

**A NEW  
Ecclesiastical History,  
Containing an ACCOUNT  
of the  
CONTROVERSIES  
IN  
RELIGION;  
THE  
LIVES and WRITINGS  
OF  
Ecclesiastical Authors**



**1699  
Part Four**

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Ecclesiastical History,  
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LIVES and WRITINGS  
OF  
Ecclesiastical Authors ;  
AN  
Abridgement of their Works,  
And a JUDGMENT on their  
STYLE and DOCTRINE:  
ALSO  
A Compendious HISTORY of the COUNCILS  
AND  
All Affairs Transacted in the Church.  
Written in FRENCH  
By Lewis Ellies Du PIN Doctor of the SORBON.  
VOLUME the ELEVENTH.  
Containing the Printed for  
Timothy Childe at the White Hart at the West  
End of St. Paul's Church Yard.**

**MDCXCIX**

**1699**

**The HISTORY of the THIRTEENTH CENTURY.**

**LONDON**

L. E. DAVIS'S  
Ecclesiastical History  
OF THE  
THIRTEENTH, FOURTEENTH,  
and  
FIFTEENTH CENTURIES:  
Which make the  
ELEVENTH, TWELFTH,  
and  
THIRTEENTH  
VOLUMES.



# HISTORY OF THE Controversies in Religion, And other Affairs transacted in the CHURCH DURING THE Thirteenth Century

## CHAPTER IV

### The Lives and Writings of the Authors that flourished in the West in the Thirteenth Century

#### A Judgment On The Works Of The Thirteenth Century



**T**HE great number of Authors which wrote in the Thirteenth Century of the Church, seems to promise a great variety of very diverting matters. And therefore no doubt it will be a surprise to find nothing in this Chapter almost but just the Names, the employments, and the Time of the greatest part of the Authors, with a simple Catalogue of their Writings. But if one considers the nature of the Works, and the manner of their Composition, he must confess that we have used them as we ought, seeing the Extracts that might have been made of them would have been neither useful nor pleasant and therefore we shall content ourselves in making some general Reflections upon the different sorts of Subjects which busied the Authors of the Thirteenth Age, and upon the manner of their writing.

The most considerable are the Commentaries upon the four Books of Sentences of Peter Lornbard Bishop of Paris, whose Work was then in such request, that it was the only Divinity that was taught or learnt in the Schools. But instead of pursuing his Method, and solving the Questions which he has proposed by passages out of the Fathers, they make use of nothing almost but Philosophical Principles, and Metaphysical Niceties: they don't think it enough to explain the Text of the Book of the Master of the Sentences, but they must take his Questions; and handle them after a different manner.

So that this cannot so properly be called a Commentary as another Work. They have added many other Questions to those of the Master of the Sentences, which are either inserted in the Commentaries, or are treated of in separate Pieces, which are commonly called Quodlibetick Questions.

Some Divines finding themselves too much straiten in the Method of the Master of the Sentences, and being willing to give themselves more scope, left off following his Model, and made a new

one of their own in their Workshop, which they commonly gave the name of A Sum of Theology. There they beat about an infinite number of Theological or Philosophical Questions, they set out the Reasons on one side and the other, and most commonly decide the Question by Philosophical Reasoning and Testimonies, making use very often of the Authority of Aristotle, and now and then of that of the Fathers, whose Passages they commonly get upon trust out of the Master of the Sentences, Grotton, or the ordinary Gloss; so that their Quotations are very often nothing to the purpose, because they are taken upon the Credit of another body, because they never had recourse to the Original it self, and because they very much wanted Critics.

The Stile of these Works is ordinarily dry and barbarous, and seldom wants obscurity. Their manner of delivering the Word of God to the People had got a tang of this Scholastic Method: the Sermons were full of Divisions, and Distinctions upon Distinctions, and pitiful mean Comparisons, it's very rare to find any Points of Morality explained in their full Extent, set in their true Light, founded upon solid Principles, and enforced with Eloquence: But if they do meddle with them, 'tis only to propose them daily, to explain them after the common fate, and to strengthen them with some Passages of Scripture brought in to prove what their . natural sense will not bear.

The Commentaries upon the Holy Scripture are of two sorts , the one called Postilles, are short Notes, for the most part giving Grammatical Explications of the words, and taking notice of every little Trifle; the other larger, composed of Allegories and mystical Thoughts.

Some of their spiritual Works about Piety, though plain, yet are pretty solid; but then again some of them are so mystical that they are not intelligible. The Authors that wrote about the Rights and Ceremonies of the Church have made it their business to find out, or else to invent some mystical Reasons for them, with which they have stuffed their Works.

The Collections of and Commentaries upon the Decretals of the Popes, took up the time of those that studied the Canon Law. And they have in this Labyrinth of the Laws found work enough for to exercise their Pens, and matter enough to fill great Volumes.

Antient History, especially that of the Church, lay extremely neglected in this Age, yet some of its Authors have pretended to give us Abridgments and unmethodical Collections of Universal History. Many of them have made particular Chronicles of their own Churches or Monastery, which they filled with things that did not deserve notice: Others have writ the History of the Crusades of their Times, or Relations of the Journeys into Palestine, and these are the most considerable of all the Historians of that time. The Lives of the Saints are rather Panegyrics than Historical Narrations.

I shan't speak of the prodigious multitude of Commentaries Upon Aristotle and the many other Works in Philosophy, in which the greatest Men of this Age very uselessly spent their time and pains: because, besides that these matters do not belong to my business, no body now makes any account as these Books, which are no more looked after or made use of, except it be to make the Shelves of great Libraries groan again under the weight of their numerous Volumes.

**J**OACHIM, a Native of Calabria, a Monk of the Order of Citeaux in the Monastery of San-Bucchino, in the Diocefs of Anglone, now in Lucania, afterwards Abbot of Cwriaco in Calabria, and at last Abbot of Flora in his own Country, the Founder and Institutor of that Congregation, flourished from the year 1181, to the year 1200, which some will have to be that of his Death, but it is more probable that he lived some years in the Thirteenth Century.

He had while he lived the Reputation of Sanctity, and likewise of having the Gift of Prophecy. He composed some mystical Commentaries upon the Holy Scriptures, in which he has inserted divers Prophecies of things which he thought must happen in that State which he saw the Church

in in his Time. Some of his Predictions chanced to prove true, and others false, as it generally happens to that sort of Prognosticators ; but they always gave him occasion of reprehending the irregularities of the Age he lived in with more freedom, and of representing the Consequences of them. His Works which were printed at Venice in 1519, are these.

*The Harmony of the Old and New Testament*, in three Books: A Work which he undertook by order of the Popes Lucius the Third, and Urban the Third, and which he completed under the Pontificate of Clement the Third, who approved his Work: A Commentary upon the Prophet Jeremy: A Commentary upon Isaiah: Commentaries upon some Chapters of the Prophets Nahum, Habakkuk, Zechariah and Malachi: A Commentary upon the Revelation of St. John: The Psalter for ten strings, in which he treats of the Trinity, and of the distinction of the three Divine Persons. Trithemius makes mention of the following ones too; A Commentary upon the Prophet Daniel: Another Commentary upon the Gospel of St. John: A Book dedicated to the Emperor Henry VI. *A Treatise of the Seven Seals*: Prophecies about fifteen Popes: A Prediction concerning the times to come: Some Treatises against the Jews; but he omits his Work against the Master of the Sentences.

In this last Treatise the Abbot Joachim oppugns that which the Master of the Sentences had asserted in his fifth Distinction, in the first Book: That the Divine Essence is to such sort common to the Three Persons, that it is neither begotten, nor begetting, nor proceedings so that one cannot lay that the Father begot the Essence, nor that the Essence begot the Son, &c. Tis his Opinion that, admitting this Principle, we must grant four things in God; namely, the Three Persons, and the Essence distinct from them : and that is the reason he engages on this side to maintain that there is nothing in the Deity which is Father, Son, and Holy Ghost, although he agrees that the Father, Son, and Holy Ghost, are of one and the same Essence, Substance and Nature, so that one may very well say that the Three Persons are the same Essence, but not that the same Essence is the three Persons.

He seems too to grant that this Essence is a real and proper Unity, but to consider it as only a Collective and Metaphorical Unity; because- he makes use of such Passages of Scripture to explain it as the word Unity is taken in this sense in; as where it is written that all Believers have but one Heart, that they are but one Body, that they are but one, &c.

Yet there's no reason hereupon to believe that this Abbot was an Arian; but it is more probable that all his Error consisted in his way of expressing himself: but as for the rest, it is very hard to know or guess what his real Sentiments of the thing were, and perhaps it was more than he knew himself However it was, the matter remained undecided from the Pontificate of Alexander III. until that of Innocent III. who gave it for the Master of the Sentences against Abbot Joachim in the fourth General Lateran Council, but without any disgrace to the memory of that Abbot, who submitted his Doctrine to the Judgment of the Holy See, and declared he would never have any other Sentiments than those of the Church of Rome, without which this might have done no small hurt to the Abbot and Order of Flora, of which he was the Institutor. Upon this it was that Honorum III. having heard that under colour of this Condemnation the Abbot and Religious of this Monastery were taxed with Heresy, he writes to a Bishop of Lucania, who both did it himself, and allowed it in his Diocesans likewise, forbidding him either to do or suffer it for the future.

As for the Gift of Prophecy which is commonly attributed to the Abbot Joachim, William of Paris, St. Thomas Aquinas, and Trithemius, take notice that it was not really the spirit of Prophecy, but that being a Man of deep Penetration, and great Knowledge. he would by Conjectures foretell things to come, though he was often enough out in his Predictions.

Trithemius mentions the Predictions of this Abbot about fifteen Popes; those which have been printed so many times are the same which Trithemius law. An Explication of a Book of St. Cyril about the great Tribulations is ascribed to him, but that is a supposititious Piece. We have none of the other Prophecies of this Abbot that Trithemius speaks of Roger of Hoveden relates, that

when Richard King of England was in Sicily in 1190, he would have entertained this Abbot Joachint, who told him a great many Predictions, to which this Author gives the name of Fables.

**J**OHAN BELETHA, Doctor of Paris, is placed by Henry de Gand and Trithemius among the Authors which flourished at the beginning of this Age. He has left us a Treatise of Divine Offices, printed at Antwerp in 1553, and in 1570, at Dilinghtn in 1572, at Lions in 1574, and at many other places. Trithemius assures us that he was likewise the Author of some Sermons.

**P**ETER CHANTER of the Church of Paris, who flourished and taught about the same Chanter, time in the University of Paris, has composed a Book, called, *The Word abridged*: A Work of great Renown among the Authors of the next Centuries, of which a part which was written against the Proprietary Monks, hath been printed. He likewise made another Book, entitled, *A Grammar for Divines*, very necessary for the understanding of the Holy Scriptures: He composed a Treatise of Distinctions: A Piece about some Miracles: Three Books of Sacraments: and Sermons, of which Trithemim Makes mention. In Libraries are to be seen as Glosses of his upon the Books of the Bible, and a Collection of Cases of Conscience.

**G**UIBERT or GILBERT, whose Sirname was MARTIN, taken by him upon Gilbert the account of a particular respect he had for that Saint, and because he had lived some while. in Martin the Monastery of St. Martin of Tours, was a Monk of Gemblours, whence he was called to the Abby of St. Flourin, and afterwards chosen Abbot of Gemblours in the year 1194. But ten years after he resigned this Abbey, and retired into the Monastery of Villiers, from whence he took a journey to Teas, and at last returned to die at Gcmblours very old, after having been Priest 63 years.

He has written many pious Letters to divers Persons: A History in verse of the life and Miracles of St. Martin, dedicated to Philip Archbishop of Cologne: Eleven letters to the same Archbishop, and others to Herveus Abbot of Marmonstier, and to the Religious of that Monastery, and some others to St. Hildegardus and other Persons.

All these Letters have never been printed, but Father Mabilon who had the sight of them in Manuscript, has given us an Extract of them in his second Tome of Anelecta, with a Letter of HERNARDUS Arch-deacon of Liege to a Canon of Loon, desiring him, in Guibert's name, to make a Poem in honour of St. Martin, as he had in honour of St. Servatus.

One of the first Schoolmen of the Thirteenth Century, is WILLIAM of Segnlay, Bishop William, of Auxerre, who had been Professor of the University of sorts, and was translated by Honorius III. to the Bishopric of Paris. He died at St. Cloud the 23<sup>rd</sup> of November 1223, and was interred in the Abbey of Pontigny. He composed a Sum of Theology, and a Work about Divine Offices. The last hath not yet seen the light : The Sum of Theology has been printed at Paris in 1500, and once since.

**R**OBERT of Corceon an Englishman, who was made Cardinal by Innocent the Third, flourished about the beginning, of this Century, and held a Council in quality of a Legate in 1212 at Paris: He was one of the neatest Divines of his time, and composed a *Sum of Theology*, which may be seen in Manuscript in the Library of St. Vilor of Paris, and is quoted by Monsieur De Launoy, and other Authors.

**A**LANUS of Lillie in Flanders, flourished in the University of Paris, where for a long time he taught Divinity from the beginning of this Age, till towards the end. He was called the Universal Doctor, because he was equally excellent in Divinity, Philosophy and Poetry. He wrote many Works both in Prose and in Verse: those that are printed are, *A Commentary upon the Song of Songs to the praise of the Virgin*, printed at Paris in 1540: *A Sum of the Art of Preaching*: A Penitential with this Title, *The Correltor*: A Work upon the

Parables, which has been printed a great many times: *A Book of Sentences or memorable Sayings*: A Work in Verse about an honest and perfect Man in all sorts of Virtue, intituled, *Antklodianus*, printed at Basil in 1536, and at Antwerp in 1621: A Piece with this Title, *The Complaint of Nature against the Vice of Sodomy*: Two Books against the Albigenses and Vaudois: Eleven Sermons: Six Books of the Wings of the Cherubims, fully ascribed to St. Bonaventtère: Two Proses, one up on the Incarnation, and the other upon the weakness of Human Nature.

All these Works were collected by Charles Visch, and printed at Antwerp in 1653, to which in 1656 he added two more Books of this same Author against the Albigenses, Vcudou, Jews and Pagans. there's a Manuscript Work of this Author's too, which is a Sum of Moral Theology, intituled, After how many manners, because be there discourses in an Alphabetical Order, in how many manners things may betaken well or ill. This is plainly that Work which Trithemius calls, The Sum of Virtues and Vices. Trithemius mentions likewise a Treatise upon the Sentences: A Treatise called; *The Eye of the Scripture*: A Treatise of Learning: Two Commentaries upon the five Books of Moses; About Mystical Equivocates; Of the nature of Animals: A book of Letters and Commentaries upon many Books of the holy Scripture, all composed by Alanus. You must take care not to confound this with the Alanus Bishop of Auxerre who lived in the Century before, and there is reason to doubt whether this were ever a Citeaux Monk as the former was.

The Commentary upon the Prophecies of Merlin, and the Treatise of the Philosophers Stone, the former printed at Franckfort 1608, the latter at Leyden 1600, under the name of Alanus, are two forged Pieces.

**S**IMON a Priest of Tournay taught Divinity too about the beginning of this Age with no simoni smart Reputation in the Schools of Paris. Henry de Gand, and Trithemim take notice that tying himself up to the Doctrine of Aristotle, he has fallen into some Errors: We have none of his Works printed, but they may be found in Manuscript in Libraries. These are the most considerable of them: *A Theological Sum upon the Sentences: Divers Questions: An Exposition of the Athanasian Creed: A Commentary upon Boethius' Book of the Trinity, and of Institutions upon the Holy Scripture*. The English claim this Author for their Countryman, and accordingly a great many of his Works are to be found in England.

**PETER of Corbeil**, Doctor in Divinity of the Faculty of Paris, was Professor there a great while with great Reputation. He had for his Scholar Lotharius, Son of the Earl of Signi, afterwards Pope with the name of Innocent III. who in one of his Letters counts it an honour to have studied under him, and in acknowledgment gets him the Archdeaconry of York, and some time aster the bishopric of Cmbray and at last the Archbishopric of Sens, which he entered up on in the year 1200. He died the third of June in 1222; His Sum of Theology is not printed, whereof the late Monsieur De Launoy had a Manuscript. This Archbishop had a great name in his Time. He wrote a Commentary upon the Epistles of St. Paul, and upon many other Books of the Holy Scripture, with Sermons, and divers Treatises.

**ABSALOM** a Regular Canon of St. Vittor of Paris, and afterwards Abbot of Spiniorbac in the Diocese of Treves, flourished at the beginning of this Century. He has left us fifty Sermons upon the Feasts of the year, printed at Cologne in 1554, by the care of Daniel of Stlinga Abbot of Spinkerbac.

**WERNERUS** Abbot of St Blaize in the Dark-Forest of the Diocese of Constance, flourished about the year 1210. He made a Collection of Sermons composed of divers Passages of the Fathers, which are called by the name of Postillar Sermons: they were printed at Basil in 1549.

**TAGENON** Dean of Pavia, who flourished about the beginnings this Age, has wrote a History of the Expedition of the Emperor Frederick Barbaroffa in Palestine, published by Freherw in his Collection of the German Historians.

