gratiae millesimo ducentesimo decimo septimo,
in-the-year of-grace one-thousandth two-hundredth tenth seventh
cruce signati ex tota Alemannia ac Frisia cum trecentis
with-the-cross signed from all Germany and Frisia with three-hundred
fere navibus circa Idus Julii intraverunt portum Ulixisbonae.
almost ships about the-Ides of-July entered the-port of-Lisbon
In quo dum per aliquot dies morarentur, plures naves illic
in which while for some days they-tarried more ships there
exspectantes, ad petitionem Severi Episcopi iam dictae
awaiting at the-petition of-Severus Bishop of-the-already said
civitatis, et Episcopi Eborensis, nec non et Templariorum atque
city and of-the-Bishop of-Évora nor not also of-the-Templars and
Hospitalariorum, castrum Sarracenorum nomine Alkazer, id est
Hospitallers a-castle of-the-Saracens by-name Alcácer that is
omnium carcer, obsederunt. Sexta vero feria post Nativitatem
of-all the-prison they-besieged on-the-sixth but day after the-Nativity
beatae Dei Genitricis Mariae congregati sunt contra eos
of-the-blessed of-God Mother Mary gathered were against them

quatuor Sarracenorum Reges, habentes in exercitu suo ad
four of-the-Saracens Kings having in army their up-to
centum millia pugnatorum. Quibus Christiani numero minores,
a-hundred thousand fighters to-whom the-Christians in-number fewer
sed fide maiores, sanctum Jacobum, beatumque Vincentium
but in-faith greater saint James and-blessed Vincent
regionis illius patronum, et alios si quos poterant sanctos
of-region that the-patron and others if any they-could saints
invocantes, hostibus occurrerunt. In primo vero congressu
invoking the-enemies met in the-first but encounter
unus Regum cecidit; interfectorum non erat numerus; plurimi
one of-the-Kings fell of-the-slain not was number very-many
captivati sunt. Qui cum per exercitum ducerentur, quaerebant
captured were who when through the-army they-were-led asked
a Christianis signa victorum, asserentes candidissimam aciem
from the-Christians the-signs of-the-victors asserting a-most-white battle-line
cruces rubeas in pectore gerentes, suorum multitudinem in
crosses red on the-breast bearing of-their-men the-multitude into
fugam convertisse. Insuper et galeae quas per mare contra
flight to-have-turned moreover also the-galleys which by sea against
Christianos conduxerant, coelestis illius visionis terrore sunt
the-Christians they-had-hired of-heavenly that vision by-the-terror were
fugatae. Quod peregrini audientes, gratias egerunt Christo,
put-to-flight which the-pilgrims hearing thanks gave to-Christ
qui martyrum suorum auxilia eis destinare dignatus est
who of-martyrs his the-aids to-them to-appoint deigned has
de coelo. Haec mihi relata sunt ab his qui certamini
from heaven these-things to-me related were by those who at-the-battle
interfuerunt, et ex ore Sarracenorum quae dicta
were-present and from the-mouth of-the-Saracens the-things-which said
sunt audierunt. NOVICIUS: Estne peccatum cum martyrum
were heard NOVICE is-it a-sin with of-martyrs

relequiis ire ad exquisita naturae? MONACHUS: Peccatum
relics to-go to the-requirements of-nature MONK a-sin
est, si gestantes illas non excusaverit necessitas. Sancti
it-is if those-carrying them not shall-have-excused necessity the-saints
non abhorrent foetorem naturae, sed culpae.
not abhor the-stench of-nature but of-fault

CAPITULUM LXVII. De reliquiis martyrum quae Bernardum in latere stimulaverunt cum illicite moveretur

RELICS THAT PRICKED BERNARD IN THE SIDE

Bernard, before he became a monk, carried relics of Saints John and Paul at his side; whenever lust stirred, the case beat at his side, and he learned that the saints want cleanness of body too. Some preachers carry relics about only for gain.

Bernardus monachus noster tempore quodam ante conversionem
Bernard monk our at-time a-certain before conversion
nescio quo iturus, reliquias beatorum martyrum Johannis
I-know-not whither about-to-go relics of-the-blessed martyrs John
et Pauli in capsula ad latus portabat. Quem cum carnis
and Paul in a-little-case at the-side was-carrying whom when of-the-flesh
incentiva ad delectationem moverent, sancti martyres, quia
the-incitements to pleasure moved the-holy martyrs because
motus illicitos restringere non conaretur, per capsellam
the-motions illicit to-restrain not he-tried through the-little-case
latus eius dure satis tundere coeperunt. Quod cum ille non
the-side his harshly enough to-beat began which when he not
adverteret, et motibus libidinosis quiescentibus, etiam
noticed and with-the-motions lustful subsiding also
tunsiones cessarent, per horas aliquas, cum iterum titillationes
the-beatings ceased for hours some when again the-ticklings

surgerent, renovatae sunt et punctiones. Ac si sancti suum
rose renewed were also the-prickings as if the-saints their
baiulum voce prophetica increparent, dicentes: Mundare, qui
bearer with-voice prophetic should-rebuke saying be-clean who
fers vasa Domini. Vasa Domini sunt corpora sanctorum.
bear the-vessels of-the-Lord the-vessels of-the-Lord are the-bodies of-the-saints
Hinc est quod Achimelech sacerdoti cum haesitaret pueris
hence it-is that to-Ahimelech the-priest when he-hesitated to-the-boys
David dare panem sanctum, David respondit: Et quidem
of-David to-give the-bread holy David answered and indeed
si de mulieribus agitur, continuimus nos ab heri et
if about women it-is-dealt we-have-kept ourselves from yesterday and
nudiustertius quando egrediebamur; et fuerunt vasa, id
the-day-before when we-went-out and were the-vessels that
est corpora puerorum, sancta, id est munda a concubitu.
is the-bodies of-the-boys holy that is clean from intercourse
Et sicut mihi retulit praedictus Bernardus, mox ut notare
and as to-me related the-aforesaid Bernard as-soon as to-note
coepit poenam, in quantum potuit compescuit culpam, ex
he-began the-penalty in as-much-as he-could he-checked the-fault from
hoc discens quod sanctis placeat non solum munditia
this learning that to-the-saints pleases not only cleanness
mentium, sed et corporum. NOVICIUS: Quid sentis de
of-minds but also of-bodies NOVICE what do-you-think about
praedicatoribus illis, qui tantum propter quaestum reliquias
preachers those who only because-of gain the-relics
sanctorum circumferunt, multosque decipiunt? MONACHUS:
of-the-saints carry-around and-many deceive MONK
Quod sancti ad talium trufas indignentur, dicam tibi
that the-saints at of-such-men the-tricks are-indignant I-shall-tell you
quid monachus quidam de Bruwilre mihi recitavit.
what a-monk certain of Brauweiler to-me recited

CAPITULUM LXVIII. De dente sancti Nycholai in Bruwilre

OF THE TOOTH OF SAINT NICHOLAS AT BRAUWEILER

The monks of Brauweiler send Saint Nicholas's tooth about with hired preachers to raise money; when the preachers behave shamefully, its crystal cracks, and the monks never send it out again. Some saints work signs in life, others after death.

Quando ecclesiam suam monachi iam dicti coenobii
when church their the-monks of-the-already said convent
ampliare disposuerunt, per quosdam sacerdotes saeculares
to-enlarge arranged through certain priests secular
in lingua potentes, et ad emungendam pecuniam efficaces,
in tongue powerful and for squeezing-out money effective
dentem patroni sui beati Pontificis Nycholai ad diversas
the-tooth of-patron their blessed Pontiff Nicholas to diverse
transmiserunt provincias. Erat enim cristallo inclusus. Die
they-sent provinces it-was for in-crystal enclosed on-day
quadam cum praedicatores illi conducticii inhoneste se
a-certain when preachers those hired dishonorably themselves
gerendo vas tantarum reliquiarum circumferrent, cristallus
by-conducting the-vessel of-so-great relics carried-around the-crystal
crepuit, ac si illorum blasphemias Pontifex reverendissimus
cracked as if their blasphemies the-Pontiff most-reverend
sustinere non posset. Quo miraculo viso monachi, dentem
to-bear not could with-which miracle seen the-monks the-tooth
retulerunt, neque ad tale opus ultra eum de monasterio
brought-back nor for such work further it from the-monastery
efferri passi sunt. Ego rupturam eiusdem cristalli vidi.
to-be-carried-out allowed have I the-crack of-the-same crystal saw
NOVICIUS: Quid est quod quidam martyres aliis maiora
NOVICE what is-it that certain martyrs than-others greater

signa faciunt post mortem? Estne hoc ex aliqua eminentia
signs make after death is this from some eminence
sanctitatis? MONACHUS: Sicut superius dixi, miracula non
of-holiness MONK as above I-said miracles not
sunt de substantia meriti, sed signa sanctitatis. Quidam
are of the-substance of-merit but signs of-holiness certain
sancti in vita sua multa signa faciunt, et post mortem
saints in life their many signs make and after death
quiescunt. Alii econverso, quia nulla sanctitatis suae indicia
are-quiet others conversely because no of-holiness their tokens
in mundo dederunt, post mortem miraculis clarescunt.
in the-world they-gave after death by-miracles grow-bright

CAPITULUM LXIX. Quare beatus Thomas Cantuariensis plus ceteris martyribus miraculis choruscet

WHY THOMAS OF CANTERBURY SHINES WITH MIRACLES

Thomas worked no miracles in his struggles, and at Paris master Roger swore he deserved death while Peter the Chanter swore he was a martyr; Christ answered with many signs, as for Anno of Cologne. False relics honored in ignorance may still work miracles.

Beatus vero Thomas Episcopus Cantuariensis qui nostris
blessed but Thomas Bishop of-Canterbury who in-our
temporibus pro ecclesiae libertate usque ad mortem dimicavit,
times for of-the-church the-freedom up to death fought
nullis miraculis in suis persecutionibus choruscavit, satisque
with-no miracles in his persecutions shone and-enough
de illo post occisionem disputatum est. Quidam dixerunt
about him after the-killing disputed it-was certain-ones said
eum damnatum ut regni proditorem; alii martyrem uti
him damned as of-the-kingdom a-betrayer others a-martyr as

ecclesiae defensorem. Eadem quaestio Parisiis inter magistros
of-the-church a-defender the-same question at-Paris among the-masters
ventilata est. Nam magister Rugerus iuravit illum dignum
aired was for master Roger swore him worthy
fuisse morte, et si non tali, beati viri constantiam
to-have-been of-death and if not of-such of-the-blessed man the-constancy
iudicans contumaciam. Econtra magister Petrus Cantor
judging contumacy on-the-other-hand master Peter the-Chanter
iuravit eum esse martyrem Deo dignum, utpote pro libertate
swore him to-be a-martyr to-God worthy as for the-freedom
ecclesiae trucidatum. Quorum quaestionem Christus solvit, cum
of-the-church slaughtered whose question Christ solved when
multis et magnis illum signis glorificavit. Non ideo tamen
by-many and great him signs he-glorified not therefore yet
Apostolis sive aliis magnis martyribus in meritis praeferendus
to-the-Apostles or to-other great martyrs in merits to-be-preferred
est, qui tanta et tam crebra miracula post mortem fecisse
he-is who so-great and so frequent miracles after death to-have-done
non leguntur. Simile habes de sancto Annone Coloniensi
not are-read a-like-thing you-have about saint Anno of-Cologne
Archiepiscopo. Cui cum post mortem multi detraherent,
Archbishop from-whom when after death many disparaged
dicentes eum ecclesiarum fuisse demembratorem, et civium
saying him of-churches to-have-been a-dismemberer and of-citizens
suorum excaecatorem, Dominus Deus in translatione illius,
his a-blinder the-Lord God at the-translation his
quantae sanctitatis esset, signis plurimis ostendit. NOVICIUS:
of-how-great holiness he-was by-signs very-many showed NOVICE
Probabile est quod dicis; sed aliud est quod me movet.
probable is what you-say but another-thing is which me moves
Saepe contingit ut pro reliquiis sanctorum aliae res habeantur,
often it-happens that for the-relics of-the-saints other things are-held

et pro veris falsa venerentur. Videntur tibi huiusmodi
and for true-ones false-ones are-venerated seem to-you of-this-kind
veneratores peccare an mereri? MONACHUS: Meo iudicio
venerators to-sin or to-merit MONK in-my judgment
ignorantia in talibus excusat culpam; pietas meretur gratiam.
ignorance in such-things excuses fault devotion earns grace
Hoc verum esse certum est, quia quandoque Dominus per
this true to-be certain it-is because sometimes the-Lord through
falsas reliquias ad honorem sanctorum quibus ascribuntur,
false relics to the-honor of-the-saints to-whom they-are-ascribed
et fide honorantibus illas miracula operatur. Verbi gratia.
and with-faith to-those-honoring them miracles works for example

CAPITULUM LXX. De freno per quod multa fiebant miracula, cum eiusdem martyris esse putaretur et non esset

A BRIDLE WRONGLY THOUGHT TO BE SAINT THOMAS'S

A knight buys from a crafty priest a bridle said to be Saint Thomas's; God works many miracles through it to reward his faith, and he builds a church for the martyr with it as its relic.

Miles quidam praedictum martyrem beatum Thomam
a-knight certain the-aforesaid martyr blessed Thomas
Cantuariensem ardentissime diligens, si aliquid de illius posset
of-Canterbury most-ardently loving if anything of his he-could
habere reliquiis circumquaque investigavit. Hoc cum audisset
have of-relics round-about searched this when had-heard
quidam dolosus sacerdos in cuius domo hospitabatur, ait
a-certain crafty priest in whose house he-was-lodging he-says

illi: Ego frenum quo diu usus est beatus Thomas penes
to-him I the-bridle which long used has blessed Thomas with
me habeo, et saepe virtutes eius expertus sum. Quod miles
me have and often the-powers its experienced I-have which the-knight
audiens, et ita esse putans, sacerdoti pecuniam postulatam
hearing and so to-be thinking to-the-priest the-money demanded
laetus obtulit, et frenum cum multa devotione recepit. Deus
gladly offered and the-bridle with much devotion received God
vero cui nihil est impossibile, fidem militis remunerare
but to-whom nothing is impossible the-faith of-the-knight to-reward
volens, ad honorem sui martyris multa per idem frenum
wishing to the-honor of-his martyr many through the-same bridle
facere dignatus est miracula. Quod miles considerans, in
to-do deigned has miracles which the-knight considering in
honore martyris ecclesiam condidit, loco reliquiarum
honor of-the-martyr a-church founded in-the-place of-relics
frenum sacerdotis pessimi in ea reponens. Hic sit finis de
the-bridle of-the-priest most-wicked in it laying-up here be the-end about
visionibus martyrum, quia compendio uti volens, ad ordinem
the-visions of-martyrs because conciseness to-use wishing to the-order
festino confessorum. NOVICIUS: Qui sint confessores, et
I-hasten of-confessors NOVICE who are confessors and
quare sic dicti, mihi edicito; postea visiones subiungas.
why so called to-me tell afterward visions you-may-subjoin

CAPITULUM LXXI. De Confessoribus

OF THE CONFESSORS

Confessors are bishops, abbots, clerics, monks, and devout laymen who confess Christ in life and word and pass to him without shedding blood. Some confessors are greater in merit than some martyrs, as some abbots are than some bishops.