There's an Anonymous Historian too of the same time in the fifth Tome of the Antiquities of Canisiut, who wrote upon the fame Subject. The Expedition of Richard King of England in Palestine, was wrote by **WALTER Bishop of Lincoln**, and afterwards Archbishop of Rouen; by **WILLIAM** the Pilgrim an Englishman, and by **RICHARD** Canon of London, who accompanied him in the Voyage.

**ALBERT** Patriarch of Jerusalem. Resident at Acre, after the taking of that City by the Saracens, made about the beginning of this Century an Order for the Carmelites of Syria, published by the Bollandists in the Month of April.

**DODECHIN** a German Priest of the Church of Logenstein, and afterwards Abbot of St. Disibode, flouriflied about the year 1200. He wrote at the desire of Conon Abbot of St. Disibode, a Relation of the Voyage which he had made into the Holy Land, and continued on the Chronicle of Marianus Scotus to the year 1200.

**ANDREAS SYLVIUS** Monk, and at last Abbot of Marchiermes in the Diocese of Tonmay, composed about the year 1200, at the desire of Peter Bishop of Arras, a short History of the Kings of France of the race of the Merovingians, printed at Douay in 1633. He likewise wrote two Books of Miracles of St. Rictruda, published by the Continuers of Bollandus to the 12th of May.

**BALDWIN Earl of Flanders**, and Emperor of Constantinople, has writ a long circular Letter, being a Relation of the taking of Constantinople by the Latins in 1204, wherein he takes care to forget nothing that may render the Greeks odious. It is to be met with in the Annals of Rainddits, and in a Collection of some Pieces by Aubert de la Mire.

**GEOFFREY Lord of Villchardwin** near Troies in Champagne, composed in French the History of the taking of Constantinople by the Latins, where he himself assisted: It is written as an old Stile, but after a noble and impartial manner.

**GONTHIER a Monk** in the Monastery of Paris in the Diocese of Basil, who flourished about the beginning of this Century, has left us the History of the taking of Constantinople by the Latins, the Circumstances of which he had from Abbot Martin an Eye-witness. It was published by Canisius in the first Tome of his Antiquities.

**ARNOLD** Provost of the Church of Hildesheim, and afterwards Abbot of Lubeck, flourished in the Reigns of the Emperors Philip and Otho IV. He is the Author of the Continuation of the Chronicle of the Sclavonians made by Helmeldus from the year 1171, to the year 1209. This Work was printed at Lubeck in 1659, larger than in the first Edition of Helmeldus at Franckfort in 1606, which contains only the nine first Chapters. Yet this wants the four last Chapters, which have been published by Meibomius with the Opuscula Historica, and printed at Hcunstadt in 1660. Vostus's Remarks upon this Author is, that he is to be credited in what relates to the History of the Sclavonians, but not in what he has written of the Histories of Italy, Sicily, and Greece.

**GERVAIS, Sirnamed of Tilbury**, from the name of the Town where he was born, which is in England upon the Thames, of the Family of Henry the II. King of England, and Great Marshal of the Kingdom of Aries, flourished much about the year 1210, and wrote divers Historical Works: among others, An Universal History of the Kingdoms of the West, with the Title of Otia Imperialia: *An History of England*, and some others which are kept up in Libraries, out of which there's no great likelihood of their quickly being set free.

**WALTER MAPES** an Englishman, distinguished himself by his Wit under Henry II. Mapes. John, and Richard Kings of England. Though he was Canon of Salisbury, Chanter of Lincoln, and afterwards Archdeacon of Oxford ; yet he could not forbear making Satyrical Verses upon the Popes, Cardinals, and other Ecclesiastics, wherein he very freely censures their Irregularities. You may see these Poetical Pieces themselves in the first Tome of the memorable Lessons of Voltius, and a Catalogue of them here, The Revelation of Priest Goliath: Four Pieces against disorderly Ecclesiastics: and one against the Irregularities of the Court of Rome.

**WILBRANDUS of Oldenburg, Canon of Hildsheim**, in the year 1211, made a Voyage into the Holy Land, whereof he has given us a Relation, a part of which was published by Allatius in his Collection of Pieces, printed at Cologne in 1653. Allatius commends this Author for a learned and curious Man; his Style is close and Historical, but he does not make use of many barbarous words,

**ROBERT a Regular Canon** of the Order of Premontre in the Monastery of St. Marianus of Auxerre, composed a Chronology from the beginning of the World to the year 1212 the time of his Death. It was published by Nicholas Camuzatus Canon of Tours, and printed at Troies in 1608, with a Continuation of it by **HUGH Canon Regular** of the same Monastery.

**LAMBERT of Leige** a Benedictine Monk of St. Laurence of Duitz, is thought most probably to have flourished at the beginning of this Age. he wrote the Life of Herbert Archbishop of Cologne, some Hymns, and some Epigrams, About the same time the Life of St. William Abbot of Roschild, who died in 1202, Was wrote by an Anonymous Author.

**PETER a Monk** of the Valleys of Cernay, of the Order of Citeaux in the Diocese of Paris, accompanied his Abbot afterwards Bishop of Carcassonne, in his Voyage to Languedock to encounter the Albigenses, he being one of the 12 Abbots appointed by Innocent III. for this purpose. Peter by the Order of Innocent III. has wrote a History of the Albigenses, printed at Troies in 1615, and in the Library of Citeaux, published by Father Tiffur. We shall have occasion to talk of him when we come to the History of the Abigenses.

About the same time **WILLIAM of Puilaurent** wrote a Chronicle of the Heresy of the williams Albigenses, printed at Thoulouse in 1623, and among Duchesne's French Historians.

**JOHN of Oxford, Dean of Salisbury**, flourished about the beginning of this Century, and wrote a History of England, and a Relation of his Voyage into Sicily. Oxford.

About the same time with him lived **JOHN Abbot of Fordeham**, Confessor to John King of England. He wrote the Life of St. Wolfrick, the Actions of King John, and a Chronicle of Scotland.

About the year 1214, **JOCELINE BRAKELONDE** an English Monk of the Monastery of Usk, composed a Chronicle of his Monastery; a Treatise of the Election of Hugh, the Life of St. Robert, Martyr.

**JOHN GRAY** Bishop of Norwich much about the same time wrote a Chronicle, as did John Adam of Baking.

**HUGH WHITE** a Benedictine Monk of Peterborough, has wrote a History of his own Monastery, and of the Foundation of the Church of Mercy.

**PREPOSITIVUS a famous Divine of Paris**, flourished about the year 1225. He composed a Sum of Scholastic Divinity, which has not yet been printed, but is very common in Manuscripts in Libraries. St. Thomas sometimes quotes it in his Sum.

**CESAIRE** Monk of the Order of Citeaux in the Monastery of Heisterback, into which he was entered in 1199, and was afterwards made Prior of that of Villiers in Brabant, composed a great Work in 12 Books, Dialogue wise, in imitation of St. Gregory; containing an account of the Miracles and Visions that happened in his time, particularly in Germany. He assures us in, the Preface that none of it is his own Invention, but all that he wrote he had from others. But yet he is not to be excused for his too easily crediting those who did not deserve it, and upon their relation heaping together as he has done in his Work a great many idle and forged Stories. He likewise composed in 1226, three Books of the Life and Passion of St. Engelbert Archbishop of Cologne: and Homilies upon the Sundays and Holidays of the whole year. These Works have been printed, via. His History of Miracles at Cologne in 1591, and in Father Tiber's first Tome of the Writers of the Order of Citeaux. The Life of St. Engelbert in the Month November of Surius, and at Cologne in 1633, with the Notes of Gelenius; and the Homilies published by Andrew Coppenstein, with the Title of A Collection of Moral Discourses, printed at Cologne in 1615. He also was the Author of other Sermons and other Works, whereof there is a Catalogue in a Letter of his which Andrew Coppenstein has published at die beginning of the Collection.

**STEPHEN of Langton**, though an Englishman, after having gone through the course of his of Studies at Paris, was chosen Chancellor of that University, and Canon of Paris, where he for a good while professed Divinity, explaining the Holy Scripture with no small reputation. He was afterwards made Dean of Rheims, and at last sent for to Rome by Innocent III, who made him Cardinal. The Archbishopric of Canterbury falling, he was chosen by some of the Canons, and consecrated by the Pope at Viterbo the 17th of June in 1206; but John King of England would not acknowledge him, as not having been chosen by the best and wisest part of the Chapter, nor suffer him to enter into possession of the Church. Stephen straight has recourse to Ecclesiastical Censures, and interdicts the Kingdom of England: The King did not think himself obliged to submit to the Interdict; but at last the poor condition of his Affairs having forced him to yield to the Pope, he was likewise obliged to acknowledge Stephen for Archbishop.

This Prelate was not long faithful to him, but took part with Lewis Son of Philip King of France, and remained his Friend till the Death of John, after which he found a way to get himself for a Sum of Money discharged from the crime of Rebellion. He died the 9th of July in 1228, in his house in the place of Slindon in the County of Sussex.

There are in the Libraries of England and other places, a great number of Manuscript Commentaries of this Author upon the Holy Scripture, but there are not any of them printed: We have only his History of the Translation of the Body of St. Thomas at the end of that Archbishop's Letters, printed at Brussels in 1682. The latter which he wrote to King John, and that Prince's Answer, in the third Tome of Father Dachery's Spkilegium; and eighty eight Orders made in the Council which he held at Oxford in 1272, of which we shall have occasion to speak.

**ALEXANDER NECKHAM**, an Englishman, Native of Hertford, after having studied in England, perfected himself in the Academes of France and Italy, and returning into his own Country, was made a Regular Canon of St. Justin at Exeter, and afterwards Abbot of the Monastery in that City in 1215, and died 1227. He is the Author of divers Works which have not yet seen the light, lying buried in the obscurity of some English Libraries; among others, A Commentary upon the four Gospels: An Exposition of Ecclesiastics. A Commentary upon the Song of Son's: The Praises of the Divine Wisdom: A Treatise of the nature. of things: The Clearing of a Library, which contains an Explanation of many places of the Holy Scripture.

**HELINAND a Monk** of the Abby of Fraemont, of the Order of Citeaux in the Diocese of Beauvais, flourished about the beginning of this Century, and died in 1227. He composed a Chronological History from the beginning of the World, to the year 1204, the four last Books of which were published by Father Tissier in the 8<sup>th</sup> Tome of his Library of the Writers of the Order of Citeaux, with some Sermons, and a Letter to Walter an Apostate Monk about the Recovery of a Man fallen into that condition. He has likewise written the Martyrdom of St. Gereon, and

his Companions related by Surius, in the tenth of October. The Verses upon Death, published by Loifel, are ascribed to him. In the Library of Lottopont there's a Manuscript Treatise of this Author's upon the Apocalypse, and in other Libraries a Treatise in praise of a Monastic Life, and another of the Government of Princes. Trithemius and others speak well of this Author, but for all that there is more of Labour in his History than of Judgment: for tis nothing but a Collection from other Authors made without any discretion. His other Works are but little worth.

About the fame time flourished CONRADE of Litchtenm Abbot of Urspurg in the Diocese of Augsburg, who composed a Chronicle from Belus King of Assyria, to the year 1229, taken from divers Authors: It contains many remarkable things about the History of Germany in his time, and the foregoing Centuries. He was made Abbot of Urspurg in 1215, and died in 1240.

**St. FRANCIS** born in the year 1182 at Assist, Founder of the Order of Minor Friars, or Minims, died in 1226. He not only by his Example taught us Humility, Patience, Submission and Freedom from the Cares of the World, but likewise by his Writings which are the Picture or his Virtues. Here's a Catalogue of those that were published under the name of this Saint by Father de la Haye, and printed at Paris in 1641, with the Works of St. Antony of Padua: Sixteen Letters, Advice to those of his Order, containing twenty seven Chapters: An Exhortation to Humility, Obedience and Patience: A Treatise of the Virtues of the Virgin, and of every Soul: A little Piece of true and perfect Joy: An Explanation of the Lord's Prayer: The Praise of the Lord God Most High, eleven Prayers: His Will: Two Orders for his Religious: A Rule for the Monasteries: The Statute of the third Order: Twenty eight Conferences: The Office of the Passion: Three Songs upon the Love of God, of Apothegm of familiar Discourses, of Parables and Examples; of Benedictions, of Oracles and common Sentences: There are likewise seven Sermons, giving the Reasons for the establishing of this Order of Minor Brothers, and a little Treatise of the ten Perfections of a true Religious, and of a real Christian.

**St. ANTONY, Surnamed of Padua**, because he died in 1231 in that City, was born at Lisbon in Portugal. After having professed Divinity at Thoulouse, Bologn and Padua, he became St. Francis's Disciple, and entrees into his Order. He applied himself particularly to preaching, and was in his Time accounted a very neat Preacher, though his Sermons seem to us now very plain and empty. They have been printed at Paris in 1521, at Venice in 1575, and since at Paris again in 1641, by the care of Father de la Hay, who has also presented us with a mystical Exposition of this Author upon the Holy Scriptures, and five Books of moral Concordances upon die Bible: And lastly, Father Pagi has added a Supplement of some Sermons up on the Saints and other matters, which he got printed at Avignon in 1684.

**RICERUS an Italian** of the Marquisate of Ancona, one of the Companions of St. Frances of Assist, has wrote a little Treatise to teach the means of coming easily to the Knowledge of the Truth. It was printed at Louvain in 1554.

**RODERICK XIMENES** of Navarre was raised in 1208 to the Archbishopric of Toledo. The next year he persuaded Alphonsus King of Arragon to establish the Academy of Palenza, which in 1239 was translated to Salamanca. He went in 1215 to Rome, where he made a fine Discourse in the Council of the Lateran. He died in 1245. He wrote nine Books of the History of Spain from the coming of Hercules into that Country, to the year 1243, published by Father Andrew Scot in the second Part of his Hispania Illustrius; A history of the Ostrogoths from the year 453, to 555. A History of the Huns and Vandals to the same time: The History of the Arabians from 570, to 1150: A History of the Romans from Janus to the year 708, which are to be found in the place above mentioned. Justus Lipsuw gives him the Character of a good Author for his time. His Tomb is in a Monaltry of the Order of Citeaux in Arragon, called Horta, with this Inscription :Mater Navarra, Nutrix Castella, Schola Parifiuss, Sedes Toletum, Hortus Mausoleum, Requiess Caslum.

**HENRY Earl of Kalwa Abbot of Richenou**, wrote about the year 1220 the Life of St. Pirwinus

first Abbot of that Monastery, and afterwards Bishop of Meaux or Metz. About the same year.

**CONRADE Prior of Schur** in Bavaria, wrote the History of his Conrade. Monastery, and the Lives of his Abbots.

**ECKERARD** Dean of St. Gall, wrote about the fame, time the Life of St. Notgerm of Eckerardl Begue, which is to be seen in the sixth Tome of the Antiquities of Canisius.

**WILLIAM Monk of St. Dennis** in France is put by Trithemius among the Authors that William, flourished under the Reign of Frederick II. about the year 1220. He ascribes to him three Books of Historv, and many Letters.

**RIGORD Physician and Historiographer** of Philip Augustus King of France, composed the History of that Prince under the Reign of Lewis VIII. his Son, to whom it is dedicated: It was printed at Francfort in the year 1596, with the Philippie of **WILLIAM the Britain**, which is likewise the Life of Philip, Augustus in Verse, and the History of St. Lewis and Philip the Hardy, by **WILLIAM of Nangis, a Monk of St. Dennis**, who flourished about the William, beginning of the next Century.

**FABIAN HUGELIN** of the Qrder of Minor Brothers, wrote about the year 1230, the Life of St Francis and his Companions, printed at Cologn in 1623.

**CONRADE Abbot of Everback** of the Order of Citeaux, wrote a Treatise of the Origin of that Order, divided into six Books, published by Father Tiflier, in the first Tome of his Library of the Writers of the Order of Citeaux. It's thought this Author wrote about the year 1230.

**JOHN GAL Abbot of Fontenelle** hath left us the Life of St. Vulsrn Archbishop of Sens, related by Surius in the 20<sup>th</sup> of March. He flourished about the year. 1230.

**ALBERT Prior of the Monastery** of Mont des Vignes at Pavia, wrote about the year 1230, Albert, the Lives of St. Beatrix, St Aldegonda, and St. Amandus.

About the fame time two Anonymous Authors wrote, one the Life of the blessed Joseph Herman of the Order of Premontre, recorded by Surius in the 7<sup>th</sup> of April ; and the other that of St. Antony of Padua, recorded by the same Surius in the 13<sup>th</sup> of June.

In the second Tome of Father Luke Dachery's Spicilegium, there are five Letters of **MAURICE Archbishop of Rouen**, the three last of which are the Interdict: which he pronounced against his Diocese, because King St. Lewis had seized upon the Revenues of his Archbishopric. It is remarkable that he interdicts all the Chapels and Churches which the King had in his Diocese except that where the King and Queen should assist in Person. This Archbishop died the next year.

**WILLIAM Abbot of Andres** in the Diocese of Terouane, wrote a Chronicle of his Monastery from the year 1082, to the year 1234, which may be seen in the ninth Tome of Father Luke Dachery's Spicilegium.