MONACHUS: Ad ordinem confessorum pertinent Pontifices,
MONK to the-order of-confessors belong Pontiffs
Abbates, clerici, monachi, nec non et laici religiosi religiose
Abbots clerics monks nor not also laymen religious religiously
viventes, Christumque vita et ore confitentes, et sine
living and-Christ by-life and mouth confessing and without
sanguinis sui effusione ad eum quem confessi sunt,
of-blood their the-shedding to him whom confessed they-have
migrantes. Tempore persecutionis omnes Christiani confessores
passing at-the-time of-persecution all Christians confessors
dicti sunt, Christum in suis tribulationibus corde et
called were Christ in their tribulations with-heart and
ore confitentes, maxime tamen hi qui pro illo passi
mouth confessing most yet those who for him suffered
sunt. Qui postea anthonomasice dicti sunt martyres, et
have who afterward by-antonomasia called were martyrs and
nomen confessorum specificatum est maxime ad sacerdotes
the-name of-confessors specified was most to the-priests
Domini, peccatorum confessiones recipientes, quibus data est
of-the-Lord of-sins the-confessions receiving to-whom given is
a Domino potestas ligandi atque solvendi. NOVICIUS: Qui
by the-Lord the-power of-binding and loosing NOVICE which
tibi videntur maiores, martyres an confessores? MONACHUS:
to-you seem greater the-martyrs or the-confessors MONK

Quaestio haec solvenda est secundum excessus et excedentia.
question this to-be-solved is according-to excesses and things-exceeding
Licet ordo martyrum ordinem confessorum praecellat
although the-order of-martyrs the-order of-confessors excels
dignitate, quidam tamen confessores quibusdam martyribus
in-dignity certain yet confessors than-certain martyrs
merito longe sunt superiores. Unde habes in hymno:
in-merit far are superior whence you-have in the-hymn

Plus currit in certamine
more runs in the-contest
Confessor iste sustinens,
confessor this enduring
Quam martyr ictum sufferens,
than the-martyr the-blow suffering
Mucrone fundens sanguinem.
by-the-sword shedding blood

Ecce exemplum. Certum est ordinem Episcoporum
behold an-example certain it-is the-order of-Bishops
digniorem esse ordine Abbatum, attamen quidam Abbates
worthier to-be than-the-order of-Abbots yet certain Abbots
regales quibusdam Episcopis gloria et honore maiores sunt.
royal than-certain Bishops in-glory and honor greater are
NOVICIUS: Consentio. MONACHUS: Quanta sit in visionibus
NOVICE I-agree MONK how-great is in the-visions
beatorum confessorum consolatio, paucis tibi explicabo.
of-the-blessed confessors the-consolation in-few to-you I-shall-unfold

CAPITULUM LXXII. De converso cui sanctus Nycholaus apparuit in choro

A LAY BROTHER WHO SAW SAINT NICHOLAS IN THE CHOIR

A lay brother devoted to Saint Nicholas sees him in pontificals in the choir and feels himself lifted two feet from the ground for joy.

Est quidam apud nos conversus, cuius nomen prodere non
there-is a-certain among us lay-brother whose name to-betray not
licet, vir bonae conversationis, et sanctum Nycholaum
it-is-allowed a-man of-good conduct and saint Nicholas
specialiter diligens. Iste, sicut ab ore eius audivi,
specially loving he as from the-mouth his I-heard
in quadam sollemnitate infra matutinas, iam dictum
on a-certain solemnity within matins the-already said
confessorem pontificalibus indutum in choro stare conspexit.
confessor in-pontificals clad in the-choir to-stand beheld
De cuius visione quae magnae fuit reverentiae, tantum
from whose vision which of-great was reverence so-much
gaudii cor eius concepit, ut sibi altitudine duorum
of-joy heart his conceived that to-himself at-a-height of-two
pedum a terra suspensus videretur. Non solum hic
feet from the-ground suspended he-seemed not only this
beatissimus Pontifex perfectorum visitator, sed et miserorum
most-blessed Pontiff of-the-perfect the-visitor but also of-the-wretched
in summis necessitatibus esse dignoscitur liberator.
in the-highest needs to-be is-known the-liberator

CAPITULUM LXXIII. De fure quem idem confessor a patibulo liberavit

OF A THIEF WHOM THE SAME CONFESSOR FREED FROM THE GALLOWS

Near Cologne a man hanged as a thief feels no pain and cries from the gallows that Saint Nicholas stands by him and that he sees him. Taken for innocent, he is taken down and let go, and runs to Brauweiler to give thanks.

Nondum duo anni sunt elapsi, quod in villa quadam iuxta
not-yet two years have elapsed that in a-village certain near
Coloniam, sicut nuper illic audivi cum praeterirem, loco
Cologne as lately there I-heard when I-was-passing in-the-place
furis quidam deprehensus est. Utrum esset reus vel
of-a-thief a-certain-one seized was whether he-was guilty or
innocens, mihi dici non potuit. Quo morti adiudicato,
innocent to-me to-be-told not could with-him to-death sentenced
et laqueo collo eius iniecto, in patibulo appendissent, ille
and with-a-noose on-neck his thrown on the-gallows when-they-had-hung he
nullum dolorem sustinens, cum iam mortuus aestimaretur,
no pain suffering when already dead he-was-reckoned
clara voce clamavit: Invanum laboratis, non poteritis me
with-clear voice cried in-vain you-labor not you-shall-be-able me
strangulare, sanctus Episcopus dominus meus Nycholaus mihi
to-strangle the-holy Bishop lord my Nicholas me
assistit. En video illum. Quod multi audientes, et ita esse
stands-by lo I-see him which many hearing and so to-be
experimento cognoscentes, putantes eum innocentem, ob
by-experience learning thinking him innocent because-of
honorem sancti Nycholai depositum abire permiserunt.
the-honor of-saint Nicholas taken-down to-go-away allowed
Qui Bruwilre ad memoriam sui liberatoris currens, gratias
who to-Brauweiler to the-memorial of-his deliverer running thanks

egit, se a suspendio illius meritis absolutum proclamans.
gave himself from hanging his by-merits absolved proclaiming
NOVICIUS: Audivi ab infantia quod sanctus Nycholaus
NOVICE I-have-heard from infancy that saint Nicholas
omnes Episcopos misericordia praecellat. MONACHUS:
all Bishops in-mercy excels MONK
Tantae pietatis est et misericordiae, ut et malos a morte
of-so-great kindness he-is and mercy that both the-wicked from death
sicut dictum est saepe liberet, et bonos mori desideret. Illos,
as said it-is often he-frees and the-good to-die desires those
ut emendentur; istos, ut aeterna beatitudine fruantur.
that they-may-be-amended these that eternal blessedness they-may-enjoy
Revera dissolvi et esse cum Christo, multo melius est.
truly to-be-dissolved and to-be with Christ much better is
Et beati sunt mortui qui in Domino moriuntur.
and blessed are the-dead who in the-Lord die

CAPITULUM LXXIV. De Adam monacho quem sanctus Nycholaus cum sancto Paterniano ab infirmitate sanaverunt

ADAM THE MONK, HEALED BY SAINTS NICHOLAS AND PATERNIAN

Adam of Lucka, as a schoolboy at Bücken, is frightened sick by his master for carving a brick of the church. Dying, he sees Saints Nicholas and Paternian, the church's patron, who refuses to take him, since he will die in another order; he recovers that hour, and the Te Deum is sung.

Adam monachus de Lucka, cuius in superioribus memini,
Adam monk of Lucka whom in the-above I-mentioned
in quadam conventuali ecclesia Saxoniae, quae Bucka dicitur,
in a-certain conventual church of-Saxony which Bücken is-called

scholas frequentavit. Cumque in cimiterio multi lateres essent
the-schools attended and-when in the-cemetery many bricks were
repositi ad fabricam oratorii, ipse sicut puer unum ex
laid-up for the-building of-the-oratory he as a-boy one of
eis tulit, et in eo sculpere coepit. Quod cum magister
them took and on it to-carve began which when master
eius vidisset, terruit eum dicens: Depone laterem, quia
his had-seen he-frightened him saying put-down the-brick because
excommunicatus es. Ad quod verbum puer territus, mox
excommunicated you-are at which word the-boy terrified at-once
coepit infirmari. Cumque invalescente morbo ad extrema
began to-sicken and-when with-growing-strong the-disease to the-extremes
devenisset, et quasi iam morituro data fuisset candela
he-had-come and as-if already to-(him)-about-to-die given had-been a-candle
in manu, duos Pontifices, beatum scilicet Nycholaum, et
in hand two Pontiffs blessed namely Nicholas and
sanctum Paternianum praefatae ecclesiae patronum,
saint Paternian of-the-aforementioned church the-patron
coram se stare vidit et agnovit. Stabant autem in habitu
before himself to-stand he-saw and recognized they-stood moreover in habit
pontificali, et in claritate magna. Dixitque ad sanctum
pontifical and in brightness great and-said to saint
Paternianum beatus Nycholaus: Vis ut tollamus puerum
Paternian blessed Nicholas do-you-wish that we-take boy
istum nobiscum? Respondit ille: Non, quia in alio ordine
this with-us answered he no because in another order
morietur. Sicque disparuerunt. Eadem hora puer convalescens
he-shall-die and-so they-vanished at-the-same hour the-boy recovering
surrexit, et magistro eius qui praesens fuerat tunc temporis
rose and with-master his who present had-been at-that of-time
miraculum divulgante, in ecclesia est compulsatum, et
the-miracle making-known in the-church it-was rung and

ad honorem tantorum Pontificum, Te Deum laudamus
to the-honor of-so-great Pontiffs you God we-praise
decantatum. Haec mihi ab eodem Adam nuper relata sunt.
chanted these-things to-me by the-same Adam lately related were

CAPITULUM LXXV. De puero opilione cui sanctus Nycholaus mortem suam praedixit

A SHEPHERD BOY WHOSE DEATH SAINT NICHOLAS FORETOLD

A shepherd boy of Leichlingen who shares half his bread with the poor in Saint Nicholas's honor is told by the saint, as an old man, to drive the flock home and receive the Lord's body, for he will die that day. His mistress scoffs, but the priest gives him communion, and he dies at the hour.

In villa quae Leiglinge vocatur et circa duo milliaria
in the-village which Leichlingen is-called and about two miles
distat a Colonia, ante hoc septennium contigit quod
is-distant from Cologne before this seven-year-span happened what
dicturus sum. Puer quidam simplex cuiusdam matronae illic
about-to-tell I-am a-boy certain simple of-a-certain matron there
pecora pavit. Hic beatum Nycholaum in tantum diligebat,
the-cattle grazed he blessed Nicholas to so-much loved
ut singulis diebus medietatem panis sui in honore illius
that on-single days half of-bread his in honor his
pauperibus erogaret. Orationibus etiam assiduis misericordiam
to-the-poor he-gave-out by-prayers also constant the-mercy
eius interpellabat. Cuius devotis obsequiis beatus Pontifex
his he-entreated whose by-devout services the-blessed Pontiff
delectatus, die quadam ei in agro apparens, in forma et
delighted on-day a-certain to-him in the-field appearing in the-form and
habitu venerandi senis, ait: Puer bone, mina gregem domum.
habit of-a-venerable old-man says O-boy good drive the-flock home

Cui cum ille responderet: Domine adhuc nimis est mane,
to-whom when he answered O-lord still too-much it-is morning
si hoc facerem, domina mea increparet me; subiunxit sanctus:
if this I-should-do mistress my would-rebuke me added the-saint
Fac quod dixi, quia hodie ante solis occubitum morieris.
do what I-have-said because today before of-the-sun the-setting you-shall-die
Ad quod verbum puer territus, cum interrogaret eum, domine
at which word the-boy terrified when he-asked him O-lord
quis es? respondit ille: Ego sum Nycholaus Episcopus,
who are-you answered he I am Nicholas Bishop
quem semper exoras, et cui prandiola tua dividere
whom always you-entreat and with-whom little-meals your to-share
consuevisti; modo veni remunerare te. Vade ergo ad
you-have-been-accustomed now I-have-come to-reward you go therefore to
hospitium tuum, et accipe corpus Domini, et praepara te,
lodging your and receive the-body of-the-Lord and prepare yourself
quia hodie ut dixi morieris. Sicque disparuit. Cumque puer
because today as I-said you-shall-die and-so he-vanished and-when the-boy
cum ovibus reversus fuisset, et domina eius eum interrogasset,
with the-sheep returned had and mistress his him had-asked
quare tam mature venisset, respondit: Necessitas compulit
why so early he-had-come he-answered necessity compelled
me, quia ante noctem moriturus sum. Et illa: Deliras. Reduc
me because before night about-to-die I-am and she you-rave lead-back
ergo gregem ad pastum, quia non morieris. Qui statim in
therefore the-flock to pasture because not you-shall-die who at-once on
lectum suum se reclinans, cum sacerdotem petivisset, et
bed his himself laying when a-priest he-had-asked-for and
ille venisset, ait ei matrona: Timeo puerum istum aliquid
he had-come says to-him the-matron I-fear boy this something
fantasiae vidisse, investigate ab eo diligenter, quid viderit,
of-fantasy to-have-seen inquire from him diligently what he-saw

quid habeat, vel quare talia loquatur. Quod cum fecisset
what he-has or why such-things he-speaks which when had-done
sacerdos, puer ei visionem per ordinem recitavit. De cuius
the-priest the-boy to-him the-vision in order recited from whose
manibus cum communicasset, hora praedicta exspiravit.
hands when he-had-communicated at-the-hour foretold he-breathed-out-his-life
Ecce in his duobus pueris cognoscere poteris pietatem
behold in these two boys to-recognize you-shall-be-able the-kindness
sancti Pontificis. Scholarem consilio sancti Paterniani
of-the-holy Pontiff the-schoolboy by-the-counsel of-saint Paternian
distulit spe vitae melioris; pastorem hunc fidelem secum
he-deferred in-hope of-life better herdsman this faithful with-himself
duxit ad pascua aeternae viriditatis. NOVICIUS: Quia
he-led to the-pastures of-eternal greenness NOVICE because
sanctus Nycholaus crebrius ceteris Pontificibus in ecclesiis
saint Nicholas more-often than-the-other Pontiffs in churches
tam in sculpturis quam in picturis repraesentatur, vellem
as-much in carvings as in pictures is-represented I-would-wish
si esse posset aliquam videre imaginem faciei illius
if to-be it-could some to-see image to-the-face his
simillimam, per quam memoria eius menti meae tenacius
most-like through which memory his on-mind my more-tenaciously
imprimeretur. MONACHUS: Ostendam tibi quandam mirifici
might-be-impressed MONK I-shall-show you a-certain of-wondrous
operis yconam, quae ab eo qui sanctum Nycholaum in
workmanship icon which by him who saint Nicholas in
carne vidit fertur formata, et ad illius similitudinem depicta.
the-flesh saw is-said formed and to his likeness painted

CAPITULUM LXXVI. De tabula sancti Nycholai apud Porcetum

OF THE PANEL OF SAINT NICHOLAS AT PORCETUM

At Burtscheid near Aachen hangs a half-length panel of Saint Nicholas, said to be the icon the barbarian set to guard his toll-house, brought by the founder Gregory, son of a Greek king. It works cures in childbirth and once turned itself away while a woman gave birth before it; its face is long and worn, bald, with white hair and beard.