**JOHN ALGRIN of Abbeville**, a Parisian Divine, Chanter of Abbeville, and Dean of John Amiens was made Archbishop of Besanson in 1228, and nominated Cardinal Bishop by the title of St. Sabina in 1227, by Gregory the Ninth, who had been before acquainted with him in the University of Paris, and had sent him into Spain to preach the Crusade, and afterwards to the Emperor Frederick II. to treat of a Peace with him. He died in 1236, and had while he lived the Reputation of a good Preacher, and made Sermons upon the Sundays' and Holidays of the year in which after he has in a few words explained the meaning of the Text, he makes a long Discourse full of such a vast quantity of Scripture, that one can scarce imagine how he could collect it all

or get it by heart. This is what Henry of Gaunt and Trithemius say of him. They may be met with in Libraries, but no body has thought them worth publishing. They have printed nothing but his Notes upon the Song of Songs at Paris in 1521, with the Commentary of St. Thomas of Citeaux upon the same.

**JORDAN**, born at Borterge in Saxony in the Diocese of Mentis entred himself into the Order Jordan, of Preaching Brothers (or Jacobines) in the year 1220, and succeeded St. Dominick in the Generalate of this Order in 1222. He composed a History of the beginning of this Order of Preachers: Some Letters of advice to his Religious ; and many Sermons. The first of these works hath been printed at Rome with the Notes of Masseus, and Burvius hath given us the Circular Letter which he wrote upon the Translation of the Body of St. Dominick. You must take care not to confound him with another Jordan, of Saxony too, surnamed, of Ouedelimbouurg, a Hermit of St. Austin, of whom we shall speak hereafter. To the former of these is ascribed like wise a Treatise intituled, The Crown of the Virgin Mary: But there is no likelihood that that belongs to either of these Jordans.

**WALTER CORNU** Son of Simon Cornu, Lord of VUle-Nemve near Montereau-jaut Walter Tonne, Dean of the Church of Paris, and made Archbishop of Sens in 1223, was chosen by cornu. St. Louis with Bernard Bishop of Annecy, to go in the year 1239 to receive the Crown of Thorns of our Lord, which he had recovered out of the hands of the Venetians, to whom it had been engaged by Baldwin II. Emperour of Constantinople. He hath wrote the Relation of this History, printed among Duchcjh'es's French Historians. The same History was likewise written by Gerard a Monk of St. Qnennn of Lille, who also composed the Life and Office of St. Elisabeth of Thuringen. Henry of Gand speaks of this Author.

**HUGH, a regular Canon** of the order of premontre in the Abbey of Floreff in the dioceses of Namur, wrote about the year 1230, by order of his Abbot, the life of St Iverta, a widow and recluse of Huy, that died in 1227 by the landers in 13 January and those of St. Ida of Nivelles, and of St. Ida of Leurve, two Nuns of a Monastery of the Order of Citeaux in Brabant.

**CONRADE of Marpurg** a Religious, a German of the Order of Preaching Friars, wrote about the year 1230, a History of the Life and Miracles of St. Elizabeth Princess of Thuringen, whose Confessor he had been, dedicated to Pope Gregory IX. published by Allatius in his Collection of Pieces, printed at Cologne in 1653.

**PHILIP of Greve**, Professor and Chancellor of the University of Paris, flourished about the year 1230. He composed 300 Sermons upon the Psalms of David, which were printed at Paris in 1523, and at Bresle in 1600. They were mightily looked upon in their time, and the Preachers made a common use of them to that degree, that there was a Sum made out of them which is in Manuscript in Monsieur Colbert's Library: In the Libraries of England are likewise to be seen two Commentaries of this Author, one upon Job, and the other upon the Gospels.

**THOMAS de CELANO, of the Order of Minor Friars**, composed about the year 1235, a Book of the Life and Miracles of St. Francis, approved by Gregory IX.

We have already spoken in the foregoing Century of **JAMES of Vitry**, and his *History of the East and West*: all that we are to observe now is, that besides this Work, and the two Letters there mentioned, he composed Sermons upon all the Epistles and Gospels of the year, upon the Feasts, and upon die different Estates of Men, part of which were printed at Antwerp in 1575, and that he likewise wrote the Life of St. Mary of Oignies related by Surius in the 23<sup>rd</sup> of June.

**LUKE Deacon of the Church of Tuy in Spain**, after having travelled into Italy, Greece, and Palestine, and gained the Friendship of Cardinal Hugolin, afterwards Pope, under the name of Gregory IX. was at last made Bishop of that Church. He composed three Books of Controversies against the Albigetises, printed at Ingolstadt in 1612, and in the last Bibliotheca Pairum;

and a History of Spain from the beginning of the World to the year 1274 of the Spanish Æra, that is according to our account 1236, into which he inserts the Chronicle of St. Isidorus, which he continues down to his time, and makes divers Additions to and Alterations in. Lastly he is the Author of St. Isidore's Life, related in Bollandus in the 4th of April, and in the second Benedictine Age of Father Matillon. He was no more than Deacon when he wrote his Chronicle, which plainly shows he was not made Bishop till after 1236, but how long he remained, or when he died we cannot tell. We shall have occasion to speak of this Author's Works against the Albigenses, when we treat of those Heretics.

**GODFREY Monk of St. Pantaleon of Cologne** composed an Historical Chronicle from the year 1162, to the year 1237, which is in the Collection of the German Writers by Freherus.

**St. EDMOND RICH born at Abington in England**, after having gone through his Studies at Oxford, gave himself wholly to Divinity and Preaching, and taught Philosophy with applause in the University of Oxford. He was then made Canon of Salisbury, and lastly Archbishop of Canterbury in 1234, With the recommendation of Gregory IX. When he came to his Dignity he thought it was his Duty vigorously to check the Irregularities of the Courtiers, which procured him the hatred of them, and of King Henry the third to that degree, that he was fain to get himself to Rome for security from them. He did not there meet with all the satisfaction he could desire, and so returning into his own Country, he went into a voluntary Exile some while after, and in 1240 retired to the Monastery of Pontigny in France, and two years after into the House of Regular Canons at Soisy, where he died on the 16<sup>th</sup> of November 1246. He was canonized the next year by Innocent IV. He wrote a Treatise of Piety, instituted, The Mirror of the Church, printed in the Bibliotheca Patrum. He treats therein of a spiritual Life, and of the Perfection of a Christian of the Articles of the Creed of the seven Sacraments of the seven mortal Sins, of the seven Beatitudes; of the seven Gifts of the Holy Spirit; of the four Cardinal Virtues, of the seven Works of Mercy; of the seven Petitions in the Lord's Prayer, of the Mysteries of our Lord, of the Godhead; and of the Trinity; of the different degree's of Contemplation, of the Love of our Neighbour, and of Humility. He speaks of all these things without entering upon any Controversy, in a very edifying way, and proper to instruct ordinary Believers. Linwood has given us twelve Ecclesiastical Constitutions of this Archbishop.

**ROBERT GROSTESTE or GROSTEAD**, born at Stratbrook in the County of Suffolk, after having studied at Oxford and Paris, was made Archdeacon of Leicester, and in the year 1235 succeeded Hugh of Velles in his Bishopric of Lincoln. He stoutly opposed the Designs of the Court of Rome, and of the Monks about the Jurisdiction of Ordinaries, and had a considerable Dispute with Innocent the Fourth, about a Mandate which that Pope had granted to a young Italian named Frederick of Lavania, his Nephew, who was under age, for the first Canon's place that should be vacant in the Church of Lincoln.

This Mandate was directed to the Archdeacon of Canterbury, and to Innocent the Pope's Secretary in England, who sent to Lincoln and gave notice of it to Robert, who by a Letter answered them, that he would with all submission and respect obey the Orders of the Holy See; but that he would oppose whatsoever was contrary to Orders that were truly Apostolic, and that no one could account those Apostolic Orders, which were contrary to the Doctrine of Jesus Christ and his Apostles, as the things contained in the Letter to him manifestly were: First, Because the Clause *non obflante* which was in this Letter, and many others of the like nature, was an Inundation of Uncertainty, Boldness and Temerity, and an Inlet to Falsehood and Deceit.

Secondly, That there was no greater crime in the World, setting aside that of Lucifer and Antichrist, nor anything more contrary to the Doctrine of the Gospel and of the Apostles, nothing more displeasing to Christ Jesus, more detestable and abominable, than destroying Souls by robbing them of the care of their Pastors; which is done when such People receive the Incomes appointed for the subsistence and maintenance of Pastors, as are not capable of executing their Offices; that it was impossible that the Apostolic See, which had received all power of Jesus

Christ for edification and not for destruction, should order so horrid and pernicious a thing to humane kind, because this would be a manifest Abuse of its Power , that therefore one is so far from being obliged to obey such Commands as these, that it is ones duty to oppose them, though they were published by an Angel from Heaven, and that it is really an Act of Obedience not to receive them and therefore that the Commissaries of the Holy See could do nothing here in against him.

In one word he concludes, That the Power of the Holy See being given only for edification and not destruction, and the things hereby ordered tending manifestly to destruction, and not edification, it was impossible they should be granted by the Holy See.

This Letter of Robert's related by Matthew Paris, being carried to Rome, put the Pope in such a passion that he could not forbear expressing himself in very hard Terms, if we may believe the above mentioned Author, who makes him speak thus; What a doting, old, deaf, impertinent Fellow is this, that dares thus rashly and impudently call my Conduct in question: By St. Peter and St. Paul, were it not for the respect I have for his Ingenuity, I would so utterly confound him, that he should become the Talk and Astonishment, and Example of all the World, and should be looked upon as a Prodigy. Is not his Master the King of England, who can with the least sign of Ours cast him into prison, and cover him with Shame and Infamy. Our Vassal, or rather Our Slave?

But the Cardinals (says the fame Author) represented to him how unfitting it was to act anything against this Bishop; that what he said was true, and could not be refuted; that he was a true Catholic, and a very holy Man that he had more Piety and Religion than the best of them, that he was of so exemplary a Life, that there was not a Prelate of greater merit than he that all the Churches of England and France could bear witness to this, that the truth of his Letter, which was already no secret, might raise the u Court of Rome a great many Enemies; that he had the name of a great Philosopher, a Man well read in Greek and Latin, zealous for the Truth, and had professed Divinity, and preached it with no small Reputation; that his Life was blameless, and that he was a Persecutor of Simon Jacks.

Upon these accounts they advised the Pope to let it pass, and make as if he had never seen the Letter. But another English Historian, named Henry of Knighton, says, that the Bishop was excommunicated: But let it be how it will, he remained steady to his opinion, and died in it on the 9th of October 1523, giving this Character of it to Master John of St. Giles a Dominican, that it was a Heresy and an Opinion contrary to Holy Scripture, to think that the Cure or Souls might be entrusted with a Child, or that the Vices of the great ones were not openly to be reprov'd.

He composed many Discourses, in which with a great deal of Liberty he checks the Vices and Disorders of the Clergy: and some Letters which Mr. Brown has taken care to have printed in the second Volume of *Fasciculus Rerum expetendarum*, printed at London in 1690.

There was likewise printed at London in 1652, a Work of this Author's about legal Observations. He made a Commentary upon the Works of St. Dionysius the Areopagite, where of that which belongs to the Book of mystical Divinity was printed at Strasbourg in 1502. He likewise translated into Latin the Testament of the twelve Patriarchs, printed it Parts in 1549, and in the Bibliotheca Patrum.

In the Libraries of England there are many other Works of this Author to be met with, among the rest, A Treatise about Confession; another upon Marriage, a Work of the Pastoral Care, Constitutions about Penance: A Work of Piety with this Title, *The Moral Eye*, another with this, *The Doctrine of the Heart*: A Book of Meditations: A Treatise upon the Articles of Faith, Another upon the Precepts of the Decalogue, &c. Letters and Sermons, not to speak of his profane Works, as his Abridgment of the Sphere, printed at Venice in 1508, and his Commentary upon Aristotle's Analytics, printed likewise at Venice in 1504, 1537, and 1552.

By what we have said of the Life and Writings of this Author, it is plain enough what his Genius and Character was, and that he had great Learning and Knowledge joined with an ardent Piety, and a Zeal for the heat of it, perhaps hardly excusable.

**WILLIAM a Native of Auvergne**, chosen Bishop of Paris in 1228, died in 1240, is one of the most considerable Authors of this Age for true Knowledg and solid Parts. He has sufficiently shewed them both in his Works, by keeping close to that which regards Piety, and the Conductor human Life, without running out upon Questions of mere speculation. This is the Scope to which his Principles tend, and the Design which he proposed to himself in the greatest part of his Works.

The first of which is a Treatise, intituled, *Of Faith and Laws*, in which after having shewn at the Knowledge of true Religion is the most excellent of all Knowledge, and the most useful, it demonstrates Faith to be the Foundation of all Religion, which consists in the Belief of those things which God hath revealed to us, although they be not evident. Then he discovers the Causes of Error and Impiety, which are:-

1. The ignorance of the true extent of human Knowledge.
2. The distance of it from the things which we ought to believe.
3. The subtlety of those things.
4. Their height.
5. The folly of Men who would fain by the natural Force of their Parts comprehend that which is incomprehensible.
6. The want of Proofs.
7. The neglect of begging help and necessary assistance of God.

Then he distinguishes two sorts of Article of Faith, namely, those which he calls Radical and Primitive, which are the Belief of Paris the Existence of a God, and the Trinity of Persons; and those which he calls consequential and derivative, which comprehend all the Articles of Christian Faith which God has revealed to his Church.

Then he passes on to Laws, and after having spoken of the Law of Nature, he with some largeness treats of the Law and Commandments of God in the Old Testament. He refutes by the Laws and Religion of Mahomet, and sets upon the Opinion of those that hold that any one may be saved in his own Law and his own Religion he stoutly encounters the different sorts of Idolatry, and passing on to what concerns the Christian Religion, he shows the necessity of a new Law, and what the Spirit and Worship therein required is.

This Treatise is followed by a long Work upon the Virtues, in which after having spoken of natural Virtues, he shows that they are not sufficient for Salvation, and according to the Principles of St. Austin, demonstrates that the real and true Virtues are the Gifts of God, arid the Effects of Grace and Charity. He treats in particular of the Virtues and Passions, of the Union of Virtues, and of the Increases and Decreases incident to them.

The second part of his Treatise of Virtues is intituled, **Of Manners**. He there brings in all the Virtues one after another, each of them making a Panegyrick upon them, and describing their Advantages and Effects. The third part is of Vices and Sins, where he treats largely of Original Sin.

This is followed by a *Treatise of Temptations*, and of the means of resisting them ; another of Merit, and the Rewards of good Works in this Life, another of the Rewards of the Saints, wherein he treats of their State and Blessedness \ and another of the Immortality of the Soul, which he proves by Philosophical Arguments. The Proof of this brings him necessarily to talk of the Soul of Beasts, which he will have to be material, because its Original is from, and its Operations

depend upon Matter, and because it is destroyed with the Body. All these Treatises are one Work, and are tied one to another by Transitions.

That of Divine Rhetoric or Prayer is a separate Treatise, and full of very solid Precepts and Maxims about that Duty, the disposition of mind requisite thereto, the manner in which it ought to be performed, and the wonderful Effects of it.

The Treatises of this Author upon the Sacraments are not near so scholastic as those of the other Authors of this time upon the same Matters. The greatest part of what he meddles with, have some relation either to Morality or Practice, and for the Resolution of the Questions which he handles, he makes use of Principles fetched from the Holy Scripture, the Fathers, the Usage of the Church, and Morality.

The next Treatise about the Causes of the Incarnation of Jesus Christ, the matter necessarily requiring it, is more scholastic.

That is followed by a Treatise of Penance, which is wholly moral, and abounds with very useful Rules.

The great Work of the Universe is a General Treatise of universal Knowledge, divided into two parts, each of which is again subdivided into three orders. In the first he treats of the Principles of this World, of its Creation, and of created Beings, of its duration, of Eternity, of Judgment, of the happiness of the Saints, and the pains of the Damned, and of God's Providence in governing the World, which is the Subject of the third part of this first Book. His Discourse in the second is of the spiritual World, of the Angels, of the Devils, of Souls, of their Natures, Operations, Names, Divisions, and Apparitions, &c.

All these Works mentioned, are in the first Tome of the last Edition, and had been printed before in the Venetian one of 1191.

The second Tome consists of four Treatises of this Bishop's, newly published by Monsieur Le Feron Canon of Chartres, and Doctor of the Sorbonne, from a Manuscript of the Church of Chartres.

The first is a Treatise of the Trinity, and of the Divine Attributes, quoted by him in his Treatise of the Universe.

The second is a Treatise of the Soul, wherein he discourses of its Existence, its Nature, and Qualities, and the difference of a Man's Soul from a Beast's: He makes no doubt that this is mortal and yet he does not scruple to call it spiritual, though it depend upon Matter both as to its Existence and Operations. He confutes the opinion of those that think the Souls of Beasts only Accidents, that is, that they consist only in a certain disposition of Particles of Matter. He discusses many other Questions about the Nature and Operations of the Soul.

These two Treatises are more scholastic than any other of the Bishops, and therefore there is reason to doubt whether they belong to him or no, especially that of the Soul, where the Style and Doctrine about the nature of the Soul of Beasts do not agree with those of the Treatise of the Soul in the first Volume.

This is not the Case of the third Treatise which is about Penance, for that is nothing but the latter part of the Treatise about Penitence in the former Tome, in which he discourses of Confession and Satisfaction.

The last of the four Treatises is about the Collation of Benefices. He therein treats of the Call of those that are to enjoy Livings, of the sincerity wherewith they ought to enter on them, of the

Duty of Pastors, and other Beneficiaries, and of the Plurality of Benefices. He declames against the Neglect and Irregularities of the Beneficiaries of his time, against such as entered upon the Ministry without a Call, who considered Livings only as Places, and looked after nothing with the Revenues of them, and against the Collators, who out of a, temporal and carnal Prospect gave them to such as were unfit for them: He shows that their Duty is to make use of the Power they have of conferring Ecclesiastical Dignities, to the honour and good of the Church, by putting in Persons capable of performing all the Duties of them, such as should be of age to acquit themselves in their Station, whose Life should be blameless, and who designed to live regularly and like Clergymen.

He compares a Canonical to a Monastical Life, and shows that the Canons are no less obliged to lead a Life conformable to their Station, than Monks are to observe the Rules of their Orders, and that as an Abbey is to be accounted vacant when possessed by a false, or secular Monk, so likewise a Canon's place should be accounted vacant when enjoyed by a Man that lives not like a Clergyman.

It was the intention of the Founders that only such should enjoy the Incomes of the Church as were Men of a spotless Life, and those who possessed them and yet lived disorderly, were Usurpers and enjoyed them against Right and Justice. As for Pluralities he says, that only the doubt whether they were lawful or not, should be sufficient to deter People that had any care for their Conscience, from venturing upon more Cures than one, because our Salvation is not to be risked, and because in a doubtful Case one is obliged to take the safest side.

He then opposes it with many Arguments,

1. Because those who defend the Affirmative speak for their Interest, whereas those who maintain the Negative, put themselves out of a Capacity of ever after enjoying more Livings than one.
2. Because he who labours not according to the Apostle, is not worthy to eat; therefore he who labours not doubly and triply ought not to eat doubly and triply, that is, to have two or three different Livings which demand two or three different Services.
3. Because it is the Intention of the Founders of Prebends that there should be as many Prebendaries as titles, for which reason there can be no one allowed to have two Prebends in one Church, and if not in one Church, much more not in two, where the distance of the places renders a Man less capable of satisfying his Duty.
4. Because this Plurality of Benefices in the same Person, took away a great many Members from the Church, and deprived it of a great number of Ministers.
5. Because it is not Charity, but Covetousness and Ambition that made Men desire more Benefices than one.
6. He says that it is as impossible that a Man should have two Benefices, as that the same Member should assist two Bodies at once, or the same Tree be planted in two places. He answers an Objection that came naturally in his way: namely, that seeing there are Livings, the Revenues of which are far more considerable than those of others, it seemed as allowable to have many little ones with a small Revenue, as one great Living which was worth ten or twelve others: He says that this Thought proceeds from a false Opinion that one is in Livings only to look upon the Revenue without regarding the Charge and Offices; for every Living, though of never so small Revenues, having a particular Office which the Person that enjoys it is obliged to perform, it is irregular to have any more Persons in it than one; that the Livings

which are not sufficient to maintain one Man, either do not require a particular Service, or if they do, the Revenue of them is augmented by the addition of some other: That if any one shall allege that there are some Livings which do not require residence, he is deceived; because all Benefices do by their Establishment and Foundation oblige to Residence, and that the contrary is nothing but an evil Custom introduced by the Wickedness of the Clergy.

Lastly he says, that if any one pleads against him the Dispensations of the Pope; he answers, That those are things above him, and that if any one thoroughly considered them he would find them to signify nothing, that whatever Virtue the Dispensations which the Pope granted certain Persons to enjoy more livings than one might have, yet he could not dispense with their Covetousness, with their Ambition and Greediness, he could not grant them Indulgences for their Vices, or give leave for such Irregularities, nor was it his intention that the temporal Estate of the Church, appointed for the entertainment of God's Servants, and dedicated to the Lord to be employed in his Service, should ever be perverted to the nourishment and maintenance of wicked Men. '

It was upon these Reasons that William of Paris founded that Order which he got passed within a while after he was Bishop by the Doctors of the Faculty of Paris, that it should not be allowable to enjoy more than one Living, when that was sufficient for the provision and maintenance of one Person, which it was supposed then to be when the Revenue amounted to 15 Paris Livres.

The Sermons ascribed to William of Paris make another part of the second Volume of his Works: being there's some reason to doubt whether they are really his, or not rather William Perrault's, a Religious of the Order of Preaching Friars of Lions, with whose name they, are to be seen in some Manuscripts, and were printed at Paris in 1494, at Lions in 1567, and at Cologne in 1629, though in many other Manuscripts, and in the Tubingen Edition of 1499, and the Paris one of 1638, they have the name of William Bishop of Parts affixed to them: but it is most likely that they by right belong to the former,

1. Because they are not in the other's Stile, but in a more dry, concise and compact one.
2. Because the Author of them quotes the Fathers, and particularly St. Austy, oftener.
3. Because they are quoted with the name of William of Lions, by William a Dominican of Paris, who lived three hundred years ago, in a Postille upon the Epistles and Gospels of the year, printed at Paris in 1509, and at Strasbourg in 1513, and 1521.
4. Because all those that speak of William Perrault ascribe these Sermons to him,
5. Because they are full of Passages and Thoughts out of the Holy Scripture, the Character which Gerson gives of the Works of William Perrault.

The Dialogues of the seven Sacraments, printed at Leipsick in 1512, and at Lions in 1567, under the name of William of Paris, are not certainly his, because die Author himself tells us, that he took part of his Work from St. Thomas and Peter of Tarentaise, which makes me think that it is William the Dominican of Paris, of whom we spake before.

William of Paris was the Author of many more Books which Trithemiut mentions, and particularly of Commentaries upon the Psalms, upon the Proverbs, upon Ecclesiastes, upon the Gospel of St. Matthew, and upon the Song of Songs, of Letters and other Treatises: The Commentaries upon the Song of Songs, and upon the Proverbs may be seen in Manuscript in the Library of the Abbey of Longpont in the Diocese of Soissbus, as Oudin tells us, who also

would have the Commentary upon St. Matthew, printed in the Edition of St. Anselm's Works at Cologne in 1630, under the name of that Saint, to be William of Paris, notwithstanding that Father Cerberon ascribes them to one Herveus a Monk of the City of Dol: and indeed the Author of this Commentary in the 6th Chapter quotes a Treatise which he had written of the Virtues and Vices, and William of Paris seems to refer to this Commentary in his Treatise upon the Manners in the wth Chapter : besides, that in the Catalogue of Hervetue's Writings made by the Monks of his Monastery, in the Circular Letter about his Death, there's no mention of this Commentary upon St. Mathew, so that what Father Gerberon says of the Commentaries attributed to St. Anselm, is to be understood only of the Comment upon St. Paul's Epistles.

The Stile of this Author is plain, intelligible, natural, and not near so barbarous as that of the greatest part of the Schoolmen of this time, yet it hath nothing of a fine delicacy in it: He doth not run out upon Metaphysical notion near so much as the other Divines of his time, and particularly keeps close to what concerns Morality, Discipline, and Piety.

He sometimes confutes Aristotle, and makes use of the Principles and Arguments of Plato. He very well understood the Opinions of the profane Philosophers, thoroughly read and digested the Holy Scripture, but he was but meanly versed in the Fathers. We took notice before that his Works were printed at Venice in 1591, and some years ago there was a new Edition of them printed at Orleans in 1674, which is that that we have here all along followed.

**VINCENT, Sirnamed of BEAUVAIS**, because he lived in that City, was a Burgundian, and a Religious of the order of Preaching Friars. He undertook in the Reign of St Louis, who was at the expense of it, a sort of Encyclopaedia of Science in a great Work, intituled. *The Mirror*. It is divided into four parts, which are four quite distinct Works: *The Doctrinal*, which comprehends the Principles of all Sciences, beginning at Grammar and ending at Divinity: The Historical, containing a Universal History from the beginning of the World to the year 1244: The Natural, which treats of natural things, as of Plants, Birds. &c. and The Moral, which treats of the Passions, of Law and Grace, of the Virtues and of the Vices.

These Works are nothing but a Collection out of divers Authors, as he acknowledges in his Preface. The last of them is almost word for word the same with the second Second of Thomas Aquinas, *Sum*, which is very hard to be reconciled with the Chronology of these two Authors, for St. Thomas not dying before 1274, and his *Sum* being one of his last Pieces, it is not easy to imagine how Vincent of Beauvais, who is supposed to have died in 1256, should have copied from it. The Criticks divide upon the Resolution of this Difficulty; some say that perhaps Vincent did not die till 1264, and St. Thomas might before that have composed his second Second, which might have been communicated to Vincent: others say that this Book of Morals is not the Work of Vincent; but that this Author not having meddled with them, or what he wrote therein being lost, some body put in these Extracts of St. Thomas to make Vincent's Works complete.

These Opinions are not very probable, for first, almost all Authors that have spoken of Vincent of Beauvais make him die in 1256, and if one should suppose that he lived till 1264, it is pretty hard to imagine how he should copy a Work which was then neither published nor finished. Besides, it cannot be thought that Vincent of Beauvais did not compose a Moral Treatise, because he in his Preface tells us, that this is one of the parts of his Work, and because the old Authors, such as Henry of Gand and Trithemiut, make mention of this very one, which begins with the very words that are related by Trithemiut for the beginning of Vincent of Beauvais's Work of Morality. But then on the other side, it appears that the Sum of St. Thomas is all in the same stile, and he quotes the second Second in his other Works, whereas the Work of Vincent of Beauvais is a Rhapsody taken from different Authors; and it is likewise said that he quotes the *Sum* of St. Thomas in his Natural Treatise.

These are the Difficulties that occur, and the Conjectures that are brought on each side, upon which I shall leave the Reader to make what Reflections he still think fit, not seeing any thing sufficient to determine me on one side or other.

The entire Work of Vincent of Beauvais is a vast Collection that showeth the laborious diligence of the Author more than his Judgment and Palate. His Historical Mirror was printed separately at Nuremberg in 1473, and at Mentz. in 1474. The Moral Part at Nuremberg in 1485, and at Venice \y 1493. The Doctrinal at Nuremberg in 1486, and all the four Parts at Basil in 1481, at Venice in 1484, and in 1591, and at Douay in 1524, with the Title of, The Library of the World. Trithemiut mentions some other Works of Vincent of Beauvais; namely, a Treatise of Grace, or of the Redemption of Jesus Christ: A Discourse in praise of the Virgin, and another in praise of St. John the Evangelist: A Treatise about the Instruction of Kings Sons, and a Consolatory Letter to St. Louis upon the Death of one of his Friends, and some other Letters. These two last pieces were printed at Basil in 1481.

**RAIMOND of Pennafort or Rochfort**, born in 1175 at Barcelona, studied in the University of Bologn, and after having taken his Degrees, did there teach the Canon Law. He was afterwards recalled to Barcelona by his Bishop, and made by him Canon and Provost of his Cathedral.

He left this Dignity in 1218, to enter into the Order of Preaching Friars, and was in a short time after chosen by John Algrin Cardinal of St. Sabina Legate in Spain, to accompany him in his Embassy. Pope Gregory the Ninth being acquainted with his Merit, invited him to Rome, made use of him in his Affairs, and made him his Chaplain, his Penitentiary, and his Confessor. He refused the Archbishopric of Tarragon, but being obliged to return by the advice of his Physicians to Barcelona, he was chosen third General of his Order in 1238, and resigned that Dignity within two years to live a simple Monk. He was nevertheless industrious for the rooting out the Vandals and Saracens, persuading James I. King of Arragon to set up the Inquisition in his Realm. He died in 1275, being a hundred years old. He was canonized by Clement VIII. in 1601. 'Tis he that was the Author of that Collection of five Books of Decretals which is in the body of the Law, which he made by the Order and with the Approbation of Pope Gregory the IX. who recommended it to the Doctors and Students of the University of Bologn in his own name, to serve them for a Rule in their Schools, and a Law in their Judgments. He likewise made a Sum of Cases of Conscience, which was printed at Rome in 1603. It is divided into three parts: In the first he treats of Sins committed against God: In the second, of those against our Neighbour: In the third, of Irregularity, of Hindrances to the taking of Holy Orders, Dispensations, Canonical Purgations, Sentences, Penances, and Absolutions, to which is joined a Treatise in reference to Matrimony.

The greatest part of these Cases he decides by the Authority of the Holy Scriptures, the Canons, die Decretals, or the Fathers and very rarely by their own Evidence. An Example which all that wrote after him upon these Matters ought to have followed. Some Authors take notice of a Treatise of his about the Visitation of Dioceses and the care of Souls; and another of War and Duelling, and another concerning the means of trading without Injustice. But these we have none of.

**GILES of Assisi, a Companion of St Francis**, is Author of a little piece, intituled, Words of Gold, printed at Antwerp in 1534, and of many other little Works which are nowhere but Assist, in Manuscript. He died in 1262.

**ALEXANDER, surnamed of Hales** from the place where he was born, which is in Gloucestershire in England, after having gone through the Course of his Studies in his own Country, came to the University of Paris, where he followed Divinity, and the Canon Law, and gained such a Reputation in them, that he was surnamed the Irrefragable Doctor, and the Fountain of Life. In 1222 he entered into the Order of Friars Minims, and made Paris the place of his Residence, where he died in 1245, on the 27th of August.

By the Order of Innocent the IV. he made a Commentary upon the four Books of Sentences, or a very subtitle Sum of Divinity, which hath been printed at Nuremberg in 1482, at Basil in 1502, at Venice in 1575, and 1576, and Cologne in 1622; for we must not make two distinct Works of his Commentary, and of his Sum, as some have done: It is one and the same Work, as is plain in the Manuscript of the Library of St. Victor where it is, with the Text of the Master of the Sentences, and this Title, A Sum and Commentary upon the Master of the Sentences: So that the Commentary upon the Sentences printed at Lions in the year 1515 with Alexander of Hales's name to it, is not really that Author's. And I doubt too whether the Sum of the Virtues, printed at Paris in 1509, or the Treatise intituled, *Defrutlorium Vitiornm*, which was printed at Nuremberg in 1496, and at Venice in 1582, ought to be ascribed to him. It is certain that he composed a Postille upon the whole Bible, but the Commentary upon the Psalms printed in his name at Venice in 1496, in right belongs to Hugh of St. Chorus: and there's reason to doubt whether the Commentary upon the Revelations published under the name of Alexander of Hales, and printed at Paris in 1647, is really his.

The Commentary upon Aristotle Physicks belongs to Alexander of Alexandria, Doctor of Barcelona, who flourished about 1313. We can give no Judgment of the Commentaries upon the Prophets, upon the four Evangelists, and upon all the Epistles of St. Paul, which go under this Author's Name, and are to be met with in the Libraries of Milan and Oxford. We have lost the Commentary which he made upon the Statutes of the Minor Friars, and a Treatise of the Harmony of Divine and Human Law, which Trithemim mentions. Lastly, we have none of the Lives of St. Thomas of Canterbury, or of Richard King of England; nor have we a Treatise against Mahomet, which some Authors say he wrote: and indeed we have none of his Works left us, that we can certainly say are his, except his Sum, which discovers that he had more subtlety than skill in the Antiquities of the Church.

**JOHN of Rochelle of the Order of Minor Friars**, a Companion of Alexander of Hales, if we may believe Trithemim, composed a Treatise upon the Sentences; a Sum of Virtues and Vices; and a Treatise of the Soul. Some Commentaries upon the Holy Scripture, and some Sermons are likewise ascribed to him.

**ALBERT** the Great (so called because of his vast Learning) descended from the Lords of Alberrus Bolstadt, was born at Lavingon in Suabia, according to some Authors in 1193, and according to Magnus, others in 1205. In 1221 he entered himself into the Order of Preaching Friars, and having signalised himself by his profound Knowledge, upon the Death of Jordan General of his Order, he was chosen in 1236 to govern it in quality of Vicar, which he did two years; and by many Votes was nominated General, as was also Hugh of St. Chorus, but neither of them was chosen: Albert was made Provincial of his Order in Germany, and made his abode at Cologne where he taught Divinity with no small Reputation. Pope Alexander IV. chose him in 1260 for Bishop of Ratisbon; but he was soon weary of a Dignity which he never sought, and within three years resigned his Bishopric that he might retire into his Monastery at Cologne, where he died November 15. in the year 1280.

There is no Author that hath more Works printed under his name than this, for they make one and twenty Volumes in Folio, published at Lions in 1651. We have nothing to say of what is in the six first, because they are only Logic and Physics.

The five next are Commentaries upon the Holy Scripture, viz.. the seventh, A Commentary upon the Psalms, the eighth, upon Jeremy, - Borne, Daniel, and the twelve Minor Prophets: the ninth, upon the Gospels of St. Matthew and St. Mark; the tenth, upon the Gospel of St. Luke; the eleventh, upon the Gospel of St. John, and the Revelations.

The twelfth Tome contains Sermons for all the year, and for the Saints, Prayers upon the Gospels of all the Sundays in the year; two and thirty Sermons on the Eucharist which are among the

Works of St Thomas too; but, tis more likely, belong to Albert: and a Discourse upon a Woman of Fortitude.

The thirteenth is Commentaries upon the Books ascribed to St. Dionysius the Areopagite, and an Abridgment of Divinity in seven Books.

The three next Volumes are Commentaries upon the four Books of the Master of the Sentences.

The seventeenth and eighteenth contain a Sum of Divinity.