In Porceto monasterio quod iuxta Aquisgrani situm est,
in Burtscheid a-monastery which near Aachen situated is
tabula cubitalis est, imaginem beati Pontificis Nycholai
a-panel a-cubit-long there-is the-image of-the-blessed Pontiff Nicholas
ab umbelico et sursum in se repraesentans, quam beatus
from the-navel and upward in itself representing which blessed
Gregorius Regis Graeciae filius et coenobii eiusdem primus
Gregory of-the-King of-Greece the-son and of-convent the-same first
Abbas atque fundator, illuc advexit. Dicitur eadem fuisse
Abbot and founder thither brought it-is-said the-same to-have-been
ycona, quam barbarus, sicut in Miraculis sancti Nycholai
the-icon which the-barbarian as in the-Miracles of-saint Nicholas
legitur, tulit, et ad custodiam sui theolonei posuit, cuius
it-is-read took and for the-guard of-his toll-house set whose
occasione ad fidem conversus est, cum sua perdidisset, et
on-the-occasion to the-faith converted he-was when his-goods he-had-lost and
caesa imagine eadem recepisset. Plurimae per eam virtutes
with-beaten image the-same had-received-back very-many through it powers
factae sunt, maxime in praegnantibus. Tempore quodam cum
done were most in pregnant-women at-time a-certain when
ad domum cuiusdam honestae matronae in partu laborantis
to the-house of-a-certain honorable matron in childbirth laboring

fuisset deportata, et contra eam ad parietem suspensa,
it-had-been carried and opposite her on the-wall hung
ea hora qua partum edidit, ne parientem quasi
at-that hour in-which the-offspring she-brought-forth lest the-one-giving-birth as-if
attenderet, cunctis qui aderant intuentibus tabula se vertit.
it-should-look-at with-all who were-present looking-on the-panel itself turned
Est autem eiusdem imaginis facies oblonga, et exesa, multae
is moreover of-the-same image the-face oblong and worn of-much
gravitatis et reverentiae. In fronte calvities, capilli tam
gravity and reverence on the-forehead baldness the-hair as-much
capitis quam barbae candidae canitiei. Nuper vero monachis
of-the-head as of-the-beard of-white hoariness lately but with-the-monks
cedentibus, sanctimoniales ordinis nostri cum tabula locum
withdrawing nuns of-order our with the-panel the-place
receperunt. NOVICIUS: Satis me aedificat humilitas beati
received NOVICE greatly me edifies the-humility of-blessed
huius confessoris, qui se superius cibatum gloriatur in pane
this confessor who himself above fed glories in the-bread
pauperis pastoris. MONACHUS: Quis maior Christo qui in
of-a-poor herdsman MONK who greater than-Christ who at
iudicio dicturus est: Esurivi, et dedistis mihi manducare?
the-judgment about-to-say is I-hungered and you-gave me to-eat
Nullus. Quantum vero Christo eiusque beatis confessoribus
no-one how-much but to-Christ and-his to-the-blessed confessors
eleemosyna placeat, vel quam valenter his qui faciunt illam,
alms pleases or how powerfully to-those who do it
in periculis succurrant, ex sequenti visione demonstrabitur.
in dangers they-succor from the-following vision shall-be-shown

CAPITULUM LXXVII. De magistro Johanne cui infirmanti sanctus Martinus et sanctus Godehardus succurrerunt

MASTER JOHN, HELPED BY SAINTS MARTIN AND GODEHARD

John, later Dean of Aachen, dying as a schoolboy, sees barbarous men weigh him against short sticks, his sins, and find him wanting, until Saints Martin, Godehard, and Bernward set in his lap the beggar boy he had fed, and he outweighs them; he sweats and recovers. Alms delay death; sins hasten it, as for Belshazzar.

Magister Johannes Decanus Aquensis cum scholaris esset,
master John Dean of-Aachen when a-schoolboy he-was
tam graviter tempore quodam infirmatus est, ut confessus
so gravely at-time a-certain fell-sick has that confessed
et inunctus, nihil ei nisi mors superesse videretur. Cui
and anointed nothing to-him except death to-remain seemed to-whom
cum materia rapta esset in cerebrum, solus iacens in
when the-matter carried-off was into the-brain alone lying into
excessum venit, viditque homines sibi ignotos intrare,
ecstasy he-came and-saw men to-himself unknown to-enter
qui lances quas manibus portabant, cum lignis brevibus et
who the-scales which in-hands they-carried with sticks short and
quadratis ante ipsum ponebant. Stantibus eis ex una parte
squared before him placed with-standing them on one side
lectuli, contemplatus est introire tres inclitos confessores,
of-the-little-bed beheld he-has to-come-in three renowned confessors
sanctum videlicet Martinum Turonensem Episcopum, et
saint namely Martin of-Tours Bishop and
sanctum Godehardum Episcopum Hildinshemensem, beatumque
saint Godehard Bishop of-Hildesheim and-blessed
Berwardum, qui eum ex parte altera circumstetere. In quorum
Bernward who him from side the-other stood-around in whose

aspectu puer Johannes uni imponitur lanci, et ligna loco
sight the-boy John on-one is-placed pan and the-sticks in-place
ponderis alteri. Cumque elevata statera inventus esset
of-weight on-the-other and-when with-raised balance found had-been
aeger minus habens, praedicti confessores puerum parvulum
the-sick-one less having the-aforesaid confessors a-boy tiny
et mendicum sinui eius imposuerunt, qui simul lancem
and a-beggar into-lap his placed who together the-pan
adversam mox suspendentes, lignis graviores apparuerunt.
opposite at-once raising than-the-sticks heavier appeared
Statimque Johannes, qui mihi visionem hanc retulit, in
and-at-once John who to-me vision this related into
sudorem erumpens, chrisim fecit, et de eadem infirmitate
sweat bursting the-crisis made and from the-same sickness
citius convaluit. NOVICIUS: Quid scholaris aegrotantis
quite-quickly recovered NOVICE what of-the-schoolboy sick
ponderatio, vel quid pueri pauperis significet adiectio,
the-weighing or what of-the-boy poor signifies the-adding
penitus ignoro. MONACHUS: Puer idem valde pauper erat
wholly I-know-not MONK boy the-same very poor was
et despectus, cuius in tantum misertus est Johannes ut
and despised on-whom to so-much pitied has John that
ei et panem frequenter daret, et matri commendaret.
to-him both bread frequently he-gave and to-the-mother commended
Homines barbaros qui eum in lance appendebant, daemones
the-men barbarous who him in the-pan weighed demons
fuisse suspicor, qui semper morientibus se ingerunt;
to-have-been I-suspect who always to-the-dying themselves thrust
ligna, pueri peccata. Quae quia meritis eius graviora
the-sticks of-the-boy the-sins which because than-merits his heavier
videbantur, sancti confessores quos saepius interpellaverat,
they-seemed the-holy confessors whom more-often he-had-entreated

eleemosynarium eius lanci immiserunt, cuius beneficio
alms-man his into-the-pan put whose by-the-benefit
adiutus est. Quod vero vita humana quandoque propter
helped he-was that but life human sometimes because-of
eleemosynas morti subtrahatur, habes exemplum in Vita
alms from-death is-withdrawn you-have an-example in the-Life
sancti Johannis Eleymon, de Petro theolonario, pene in
of-saint John the-Almsgiver about Peter the-toll-collector almost in
consimili casu et visione. Hinc est quod Nabugodonozor Regi
a-like case and vision hence it-is that to-Nebuchadnezzar King
dum se in visione vidisset sub figura arboris ab angelo
when himself in a-vision he-had-seen under the-figure of-a-tree by an-angel
esse praecidendum, Daniel consuluit, ut peccata eleemosynis
to-be to-be-cut-down Daniel counseled that the-sins with-alms
redimeret. Quod vero ob peccata etiam ante tempus
he-should-redeem that but because-of sins even before the-time
quandoque vita hominis praecidatur, idem Daniel testis est.
sometimes the-life of-man is-cut-off the-same Daniel witness is
Cumque Balthazar praedicti Regis filius, cum uxoribus et
and-when Belshazzar of-the-aforesaid King the-son with wives and
concubinis in vasis templi Domini convivando Deum
concubines from the-vessels of-the-temple of-the-Lord by-feasting God
irritaret, vidit contra se articulos manus scribentis in pariete
provoked he-saw against himself the-joints of-a-hand writing on the-wall
tria haec verba, mane, techel, phares. Quam scripturam sic
three these words mane techel phares which writing thus
Daniel Regi interpretatus est. Mane, id est ante tempus,
Daniel to-the-King interpreted has mane that is before the-time
dinumeravit Deus regnum tuum, et complevit illud. Techel,
has-numbered God kingdom your and finished it techel
appensus es in statera, et inventus es minus habens,
weighed you-are on the-balance and found you-are less having

scilicet de iustitia. Et quia peccata praeponderaverunt, eadem
namely of justice and because the-sins outweighed on-the-same
nocte occisus est, et divisum est regnum eius Medis et
night killed he-was and divided was kingdom his to-the-Medes and
Persis. NOVICIUS: Placet quod dicis. MONACHUS: Tres
Persians NOVICE it-pleases what you-say MONK the-three
praefati Pontifices, aliorum trium Episcoporum visionem
aforementioned Pontiffs of-other three Bishops a-vision
mihi ad memoriam revocant relatu dignam.
to-me to memory recall of-relating worthy

CAPITULUM LXXVIII. De Gerardo Abbate Claraevallis cui sanctus Eucharius cum sociis apparuit

GERARD OF CLAIRVAUX, VISITED BY SAINT EUCHARIUS

Praying at the tomb of Saints Eucharius, Valerius, and Maternus at Trier, Gerard is told not to resign, for he will soon come to them with the palm of martyrdom. Returning, he asks where Maternus's soul was in his thirty days in the tomb; Maternus says paradise, where he saw all that happened in the world. Gerard is later secretly killed by a wretch for his zeal for the order.

Bonae memoriae dominus Gerardus Abbas Claraevallis qui
of-good memory dom Gerard Abbot of-Clairvaux who
nostris temporibus fuit, cum tempore quodam visitandi
in-our times was when at-time a-certain of-visiting
gratia pergeret ad Claustrum, et apud religiosos fratres
for-the-sake he-went to the-Cloister and with the-religious brothers
sancti Mathiae hospitaretur, eadem nocte dictis matutinis
of-saint Matthias was-lodged on-the-same night with-said matins
ecclesiae criptam solus intravit, et ad sepulchra sanctorum
of-the-church the-crypt alone he-entered and at the-tombs of-the-saints

Eucharii, Valerii, atque Materni, qui Treverorum primi erant
Eucharius Valerius and Maternus who of-the-Trevirans the-first were
Episcopi, et nostrarum regionum Apostoli, devote satis
Bishops and of-our regions Apostles devoutly enough
oravit. Maxime tamen petivit sibi revelari divinitus,
prayed most yet he-asked to-himself to-be-revealed divinely
utrum magis expediret in officio abbatiae manere, vel
whether more it-would-be-expedient in the-office of-the-abbacy to-remain or
illam resignare. Cui gloriosi illi tres praesules in multo
it to-resign to-whom glorious those three prelates in much
splendore simul apparentes dixerunt: Frater, nequaquam
splendor together appearing said O-brother by-no-means
officium tuum resignes, quia in brevi cum palma
office your may-you-resign because in short-time with the-palm
martyrii ad nos pervenies. Sicque disparuerunt. Mane
of-martyrdom to us you-shall-come and-so they-vanished in-the-morning
cum esset profecturus, Praepositus sancti Symeonis eum, ut
when he-was about-to-set-out the-Provost of-saint Simeon him that
secum in reditu hospitari dignaretur rogavit. Quod et
with-himself on the-return to-lodge he-should-deign asked which also
promisit. Cumque completa visitatione rediret Treverim,
he-promised and-when with-completed visitation he-returned to-Trier
de promissione satis eum poenituit, volens iterum orare
about the-promise much him it-repented wishing again to-pray
ubi prius, quaedam neglecta in prima visione sperans sibi
where before certain-things neglected in the-first vision hoping to-himself
denuo esse revelanda. NOVICIUS: Quae fuerunt illa?
anew to-be to-be-revealed NOVICE what were those-things
MONACHUS: Ubi anima sancti Materni fuisset infra illos
MONK where the-soul of-saint Maternus had-been within those
triginta dies quibus sepultus fuerat. Quid plura? Promissi
thirty days during-which buried he-had-been what more of-promise

sui memor, in domo Praepositi se recepit, et sicut ipse
his mindful in the-house of-the-Provost himself he-received and as he-himself
procuraverat, in ipsa nocte solito maturius surgens et
had-arranged on that-very night than-usual earlier rising and
matutinas decantans, monachis relictis, et converso assumpto,
matins chanting with-the-monks left and a-lay-brother taken
ad ecclesiam sancti Eucharii perrexit, criptam intravit,
to the-church of-saint Eucharius went the-crypt entered
et oravit. Ubi sub forma prioris visionis praefatos
and prayed where under the-form of-the-former vision the-aforementioned
Pontifices videre meruit. Ad quem sanctus Eucharius: Novi
Pontiffs to-see he-earned to whom saint Eucharius I-know
ad quid veneris. Ecce Maternus, interroga eum. Quod
for what you-have-come behold Maternus ask him which
cum fecisset, respondit ille: Anima mea per illos triginta
when he-had-done answered he soul my through those thirty
dies fuit in paradiso. Et quia sciebat se ad corpus esse
days was in paradise and because it-knew itself to the-body to-be
reversuram, mercede sibi in coelestibus praeparata frui
about-to-return the-reward for-itself in the-heavens prepared to-enjoy
non potuit. Mane ergo in officio tuo, quia per palmam
not it-could stay therefore in office your because through the-palm
martyrii cito nobis sociaberis. Quod ita factum est. Nam
of-martyrdom soon to-us you-shall-be-joined which so done was for
a quodam misero propter zelum ordinis latenter interfectus
by a-certain wretch because-of zeal of-the-order secretly killed
est. Deinde beatus Pontifex adiunxit: Existente me in
he-was then the-blessed Pontiff added with-being me in
paradiso, nil actum est in mundo quod non viderim. Vides
paradise nothing done was in the-world which not I-saw you-see
quanta sit potentia electae animae a corpore exutae? Si
how-great is the-power of-an-elect soul from the-body stripped if

tanta vidit in terrestri paradiso, quanta putas videt
so-great-things it-saw in the-earthly paradise how-great do-you-think it-sees
quando fruitur Deo? NOVICIUS: Non ambigo quin omnia
when it-enjoys God NOVICE not I-doubt but-that all-things
tunc sciat et videat. Si sanctus Benedictus adhuc existens
then it-knows and sees if saint Benedict still being
corruptibilis ex beneficio unius animae coelos penetrantis,
corruptible from the-benefit of-one soul the-heavens penetrating
totum mundum vidit sub uno radio solis ante oculos suos
the-whole world saw under one ray of-the-sun before eyes his
collectum, non mirum si anima Deo unita contemplatur
gathered not a-wonder if the-soul to-God united contemplates
omnia. MONACHUS: Bene sentis; et hic de confessoribus
all-things MONK well you-judge and here about the-confessors
sit finis. De visionibus vero quarundam virginum aliqua tibi
be the-end about the-visions but of-certain virgins some-things to-you
referam; prius tamen de ipso ordine virginali te expediam.
I-shall-relate first yet about the-very order virginal you I-shall-satisfy

CAPITULUM LXXIX. De Virginibus

OF THE VIRGINS

Virgins are like the angels and follow the Lamb with both feet, integrity of mind and body; yet merit lies in charity, not in the flesh, and many married or widowed are greater than many virgins. The thirtyfold, sixtyfold, and hundredfold fruit belong to the married, widows, and virgins, but charity can reverse them, as with Mary Magdalene.

Tanta est gloria virginalis ut angelis comparetur, quia
so-great is the-glory virginal that to-the-angels it-is-compared because
qui non nubent neque nubentur, erunt sicut angeli
those-who not marry nor are-given-in-marriage shall-be as the-angels
Dei. Hinc est quod in tabernaculo foederis tertio
of-God hence it-is that in the-tabernacle of-the-covenant on-the-third
operimento quod erat de pellibus rubricatis, quartum
covering which was of skins reddened a-fourth
fuerat superpositum de pellibus iacinctinis. Per pelles
had-been placed-over of skins hyacinth-colored through the-skins
rubricatas designatur martyrium, quod est consummatio
reddened is-designated martyrdom which is the-consummation
omnium virtutum; per iacinctinas quae aerei sunt coloris,
of-all virtues through the-hyacinth-colored which of-airy are color
virginitas, quae ut quidam dicunt, supra omnem virtutem
virginity which as certain-ones say above every virtue
est, et angelicam redolet conversationem. Virgines sequuntur
is and angelic smells-of conduct the-virgins follow
agnum quocunquè ierit utroque pede, id est integritate
the-lamb wherever he-shall-have-gone with-each foot that is with-integrity
mentis et corporis. NOVICIUS: Ergo virgines continentibus
of-mind and body NOVICE therefore virgins than-the-continent

et coniugatis maiores sunt? MONACHUS: Maiores sunt, si
and married greater are MONK greater they-are if
compares statum ad statum, quia dignior est ordo virginum,
you-compare state to state because worthier is the-order of-virgins
quam ordo coniugatorum. Attamen in ordine coniugatorum
than the-order of-the-married yet in the-order of-the-married
vel viduarum, multi sunt multis virginibus in merito multo
or of-widows many are than-many virgins in merit much
maiores, quia penes carnis integritatem quae virtus non
greater because in of-the-flesh integrity which a-virtue not
est, quam etiam infideles habent, meritum non consistit, sed
is which even infidels have merit not consists but
penes caritatem. Quis ergo audeat aliquas virgines etiam
in charity who therefore would-dare any virgins even
sanctissimas, Patriarchis, Prophetis et Apostolis, qui coniugati
most-holy to-the-Patriarchs Prophets and Apostles who married
erant pene omnes, anteferre? NOVICIUS: Quid ergo est quod
were almost all to-prefer NOVICE what therefore is-it that
sancti in tantum commendant virginitatem? MONACHUS: Ut
the-saints to so-much commend virginity MONK that
ostendant quantum Deo placeat castitas. Haec in virginibus
they-may-show how-much to-God is-pleasing chastity this in virgins
vocatur virginitas sive continentia virginalis; in coniugibus
is-called virginity or continence virginal in spouses
pudicitia coniugalis; in viduis continentia vidualis. Unde de
chastity conjugal in widows continence widowly whence from
eodem semine quod de manu seminantis cecidit in terram
the-same seed which from the-hand of-the-sower fell onto earth
bonam, aliud fecit fructum tricesimum, aliud sexagesimum,
good some made fruit thirtieth some sixtieth
aliud centesimum. Primus debetur coniugatis, secundus viduis
some hundredth the-first is-owed to-the-married the-second to-widows

et continentibus, tertius virginibus. Et est saepe in praemio
and continent the-third to-virgins and is often in reward
tricesimus maior centesimo, et hoc propter intensionem
the-thirtieth greater than-the-hundredth and this because-of the-intensity
caritatis. Hinc est quod beatam Mariam Magdalenam Ecclesia
of-charity hence it-is that blessed Mary Magdalene the-Church
in letaniis anteposuit virginibus, ne illis propter ruinam
in the-litanies has-placed-before virgins lest than-them because-of the-fall
inferior videatur. Noveris tamen melius esse continere quam
inferior she-seem know yet better to-be to-be-continent than
nubere, quia Christus qui sapientissimus est, virginitatem
to-marry because Christ who most-wise is virginity
elegit; et studium servandae virginitatis pro Christo, caritatis
chose and the-zeal of-preserving virginity for Christ of-charity
virtutem plurimum intendit. Quam sint iocundae, quam
the-virtue very-much intensifies how pleasant be how
salutiferae visiones sanctarum virginum, sequentia declarabunt.
salutary the-visions of-holy virgins the-following shall-declare

CAPITULUM LXXX. De Theoderico Episcopo Livoniae qui sanctam Mariam Magdalenam viduis, et sanctam Margaretam virginibus assistere vidit cum eas velaret

MAGDALENE AND MARGARET BESIDE THE VEILED NUNS

As Bishop Theoderic consecrates nuns, a monk sees Mary Magdalene beside the widows and Margaret beside the virgins, presenting them and arranging their crowns and veils.

Venerabilis Theodericus Episcopus de Livonia cuius supra
the-venerable Theoderic Bishop of Livonia whom above
memini, cum tempore quodam sanctimoniales consecraret,
I-mentioned when at-time a-certain nuns he-consecrated
sanctam Mariam Magdalenam viduis assistere unus
holy Mary Magdalene the-widows to-stand-by one
monachorum vidit, beatam vero Margaretam virginibus. Inter
of-the-monks saw blessed but Margaret the-virgins among
stantes deambulabant, vocatas praesentabant, coronas
those-standing they-walked-about the-ones-called they-presented crowns
et velamina componebant. Erat enim tali visione dignus,
and veils they-arranged he-was for of-such a-vision worthy
utpote vir bonus et religiosus.
as a-man good and religious

CAPITULUM LXXXI. De Arnoldo monacho Vilariensi quem sancta Maria Magdalena tactu sanavit

ARNOLD OF VILLERS, HEALED BY MARY MAGDALENE'S TOUCH

Arnold, his stomach ruined by abstinence, is near death when Mary Magdalene appears and lays her hand on his stomach; in the morning he goes to choir healed.

In Vilario domo ordinis nostri et Dioecesis Leodiensis,
in Villers a-house of-order our and of-the-Diocese of-Liège
monachus quidam est Arnoldus nomine, vitae laudabilis, et
a-monk certain is Arnold by-name of-life praiseworthy and
magnum habens zelum circa ordinis disciplinam. Hic cum ex
great having zeal toward of-the-order the-discipline he when from
nimia abstinentia in tantum stomachum suum infrigidasset, ut
too-much abstinence to so-much stomach his he-had-chilled that
vix aliquos cibos reciperet, imo recepta mox reiiceret,
scarcely any foods he-received nay the-things-received at-once he-threw-back
tempore quodam ad tantum devenerat defectum, ut lecto
at-time a-certain to so-great he-had-come weakness that on-bed
decumbens, mortem minaretur. Cui beata Maria Magdalena
lying death he-threatened to-whom blessed Mary Magdalene
nocte apparens visibiliter, pectore discooperto, contra locum
by-night appearing visibly with-the-breast uncovered against the-place
stomachi manum misit, ac delinivit. Qui ex sacrae manus
of-the-stomach the-hand sent and soothed who from of-the-sacred hand
attactu adeo confortatus est, ut mane surgens sanus,
the-touch so strengthened was that in-the-morning rising sound
non absque magna fratrum admiratione chorum intraret.
not without great of-the-brothers wonder the-choir he-entered

CAPITULUM LXXXII. De Abbatissa in Hovenne cuius oculos sancta Linthildis curavit

OF THE ABBESS OF HOVEN, WHOSE EYES SAINT LINTHILD CURED

Gertrude, Abbess of Hoven, almost blind with pain in her eyes for half a year, sees Saint Linthild in white wipe her eyes with her garment and hand, and sees clearly at once.

Recordor nunc dominae Gertrudis Abbatissae de Hovenne, quae
I-remember now lady Gertrude Abbess of Hoven who
satis mirabiliter per visionem cuiusdam sacrae virginis, sicut
quite wondrously through the-vision of-a-certain sacred virgin as
ipsa mihi retulit, sanata est. Haec cum pene per dimidium
she to-me related healed was she when almost for half
annum vehementi dolore oculorum cruciaretur, sanctam
a-year with-vehement pain of-the-eyes was-tormented saint
Linthildem virginem cuius memoria in eodem coenobio celebris
Linthild virgin whose memory in the-same convent celebrated
est, studuit invocare, meritis eius sperans adiuvari. Quodam
is strove to-invoke by-merits her hoping to-be-helped on-a-certain
mane in lecto suo pene caeca iacens et vigilans, iam
morning in bed her almost blind lying and awake the-already
dictam virginem in veste candida coram se stare conspexit.
said virgin in garment white before herself to-stand beheld
Cuius oculos cum tam veste quam manu tersisset,
whose eyes when as-much with-the-garment as with-the-hand she-had-wiped
continuo clare vidit, et omnis dolor illa recedente recessit.
at-once clearly she-saw and all pain with-her withdrawing withdrew

CAPITULUM LXXXIII. De imagine sanctae Katherinae ibidem

OF THE IMAGE OF SAINT CATHERINE THERE

A wooden Saint Catherine on Linthild's altar, set almost facing the wall, slowly turns itself round before Aleidis, wife of the knight Wiric, her maid, and other women.

In eiusdem sacrae virginis altari, scilicet Linthildis, pro
on of-the-same sacred virgin the-altar namely of-Linthild for
ornatu imago gloriosae martyris et virginis Katherinae lignea
ornament an-image of-the-glorious martyr and virgin Catherine wooden
et sculpta decenter stare consuevit. Die quadam matrona
and carved fittingly to-stand was-wont on-day a-certain a-matron
quaedam honesta Aleidis nomine, uxor Wirici militis de
certain honorable Aleidis by-name the-wife of-Wiric knight of
Girzene, coram illa cum pedissequa sua ad orationem stetit.
Girzene before it with maidservant her for prayer stood
Erat autem ipsa imago per negligentiam ut puto sic
was moreover the-very image through negligence as I-think so
posita, ut pene vultum totaliter haberet ad parietem.
placed that almost the-face wholly it-had toward the-wall
Quae dum se multum morose in oculis iam dictarum
which while itself much slowly in the-eyes of-the-already said
feminarum verteret, clamavit famula: Videte domina, videte,
women turned cried the-maid see O-lady see
qualiter imago haec regyret se. Respondit illa: Et ego video.
how image this turns-back itself answered she also I see
Viderunt hoc ipsum et aliae mulieres illic stantes. Vix
saw this very-thing also other women there standing scarcely
annus expletus est, ex quo contigit haec visio miraculosa.
a-year completed has-been from which happened this vision miraculous

NOVICIUS: Quia huius sacratissimae virginis Katherinae
NOVICE because of-this most-sacred virgin Catherine
ossa oleum stillare non cessant, certum est illam multum
the-bones oil to-drip not cease certain it-is her much
esse suavem ac misericordem. MONACHUS: Virtutum
to-be sweet and merciful MONK of-the-virtues
earundem indicium, emanans ex ossibus eius est oleum.
the-same the-token flowing from bones her is oil

CAPITULUM LXXXIV. De osse sanctae Katherinae quod oleum stillavit

OF A BONE OF SAINT CATHERINE THAT DRIPPED OIL

A bone of Saint Catherine dripped oil as Abbot Henry of Scimenu broke a piece off for Heisterbach; pilgrims from Sinai say her head and bones swim in oil in her tomb. The Novice asks about the Eleven Thousand Virgins.