The nineteenth is a Work, intituled, A Sum of the Creatures: In two Parts, the second of which is of Man.

These that have been mentioned are, no body doubts, the Works of Albert the Great, but the twentieth Volume hath many in it which are doubtful, or forged: The first is not of that number, it is a Discourse in honour of the Virgin, with the Title of *Marialis*, upon these words of the Gospel, The Angel Gabriel was sent, &c. but the twelve books of the Praises of the Virgin which follow it are **RICHARD's of St. LAURENCE's a Penitentiary of Rome**, about the year 1240, if we may credit the Manuscripts. And there's as much reason to doubt whether the Bible of Mary, the Author of which apply s to the Virgin whatsoever is contained in the Scripture, which had been printed at Cologne before, belongs to Albert the Great.

The twenty first contains some Works which are not without suspicion: A Treatise of the Sacrifice of the Mass, and the Sacrament of the Eucharist: The Paradise of the Soul; or, A Treatise of Virtues: and the Treatise of cleaving to God. It is not certain that these are really his.

**St. BONAVENTURE**, surnamed the Seraphick Doctor, was born at Bagnarea in Tuscany in the year 1221. He entered himself in 1243 into the Order of Minor Friars, and studied in the University of Paris, where he afterwards taught Divinity, and took his Doctors Degree with St. Thonm Aquinas in 1255. The next year he was chosen General of his Order, and reformed its Discipline, and regulated its Habit. Tis said that he introduced the Custom of making a Prayer to the Virgin after Compline, and of ringing the Bell to call the Faithful together, and that he was the occasion of the Institution of Conseries, after the example of that which he settled at Rome in 1270.

Tis reported that it was he who, when the Cardinals could not agree about the Election of a Pope after the Death of Clement IV. proposed to them the choosing of Theobald Archdeacon of Leige, who took the name of Gregory X. This Pope in acknowledgment made him Cardinal Pishop of Albanon in 1274, some while before the second General Council of Lions, at the first Session of which he assisted on the 7th; of May, but died before it rose, on the 15<sup>th</sup> of July the same year. He was Canonized by Sixtus the 4th in 1482. See the Judgment that Gerson gives of this Author and his Works in his Treatise about the Rooks which Monks ought to read:

"In my opinion, says he, one of the best Authors that a Man can read is Eusiachius, for so one may translate his name of Bonaventure; he is the Man of all the Catholic Doctors, not to derogate from the rest, that seems to me the most proper and safe for the enlightening of the Judgment, and inflaming the Heart.

To be convinced of this one need not read any more than two of his Works, I mean his Breviloquy and his Itinerary, which are written with so much art and brevity, that nothing can be beyond them; and though they are more difficult and scarce than his other Works, yet all Christians ought to search and examine them, Mystical Theology being proper for the Faithful. In another place (in his Book of the examination of Doctrines) he says, That if any one should ask him which of the Doctors he thought most proper for the instruction of the Faithful; his Answer should be, without detracting from the rest, St. Bonaventure: because he is solid, safe, pious, just and devout,

and keeps as far as he can from Niceties, not meddling with Logical or Physical Questions, which are alien to the matter in hand, disguised under Theological Expressions, as too many do: and because by clearing the Understanding, he sets off Religion and Piety in their true Colours; which is the reason, adds he, that the in devout Schoolmen which, the more is the pity, make the greater number, cast him by, though there is nothing more noble, more divine, more conducive to Salvation, and fitter for Divines than the Doctrine of this Author. Trithemim makes almost the same Judgment of him in these words: St. Bonaventura wrote many very deep and devout Works: all his Expressions are full of heat, and inflame the Hearts of those that read him, as well as enlighten their Minds by a holy light; for his Works surpass all those of the Doctors of his time in their usefulness, the Spirit of the Love of God, and of Christian Devotion shining through them: He is deep without Prolixity, subtle without Nicety, eloquent without Vanity; his words are full of spirit, yet not bombastic; which is the reason that such as are touched with the Love of God read him with the more safety, understand him with the greater ease, and remember him with the greater profit. Many Authors teach Doctrine, and others preach Devotion, but there are very few to be met with who have joined these two things together in their Writings: But in St. Bonaventura they are united, for his Devotion instructs in Doctrine, and his Doctrine inspires with Devotion : So that whoever desires both Knowledge and Devotion cannot do better than apply himself to the reading of his Works.

Much of the same opinion is St. Antoninus, who remarks, That such as desire Divine Knowledge more than Aristotelical Vanity, find his Works easy to be understood. Indeed the greatest part of St. Bonaventura's Works are mystical and spiritual: they make eight Volumes, printed at Rome in 1588.

The first contains Commentaries upon some Books of the Old Testament, viz.. A sort of Preface, intituled, Principles of the Holy Scripture.- Thirty three Sermons upon the Six days Work, or the Creation of the World: Explications or Postilles upon the Psalms, upon Ecclesiastes, upon the Book of Wisdom, and upon the Lamentations of Jeremy.

The second Volume contains Commentaries upon the Gospels of St Mathew, St Luke, and St. John, with Conferences upon the last of them.

The third is Sermons of time and of the Saints.

The fourth and fifth are Commentaries upon the four Books of the Master of the Sentences.

The sixth Tome contains the first and second parts of his Opuscula, the Titles of which are, Of the reducing of Arts to Divinity: The Brevisloquy: The Centiloquy: The Quiver: An Explanation of the Terms of Theology: An Abridgment of the Books of the Sentences: Four Books of Sentences in Verse: Of the four Cardinal Virtues: Of the seven Gifts of the Holy Spirit: Of the three Ternaries of Sins: Of the Resurrection from Sin to Grace: The Diet of Salvation: Of the Hierarchy of the Church. Those of the second Part are the Soliloquy: Meditations upon the Life of Jesus Christ : Of the seven Degrees of Contemplation: Of the five Feasts of the Child Jesus: The Office of the Passion: The Eulogy of the Cross: The Word of Life: The Mirror of the Praises of the Virgin: The Crown of the Virgin: The Compassion of the Virgin: The Nightingale of the Passion of our Lord, fitted to the seven hours: On the seven Words of our Saviour on the Cross: The Great Psalter of the Virgin: The Little Psalter on the Salutation of the Angel, and the Stive Regina.

The seventh Tome contains the third Part of his Moral Opuscula, which are, Of the ordering of a Christian Life: Of the Government of the Soul: The Mirror of the Soul: Of the ten Commandments: Of the degrees of Virtues: The Itinerary of the Spirit of God: Of the seven Paths of Eternity: The Spur of Divine Love: The Fire of Love: The Art of loving: The Book of Spiritual Exercises: The Fasciculary: The five and twenty Memorials: The Confessional: Of the manner

of confessing: Of Purity of Conscience: Of the Priests Preparation for the Mass: An Explication of the Mass: Of the six Wings of the Cherubims, and the six Wings of the Seraphims.

The eighth Volume contains the Opercula which concern the Religious, the Catalogue of which I shall set down : A Treatise of the threefold Estate of Religious: The Mirror of Discipline for Novices, which some call in question: The twenty steps of Novices: Of Advancement in Religion: Of the Contempt of the World: Of the Reformation of the Spirit: The little Alphabet of a good Monk, which is Thomas a Kempis's: Of the Perfection of a Religious Life: An Explanation of the Rule of the Miners Friars: Questions about this Rule: Why the Minor Friars preach: Of the Poverty of Jesus Christ: That Jesus Christ and his Apostles went barefoot: An Apology for Evangelical Poverty: A Treatise against the Reviler of the Order of St. Francis: An Apologetic against the Adversaries of the Order of Minor Friars: A Treatise intituled, *Be non jrequentandis qussionibus*: Conferences to the Brothers of Tholouse which are not St. Bonaventures: A Treatise of the Reform of the Minor Friars, addressed to the Provincials of the Order. In this Tome there is an Appendix containing, An Abridgment of Theology: Treatises upon the Essence, Invisibility and Immensity of God, and a Work of Mystical Divinity.

The Life of St. Francis related by Surius in October 4. is likewise ascribed to St. Bonaventure.

**St. THOMAS of Aquino, Sirnamed the Angelical Doctor**, of the House of the Earls of Thomas Aquino, descended from the Kings of Sicily and Arragon, was born in 1224 in the Castle of Aquinas which is in the Country of Lavoro in Italy. After having been educated in the Monastery of Monte-Casino, he was sent to Naples, where he studied Humanity and Philosophy. He entered in 1241 into the Order of Preaching Friars, notwithstanding all his Mother could do, who laid hold on him and kept him close up in a Castle; but nothing could conquer his Resolution, for finding means to escape out of his Confinement, wherein he was kept for two years, he came to Paris in 1244, and from thence went to Cologne to study under Albert the Great. Returning again to Paris, he took the Doctor of Divinity's Cap in 1255. He went back into Italy in 1263, and after having gone through most of the Universities, teaching Scholaliical Divinity, he settled at Naples, the Archbishopric of which City offered him by Clement the IV. he refused.

In 1274, Gregory the X. called him to the Council of lions, and parting from Naples on his Journey thither, he fell sick by the way in the Monastery of Fossa-Nova near Terraccna', and there died, being fifty years old, on the seventh of March the same year.

The number of St. Thomas's Works is prodigious. They make seventeen Volumes in Folio, and were printed at Venice in 1490, at Nuremberg in 1496, at Rome in 1570, at Venice in 1594, and at Cologne in 1612. The five five Tomes are Commentaries upon the Works of Aristotle.

The sixth and seventh, a Commentary upon the four Books of the Sentences: The eighth, Theological Questions; namely, ten Questions about the Power of God, sixteen Questions about Evil, one Question about spiritual Creatures, another about the Soul; a Question of the Union of the Word; a Question of Virtue in general; a Queition of Charity, another of brotherly Correction: A Question of Hope, another of the Cardinal Virtues, and nine and twenty of Truth, and twelve Quodlibetick Questions.

The ninth contains the Sum of the Catholic Faith against the Gentiles, divided into four Books: The tenth, eleventh, and twelfth, are a Sum of Divinity, with the Commentaries of Cardinal Cretan: The thirteenth is composed of many Commentaries upon the Old Testament: namely, A Commentary upon the Book of Job: A literal and mystical Explanation of the five first Psalms: An Exposition upon the Song of Songs, which they say he dictated upon his death-bed to the Monks of Fossa-Nova: Commentaries upon the Prophecies of Isaiah and Jeremiah, and on the Lamentations, which the best Critics think rather belongs to the English Thomas than this. The fourteenth Volume contains Commentaries upon the Gospels of St. Matthew and St. John, but that upon St. Matthew was made by Peter Scaligte, Dominican of Verona. That upon St. John

was put into Method by Renaldu a Companion of St. Tlxmas, from an Explanation which he heard of it from the Mouth of St. Thomas. The fifteenth is a Chain upon the four Gospels taken from the Fathers, and presented to Pope Urban IV.

The sixteenth contains a Commentary upon the Epistles of St. Paul, and Sermons. The seventeenth Volume contains divers little Pieces of Divinity, namely, A Treatise against the Errors of the Greeks, to Pope Urban IV. An Abridgment of Divinity, to Rinaldus a Monk of his Order, which some with a great deal of probability ascribe to Ulric of Strasburg: An Explanation of some Articles against the Greeks, Armenians, and Saracens, addressed to the Chanter of Antioch: A Treatise of the two Precepts of Charity, and of the ten Commandments of the Law: An Explication of the Lord's Prayer: An Explication of the Salutation of the Angel: An Answer about the hundred and eight Articles taken out of the Works of Peter of Tarentaise, to 1 John of Verceil, General of the Order of Preaching Friars, which is commonly thought to be none of St. Thomas's: Another Answer addressed to the same Person, about the forty two Articles: An Answer about six and thirty Articles, to the Reader of Venice: Another Answer about six Articles, to the Reader of Besanson: A Treatise about the difference between the Divine Word, and the Human Word: A Treatise about the Mature and Origin of the Word of the Understanding: A Treatise about separate Substances, or of the Nature of Angels: A Treatise of the Unity of the Understanding, against the Averroists, who hold that all Men have but one Understanding: A Work against such as dissuade Men from entering themselves in to a Religious Order: A Treatise of the Perfection of a spiritual Life: A Treatise, intituled, Against those that oppose the Worship of God and Religion, wherein he defends the Orders of Mendicants against the Books of William of Holy Love: Four Books of the Government of Princes, which cannot be St. Thomas's, because they talk of Adolphus succeeding Rodolphus in the Empire, and Albert, Adolphus, which was not till many years after the Death of St. Thomas; besides, that the Style is different from that of St. Thomas's Works: A Treatise of the Government of the Jews: A Treatise of the Form of Absolution: An Explanation of the first Decretal: Another Explanation of the second: A Treatise of Spells: Another of Judicial Astrology: A Treatise of the Eternity of the World: A Treatise of Destiny: Thirty seven other Treatises of Logical and Physical Matters, which it is not worth while to make a Catalogue of here: Seven Books of the Education of Princes, which are only in the Roman Edition: The Office for the Feast of the Holy Sacrament, composed by Order of Pope Urban the Fourth, the; Initiator of that Solemnity. There is reason to doubt whether St. Thomas was wholly the Author of this, or whether he made use therein of an Office for that Feast, which had been before composed by John a Clerk of Leige : which is proved by the Testimony of the Author of the Life of St. Jidiana the Virgin, who assures us that this John did make such an Office, which consisted of Hymns, Anthems, Responses, Lesions, Chapters, and Collects;-and by the antient Books of the Church of St. Martin of Leige, among which is found a piece of this Office of the Holy Sacrament which is ascribed to St Thomas. Father Alexander the Dominican on the other side maintains that it is St. Thomas's, and proves it by the Authority of William of Toco an Author contemporary with St. Thomas, who puts it in the Catalogue of his Works, and Ptolomy of Utcques, Bishop of Toricelli, a Scholar of St. Thomas's, and St. Antoninus; but I believe it is pretty easy to reconcile these two Opinions, by saying that St. Thomas made use of the Office composed by John Clerk of Leige, and inserted part of it in that which goes under his name; for it is true that some of that Office is his own, and he reduced it into the Form it now is in which is the reason that in the History of the Translation of the Body of St Thomas, it is only said that it was he that digested, ordinate the Office of the Holy Sacrament: A Treatise of the Holy Sacrament of the Altar in two and thirty Chapters, which Tnthemus makes Albert the Great Author of, and which is to be found among his Works divided into many Sermons: Another Treatise of the Sacrament of the Eucharist, which is not St. Thomas's, at least not beyond exception, any more than all the following Treatises: Of the Humanity of Jesus Christ:

Of the-Love of Jesus Christ, and one's Neighbour: Of Divine Manners: Of Blessedness: Of the manner of Conferring: Of purity of Conscience: Of the Office of a Priest: Of the Mass: of buying and selling for a time, attributed by some to James of Viterbo: A Letter concerning the manner of acquiring Divine and Human Knowledge: A Treatise of the Vices and Virtues: Of

Concordance: Of Usury, not to Ipeak of the two Commentaries upon the Books of Boetius; the one upon his Treatise of Weeks, the other upon that concerning the Trinity, which is thought to be St. Thomas's. There is likewise at the end of this Volume a Commentary upon the four Books of Sentences, which some call in question.

Under St. Thomas's name some other commentaries upon the Holy Scripture have been printed by themselves, viz. upon Genesis, upon the Prophecy of Daniel, upon the Books of the Maccabees, upon the Canonical Epistles, and upon the Revelation; but these are not his, the greatest part of them belonging to the English Thomas. Lastly? there is a Commentary of St. Thomas up on the Books of Boetius of the Consolation of Philosophy, printed at Lovain in 1487, and at Lions in 1514, which we may very well allow to be his.

There have been some Difficulties raised in our Age about St. Thomas's Sum. which have made it doubted whether it be really his. We have already spoken to one or them, which arose from the second Part of the Second of that Work, being found in Vincent of Beauvais.

Monsieur De Launoy has proposed another from the silence of Pope Clement the VI. who doth not mention this Work in that exact Catalogue of St. Thomas's Works, which he makes in the Panegyrick upon that Saint, spoken some time after his Canonization. But Father Alexander has vindicated this Work by the Testimony of contemporary Authors, or such as lived not long after him, as William of Toco one of those that solicited his Canonization, who made a Catalogue of St. Thomas's Works, at the head of which Hands this Sum. William de la Mare of the Order of Minor Friars, who about the end of the Thirteenth Century wrote against the Doctrine of St. Thomas in a Book, intituled, *Corrctorium Oserum Fratris Thoma*, and takes most of the Points which he opposeth out of his Sum of Theology, as out of his principal Work: Giles a Roman, the Scholar of St. Thomas, who defended him against William de la Marr: John the German, and Nicholas Trivet, who about the beginning of the next Century made a Catalogue of St. Thomas's Works: St. Antoninus and many others, not to mention Demetrius Cydouiis, who translated this Sum into Greek, with not a few Praises of the Author of it; so that the silence of Clement VI. will scarce do any thing against the Testimony of so many Authors, and those so antient, and so much more antient too than that Pope. St. Thomas did not finish his Sum, but the end of the last part was added by Peter of Auvergne, a Scholar of his, about 1280, who took the greatest part of this Supplement out of die other Works of St. Thomas, and particularly out of his Commentary upon the Master of the Sentences.