Retulit nobis dominus Henricus Abbas de Scimenu, quod de
related to-us dom Henry Abbot of Scimenu that from
osse eius dum nobis de eodem particulam frangeret, gutta olei
bone her while for-us of the-same a-particle he-broke a-drop of-oil
erupit. Quam ne super terram caderet, vix retinuit. Sed
burst-out which lest upon the-ground it-should-fall scarcely he-held-back but
quid dicam de gutta, cum eius sacra tumba, sicut hi qui in
what shall-I-say about a-drop when her sacred tomb as those who on
instanti de Syna venerunt testantur, oleo sit repleta? Viderunt
the-instant from Sinai came testify with-oil is filled they-saw
enim caput eius cum capillis et ossibus natare in oleo. De
for head her with hair and bones to-swim in oil of
quo cum a monachis loci diversa vascula sacri liquoris
which when from the-monks of-the-place diverse little-vessels of-sacred liquor

reciperent, tam nobis quam ceteris religiosis revertentes
they-received as-much to-us as to-the-other religious returning
eadem pro benedictione diviserunt. NOVICIUS: Vellem nunc
the-same for blessing they-distributed NOVICE I-would-wish now
aliquas de nostris virginibus, scilicet undecim millibus audire
some about our virgins namely the-eleven thousand to-hear
visiones, quae nos ad ampliorem illarum incitarent venerationem.
visions which us to greater their might-rouse veneration
MONACHUS: Referam tibi quaedam quae habentibus earum
MONK I-shall-relate to-you certain-things which to-those-having their
reliquias, terrori sint si circa illas fuerint negligentes,
relics a-terror may-be if toward them they-shall-have-been negligent
consolationi autem si habitas venerentur.
a-consolation but if had they-venerate

CAPITULUM LXXXV. De duabus sacris virginibus quae de Folcoldesrode reversae sunt Coloniam

TWO HOLY VIRGINS WHO WENT BACK TO COLOGNE

The Abbot of Volkenroda dreams of two virgins buried by a wall at Cologne and has Ulric dig them up; when the nun Friderun steals a comb from the grave, they refuse to go until it is returned. After the abbot dies they are left neglected in a vault, shake their case, and at last leave the church before the whole convent at matins. The abbot sent to fetch them finds them back in their graves, and the nuns refuse to give them up.

In Folcoldesrode domo ordinis Cisterciensis quae in Thuringia
in Volkenroda a-house of-the-order Cistercian which in Thuringia
sita est, Abbas quidam ante annos paucos defunctus est,
situated is an-Abbot certain before years few died has
qui circa sanctorum reliquias satis exstiterat devotus. Unde
who toward of-the-saints the-relics enough had-been devout whence

et Dominus huiusmodi ei visionem ostendere dignatus est.
also the-Lord of-this-kind to-him a-vision to-show deigned has
Nocte quadam in somnis Coloniam in ecclesiam sanctarum
on-night a-certain in sleep to-Cologne into the-church of-the-holy
undecim millium virginum se transpositum vidit, ubi extra
eleven thousand virgins himself transported he-saw where outside
eius septa iuxta quendam murum duo virginum corpora
its enclosure beside a-certain wall two of-virgins bodies
sepulta intellexit. Mox Coloniam pergens et locum revelatum
buried he-understood at-once to-Cologne going and the-place revealed
ex cunctis indiciis cognoscens, Abbatissam adiit, visum
from all signs recognizing the-Abbess he-approached the-thing-seen
exposuit, et ut sibi quaerere liceret quas viderat
set-out and that to-himself to-seek it-be-allowed the-ones-whom he-had-seen
petivit, et obtinuit. Ostensus est ei quidam nomine
asked and obtained shown was to-him a-certain-one by-name
Ulricus, cui consuetudo erat earundem sacrarum martyrum
Ulric to-whom the-custom was of-the-same sacred martyrs
corpora effodere. Conductus vero ab Abbate, cum in loco
the-bodies to-dig-up hired but by the-Abbot when in the-place
denominato duos reperisset sarcofogos, et uno aperto inter
named two he-had-found coffins and with-one opened among
ossa sacra pectinem pulcherrimum vidisset, concupivit et
the-bones sacred a-comb most-beautiful he-had-seen he-coveted and
tulit, eumque cyrothecae suae immissum, in sinum proiecit.
took and-it into-glove his put into bosom he-threw
A quo cum impediretur in fodiendo, eum extraxit, super
by which when he-was-hindered in digging it he-drew-out upon
fossam illum ponens in loco eminenti. Superveniens quaedam
the-pit it placing in a-place prominent coming-up a-certain
ex sororibus, tam curialitate quam sanctitate pectinis
of the-sisters as-much by-the-elegance as by-the-holiness of-the-comb

delectata, secrete tulit et abiit. Corporibus vero effossis
delighted secretly took and went-away with-the-bodies but dug-up
et in scrinio decenter compositis, cum mane Abbas
and in a-shrine fittingly arranged when in-the-morning the-Abbot
cum eis proficisci proposuisset, eadem nocte in forma
with them to-set-out had-proposed on-the-same night in the-form
et habitu virginali illi in somnis apparentes dixerunt:
and habit virginal to-him in sleep appearing they-said
Tecum ire non possumus. Quibus cum respondisset, quare
with-you to-go not we-can to-whom when he-had-answered why
dilectissimae dominae? subiunxit una: Quia pectinem meum
O-dearest ladies added one because comb my
perdidi, quem mihi mater mea dedit cum de patria mea
I-have-lost which to-me mother my gave when from fatherland my
egrederer. Et ille: Quis habet illum domina mea? Respondit:
I-went-out and he who has it O-lady my she-answered
Quando Ulricus sepulchrum meum aperuit, et vidisset illum,
when Ulric tomb my opened and had-seen it
cyrothecae suae imposuit, cum qua abscondit illum in sinu
into-glove his he-put with which he-hid it in bosom
suo. Quem cum extractum super marginem fossae posuisset,
his which when drawn-out upon the-edge of-the-pit he-had-placed
superveniens quaedam sanctimonialis Friderunis nomine, furata
coming-up a-certain nun Friderun by-name stolen
est illum. Mane ad Abbatissam veniens ait: Quod est
has it in-the-morning to the-Abbess coming he-says what is
nomen hominis, qui virgines has effodit? Respondit, Ulricus.
the-name of-the-man who virgins these dug-up she-answered Ulric
Et adiecit: Est hic aliqua domina quae vocetur Friderunis?
and he-added is-there here any lady who is-called Friderun
Respondente ea, etiam; subiecit: Peto, ut uterque vocetnr.
with-answering her yes he-added I-ask that each be-called

Quod cum factum esset, ait Ulrico: Quando corpora sacra
which when done it-had-been he-says to-Ulric when the-bodies sacred
effodisti, pectinem ibi invenisti, cetera quae supra dicta
you-dug-up a-comb there you-found the-other-things which above said
sunt adiungens. Respondente illo, domine verum est; conversus
are adding with-answering him O-lord true it-is turned
ad Friderunam dixit: Et vos domina tulistis illum. Qua
to Friderun he-said and you O-lady took it with-whom
confitente, subintulit: Rogo ut restituatis pectinem, quia sine
confessing he-added I-ask that you-restore the-comb because without
illo mecum ire renuunt. Quem cum celerius retulisset,
it with-me to-go they-refuse which when quite-quickly she-had-brought-back
et ab Abbate in scrinio positus fuisset, ad monasterium suum
and by the-Abbot in the-shrine placed it-had-been to monastery his
illas devexit, in quo cum multa gloria sunt susceptae, et
them he-conveyed in which with much glory they-were received and
in loco honesto locatae. In magna ibi fuerant veneratione,
in a-place honorable placed in great there they-had-been veneration
sed hoc quamdiu vixit Abbas ille cui se revelaverant.
but this as-long-as lived Abbot that to-whom themselves they-had-revealed
Tempore schismatis quod erat inter Ottonem et Philippum
at-the-time of-the-schism which was between Otto and Philip
Reges Romanorum, cum diversa bella occuparent Thuringiam,
Kings of-the-Romans when diverse wars occupied Thuringia
timore illorum eadem sacra corpora cum ceteris reliquiis et
from-fear of-them the-same sacred bodies with the-other relics and
ornamentis deportata sunt super quandam testudinem, locum
ornaments carried were upon a-certain vault a-place
secretum satis. Pace terrae reddita, cum singula locis
secret enough with-peace to-the-land restored when single-things to-places
suis restituerentur, scrinium cum virginibus neglectum est
their were-restored the-shrine with the-virgins neglected was

in iam dicta testudine. Unde indignantes, duabus vicibus
in the-already said vault whence indignant at-two times
thecam suam terribiliter concusserunt, ita ut ab omnibus
case their terribly they-shook so that by all
posset audiri. Bis etiam sacristae in somnis apparuerunt,
it-could to-be-heard twice also to-the-sacristan in sleep they-appeared
dicentes, quod recedere vellent de loco in quo ita
saying that to-depart they-wished from the-place in which so
haberentur contemptui. Quae cum non proficerent neque
they-were-held in-contempt who when not they-succeeded neither
concussionibus neque revelationibus, in quadam nocte sollemni
by-shakings nor by-revelations on a-certain night solemn
infra matutinas ante gradum presbyterii stantes, et in habitu
within matins before the-step of-the-presbytery standing and in habit
decentissimo omnibus apparentes, primum inclinaverunt versus
most-seemly to-all appearing first they-bowed toward
altare, deinde more eorum qui in via sunt dirigendi
the-altar then in-the-manner of-those who on the-road are to-be-directed
se vertentes, Abbati et omnibus inclinantes, per
themselves turning to-the-Abbot and to-all bowing through
quoddam ostium quod pene semper clausum erat exierunt.
a-certain door which almost always closed was went-out
Quas licet omnes vidissent, aestimabant tamen singuli se
whom although all had-seen they-reckoned yet each themselves
illas singulariter vidisse. Dictis matutinis unus monachorum
them singly to-have-seen with-said matins one of-the-monks
ducto seorsum Abbate confessus est se ante gradum
with-led apart the-Abbot confessed has himself before the-step
hora et modo praedicto duas speciosissimas vidisse
at-the-hour and in-the-manner aforesaid two most-beautiful to-have-seen
virgines. Cui cum respondisset: Et ego vidi; venerunt alii,
virgins to-whom when he-had-answered also I saw came others

et responsum est eis simile. Cumque deprehendisset quod
and answered was to-them alike and-when he-had-detected that
ab omnibus visae fuissent, coepit cum omnibus quaestionari
by all seen they-had-been he-began with all to-inquire
quaenam essent, vel quae causa foret illius visionis. Cui
who they-were or what the-cause would-be of-that vision to-whom
cum diversi diversa responderent, ait unus, divinitus ut
when diverse-ones diverse-things answered says one divinely as
puto inspiratus: Puto eas fuisse sacras illas virgines, quae
I-think inspired I-think them to-have-been sacred those virgins who
de Colonia nobis allatae, tanto tempore supra testudinem
from Cologne to-us brought for-so-long a-time upon vault
talem a nobis neglectae sunt. Statim accedentes ad scrinium,
such by us neglected were at-once approaching to the-sbrine
cum nihil in eo reperissent, territi Abbatem miserunt
when nothing in it they-had-found terrified the-Abbot they-sent
Coloniam ut illas reduceret. Veniens vero Coloniam cum
to-Cologne that them he-might-bring-back coming but to-Cologne when
Abbatissae et conventui rem per ordinem recitasset, atque
to-the-Abbess and convent the-matter in order he-had-recited and
easdem virgines in locis unde sublatae fuerant, reperissent,
the-same virgins in the-places whence taken they-had-been they-had-found
Abbati ut sibi redderentur supplicanti, totus conventus
to-the-Abbot that to-him they-be-returned supplicating the-whole convent
respondit: Beneveniant nobis dilectissimae domicellae nostrae,
answered welcome to-us dearest young-ladies our
beneveniant. Certe, ex quo vobiscum esse noluerunt, non
welcome surely from which with-you to-be they-did-not-wish not
eas illuc remittemus. Datumque est ei caput cuiusdam
them thither we-shall-send-back and-given was to-him the-head of-a-certain
alterius virginis, cum quo tristis repedavit. Adhuc puto
other virgin with which sad he-went-back still I-think

eandem Friderunam vivere, et vix aliqua soror est in
the-same Friderun to-live and scarcely any sister is in
eadem ecclesia, quam tam iocunda lateat historia.
the-same church from-whom so pleasant be-hidden a-history

CAPITULUM LXXXVI. Item de duabus virginibus undecim millium, quae per revelationem sunt inventae et nobis donatae

TWO OF THE ELEVEN THOUSAND, FOUND AND GIVEN TO US

Two virgins appear to the nun Euphemia as a girl and again as a woman, complaining that they lie unworthily under the dormitory and naming one Anastasia. She has the cellar extended, offering three shillings, and the bodies are found under the wall and sent to Heisterbach. Their bodies are often shown by lights that only virgins can see.

Sunt apud nos de eodem sacro collegio duae sacrae virgines,
there-are with us of the-same sacred company two sacred virgins
etiam per revelationes inventae. Domina Eufemia Abbatissa
also through revelations found lady Euphemia Abbess
quae ante annos paucos defuncta est, cum adhuc puella esset
who before years few died has when still a-girl she-was
in scholis, duae ei virgines in somnis apparuerunt, quae sub
in the-schools two to-her virgins in sleep appeared who under
extrema parte dormitorii quod cellario contiguum erat, se
the-farthest part of-the-dormitory which to-the-cellar adjoining was themselves
indigne iacere conquestae sunt. Illa sicut puella visum ut
unworthily to-lie complained have she as a-girl the-thing-seen as
visum reputans, tacuit. Postea cum esset adulta, secundo
a-thing-seen reckoning was-silent afterward when she-was grown a-second-time
ei in loco eodem sub forma et habitu speciosissimarum
to-her in the-place same under the-form and habit of-most-beautiful

virginum cingulo tenus apparuerunt. Quasi dicerent: Exire
virgins to-the-girdle as-far-as they-appeared as-if they-should-say to-go-out
de loco isto non possumus, nisi per te. Tunc memor
from place this not we-can except through you then mindful
primae visionis, eam quae potior videbatur interrogavit
of-the-first vision her who the-more-eminent seemed she-asked
dicens: Quod est nomen tuum? Respondit illa, Anathasia. Ab
saying what is name your answered she Anastasia from
illo tempore Eufemia importune conventui coepit suggerere,
that time Euphemia importunately to-the-convent began to-suggest
quatenus cellarium usque ad finem dormitorii extenderent,
that the-cellar up to the-end of-the-dormitory they-should-extend
dicens sine ambiguitate duas ibi virgines esse reperiendas.
saying without ambiguity two there virgins to-be to-be-found
Pollicebatur etiam quod tres solidos communibus expensis
she-promised also that three shillings to-the-common expenses
superadderet. Acquievit tandem conventus, et sicut mihi
she-would-add assented at-length the-convent and as to-me
retulit Renbodo conversus noster cui idem opus fuerat
related Renbodo lay-brother our to-whom the-same work had-been
commissum, cum terra tota fuisset eiecta in praesentia
entrusted when the-earth whole had-been thrown-out in the-presence
praedictae sanctimonialis, sub fundamento muri sacra illa
of-the-aforesaid nun under the-foundation of-the-wall sacred those
duo corpora sunt reperta. Quas illa priusquam Abbatissa
two bodies were found which she before Abbess
fieret, nobis transmisit, et celebrata est de eis eodem
she-became to-us sent and celebrated was about them on-the-same
die missa sollemniter in conventu. NOVICIUS: Non putabam
day mass solemnly in the-convent NOVICE not I-thought
hactenus tam efficaces esse visiones nocturnas. MONACHUS:
so-far so effective to-be the-visions nocturnal MONK

Saepe per ardentia luminaria corpora earum ostenduntur,
often through burning lights the-bodies their are-shown
nec tamen eadem luminaria ut aiunt quis videre potest,
nor yet the-same lights as they-say anyone to-see can
nisi corpore sit virgo. Multa de huiusmodi visionibus
unless in-body he-is a-virgin many-things about of-this-kind visions
Conradus Prior Loci sanctae Mariae dicere consuevit, quae
Conrad Prior of-the-Place of-holy Mary to-tell was-wont which
causa brevitatis omitto. NOVICIUS: Placetne sacris illis
for-the-sake of-brevity I-omit NOVICE does-it-please sacred those
virginibus quod sic earum corpora per diversas provincias
virgins that thus their bodies through diverse provinces
dividuntur? MONACHUS: Ad hoc enim se ostendere
are-divided MONK for this for themselves to-show
dignantur, ut in multis locis earum memoria habeatur.
they-deign that in many places their memory be-had

CAPITULUM LXXXVII. De Viatore qui de earum reliquiis miraculose obtinuit

A WAYFARER WHO OBTAINED THEIR RELICS

A brother of the Wayfarers who has sought their relics for ten years has a matron of Deutz pray for him; when she kneels on a great tombstone it moves aside, and she takes bones for him, and it rolls back as easily.

Homo quidam religiosus de ordine Viatorum, cum apud
a-man certain religious of the-order of-Wayfarers when with
quandam matronam Tuyciensem hospitaretur, conquestus est
a-certain matron of-Deutz he-was-lodged complained has
illi quod decem annis laborasset pro reliquiis sanctarum
to-her that for-ten years he-had-labored for relics of-the-holy

undecim millium virginum, nec aliquid tamen ex eis
eleven thousand virgins nor anything yet of them
posset obtinere. Cuius ad hoc cum auxilium implorasset,
he-could to-obtain whose for this when the-help he-had-implored
illa homini compassa ecclesiam earum adiit, sororibus
she on-the-man having-pity the-church their approached to-the-sisters
pro eo preces porrigere volens. Cumque ad tumbam unius
for him prayers to-offer wishing and-when at the-tomb of-one
virginis oraret, genu lapidi superposito qui maximus erat
virgin she-prayed the-knee on-the-stone placed-over which very-great was
apponens, tentavit, quod tamen fieri posse non speravit.
setting she-tried what yet to-be-done to-be-able not she-hoped
Mira pietas sacrarum martyrum. Mox ut imbecillis femina
wondrous the-kindness of-the-sacred martyrs as-soon as the-weak woman
lapidem pressit modicum, ille cessit, adeo ut ea quae
the-stone pressed a-little it yielded so that the-things which
intus erant videret. Quae dum nullum adesse conspiceret,
inside were she-saw who while no-one to-be-present she-beheld
manu immissa quantum voluit de ossibus tulit, dans ea
with-hand put-in as-much-as she-wished of the-bones took giving them
viatori. Statimque lapide qui vix a sex viris absque
to-the-wayfarer and-at-once with-the-stone which scarcely by six men without
instrumentis moveri poterat, eadem qua prius facilitate
instruments to-be-moved could the-same with-which before with-ease
revoluto, gratias sanctis agens virginibus, laeta rediit ad
rolled-back thanks to-the-holy giving virgins glad returned to
sua. Sanctorum animae licet semper vultum contemplentur
her-own of-the-saints the-souls although always the-face they-contemplate
divinum, habent tamen respectum ad corpora sua, et cum
divine they-have yet regard to bodies their and when
viderint nos devotos circa illa, multum in hoc delectantur.
they-have-seen us devout toward them much in this they-delight

CAPITULUM LXXXVIII. De converso quem sacra virgo in somnis osculabatur

OF A LAY BROTHER WHOM A HOLY VIRGIN KISSED IN HIS SLEEP

A lay brother who washed virgins' heads in wine and kissed them dreams that a beautiful girl comes to return the kiss; mindful of his profession, he draws back his head and wakes. At Old Mount the virgins suffer no false relics among them.

Conversus quidam de ordine nostro, cum ex eadem societate
a-lay-brother certain of order our when from the-same company
quaedam virginum capita ad monasterium suum deferret,
certain of-virgins heads to monastery his he-was-carrying
ex devotione ea cum vino lavit, lota deosculans.
out-of devotion them with wine washed the-washed-ones kissing
Eadem nocte puella valde speciosa in somnis eidem apparuit
on-the-same night a-girl very beautiful in sleep to-the-same appeared
converso, eumque complexans ait: Heri quando caput meum
lay-brother and-him embracing says yesterday when head my
lavisti, tam amicabiliter me deosculatus es; ego tibi
you-washed so amicably me kissed you-have I to-you
modo vicem rependam. Ille professionem suam considerans, ut
now the-turn shall-repay he profession his considering that
osculum puellae vitaret, caput retraxit, sicque ex eodem
the-kiss of-the-girl he-might-avoid the-head drew-back and-so from the-same
motu evigilavit. Qui statim intellexit visionem. NOVICIUS:
motion awoke who at-once understood the-vision NOVICE
Cum in stratis et hortis civitatis Coloniae beatarum
since in the-streets and gardens of-the-city of-Cologne of-the-blessed
virginum undecim millium passim ossa reperiantur, videtur
virgins eleven thousand everywhere the-bones are-found it-seems
mihi fieri vix posse quin saepe aliena eis ossa
to-me to-be-done scarcely to-be-able but-that often other bones with-them

admisceantur. MONACHUS: Retulit mihi monachus quidam
be-mixed MONK related to-me a-monk certain
de Veteri Monte in quo amplius quam mille dicuntur esse
of Old Mount in which more than a-thousand are-said to-be
corpora, quod nullas falsas inter se esse patiantur reliquias.
bodies that no false among themselves to-be they-suffer relics

CAPITULUM LXXXIX. De osse equino quod de earum reliquiis miraculose proiectum est

OF A HORSE'S BONE THROWN WONDROUSLY FROM THEIR RELICS

When newly washed relics at Old Mount give off an unbearable stench, Abbot Goswin, vested, adjures the unclean spirit; a large horse's bone leaps from the relics and out of the chapter house, and a sweet odor follows.

Tempore quodam cum plurima illuc allata fuissent corpora,
at-time a-certain when very-many thither brought had-been bodies
monachi laverunt illa. Cumque eadem posuissent super sedes
the-monks washed them and-when the-same they-had-placed upon the-seats
Capituli, pannis mundis substratis, et siccarentur, foetor
of-the-Chapter with-cloths clean spread-under and they-were-drying a-stench
intolerabilis quasi ex eis exhalans, omnium nares infecit.
intolerable as-if from them breathing-out of-all the-nostrils infected
Timens dominus Goswinus Abbas foetorem eundem ex aliquo
fearing dom Goswin Abbot the-stench same by some
diaboli ludibrio fuisse creatum, ut per eum devotionem
of-the-devil mockery to-have-been created that through it the-devotion
fratrum erga reliquias martyrum extingueret, assumptis
of-the-brothers toward the-relics of-the-martyrs he-might-quench with-taken
secum sacerdotibus, vestes sacras induit, cum quibus circa
with-himself priests vestments sacred he-put-on with which near

ostium Capituli stans, sic ait: Adiuro te immunde spiritus
the-door of-the-Chapter standing thus he-says I-adjure you O-unclean spirit
per eum qui venturus est iudicare vivos et mortuos et
by him who about-to-come is to-judge the-living and the-dead and
saeculum per ignem, ut si aliquid tui operis est in hoc
the-world by fire that if anything of-your work is in this
foetore, manifestetur et annihiletur, desque honorem Deo
stench it-be-manifested and annihilated and-you-give honor to-God
et sanctis his. Mira res. Vix verba compleverat, et ecce
and to-saints these a-wondrous thing scarcely the-words he-had-completed and behold
os grande equinum cunctis videntibus de medio reliquiarum
a-bone large of-a-horse with-all seeing from the-midst of-the-relics
exiliens, extra Capitulum quasi turbine impulsum proiectum
leaping-out outside the-Chapter as-if by-a-whirlwind driven thrown
est. Cum quo et omnis foetor extractus est, advenitque odor
was with which also all the-stench drawn-out was and-came an-odor
suavissimus. Tunc omnes Deo gratias egerunt, qui et diabolum
most-sweet then all to-God thanks gave who both the-devil
in suo opere confudit, et sanctos suos glorificavit. Haec
in his work confounded and saints his glorified these-things
te de virginibus audivisse sufficiat. Referam tibi adhuc
you about the-virgins to-have-heard may-suffice I-shall-relate to-you still
unam visionem mirificam, a virgine visam, quae supradictis
one vision wondrous by a-virgin seen which to-the-aforesaid
ordinibus aequaliter conveniat, et virginum visiones concludat.
orders equally may-fit and of-the-virgins the-visions may-conclude

CAPITULUM XC. De puella quae ad hymnum, Te Deum laudamus, chorum psallentium in coelum transferri vidit

A GIRL WHO SAW THE CHOIR CARRIED UP INTO HEAVEN

A little girl sent to bed in the middle of the vigil listens outside the choir and sees heaven open at the Te Deum, the choir raised into it, and the angels, apostles, prophets, martyrs, confessors, and virgins adore God each at its verse, until at the last verse the choir comes down. Her mistress promises never to send her out again.

Narravit mihi nuper sacerdos quidam de Saxonia, in quodam
narrated to-me lately a-priest certain of Saxony in a-certain
monasterio cuius nomen mihi exprimere non potuit, puellam
monastery whose name to-me to-express not he-could a-girl
fuisse parvulam, quae tantum festivis noctibus vigiliis
to-have-been tiny who only on-festal nights at-the-vigils
sollemnibus interesse permittebatur, et eisdem nondum
solemn to-be-present was-permitted and with-the-same not-yet
expletis ire dormitum compellebatur. In quadam festivitate
completed to-go to-sleep was-compelled on a-certain festival
cum magistra in tertio ut puto nocturno virginem scapulis
when the-mistress in the-third as I-think nocturn the-maiden by-the-shoulders
ad exeundum impelleret, et illa reniteretur nec proficeret,
to going-out pushed and she resisted nor succeeded
tristis quidem exivit, sed iuxta chorum remanens, residua
sad indeed she-went-out but beside the-choir remaining the-rest
peraudire voluit. Cumque inceptus fuisset hymnus, Te
to-hear-through she-wished and-when begun had-been the-hymn you
Deum laudamus, coelos vidit aperiri, et in ipsos chorum
God we-praise the-heavens she-saw to-be-opened and into them the-choir
cum cantantibus sublevari. Quando ventum est ad locum
with the-singers to-be-raised when come it-was to place

illum: Tibi omnes angeli, et reliqua, vidit universos ordines
that to-you all the-angels and the-rest she-saw all orders
angelorum et singulorum ordinum angelos singulos, demissis
of-angels and of-single orders the-angels single with-lowered
capitibus flexisque genibus, manibus extensis Deum adorare,
heads and-bent knees with-hands outstretched God to-adore
simul omnibus proclamantibus, Sanctus, sanctus, sanctus
together with-all proclaiming holy holy holy
Dominus Deus Sabaoth, qui trinitatem personarum in unitate
Lord God of-Hosts who the-trinity of-persons in the-unity
essentiae confitebantur. Simile fecerunt Apostoli ad illum
of-essence confessed alike did the-Apostles at that
locum: Te gloriosus Apostolorum chorus. Et cum chorus
place you the-glorious of-the-Apostles choir and when the-choir
incepisset, Te Prophetarum laudabilis numerus, omnes
had-begun you of-the-Prophets the-praiseworthy number all
Patriarchae et Prophetae praedicto modo adorabant. Venerunt
the-Patriarchs and Prophets in-the-aforesaid manner adored came
et Martyres in suis distinctionibus, et in proximo versiculo,
also the-Martyrs in their divisions and at the-next verse
scilicet, Te Martyrum candidatus laudat exercitus, in laudem
namely you of-the-Martyrs white-robed praises the-army into praise
erumpentes maiestati procidebant. Idem de Confessoribus
bursting before-the-majesty fell-down the-same about the-Confessors
vidit, atque Virginibus. Cumque extremus hymni versiculus,
she-saw and the-Virgins and-when the-last of-the-hymn verse
id est In te Domine speravi, non confundar in
that is in you O-Lord I-have-hoped not I-shall-be-confounded in
aeternum, decantaretur, chorus ad terram descendit, et
eternity was-chanted the-choir to the-earth descended and
coelum se clausit. Puella omnia haec videns et suspirans,
heaven itself closed the-girl all these-things seeing and sighing

se tanto bono defraudatam oculis propriis conquesta
herself of-so-great a-good defrauded with-eyes her-own complained
est. Cumque ubertim fleret, et mane sororibus causam
has and-when abundantly she-wept and in-the-morning to-the-sisters the-cause
sciscitantibus, visum dicere nollet, magistra eam aggressa
inquiring the-thing-seen to-tell she-would-not the-mistress her approached
est. Cui respondit: Deus vobis ignoscat quod tantam mihi
has to-whom she-answered God you may-forgive that so-great from-me
gratiam hac nocte subtraxistis. Et recitavit ei visionem.
grace this night you-have-withdrawn and she-recited to-her the-vision
Cui illa: Noli flere bona filia, nunquam de cetero te
to-whom she do-not weep O-good daughter never for the-rest you
exire compellam. NOVICIUS: Mirifica sunt quae
to-go-out shall-I-compel NOVICE wondrous are the-things-which
recitas. MONACHUS: Vis nunc audire octavo loco
you-recite MONK do-you-wish now to-hear in-the-eighth place
ex his aliqua quae visu, auditu et gustu percepta sunt,
of these some which by-sight hearing and taste perceived were
nec tamen praedictis ordinibus propter distantiam inseri
nor yet into-the-aforesaid orders because-of the-distance to-be-inserted
potuerunt? NOVICIUS: Volo ac desidero. MONACHUS: Sicut
could NOVICE I-wish and desire MONK as
in capite huius distinctionis praemissum est, scalam erexi,
at the-head of-this distinction set-before it-is a-ladder I-have-raised
per quam humanae visioni sancti condescenderent, cuius
by which to-human vision the-saints might-condescend whose
duo latera duo dixi genera visionum, corporale et spirituale.
two sides two I-said kinds of-visions bodily and spiritual
Octo etiam inserui scandilia, supremum attribuens Christo,
eight also I-inserted rungs the-highest attributing to-Christ
reliquos sex, sex ordinibus sanctorum, de quibus sufficienter
the-other six to-six orders of-the-saints about which sufficiently

dictum est. In octavo autem gradu diversarum rerum visiones
said it-is on the-eighth moreover step of-diverse things the-visions
locabo, primo tamen eam quae visa est de loco nostro.
I-shall-place first yet that which seen was about place our