This Author like wise wrote many Commentaries upon the Books of Aristotle which we shall not here speak of, but shall conclude this Article of St. Thomas with a General Scheme of his Sum.

In the first Part, after having in the first Question spoken of the sacred Doctrine in generals he treats of God:, of his Essence; of his Attributes and Operations, of Blessedness; of the three Divine Persons ; of their Processions and Relations : And lastly, he considers God in relation to the Creatures as their Creator and Preserver.

In the first Part of the second Part he treats of the Motions of a reasonable Creature towards God, of its ultimate end, and of the Actions conducing thereto ; of their Principle; of Virtues and Vices in general, of Laws, and of Grace.

In the second Part of the Second, he in particular treats of the Theological and Moral Virtues, and of whatsoever may have any relation to them.

In the third part he treats of the means of coming to God, the Incarnation of Jesus Christ and the Sacraments, and they make the Subject of this Part, which ends in Questions about the four ends of Man.

**HUGH of St. Charus the Cardinal was of Barcelonette in Dauphinc**, and not of Barcelona in Spain, as some Authors have made him. He was surnamed of **St. CHARUS or St. THEODORICK**, and entered into the Order of Preaching Friars. He studied in the University of Paris, and there took the Degree of Doctor in Divinity. Authors do not agree whether before or after his protesting it. He was sent by Pope Gregory IX. to Constantinople, to labour for the reuniting the two Churches, and created Cardinal by the Title of St. Sabina in 1245, by Innocent the IV. and afterwards employed in many Legations. He died the 19th of March 1260. They say he expressed about the latter end of his Life, no small Grief for his having been raised to the Cardinal Dignity, confessing that he had rather have lived a simple Religious in his own Order, than have had the weight of a Cardinal's Hat on his head. He composed Postilles; that is to say, short Notes or Glosses upon the whole Scripture, wherein he explains the Text according to the four Senses that it might bear.

He wrote a larger Commentary upon the Psalms, which some ascribe to Alexander of Haks, but St. Antoninus assures us it is Cardinal Hugh's. Under his name there are some Sermons printed too, and a Work with this Title, The Priest's Mirror. But the most useful thing that ever he did, and which will eternalise his Memory, is the Concordance of the Bible, of which he was the Inventor, and which he made many Monks of his Order labour at; who made a Concordance of all the Names and all the Verbs in the Bible.

**CONRADE of Halberstadt** added the indeclinable Particles to it, and a while after it was perfected. The Postilles of Hugh upon the Bible were printed in 1504 at Basil, in 1548 at Halberstadt at Paris, and in 1600 at Femee: His Sermons were printed in 1479 at Zuvol, and the Priest's Mirror in 1554. Conrade of Halberfladt was likewise the Author of some other little Works, of Sermons and Commentaries upon the Bible, which Trithemius mentions.

**William WILLIAM PERRAULT** a simple Monk of the Order of Preaching Friars in the Monastery of Lions, and not Archbishop of that City as some have made him, had the Reputation of a good Preacher, and a good Divine. He made a Sum of the Virtues and Vices, which was in good esteem that Age and the next, and is quoted with an Encomium by Gerson, who says, That this Author did not heap together stuff out of his own head, but took what he wrote from the bottom of the Holy Scriptures; and that if one should go to compare the new Fancies of some with this Doctrine, he would soon see that they had neither solidity nor truth on their side. This Sum has been printed a great many times, and among others at Venice in 1492, and 1497, and Basil in 1497, at Lions in 1551, and at Paris in 1629. He likewise was the Author of many Sermons, and 'tis not without reason thought that these which go under the name of William of Paris belong to this Author.

Trithemius mentions a Work of his for the Instruction of Religious. This Author was contemporary with William of Paris, and St. Thomas of Aquino, and died as 'tis thought in the year 1275.

**Thomas of THOMAS of Chantfire** born at Leuwe or Leo near Brussels, was at first a Regular Canon in the Monastery of Chantprie near Cambrai, whence he removed into the Order of Preaching Friars, and after having studied at Cologne under Albert the Great, about the year 1255 he was made Sub-prior and Reader of the Dominicans of Louvain, and lastly consecrated Bishop, to serve as a Suffragan and Assistant to the Bishop of Cambrai. The year of his Death is not certainly known, Justus Lipsius places it on the 15th of May 1263. Others some years after.

The principal Work of this Author is a Book, intituled, The 'Universal Good, or, The Bees; because he therein makes use of the Figure of Bees to give us Precepts about the Carriage and Duty as well of Superiors as Inferiors. This Work was printed at Doitay in 1597, 1607, and 1627. The last of these Editions published by George Colvmerius a Dominican, Doctor and Chancellor of the University of Doucy, is the perfectest. In this Work Thomas makes mention of another Work of his about the nature of things, in composing which he spent fifteen years.

He likewise wrote the Lives of St. Christina, of St. Lutgarda, and of St. Mary of Oignies, related by Sitrius in the 16th and 23d of the Month June, and that of St. Margarita of Tpresy printed by it self at Douay in 1618. 'Tis said that he understood the Greek, and that he made a Latin Version of the Works of Aristotle at the desire of St. Thomas of Aquino, who made use of it for his Commentaries upon that Philosophy; but others will have the Version which St. Thomas used to be more antient. Be it how it will 'tis a very virtuous Translation, and some believe it was not made from the Greek of Aristotle, but from a Greek Translation, from an Arabic Translation of him.

**ROGER BACON** of an illustrious Family, born about the year 1206, at Ilchester in the County of Somerset in England, was surnamed, the Admirable Doctor, for his extensive Knowledge and penetrating Wit: But though he was a Religious of the Order of Minor Friars, yet he applied himself more to the study of the Mathematics, Physics, and Chemistry, than of Divinity, and had entered so far into the Secrets of them that he was more than once accused for a Conjuror, and thereupon referred to his General, who condemned him in 1278. He was likewise next year put in prison by order of Pope Nicholas IV. He is the Author of a great many Works of which some are in print, and the rest in Manuscript; but as they are all Physical or Mathematical, except one Abridgment of Divinity not printed, 'twill be of no use to make a Catalogue of them here. He died in 1284.

**PETER de VIGNES** a German, Secretary of State, and Chancellor to Frederick II. Vignes. defended bravely the Rights of the Empire, and the Cause of his Prince against the Assaults of the Popes, he was deputed by his Master to the Council of Lions in 1245, and there did his utmost to hinder his Condemnation; but his Services were but scurvily rewarded, for being accused the next year of unfaithfulness, Frederick put out his Eyes, and kept him in prison at Capua, where he died in 1249. We have six Books of Letters written by him to divers Persons about the Business of the Empire, printed at Basil in 1566, and at Augsburg in 1609, and a Discourse containing the Complaints of the Emperor Frederick for his Deposition against the Pope and Cardinals, composed in 1230, and printed at Haguenau in 1539.

**HUMBERT, Surnamed of Romans**, from the place of his Birth, a Town of Dauphine, took his Degrees in the University of Paris, and made profession in 1225 in the Convent of Jacobines of that place, where he taught Divinity. He was in 1254 chosen fifth General of his Order, voluntarily resigned that Charge in 1263, and retired to Lions, where he died a simple Monk in 1277. He is Author of the following Works: The Mirror for Religious, or six Books of spiritual Instructions for a religious Life, printed at Louvain in 1575, and at Parts in 1622.

A Letter about the three Vows of Religion, and the Virtues that ought to accompany them, printed with Sermons at Haguenau. in 1508, and at Venice in 1603. A Commentary upon the Rule of St. Augustin, printed at Cofma in 1605, and at Mons in 1645. Two hundred Sermons printed as we said before at Haguenau and Venice: Two Books for the instruction of Preachers, which Trithemius calls the Preachers Sum, printed at Viccnui in 1634, and at Barcelona in 1607.

Some attribute to him the History of the Rife and illustrious Men of the Order of the Preaching Gerard and Friars, Intituled, The Lives of the Brothers: But this Work belongs to **GERARD de FRACHET** a Native of Limoges, a simple Monk, who composed it by the Order of Humbert his General. This Work was printed at Douay in 1519: Gerard de Frachet likewise composed a Chronicle from the beginning of the World, to the Coronation of Charles King of Sicily; that is, to the year 1266, which may be seen in Manuscript in many Libraries. He died the 4<sup>th</sup> of October 1271.

**BARTHOLOMEW of Bresse Professor and Interpreter of the Canon Law**, who flourished about the year 1240, composed divers Treatises of the Law namely, A Repertory of the Decree divided into three Books, five Books upon the Decretals, divers Letters, and a Chronicle of the Cities of Italy. We have none of these Works. He died in the year 1258, being 84 years old.

**GODFREY the Bald Archbishop of Bourges** is Author of the Life of St. William Bishop of St. Brioux, related by Surim in the 29th of July. He flourished about the year 1240.

**WILLIAM a Monk of St Martin of Tournay**, made about the year 1246 a Collection of Sentences, or Flowers taken out of the Works of St. Bernard, printed at Paris without a name in 1499, and at Lions in 1556. This we find in Manuscript with the name of this Monk to it, in the Library of Citeaux.

**GILES a Monk of Orvalol the Order of Citeaux** in the Dutchy of Luxemburg, composed about the year 1246, a History of the Bishops of Leige, published by Chapeville, and printed at Leige in his Collection in the year 1613.

**BERNARD Priest and Sacrist** of the Church of Compostella was in favour with Pope Innocent VI. who made him his Chaplain. He composed a Commentary upon the first Books of the Decretals, printed at Paris in 1516, and a Treatise of notable things, and Cases upon the five Books of Decretals, printed at Nuremberg in 1493, and & Strasburg in 1498, not to speak of his Collections of the Popes Bulls, and of the Chronicle of the antient Kings of Spain, which is in the fourth Volume of Hispania Illustris.

**CONRADE Bishop Coadjutor, or Vicar of the Archbishop of Mentz**, composed a Chronicle of the History of Mentz. from the year 1140, to the year 1250, printed at Basil in 1535, 1569, and among Urstitius's Historians of Germany. He likewise made a Chronicle of the former times, printed at Francsort in 1584.

**ALBERT a Monk of Stade in the Archbishopric of Bremen** was chosen Abbot of that Monastery in 1232, but desiring to put in execution a Bull which he had obtained of Pope Gregory IX. for the Reform of it to the Order of Citeaux, and the Monks refusing to comply with him therein, he removed into the Order of Minor Friars in the year 1240, of which he was afterwards General. He made a Chronicle from the beginning of the World to the year 1256, taken from the best Authors, whose Words he relates, and clears from a great deal of false History, which the Authors of that Age used carefully to collect. This Work was published in 1587, by Reinerim Reineccitu, and printed at Helmstadt, and since reprinted at Winternberg in 1608.

**DAVID of Augsburg of the Order of Minor Friars**, flourished about the year 1250. He is the Author of three little Pieces of Piety, the first intituled, The Novice's Formula for the Augsburg. Reformation of the outward Man; the second, A Formula for the inward Man; and the third, A Mirror of the seven steps of Religions: The two first were printed by themselves at Augsburg in 1593, and the last under the name of St. Bonaventure at Antwerp in 1591. They are all three, with the name of David of Augsburg to them, in the Library of the Fathers, of Cologne, and in the last. Trithemius assures us that this Author made many Sermons, which have not yet seen the light.

**ALBERICK VERUS or VERE of the Family of the Earls of Oxford and Clare**, a Regular Canon of St. Austin, flourished about the year 1250. He composed a Treatise of the Eucharist, the Life of St. Osithits, and the Antiquities of his Monastery, which bore the name of this Saint. The Life is in Surius in the 7th of October.

**WALTER of the Order of Minor Friars and Bishop of Poitiers**, flourished about the year 1250. He composed a Sum of Theology upon the Books of the Master of the Sentences, quoted by St. Thomas in his Sum of Quodlibetick Questions, and Sermons for the whole year, written by order of Pope Alexander IV.

**ROGER** wrote a History about the year 1 250 of the piteous Estate of the Kingdom of Hungary ruined by the Tartars, which is at the end of the Chronicles of Hungary.

**CONSTANTINE of Orvieto** flourished about 1250. There's no other Work ascribed to him but the Life of St. Dominicktine.

**ENGELBERT Abbot of the Order of Citeaux** who flourished about the fame time, wrote the Life of St. Edwiga related by Surius in the 15<sup>th</sup> of October.

**ROBERT RICH of Abmngton, Monk of Pontigtiy,** and **ROBERT BACON** an Oxonian Doctor, wrote the Life and History of the Translation of St. Edmond Archbishop of Rich, and Canterbury, who died in 1240. Their Work was written ten or twelve years after: It is Robert in Surius in the 16<sup>th</sup> of November. Bacon.

**JOHN de DIEU a Spaniard, Doctor in the Canon Law** in the University of Bologn, and Canon of that City, flourished about the middle of this Century, and composed many Treatises of the Canon Law, and a Penitential addressed to the Bishop and Chapter of Bologn. None of these Works have been yet printed. The late Monsieur Le Feron Canon of Chartres, and Doctor of the Faculty of Paris, whose Learning and Piety are well known to the Learned World, had a Manuscript of it, from which Monsieur Petit the Publisher of the Penitential of Theodore took those Extracts which he hath put at the end of it. Tis likewise in Manuscript in the Cambridge Library. The other Works that Trithomius mentions of this Author are, His Sum of litigious Causes: The Judges Sum: The Tables of the Decree, and the Decretals: The Agreement of these two Works, and divers Canonical Questions. They say that some of these Works may be met with in Libraries.

**JOHN COLONNA a Roman of the Order of Preaching Friars,** was made Archbishop of Mcjsma in 1255 by Pope Alexander the IV. who the fame year appointed him to be his Legate and Governor of Taorminu. He composed a large Historical Collection in six Books, intituled, The Sea of Histories, which Trithemms, St. Antoninus, and many others mention.

An Anonymous Author of the Life of St. Clare, related by Suriut in the 12<sup>th</sup> of August, Author, composed this Life by order of Pope Alexander IV about the year 1255.

**RAINIER SACHON of Placentia,** who from a Minister of the Waldenses, became after his Conversion a Religious of the Order of Preaching Friars, and Inquisitor against the Sect he had himself been of, flourished about the year 1254, and died about the year 1260. He is Author of a Treatise against the Waldenses, and other Heretics of his time, published by Gretser, and printed at Ingolstadt in 1613. He treats therein of the Origin of these new Sects, the Marks by which one may distinguish those that are of them, their Manners, and how they are to be examined and punished. There is at the end of this Treatise an Addition about Hypocrites, whom he calls Srtorzers, and whose extravagant Errors he relates. Gretser will not have this Work to be Rainin's.

**MATTHEW, sirnamed PARIS,** whether from his having been born or having studied in that City, flourished in England from the year 1220, to the year 1260. He took a Religious Habit in the Monastery of St. Alban in 1217, and lived so regularly, that the Pope made choice of him to make a Reform in the Monastery of Holm in Norway. By order of Henry III. King of England, who honoured him with his familiar Friendship, he undertook a History of England, and that he might make a complete Body of it, he copied that which had been composed by Richard of Wendower Prior ot Beauvoir in the Dioceis of Lincoln, from the time of William the Conqueror to the year 1255, and continued it to the year of his death 1259, though at first he designed to carry it no farther than 1250. It hath been continued to 1273, by **WILLIAM of Rislauer Monk of St. Alban.** Matthew Paris made afterwards a good many Additions or Supplements to his History, and an Abridgment of it. He likewise wrote the Life of the two Kings of Mercia, Founders of the Monastery of St Alban, and the Lives of the twenty three first Abbots of that Monastery. The Stile of this Author hath a Tang of the barbarisms of the Age he lived in, but he hath a great deal of good Sense and Judgment: He speaks very freely of the Powers of his time, relates matters fully and exactly, and confirms what he says by Letters and original Acts. *The Great History* of

Matthew Paris was printed the first time at London in 1571, and at Basil in 1606 and afterwards with a great many Lessons, and the Lives of the Offas, and the Abbots of St. Alban, and the Additions of Matthew Pans, and the continuation of Rislauer, at London in 1640, by the care of William of Wats, who put notes to it, and a Glossary of the barbarous words. This Edition was reprinted at Paris in 1644, and at London in 1684. The short History was never yet printed, but it is to be seen in Manuscript in some Libraries in England, where is likewise in his name, An Universal History from the beginning of the World to the Reign of William the Conqueror, which is very little different from that of Matthew of Westminster.

**HENRY of Susa** was made Archbishop of Fmbrm about the year 1258, and Cardinal Suta. Bishop of Osti in 1262, whence he got the Sirname of Ostienfis, the name by which he is commonly known and quoted. He was accounted the ingenious Man of his time for the knowledge of the Canon and Civil Law, and merited the name he had of The Fountain and Glory of the Law. He composed a Sum of the Canon and Civil Law, which commonly goes by the name of The Golden Sum, which hath been printed at Basil in 1537, and 1573, and at Lions in 1588, and 1597. He likewise made a Commentary upon the Book of Decretals by order of Pope Alexander the IV. printed at Rome in 1470, and 1473, and at Venice in 1498, and 1581.

These Works are in great esteem with the Canonists, and may pass for Originals, which those that came after did nothing but copy. Authors cannot agree upon the year of his death, some place it in 1267, others put it off till 1281 j but Mestieurs De St. Martha by very good Reasons prove that he died in 1271.