CAPITULUM XCI. De his quae Hermannus Abbas vidit de loco nostro

OF WHAT ABBOT HERMAN SAW CONCERNING OUR HOUSE

Long before the convent left Himmerod, Herman dreamed of a clear river through the choir, a ship steered past a pillar by his tiller, dry bones falling over a wall, and the Savior drawing one monk back. It came true: Archbishop Philip asked for a convent, and Herman led twelve monks to Stromberg, held them there when they wished to go back, and after three years brought them down into the Valley of Saint Peter; John the priest was sent home. On the Rhine they saw a bright circle with seven suns.

Diu antequam conventus noster de Claustro emissus fuisset,
long before convent our from the-Cloister sent-out had-been
dominus Hermannus, nunc Abbas Loci sanctae Mariae,
dom Herman now Abbot of-the-Place of-holy Mary
tunc simplex monachus in Claustro, nocte quadam per
then a-simple monk in the-Cloister on-night a-certain through
visum ante gradum presbyterii sibi stare videbatur, et datus
a-vision before the-step of-the-presbytery himself to-stand seemed and given
est ei in manus crucifixus, ut fieri solet in emissione
was to-him into the-hands a-crucifix as to-be-done is-wont at the-sending-out
alicuius conventus. Stabant et circa eum viri candidati. Vidit
of-some convent stood also around him men white-robed he-saw
etiam in choro fluvium limpidissimum, qui per utrumque
also in the-choir a-river most-clear which through each

chorum fluebat, et in eo navim. Quam conscendens, cum
choir flowed and on it a-ship which boarding when
tam rapidissimus esset cursus eius, ut navis in unam
so most-rapid was the-course its that the-ship on one
columnarum impegisset, nisi per themonem eius industria
of-the-columns would-have-struck unless by the-tiller his diligence
fuisset aversa, non stetit donec veniret ad locum quendam
had-been turned-aside not it-stopped until it-came to a-place certain
infirmitorio nostro proximum. Venerunt et cum eo supradicti
to-infirmary our nearest came also with him the-aforesaid
viri candidati. Tunc ossa arida humana cum capitibus ex
men white-robed then bones dry human with heads from
omni parte mirabili quadam virtute a deforis ultra murum
every side by-a-wondrous certain power from outside beyond the-wall
cadebant. Erant enim, ut Ezechielis visionis recorder, multa
fell they-were for that of-Ezekiel of-the-vision I-may-recall many
valde. Stante conventu inter montem Stromberg et iam
very with-standing the-convent between the-mount Stromberg and the-already
dictum locum, Salvator qui inter eos stare visus est, unum
said place the-Savior who among them to-stand seemed was one
ex monachis dure satis retraxit, alium modestius amovens
of the-monks harshly enough drew-back another more-gently removing
seorsum statuit. Ecce talis fuit visio. NOVICIUS: Quae est
apart he-set behold such was the-vision NOVICE what is
illius interpretatio? MONACHUS: Deus illi praeostendit
its interpretation MONK God to-him foreshowed
quae futura erant de loco nostro, tunc quidem
the-things-which about-to-be were about place our then indeed
obscura, modo plana valde. Dominus Philippus Coloniensis
obscure now plain very lord Philip of-Cologne
Archiepiscopus sciens ordinem vigere in Hemmenrode, et
Archbishop knowing the-order to-flourish in Himmerod and

de illo limpidissimo fluento ariditatem suae Dioecesis irrigare
from that most-clear stream the-dryness of-his Diocese to-water
desiderans, de eadem domo conventum sibi dari petivit,
desiring from the-same house a-convent to-himself to-be-given asked
et obtinuit. Electi sunt ex monachis duodecim, et praedictus
and obtained chosen were from the-monks twelve and the-aforesaid
Hermannus in Abbatem eis ordinatus est. Qui ante gradum
Herman as Abbot for-them ordained was who before the-step
presbyterii, ut longe ante praeviderat, crucem suscipiens, cum
of-the-presbytery as long before he-had-foreseen the-cross taking-up with
eis per navigium venit in montem Stromberg. In quo tribus
them by navigation came to the-mount Stromberg on which for-three
annis commorati, descenderunt in vallem quae nunc dicitur
years having-stayed they-descended into the-valley which now is-called
Vallis sancti Petri, illic muro de quo supra dictum
the-Valley of-saint Peter there with-the-wall about which above said
est, se claudentes. Ossa illa arida designant homines
it-is themselves enclosing bones those dry designate men
saeculares spiritualis gratiae immunes, qui in valle conversi
secular of-spiritual grace devoid who in the-valley converted
sunt ad vitam religiosam. Fluvius qui per oratorium cum
were to life religious the-river which through the-oratory with
impetu fluebat, significat domus eiusdem religionem. Quae
force flowed signifies of-house the-same the-religion which
clara est per puritatem traditionum, et impetuosa per
clear is through the-purity of-the-traditions and impetuous through
fervorem observationum. Quod navim a columna avertit,
the-fervor of-the-observances that the-ship from the-column he-turned-aside
sine causa non fuit. Nam cum conventus super praefatum
without cause not it-was for when the-convent upon the-aforementioned
venisset montem, et multa eis necessaria deessent,
had-come mount and many to-them necessary-things were-lacking

quidam reminiscentes aedificiorum et aliorum multorum
certain-ones remembering the-buildings and other many-things
quae dimiserant, et murmurantes redire vellent, dominus
which they-had-left and murmuring to-return wished dom
Hermannus Abbas cum semel ac secundo de perseverantia
Herman Abbot when once and a-second-time about perseverance
eos monuisset nec profecisset, quasi per themonem navem
them he-had-admonished nor had-succeeded as-if through the-tiller the-ship
a columna submovens, ait: Cessate, state, nullus vestrum
from the-column moving-away he-says cease stand none of-you
revertetur; ego arthemonem obieci. Is autem quem dure
shall-return I the-tiller have-set-against he moreover whom harshly
retraxit Christus, cum aliis quidem fuerat scriptus et
drew-back Christ with the-others indeed had-been written and
nominatus, sed subsequentis importuna petitione submotus.
named but of-a-following-one by-importunate petition removed
Ipse est Johannes sacerdos, quem Dominus modeste extrahens,
he is John the-priest whom the-Lord gently drawing-out
seorsum stare fecit. Cum conventu emissus, cum conventu
apart to-stand made with the-convent sent-out with the-convent
non stetit, quia per licentiam extortam remissus est.
not he-stood because through leave extorted sent-back he-was
Haec est visionis interpretatio, secundum quod ab ipso
this is of-the-vision the-interpretation according-to what from the-very
didici Abbate Hermanno. NOVICIUS: Nihil hic ut video
I-learned Abbot Herman NOVICE nothing here as I-see
actum est sine nutu divino. MONACHUS: Navigantibus
done was without nod divine MONK with-sailing
eis in Rheno, sicut adhuc omnes qui ex eis vivunt testes
them on the-Rhine as still all who of them live witnesses
sunt, viderunt supra se in coelo circulum lucidum et
are they-saw above themselves in the-sky a-circle bright and

septem in eo soles. NOVICIUS: Quid per circulum, vel quid
seven in it suns NOVICE what by the-circle or what
per septem soles videtur tibi intelligendum? MONACHUS:
by the-seven suns seems to-you to-be-understood MONK
Per circulum eundem intelligo aeternitatem Spiritus sancti;
by the-circle same I-understand the-eternity of-the-Spirit holy
per septem soles, septem eius dona, quibus bono exemplo
by the-seven suns seven his gifts by-which by-good example
eiusdem congregationis provincia erat illuminanda.
of-the-same congregation the-province was to-be-illumined

CAPITULUM XCII. De Rudolpho qui illotis manibus timuit tangere aspersorium

RUDOLPH, WHO FEARED TO TOUCH THE SPRINKLER

Rudolph, coming from the privy, fears to sprinkle himself with holy water with unwashed hands, and a voice says, "What I have cleansed you cannot pollute."

Quidam conversus qui cum eodem conventu missus est,
a-certain lay-brother who with the-same convent sent was
Rudolphus nomine, vir bonus ac religiosus, cum die quadam
Rudolph by-name a-man good and religious when on-day a-certain
de privata veniens, illotis manibus oratorium nostrum
from the-privy coming with-unwashed hands oratory our
intraret, et ex ordine se aspergere teneretur, intra suas
he-entered and by rule himself to-sprinkle he-was-bound within his
cogitationes dicere coepit: Aqua haec sancta est et benedicta,
thoughts to-say he-began water this holy is and blessed
nec decet ut manibus immundis te illa aspergas. Cui mox
nor is-it-fitting that with-hands unclean you with-it sprinkle to-whom at-once

in aere vox clare respondit: Quod ego mundavi, tu non potes
in the-air a-voice clearly answered what I have-cleansed you not can
polluere. Et cognovit ibi magis Deo displicere immunditias
to-pollute and he-knew there more to-God to-displease the-uncleannesses
cordis quam corporis. In animae puritate Deus delectatur.
of-the-heart than of-the-body in of-the-soul purity God delights

CAPITULUM XCIII. De monacho qui in excessu factus, propriam vidit animam

OF A MONK WHO IN ECSTASY SAW HIS OWN SOUL

A monk in ecstasy sees a beautiful boy in his own bowels, his soul cleansed of all stain. Consolations told to many are easily lost.

Monacho cuidam Deus ostendere volens animae suae
to-a-monk certain God to-show wishing of-soul his
puritatem, in excessum mentis illum adduxit. In quo excessu
the-purity into ecstasy of-mind him led in which ecstasy
puerum pulcherrimum intra sua viscera contemplatus est.
a-boy most-beautiful within his bowels beheld he-has
Ad se autem reversus, intellexit eundem fuisse animam
to himself moreover returned he-understood the-same to-have-been soul
suam, Dei munere ab omni labe criminum mundatam.
his of-God by-the-gift from every stain of-crimes cleansed
Puer enim a puritate dictus est. NOVICIUS: Puto quod
a-boy for from purity called is NOVICE I-think that
non sit tutum si homo multis consolationes suas manifestet.
not it-is safe if a-man to-many consolations his reveal
MONACHUS: Per multos labores et tentationes, et
MONK through many labors and temptations and

hoc secrete, divinae consolationes adipiscuntur, et facillime
this secretly divine consolations are-gained and most-easily
manifestatae subtrahuntur. Utrumque verum esse, singulis
when-revealed are-withdrawn each true to-be by-single
tibi ostendam exemplis.
to-you I-shall-show examples

CAPITULUM XCIV. De sanctimoniali quae propter defectum unius pictantiae mirifice consolata est

OF A NUN WONDROUSLY CONSOLED FOR THE LACK OF ONE PITTANCE

A nun overlooked when fried eggs are given out thanks God for it and receives an invisible pittance whose sweetness fills her mouth and body; at her request our abbot has the Te Deum sung in thanks.

Cum nuper, hoc anno scilicet, in quadam domo sanctimonialium
when lately this year namely in a-certain house of-nuns
ordinis nostri, a celleraria per totum conventum pictantia,
of-order our by the-cellaress through the-whole convent a-pittance
id est ova frixa dividerentur, nescio quo casu una ex eis
that is eggs fried were-divided I-know-not by-what chance one of them
neglecta est. Non tamen arbitror actum casu, sed divino
overlooked was not yet I-think done by-chance but by-divine
nutu, ut Dei gloria manifestaretur in illa. Patientissime
nod that of-God the-glory be-manifested in her most-patiently
autem defectum illum sustinens, imo neglectam se gratulans,
moreover lack that bearing nay overlooked herself congratulating
cum Deo gratias referret, summus ille Abbas invisibilem ei
when to-God thanks she-rendered highest that Abbot an-invisible to-her
pictantiam misit; cuius inenarrabili dulcedine sic repletum est
pittance sent whose by-unspeakable sweetness so filled was

os eius, fauces, viscera et venter, ut nunquam aliquid tale in
mouth her throat bowels and belly that never anything such in
vita sua sentiret. Dulcedo haec corporalis erat. Porro in mente
life her she-felt sweetness this bodily was moreover in mind
et in anima, dulcedine spirituali Deus tam copiose visitavit
and in soul with-sweetness spiritual God so copiously visited
eam, ut diceret Abbati nostro quod omnibus diebus vitae suae
her that she-said to-Abbot our that in-all the-days of-life her
pictantiis omnibus carere vellet, dummodo in consimili
the-pittances all to-lack she-would-wish provided-that in like
dulcedine adhuc una tantum vice sibi liceret deliciari. Pro
sweetness still one only time to-her it-be-allowed to-delight for
qua idem Abbas noster ad eius petitionem pro gratiarum
which the-same Abbot our at her petition for of-thanks
actione, hymnum, Te Deum laudamus, singulis nobis iniunxit.
the-giving the-hymn you God we-praise to-single us enjoined
NOVICIUS: Si Deus sic excellenter tantillum remunerat in
NOVICE if God so excellently so-little rewards in
praesenti vita, non ambigo quin magnas tribulationes mirifice
the-present life not I-doubt but-that great tribulations wondrously
remuneret in futuro. MONACHUS: Quod facile huiusmodi
he-rewards in the-future MONK that easily of-this-kind
consolationes in praesenti perdantur, ecce exemplum.
consolations in the-present are-lost behold an-example

CAPITULUM XCV. De converso qui dicendo perdidit dulcedinem divinitus concessam

A LAY BROTHER WHO LOST HIS SWEETNESS BY TELLING IT

A lay brother of Himmerod rebuked for neglecting work for his sweetness in prayer asks his master for a kiss to share it, and with the kiss loses the grace. Henry of Himmerod did not lose his by telling.

Conversus quidam in Hemmenrode cum in orationibus suis
a-lay-brother certain in Himmerod when in prayers his
mellifluam divinitus accepisset dulcedinem, et ob hoc
honey-flowing divinely he-had-received sweetness and because-of this
saepe labores suos negligeret, magister suus crebro eum
often labors his he-neglected master his frequently him
arguit dicens: Frater, certis temporibus est orandum, et
rebuked saying O-brother at-certain times it-is to-be-prayed and
certis temporibus laborandum. Ille sicut homo simplex ut
at-certain times to-be-labored he as a-man simple that
increpantem placaret respondit: O magister, si sciretis
the-one-rebuking he-might-placate answered O master if you-knew
causam, non mihi imputaretis. Rogo ut detis mihi
the-cause not to-me you-would-impute-it I-ask that you-give me
osculum. Putabat enim quod impressione labiorum eandem
a-kiss he-thought for that by-the-pressing of-the-lips the-same
sentire posset dulcedinem. Cui mox ut osculum dedit ille,
to-feel he-could sweetness to-whom as-soon as a-kiss he-gave he
gratiam irrecuperabiliter ut puto perdidit iste. Simile pene
the-grace irrecoverably as I-think lost this-one a-like-thing almost
habes supra capitulo quadragesimo tertio, de converso qui
you-have above in-chapter fortieth third about the-lay-brother who
angelum saepe vidit, et dicendo gratiam perdidit. Causas
an-angel often saw and by-telling the-grace lost the-causes

vero subtractionis gratiae in praesenti plures esse, alibi tibi
but of-the-withdrawal of-grace in the-present several to-be elsewhere to-you
assignavi. Quidam tamen licet aliis sibi divinitus
I-have-assigned certain-ones yet although to-others to-themselves divinely
ostensa crebro referant, non ob hoc gratiam perdunt,
the-things-shown frequently they-relate not because-of this the-grace lose
sicut supra dictum est de Henrico converso de Hemmenrode.
as above said it-is about Henry lay-brother of Himmerod

CAPITULUM XCVI. De viatore prophetici spiritus qui apparuit Henrico converso

A WAYFARER OF PROPHETIC SPIRIT SEEN BY HENRY

Henry, master of the grange of Hart, meets under a pear tree a gray-haired, long-bearded, barefoot wayfarer of angelic face, who praises the order and vanishes. Warned by the Prior Herman to sign himself, he meets him again and is told the Prior taught him that; the wayfarer knows the abbots' faults and virtues, rebukes Henry for trying to force God, takes a girdle for a monk of Eberbach, and says that souls flock to the office of the dead.

Henricus idem cum grangiae quae Hart dicitur praeesset,
Henry the-same when over-the-grange which Hart is-called he-presided
et die quadam in Mayo segetes curtis, orationes
and on-day a-certain in May the-crops of-the-farmstead prayers
suas ruminando, solitarius circuiret, hominem quendam
his ruminating alone he-went-around a-man certain
sub arbore, piro scilicet, quae illic in agro singulariter
under a-tree a-pear namely which there in the-field singly
sita est, contra se stare conspexit. Erat enim decentis
situated is opposite himself to-stand beheld he-was for of-seemly
staturae, capillis canus, barba prolixa, tunicam habens
stature with-hair gray with-beard long a-tunic having

talarem et clausam, scapulare vero latum ultra genua
ankle-length and closed a-scapular but broad beyond the-knees
longum, eratque vultus eius angelicus. Quem cum propius
long and-was face his angelic whom when nearer
accedens salutasset, dicens, Benedicite frater; respondit ille,
approaching he-had-greeted saying bless O-brother answered he
Dominus. Et adiunxit: Quomodo placet tibi ordo tuus
the-Lord and he-added how pleases you order your
frater? Converso respondente, bene; iterum adiecit: Bene
O-brother with-the-lay-brother answering well again he-added well
tibi placere debet, quia nulla vita tantae perfectionis est
to-you to-please it-ought because no life of-so-great perfection is
in Ecclesia Dei. Cuius aspectus cum multam converso
in the-Church of-God whose aspect when much on-the-lay-brother
incuteret reverentiam, volens conversus aliquam ei dare
struck reverence wishing the-lay-brother some to-him to-give
occasionem petendi aliquid, ait: Cur sic nudis inceditis
occasion of-asking something he-says why thus with-bare do-you-walk
pedibus? Respondente illo, talis est consuetudo nostra;
feet with-answering him such is custom our
subiunxit: Peto ut mihi liceat vobis dare calcios, et
he-added I-ask that to-me it-be-allowed to-you to-give shoes and
nobiscum hodie prandeatis. Et recusavit utrumque, dicens:
with-us today you-dine and he-refused each saying
Modicus cibus mihi sufficit et sociis meis. Cumque
little food to-me suffices and to-companions my and-when
aliqua secretius simul tractassent, is qui viator videbatur,
some-things more-secretly together they-had-discussed he who a-wayfarer seemed
converso alium diem ad eundem locum praefixit. A
to-the-lay-brother another day at the-same place appointed from
quo modicum discedens in plano loco nusquam comparuit.
whom a-little departing in a-level place nowhere he-appeared

Quo viso Henricus expavit, festinansque ad Claustrum,
with-which seen Henry took-fright and-hastening to the-Cloister
Priori suo Hermanno, nunc Abbati in Loco sanctae Mariae,
to-Prior his Herman now Abbot in the-Place of-holy Mary
quae dicta sunt vel gesta per ordinem recitavit. Cui
the-things-which said were or done in order recited to-whom
ille: Cautus esto frater, quia non omne verum est quod
he cautious be O-brother because not all true is which
verum apparet. Mox ut eum videris ex remoto,
true appears as-soon as him you-shall-have-seen from afar
signabis te, et cum appropinquaveris ei, iterum eo
you-shall-sign yourself and when you-shall-have-approached him again with-him
vidente signabis te, dicesque, Benedicite. Quod cum
seeing you-shall-sign yourself and-you-shall-say bless which when
fecisset, subrisit ille dicens: Juste facis signando te, quia
he-had-done smiled he saying rightly you-do by-signing yourself because
non omne verum est quod verum apparet. Neque hoc
not all true is which true appears nor this
ipsum habes a te, sed Prior tuus te docuit. Ego,
very-thing have-you from yourself but Prior your you taught I
inquit, illum diligo, eo quod religiosus sit et amator
he-says him love for-this that religious he-is and a-lover
disciplinae, et quia quotidie orat pro omni Ecclesia et
of-discipline and because daily he-prays for all the-Church and
ordine. Quod et verum est. Mentionem etiam habuit domini
order which also true is mention also he-had of-dom
Eustachii Abbatis Claustri, et domini Henrici Abbatis
Eustace Abbot of-the-Cloister and of-dom Henry Abbot
nostri, in illo aliqua corripiens, et in isto plura
our in that-one some-things reproving and in this-one more
commendans. Et recitavit ei omnia more Helisei quae
commending and he-recited to-him all-things in-the-manner of-Elisha which

in conclavi cum Priore sive aliis fuerat locutus. Postea cum
in the-chamber with the-Prior or others he-had spoken afterward when
idem conversus die quadam dicto completorio aliquid
the-same lay-brother on-day a-certain with-said compline something
obtinere niteretur a Deo, veniis et lacrimis, et non
to-obtain strove from God with-prostrations and tears and not
profecisset, ille curia clausa, ostioque firmato diligenter
had-succeeded he with-the-court closed and-the-door fastened carefully
oratorii, ad eum intravit, increpans eum et dicens: Stolide,
of-the-oratory to him entered rebuking him and saying O-fool
putas quod vi possis aliquid extorquere a Deo?
do-you-think that by-force you-can something to-extort from God
Si non esset tibi modo parcitum propter Priorem tuum,
if not it-were to-you now spared because-of Prior your
forte amentiam incurrisses. Nocte quadam cum idem
perhaps madness you-would-have-incurred on-night a-certain when the-same
Henricus defuncto aliquo in ecclesiam deportato sedisset ante
Henry with-dead someone into the-church carried had-sat before
altare infirmorum, viator de quo dicere non possum
the-altar of-the-sick the-wayfarer about whom to-say not I-can
utrum angelus fuerit an homo, ei apparens, signavit ubi
whether an-angel he-was or a-man to-him appearing signed where
Prior esset. Cui cum ille resignasset, in infirmitorio est;
the-Prior was to-whom when he had-signed-back in the-infirmary he-is
signo respondit: Ego novi hoc, bene est ibi. Inclinansque
by-sign he-answered I know this well he-is there and-bowing
coram eodem altari, recedens, et ante illa tria altaria quae
before the-same altar withdrawing and before those three altars which
sunt in abside, simile faciens, chorum monachorum intravit,
are in the-apse alike doing the-choir of-the-monks he-entered
et non comparuit. Saepe illum testabatur se vidisse in
and not appeared often him he-testified himself to-have-seen in

choro circueuntem in multa claritate. Cui cum ex parte
the-choir going-around in much brightness to-whom when from part
Prioris conversus tunicam obtulisset et cingulum, tunicam
of-the-Prior the-lay-brother a-tunic had-offered and a-girdle the-tunic
recusavit, cingulo suscepto. Ego, inquit, eum dabo bono
he-refused with-the-girdle accepted I he-says it shall-give to-a-good
cuidam monacho Eberbacensi, et magis ei proderit, quam
certain monk of-Eberbach and more to-him it-shall-profit than
si ego uterer illo. Remisit ei et cingulum laneum, pretio
if I should-use it he-sent-back to-him also a-girdle woolen in-price
quidem vilissimum, sed virtute pretiosum. Per quem et
indeed most-cheap but in-power precious through which both
sanitates factae sunt, et plurimum valet contra stimulum
healings done were and very-much it-avails against the-goad
carnis. Quem cum etiam rogaret ut se Priori ostendere
of-the-flesh whom when also he-asked that himself to-the-Prior to-show
dignaretur, respondit: Dominus noster nos frequenter mittit
he-should-deign he-answered Lord our us frequently sends
in Jerusalem et alia aeque remota loca, et si videret me
to Jerusalem and other equally remote places and if should-see me
Prior, posset per eius interrogationes legatio mea impediri.
the-Prior could through his questionings embassy my to-be-hindered
Et adiecit: Dic Priori ut sollicitus sit circa excitandos
and he-added tell the-Prior that anxious he-is about rousing
fratres, ne dormiant dum pro defunctis cantant, quia sicut
the-brothers lest they-sleep while for the-dead they-sing because as
milites congregantur ad tornamentum, ita animae confluunt
knights are-gathered to a-tournament so souls flock-together
ad officia defunctorum. NOVICIUS: Puto quod mortui
to the-offices of-the-dead NOVICE I-think that the-dead

vivis in hoc officio sollicitis, dum indigent, vicem caritatis
to-the-living in this office diligent while they-need the-turn of-charity
rependant. MONACHUS: Hoc tibi uno ostendam exemplo.
repay MONK this to-you by-one I-shall-show example

CAPITULUM XCVII. De Rudolpho canonico de Aldinsele cui viri candidati horas canonicas decantaverunt

RUDOLPH OF ALDENZEEL, WHOSE HOURS MEN IN WHITE SANG

An old canon too weak to say his hours sees men in white surplices come and sing them for him, whom his niece cannot see: the souls of fellow canons he had helped. The Monk ends the visions and turns to the sacrament of the body and blood of Christ.

Est quidam canonicus in Aldinsele Rudolphus nomine, homo
there-is a-certain canon at Aldenzeel Rudolph by-name a-man
grandaevus, et circa officia divina valde sollicitus. Nunquam
very-old and about the-offices divine very diligent never
aliquam horam in choro negligit, dummodo incedere possit,
any hour in the-choir he-neglects provided-that to-walk he-can
sicut testis est Allardus noster novicius, quandoque illius
as witness is Allard our novice once his
concanonicus. Quodam tempore dum defectum naturae
fellow-canon at-a-certain time while weakness of-nature
pateretur, ita ut incedere non valens lecto decumberet,
he-suffered so that to-walk not being-able on-bed he-lay
nec tamen aliquid doloris sentiret, cum horas suas dicere
nor yet anything of-pain he-felt when hours his to-say
non posset, quosdam viros candidos in superpelliciis et
not he-could certain men white in surplices and
tonsura clericorum, certis horis adesse vidit, qui
with-the-tonsure of-clerics at-certain hours to-be-present he-saw who

ei omnes horas decantabant. Quibus dictis, dicebant ad
to-him all the-hours chanted with-which said they-said to
invicem: Modo exeamus, et sinamus eum quiescere. Quos
each-other now let-us-go-out and let him rest whom
cum frequenter contemplaretur, et filiam sororis quae ei
when frequently he-beheld and the-daughter of-his-sister who him
ministrabat non posse illos videre deprehendisset, intellexit
served not to-be-able them to-see he-had-detected he-understood
quia animae concanonicorum eius essent, quibus ipse beneficia
that the-souls of-fellow-canons his they-were to-whom he benefits
impenderat. Quia ad sacramentum corporis et sanguinis
had-paid because to the-sacrament of-the-body and blood
Christi festino, diversis hic visionibus finem impono.
of-Christ I-hasten diverse here to-visions an-end I-put