**JOHN SEMECA Provost of St. Stephen of Hilberstadt** flourished from the year 1250 to the year 1267, in which he died. He is Author of the common Gloss upon the Decree of Gratian, which hath often been printed with its Text.

**A Nameless Author**, the Life of the blessed Godeberte written by an Anonymous Author about the year 1260, is inn Suris in the 11th of April, but in another Stile.

**JOHN of Parma born in the Territory of Bougn, of the Order of Minor Friars**, after having taught the Master of the Sentences at Paris, was chosen General of his Order about the year 1250, and deposed in 1256, retiring into a Hermitage near Rieti, where he lived thirty years after, he composed a Treatise upon the Master of the Sentences; two Books of the Life of Religiousness a Writing with this Title, The Conversation of the blessed St. Francis with Dame Poverty, and a Treatise of the Benefits of the Creator. They attribute to him the Office of the Passion of our Lord.

**JOHN CHRISTOPHLE of the Order of Preaching Friars**, flourished about the year 1260. He publicly expounded the Holy Scripture, and wrote some Commentaries upon the New Testament.

**ROBERT sirnamed of Sorbonne**, from the Town where he was born in, the Diocess of Sens, Chaplain to King St. Lewis, was Canon of Soissons, and afterwards of Pans, where he founded in the year 1252 the College or House of Sorbome. The year wherein he died is not exactly known, but it must be between the year 1271 and 1274.

We have in the Library of the Fathers three little Pieces of Piety of this Robert, the first of Conscience, the second of Confession, and the third, intituled, The Way to Paradise. In the first the treats of the Book of the Conscience, what his Book is, where it is to be found, and what it teaches, what is its division, how one must enter into it, and what its parts are. He compares Men that desire to be saved, and the means of Salvation, with the Students that would take their degrees and be licensed by the Chancellor of the University, and the Methods they use to gain their desire.

“A Student, says he, that hath an earnest desire to take his Degrees at Paris, and is afraid of being refused them, will take care to inform himself in what Book he shall be examined: so whereas we all desire to go into Paradise, and all that are there should be Doctors in Divinity, and there read the great Book of the Bible which, is the Book of Life, in which all things are written, and no one can come thither that is not first examined in the Book of Conscience, the first thing we ought to do is to study this Book, which is much the more necessary, because when one is refused by the Chancellor, he may come again the next year, or get the Sentence invoked by Solicitations or Prosecuted, whereas if one be rejected in the great day of Judgment, there is no possible means of returning, nor any appeasing of God the Great Chancellor by Prayers or Presents.

When one is refused by the Chancellor, there are not above five or six Persons that know it, and the disgrace wears off with time: whereas he that is rejected at the day of Judgment, shall have eternal Disgrace in the face of the whole World, and this Disgrace shall be followed by eternal Torment, the Chancellor forces no Person to come for a License, he obliges no one to come to his Examination, but stays till he presents himself of his own accord, but God makes Men come whether they will or no to his Judgment. The Chancellor of Paris examines not in above seven or eight places of the Book, but the Great Chancellor, God, goes through the whole Book of Conscience. He continues this Comparison throughout his Book, but one may judge of the rest by this Sample.”

At the end he speaks of the Qualities of a good Confessor: He would have one choose a discreet, moral, understanding, zealous Man, with whom one is acquainted, before a Stranger.

The second Treatise Examination of the Conscience to make a good Confession, wherein he counts over all the Sins that one' can commit, and of which one ought to accuse himself. The third Treatise is as it were a Conclusion of the two former: He treats therein of the means to obtain remission of Sins for Salvation, which are Contrition, Confession and Satisfaction, which he calls the three Journeys of the Voyage to Paradise, each of which consist of three Leagues. The Leagues of Contrition are,

1. Sorrow for having deserved Hell.
2. Sorrow for having rendered one's self unworthy of Glory.
3. Sorrow for having offended God:

—three Conditions necessarily required in Contrition, without which a Man cannot be saved, for it is not enough to be possessed with the fear of Hell, or the hope of Paradise, but he must have also the Love of God, and be in a disposition of not committing evil, though there were neither Heaven nor Hell.

Confession is the second Journey, which is followed by Absolution. The Leagues of Confession are,

1. That it be entire.
2. That it be voluntary.
3. That it be faithful; that is,

—accompanied with a full assurance. The last Journey is Satisfaction, the three Leagues of which are,

1. To promote good and hinder evil in others as much as lies in his Power.
2. To forgive Injuries for the Love of God.
3. To do penance for his Sins according to his Condition and the Counsel of his Confessor.

He recommends it to Priests to order such Actions for Penances as are quite contrary to the Sins; and advises those that would escape the Pains of Purgatory to implore the Prayers of others. Lastly, he recommends Mortifications, Tears and Alms, as very proper means of satisfying God for the Sins which we have committed.

A Man may give a Judgment by what we have said of his Works, that they are very plain, and written in a very familiar way, but his Doctrine is good and solid, and proved by Passages out of the Holy Scripture and the Fathers, of which he might have made a better Work, had not he, according to the bad Custom of those times, been too much upon Divisions and Comparisons, unworthy of the grave and serious Subject he treated.

**HANNIBAL of Anne baud a Roman**, of the Order of Preaching Friars, after having taught Divinity at Paris, was Master of the Sacred Palace under the Popes Alexander IV. and Urban IV. This last made him Cardinal in the Month of May 1262. He died ten years after. He hath wrote a Commentary upon the four Books of the Master of the Sentences, printed under the name of St. Thomas of Aquino in the Collection of his Works.

**JOHN of Galsol the Order of Minor Friars**, after having gone through his Studies in England, went into France and taught at Paris, where he flourished about the year 1260. He was surnamed, The Tree of Life, because of his vast Learning, which according to the Custom of that Age consisted in the study of School Learning, and the Decretals, and in a good Provision of Historical and Moral Common Places. He made a great many Works of this nature.

Those that are printed are, The Doctor's Pearl or Common Places upon all Sorts of Subjects, and otherwise, A Sum of the Government of Life: The Ordinary; or, The Alphabet of a Religious Life: A short Discourse of the Worth and Abuse of Philosophy: Another Discourse of the four Cardinal Virtues of the antient Princes and Philosophers: An Abridgment of the lives of the famous Philosophers, printed at Lyons in 1511: A Sum of Conferences, printed at Paris in 1516, and 1561.

The Morals to the Fables of Ovid, printed at Paris in 1509, not to speak of the second Collection of Decretals which we have already mentioned. There are many other Manuscript Works of this Author.

**GILBERT or GUIBERT of Tournay of the Order of Minor Friars**, flourished in the University of Paris about the year 1270. He wrote at the desire of John Bishop of Tournay, the Life of St. Eleutherius the first Apostle of that Country, published by Bollandius in the 10<sup>th</sup> of February.

There are in the Library of the Fathers two Treatises of this Author's, one of the Functions of a Bishop, and the Ceremonies of the Church, and the other of the peace and tranquillity of the Soul. He is likewise the Author of many Sermons printed at Paris in 1518.

Lastly, Henry of Gand assures us that this Author made the History of the first Voyage of St. Coons into the Holy Land. He died before the year 1293, for Henry of Gand who died in that year mentions his Death.

RALPH BOCKING of Chichester, a Monk of the Order of Preaching Friars, wrote Booking, about the year 1270, the Life of St. Richard Bishop of Chichester, the Abridgment of which is in Surius in the 3<sup>rd</sup> April, and was published by the Bollandists on the same day. He composed some Sermons.

**JOHN GENES de la CAILLE of the Order of Minor Friars**, wrote a Treatise of Genes, the City of Jesus Christ, printed at Reggio in 1501, and at Rome in 1523. He flourished about the year 1270.

**WILLIAM of Sandwich, an Englishman, of the Order of Carmelites**, composed about Sandwich, about the year 1270, a Chronicle of the increase of the Carmelites in Syria and Palestine; of the ruin of their Monasteries in that Country, and their removal into Europe. He stayed a long time upon Mount Carmel, and in the Holy Land, and did not return into England till after the taking of Acre, or Ptolomais by the Saracens, which fell out in 1251. The Carmelites have not for got to put this Author in the Collection of the Historians of their Order, which they made in four Volumes in Folio, with the Title of The Mirror of the Carmelites, printed at Antwerp in 1680, and the Bollandists have put him in their Historical Treatise of the Patriarchs of Jerusalem, which is at the beginning of the 3<sup>rd</sup> Tome of the Month March, as likewise, if we may believe Trithemius, composed a Commentary upon the Master of the Sentences, Remarks upon the Rule of his Order, and a Collection of Decretals for the Religious.

William Trithemius among the School Divines of the Thirteenth Century, about the year 1270,

**WILLIAM GUARRON, an Englishman, of the Order of Minor Friars**, who he says was Scorns his Master, and very expert in Aristotle's Philosophy, according to the Custom of the Modern Divines. He wrote a Commentary upon the four Books of Sentences.

**THOMAS SPOTT or SPROTT** a Benedictine Monk of the Monastery of St. Augustine in England, about the year 1257 wrote the Lives of the Abbots of his Monastery, which William Were also written some time after by **WILLIAM THORNUS** Monk of the same Monastery copied the History of Spolt, only adding some Circumstances.

**THOMAS of Lentini a Sicilian of the Order of Preaching Friars**, after having been on a Voyage into the Holy Land, was made Archbishop of Cosensa, and sent again into the East in 1272 by Pope Gregory X in quality of his Legate, to govern the Patriarchate of Jerusalem.

He died there about the year 1277. He wrote the Life of St. Peter Martyr of his Order related by the Bollandists in the third Volume of April.

**MARTIN a Polander, and a Religious of the Order of Preaching Friars**, had the Office of Penitentiary of the Church of Rome under the Popes John XXI. and Nicholas III. He was by the latter of these named to the Archbishopric of Gnisne in Poland the 23<sup>rd</sup> of June in 1278 and died at Bologn the same year as he was in his way thither. He composed a Chronicle from the Birth of Jesus Christ to the year 1277, containing the History of the Emperors and Popes. Many Additions have been made to this Chronicle, and among others the History of the She Pope Joan, which are in the Basil Edition of 1559, and the Antwerp one of 1574.

But these Additions are retrenched in the Edition of John Tabricius a Regular Canon of the Order of Premontre from an old Manuscript of that time, printed at Cologne 1616. They ascribe to him also Sermons printed at Strasburg in 1486, and 1488. Some Authors take notice of a Sum of die Canon Law made by this Author, and by him called Martiniana, and of a Treatise of the memorable things of Rome.

**NICHOLAS** of Hanaps, so named from a Village in the Diocese of Rheims where he was Nicholas born, was of the Order of Preaching Friars. He performed the Office of Penitentiary at

Rome Hanaps. about the year 1270, and was made Patriarch of Jerusalem in 1281, by Pope Martin the IV.

He died at Ptolemais in 1288. He made an Historical Collection of Examples of Vices and Vertues taken from the Holy Scripture, in 34 Chapters, commonly called, The Poor Man's Bible: Some have falsely ascribed this to St. Bonaventure, and among his Works it is printed: But the Manuscripts give their Testimony for Nicholas of Hanaps, and it hath been printed under his name at Tubingen in 1533, at Venice in 1537, at Paris in 1547, and at Basil in 1550.

**BONAVENTURE BROCARD** Native of Strasburg of the Order of Preaching Friars, made a Voyage of the Holy Land about the year 1280, and hath left us a very exact Description of it, one part of which hath been published by Canifuis in his sixth Tome of Antiquities. Andricomius, who made use of it for the making his Map of the Holy Land, assures us that this Description is entire in a Manuscript of the Library of the Croisiers of Cologne. They attribute to him the Annals of the Actions of the Emperor Frederick II. in the Holy Land, which Wolfangin, Lasius, and Simlerus mention.

**MARK PAUL a Venetian, Son of Nicholas Paul**, after having travelled for a long time, Mark Paul, wrote in Italian a Relation of his Travels, which hath been translated into Latin and printed at Basil in 1532, and 1535, and at Helmstat in 1585.

**MATTHEW of Vendome, so named from his Country**, Abbot of St. Dermis, flourished Matthew of under the Reign of St. Louis, and was one of those to whom this Holy King left the Administration of his Kingdom, when he went his second Voyage to the Holy Land; and the Man whom he named Executor of his Will. He governed the Abbey of St. Dennis from the year 1260, to the year 1286, in which he died. They ascribe to him a Poem in Elegiack Verse, containing the History of the Tobies, dedicated to Bartholomew Archbishop of Tours: It is well enough, considering the time it was written in, and very sententious; it hath been printed at Lion, in 1505, at Basil in 1563, and at Breme in 1642.

**GEOFFREY of Beaulieu of the Order of Preaching Friars**, and Confessor to St. Lewis, Geoffrey of whom he assisted at his Death, wrote the Life of that King by order of Pope Gregory X. Another Dominican named **WILLIAM of Chartres, Chaplain to that King**, added to it a second Book of the Life and Miracles of that Saint. These two Books are printed in the Tome of Duchesne's Collection.

**JOHN PECKHAM** of the County of Sussex in England, entered himself into the Order of Minor Friars, after having studied at Oxford he went to perfect himself at Paris, and returning into England he publicly professed. But he was soon called back again to Paris, and from thence to Lions, where he had a Canon's Place, which he enjoyed till his Death. From Lions he went to Rome, where he got so into the Pope's favour that the Archbishopric of Canterbury happening to be vacant by the Resignation of Robert Killwarbey, the Pope made choice of him to fill the place; and accordingly he was consecrated at Rome the 6th of March in 1278, so he returned into his own Country, raised to the chief Dignity in the Realm but he was to pay a great Sum for it to the Pope, and he had great Differences with the Archbishop of York.

Yet he peaceably enjoyed his Archbishopric, and enriched, and raised his Kindred, who were poor and of mean Extraction. He died in 1291. He composed a Book, intituled, Collectanea, or, Collellorium Bibliorum, printed at Paris in 1514, and at Cologne in 1541. We have forty seven Ecclesiastical Constitutions of this Archbishop, and in the Libraries of England many other Treatises of his in Manuscript, as. A Book of the Trinity: Conferences for all the Sun days in the year: Meditations upon the Body of Jesus Christ: Disputes between St. Thomas and this Author.

**WILLIAM DURANTS born at Puy in Languedoc**, a Scholar of Henry of Susa's, first studied at Balogn, and having there taken the Doctor's Cap, he taught the Canon Law at Modena, from whence Pope Clement IV, called him to be his Chaplain, and Auditor of the Palace.

He was by Gregory X. sent Legate to the Council of Lions in 1274, and at last made Bishop of Mende in 1286. He afterwards refused the Archbishopric of Ravenna offered him by Boniface VIII. but he accepted the Legation to the Sultan of Egypt, and having gone thither, he died at Nicosia in the Island of Cyprus on the 6th of July in the year 1296. He was so excellent at dispatch of business, that he was surnamed, The Father of Prasticks. He hath left us a Book intituled, The Mirror of the Law, in three Parts, dedicated to Cardinal Ottobon, afterwards Adrian V. The Repertory of the Law taken out of this Work, and the Rationale of Divine Offices : A Commentary upon the Canons of the Council of Lions, and an Abridgment of the Glosses, and the Text of the Canon Law. The Mirror and the Repertory of the Law have been printed with the Rationale, at Lions in the year 1516, and 1552,. The Mirror was like wise printed by it self at Basil in 1574, and at Frankfort with the Repertory in 1592. The Rationale is the most common, and hath been printed many times in many places. The Commentary upon the Canons, of the Council of Lions hath been printed in Fanaia 1569, and the Abridgment of the Glosses at Paris in 1519.

**An Anonymous Author of the Order of Preaching Friars**, who began the Annals of the Dominicans of Colmor, which are printed among the Historians of Germany, wrote about the year 1280, but this Chronicle has by some other been continued down to the year 1302. It is full of Trifles.

**JOHN of Hayde flourished under Edward King of England about the year 1280.** He wrote the passion of St. Laurence, and the Life of St. Maclias.

**WILLIAM de la MARE of the Order of Minor Friars, flourished about the year 1280.** He wrote a Commentary upon the Master of the Sentences, and having undertaken to criticise upon the Works of St. Thomas, he wrote a Book, intituled, the *Correttory of the Works* of St. Thomas, and of the Additions to the Works of St. Bonaventtre.

**RUPERT or ROBERT of Russia, of the Order of Minor Friars, flourished about the year 1280,** he taught Divinity with Reputation. He is the Author of many Works. Trithemius takes notice only of these: An Explanation of the Rule of St. Francis, dedicated to Aimon an Englishman General of his Order: Four Books upon the Sentences, and many Sermons. Bellartnine adds to these a Book of the Soul. I could not get notice of any of his Works, or know whether they are printed or no.

**ULRIC born at Strasburg, of the Order of Preaching Friars, flourished in the University of Paris about thee year 1280** He composed a Sum of Divinity; a Treatise upon the Sentences, a Treatise of the Soul ; another Treatise of Cases of Conscience, and Questions of the Law, and Commentaries upon some Books of Aristotle. None of these Works are to be met with in print, but some attribute an Abridgment which is among the Works of St. Thomas Aquinas to him. He died young, and before he had gotten a Doctor's Cap.

**St. GERTRUDE and St. MATILDA Sisters, and Religiouses of the Monastery of St. Benedictines of Helfenden in the County of Manfield,** composed about the end of this Century Books of Piety in German, which have since been translated into Latin; namely, St. Gertrude's Spiritual Exercises, and St. Matilda's Revelations. Theses little Pieces have been printed at Paris in 1513, at Cologne in 1536, at Venice in 1522, and 1588, and in other places. They died about the year 1290. The former of them was made Abbess of Rodalsdorf in 1251, whence she was the next year with her Nuns removed to Helfenden.

**THEODORICK of Apolda in Theringen, of the Order of Preaching Friars,** wrote about the year 1289, the Life of St. Elisabeth Daughter to Andrew King of Hungary, and Widow of

Lewis Landgrave of Thuringen, in eight Books, published by Canisius in the 5th Tome of his Antiquities. He sayeth in his Preface that he was above sixty years old when he began this Work, and had been two and forty years in his Order. Whatsoever Volsius says, it doth not appear that the Life of St. Dominick in seven Books belongs to another Thierr; but one may take notice that Surius who published it, according to his Custom, hath changed the Stile in many places.

About the end of this Century they place **GABELINUS**, who wrote the Life of St Meinulphus Archdeacon of Paderbourne, published by Brouverus in 1616, with the Life of St. Martin were Bishop of that City.

**EGEHARD Abbot of Vrangen** wrote about the same time a Chronicle of the Bishops of Hildeshjeim from Charlemagne to the year 1290, published in the same place by Breuperus, with the Life of Godehard Bishop of Hildesheim.

Those who have written of the Authors of the Dominican Order, join two of them together who lived about the end of this Age. **CONRADE** a German, who about the year 1290 wrote a life of St. Dominick, and **STEPHANARDUS** a Milan Divine, who made a Chronicle of Milan in Verse: He seems to be the same with Stephanardus Flammins who wrote a History in verse of the Snares laid by the Bishop of Cow for Vicoun: Otho, where he accuses the Pope of having had a hand in it, spoken of by Paulus Jovltis; and perhaps that is nothing but a Fragment of his Chronicle. We have none of these Works.

**They place in this Century one RALPH of Colonna Canon of Chartres**, who about the year 1200 composed a Treatise of the Translation of the Empire, dedicated to Luitibert of Castille Professor of the Law, wherein he would prove that they were the Popes who removed the Greek Empire to the Latins, published by Goldastus in the second Tome of his Monarchy.

The Treatise is well enough written, and full of very important matters ; but it is likewise full of Prejudices for the Court of Rome, which make him maintain a false Proposition.

**THOMAS PALMERAN an Irishman, Doctor of the House of Sorbonne**, is the Author Thomas of two Collections, one taken out of the Holy Scripture, the other out of the Fathers, intituled Flowers of the Bible and Flowers of the Fathers and printed at Paris in 1556, and at Lions in 1678, and 1679. He flourished about the year 1290, as it is set down in some Manuscripts of his Works.

**GUY de BAIF born at Reggio, a Lawyer and Archdeacon of Bologn**, flourished about the year 1200. He composed three Books of Commentaries upon the Decree, and five upon the Bait". Decretals: A Work called, The Rosary: It was printed at Venice in 1580, with the Notes of Superans and Tracins.

**GREGORY CAIRGUENT**, or of Winchester, a Benedictine Monk of Gloucester, wrote the Annals of his Monastery from the year 680, to the year 1291. He took the Habit Cairguent in 1217.

**RAIMOND** of Martins a Catalonian, of the preaching order of Friars, processed in the Monastery of Barcelona and recommended himself by his knowledge of the Oriental Tounges which was very rare at the time, he undertook by the advise of Raimond Penafort that he might confute the Jews and Saracens at their own Weapons. Porchet the Carthusian made use of it, and took out of it almost all that he wrote in his Book intituled, *The Victory over the Jews*, hut he acknowledges to whom he is beholden, whereas Peter Galatin of the Order of Minor Friars, has confidently copied Porchet and Raimond in his Book of the Secrets of the Citholick Faith without so much as naming either of them, although all the Rabbinical Learning, he there makes a noise with be taken out of their Works. That of Raimond hath been printed with the learned notes of Monsieur Voism at Paris in 1651, and at Leipsick in 1687, with an Introduction by Benedict Capzovins, and a treatise by Herman a converted Jew. This Author flourished about the end of

this Century".

**NICHOLAS the Gaul** seventh General of the Carmelite Order, after having discharged that Employ for twenty years, retired into a solitude about the end of the Century. He is placed among the Church Authors, because of a Piece of his, intituled, *The Arrow of Fire*, wherein he deplors the mischance which happened to the Monastery of Mount Carmel of his Order, which had been burned by the Saracens, and many Monks killed.

**SIGEAND Monk of St. Alban in England**, wrote the Life of that Saint, which Tritherhiits Sigeand, mentions, and which Vossins says is that which is in the fifth Tome of the Antiquities of Canifusios he flourished at the end of this Century.

**MATTHEW of Aquasporta**, twelfth General of the Order of minor Friars Penitentiary of Rome, afterwards Bishop of Porto, and made Cardinal by Nicholas the IV, distinguished himself by divers works he is Author of, namely, A Treatise of Divinity upon the Master of the Sentences An Inventory, or an Abridgment, with a Table of the Sentences: Quodlobetick Questions: A Commentary upon St. Pads Epistle to the Romans.- Postilles upon the Psalms, and upon the Epistles of St. Paul and divers Sermons. He died when Beniface VIII was Pope.

**ARLOTTE of Tuscany**, General of the Order of Minor Friars about the year 1290, is Author of a Concordance of the Old and New Testament. He likewise wrote some Sermons.

About the fame time flourished LUKE of Padua a Religious of that Order, who composed some Sermons.

**SIMON Monk of Afflighem**, who flourished about the end of this Century, particularly applied himself to the making Extracts and Abridgments of the Writings of the Fathers, and composed after this manner a great many Works. Those that Henry of Gand and Trithenius mention are: An Abridgment of the Morals of St. Gregory upon Job: Sermons upon the Song of Songs: The Vision of a lay brother of the Monastery of Postela of the Order of Premontre: Extracts of the Sermons of St. Gregory upon Ezekiel: Extracts of the Conferences of the Fathers, and of the little Treatise of St. Richard of St. Victor concerning the 12 Patriarchs; About the same time WILLIAM a Monk and Prior of the same Monairry of Affiighem, translated into German Verse the Life of St. Lutgardus, written in Latin by Thomas of Champes; and into Latin he translated a Relation of the Visions of a Nun of the Order of Citeaux who had written it in German. Henry of Gaud speaks of these two Authors, and of a third, a Monk of the same Monastery named HENRY, a Native of Brussels, who made calendar, in which he set down not only the days, but the hours and minutes too of the Lunations.

**Henry de Gand makes mention of one ALEXANDER of Dol** who wrote a Book in Verse, intituled, Doctrinal, which was very much in vogue among the Grammarians of his time. Trithemius calls him Alexander of Ville-Dieu, and says that it was commonly believed that he was a Dominican. He ascribes to him Treatises of the Kalender, of the Sphere, and of Arithmetic.

**Gerard of Leige:** About the same time flourished **GERARD a Dominican**, who taught Divinity at Paris, and afterwards at Leige, whence he had the Sirname of Gerard of Leige; he is Author of a Treatise in seven Book's, intituled, The Mirror of Preachers, or, The Doctrine of the Hearts which contains the matters wherein Preachers ought to instruct Believers, printed at Naples in 1607.

**PETER THE PROVINCIAL.** Henry of Gand makes mention of a religious Dominican Provincial of France named **PETER**, who made Sermons upon all the Sundays and Holidays of the year, which he says were made common use of in his time.

**ENGELHARD Abbot of Lankaim about the year 1290**, wrote the Life of St. Matilda Daughter to Berteul Earl of Andechs, Abbess of Dieffen, and afterwards of Oelslisten; it is in the fifth Tome of the Antiquities of Canisim.

**HENRY GOETHALS**, commonly called Henry of Gand, from the name of his Country, Archdeacon of Tournay, took his Degrees in the Faculty of Paris, and taught there with reputation, which according to the custom of those times got him the name of The Solemn Doctor. He composed a Sum of Divinity, printed by Ascensim Badius at Paris in 1520, and Quodlibetick Questions in Divinity upon the four Books of the Master of the Sentences, printed at Paris in 1518, and at Venice in 1615. A Treatise of famous Men or Ecclesiastical Authors, in which he continues the Works of St. Jerome, and Sigevert of Gemblours down to his own time, beginning with Fulbertus Bishop of Chartres, and ending at Evrard of Bethune. This Work was printed with those of St. Jerome and Sigevert in the Editions of Sifroy at Cologne in 1580, and Aubertm dela Mire at Antwerp in 1639. He likewise is the Author of a Treatise of Virginitie; a Treatise of Penance, Sermons, and the Life of St. Eleutherius Bilhop of Tournay, not to speak of his Commentaries upon Aristotle, Works which Trithemitts speaks of and which may be seen in Manuscript in some Libraries in Flanders. This Author died the 29<sup>th</sup> of June 1293.

**RICHARD of Middleton**, in Latin De media villa, surnamed, The Solid Doctor, an Englishman of the Order of Minor Friars, after having gone through his Studies at Oxford, flourished in the University of Paris about the year 1290, and returning into his own Country, did there teach with great reputation, and died there in 1300. He composed four Books of Questions upon the Master of the Sentences, printed at Venice in 1509, and 1589, and at Bresse in 1591; and eighty Quodlibetick Questions of Divinity, which are at the end of his Commentaries upon the Sentences. He likewise wrote a Commentary upon the four Gospels, a Commentary upon the Epistles of St. Paul: A Treatise of Law about the Order of Judgments: but these Works have not been yet printed.

**JACOBUS (JAMES) de VORAGINE**, so called from the name of the City of Warragio near Genes where he was born, entered himself into the Order of Preaching Friars, and after having been Provincial in Lombardy, he was made General of his Order, and at last in the year 1292 raised to the Archbishopric of Genes, wherein he remained till 1298 the year of his Death. He is Author of the Golden Legend which contains the Lives of the Saints, where he hath amassed together without Judgment or Discretion a heap of Stories for the most part fabulous. See what a Judgment Melchior Canus gives of him, "that Legend, says he was written by a Man that had a Mouth of Iron, and a Heart of Lead, and who has neither Justice nor Prudence in him. The Miracles that we read there are rather Monsters of Miracles than true ones. Yet it has sold mightily, and it was one of the oftenest printed Books in the Fifteenth Century, in which it was printed at Nuremberg in 1478, and 1493, at Deventer in 1479, and 1483, at Venice in 1483, at Basil in 1486, at Strasburg in 1496, and at the beginning of the Sixteenth Century, at Lyons in 1510, and at Strasburg in 1518. There is an Abridgment made of it printed at Venice in 1498. The same Author made a great many Sermons: namely, for the Lent, for the Sundays of the year, for the Saints days, upon the Grievs of the Virgin, and a Work, intituled, Miracale Aurium, containing a hundred and sixty Discourses in an Alphabetical Order in praise of the Blessed Virgin but they are just as much worth as his Legends both for the stile which is mean and trivial, and for the matters they contain. These Sermons have been often printed singly, and altogether at Mentz. in 1616. Buttho his Works will not commend this Archbishop, yet certainly his Life and Piety will; for he was very devout, and very charitable to the Poor, to whom he distributed almost all the Revenues of his Archbishopric. He very much studied the Works of St. Austin, and had made an Abridgment of him He likewise procured a Version of the Bible into the Italian Tongue.

**GUY of Munois in the Diocese of Autim**, was Monk of the Abbey of St. Germain of Auxerre, and afterwards Abbot thereof in 1277. This Dignity was disputed with him, and he was forced to go twice to Rome to plead his Right to it, where alter eight years he at last gained his Cause.

In 1309 he voluntarily resigned his Abbey, and retired into a private Cell where he died the 23rd of February in 1313. He studied Divinity and the Canon Law at Orleans and at Paris for nine years. Father Labbe hath published a History of the Abbots of St. Germain of Auxerre from the year 1189 to 1277, composed by this Author.

**PTOLOMY of Lucques of the Order of Preaching Friars**, was a Scholar of St. Thomas Aquinas, and afterwards Bishop of Torcello. He has wrote the Lives of the Popes to Celestin V. in whose time he lived.

**JOHN the Teutonic of the Order of Preaching Friars**, Bishop of Bosnia in Hungary, flourished at the end of this Century, and the beginning of the next. He composed a Sum for Preachers, printed at Rutlingen in 1487, and the Confessor's Sum, printed at Lions in 1518. They say too that it was he that made the Table of the Sum of the Apparatus of Raimond of Pennafort.

Among the Authors that flourished at the end of this Century, Trithemms places a Spaniard named GARSIAS, who taught the Civil and Canon Law with reputation, and composed many Works upon that Subject, and particularly a Commentary upon the Decretals.

**HENRY, or as others call him AMANDUSSUSAN** of the Order of Preaching Friars, lived at the end of this Century, or in the next, for some place his Death in 1306, and some put it off till 1365; but be that how it will, he is the Author of divers little Works of Piety in German, which have, been translated by Surius, and printed at Cologne in 1588. The Titles of them are these: The Clock of Wisdom: A hundred Meditations upon the Passion of Jesus Christ, with as many Prayers: A Discourse of the nine Rocks: A Dialogue about Truth: Sermons for all the year, for the Holidays of the Saints, and for Lent: Divers Letters full of pious Thoughts. The first of these Works was printed at Venice in 1492, and in 1539; at Naples in 1558, and in other places. There is another Work of Piety of this Author's, called, The daily Office of the Eternal Wisdom.

**WALTER of Exeter of the Order of Preaching Friars**, made the Life of Guy Earl of Warwick about the year 1301.

**FRANCIS of Moncade Marquiss of Ayetone, and Earl of Ossona**, to the nobleness of his Extraction joined the Love of Knowledge and Learned Men. He wrote at the beginning of the Fourteenth Century, the History of the Expedition of the Catalonians and Arragonians, under Roger Vice-Admiral of Sicily, against the Turks and Greeks: which he composed from the Memoirs of Raimond of Montaner who was present in the Expedition, and from the Writings of George Pachymere, and Niccphorus Gregoras thereon.

Thus you have the greatest part of the Authors that wrote in the Thirteenth Century. No doubt there were more whose names are quite lost, and others whose Works are not come out of the Libraries where they are in Manuscript. Among such we may take notice of these.

**WILLIAM a converted Jew, and Deacon of the Church of Boarges** (a Disciple of St. William Archbishop of Burges from the year 1199, to the year 1210) who after his Conversion wrote a Work against the Jews, which is in Manuscript in the Library of the Jacobines of the Great Convent of Paris.

**ADAM of Chamilly, a Monk of Citeaux**, made Bishop of Senlis in 1230, and died in 1250, many of whose Sermons we find in Manuscript in the Library of Longpont.

**MONETA** of the Order of Preaching Friars, who flourished about the year 1240, and hath left us a Sum of Divinity: **ALBERICK** a Monk of Ctteaux that made a Chronicle to the year 1241.

**ALBERTANUS** a Lawyer of Bresse in Italy, who flourished about the year 1250, some of whose Treatises of Piety we have in Manuscript; via. A Treatise of the Love of God and our Neighbour:

A Treatise of Consolation and Advice, and a Treatise to teach one to hold ones Tongue and speak.

**WILLIAM BROSSE** raised to the **Archbishopric of Sens in the year 1258**, composed a Sum of Virtues and Vices which is in the library of Monsieur Colbert.

**BENEDICT** Bishop of **Marseille Elect in 1229**, who died in 1254, and left a Treatise of Faith which is in the same Library.

**THOMAS BOCKINGHAM** Chancellor of the **University of Oxford**, who flourished about the year 1270, and made a Commentary upon the Master of the Sentences, and some other Commentaries upon the Books of the Holy Scripture, which are in the Libraries of England.

**ODO RIGAUD** of the **Order of Minor Friars, made Archbishop of Rouen in 1247**, who died in 1275, whose Sermons and Commentaries up on the Pentateuch, upon the Psalms, and upon the Gospels we have.

**WILLIAM** of **Tripoli of the Order of Preaching Friars in the Monastery of Acre in Syria**, who wrote the History of the Saracens and Mahomet; and **WILLIAM of Rubrock of the Order of Minor Friars**, who wrote an Itinerary, or a Relation of a Journey into the East upon the same Subject.

**BALDWIN** a **Regular Canon of Premontre**, Author of a Chronicle from the Birth of Jesus Christ to the year 1294.

**STEPHEN** a **Monk of Cella Nova in Spain**, who composed a Relation of the Miracles of St. Rodosindus Bishop and Monk.

**JOHN** of **Nusco Monk of Monte-Virgme in the Kingdom of Naples**, Author of the Life of St. William Founder of his Order.

**CONRADE** **Monk of Schur**, a Chronicle of whose is to be seen.

**RALPH** of **Noir an Englishman**, who composed two Chronicles, one a large one, the other an Abridgment.

**ALEXANDER** of **Somerset Prior of the Monastery of Regular Canons of Esby in England**, who wrote the Lives of many Saints, and made a Kalender in Verse, Works which are in Manuscript in some English Libraries: And in short, many other Authors whose Works may be found in some Library or other.



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